Mgr Paul Guérin

LES PETITS BOLLANDISTES: LIVES OF THE SAINTS, VOLUME I

1–26 January

From the French of the seventh edition (Paris: Bloud et Barral)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Translated from Mgr Paul Guérin, *Les Petits Bollandistes. Vies des saints de l'Ancien et du Nouveau Testament, des martyrs, des pères, des auteurs sacrés et ecclésiastiques, des vénérables et autres personnes mortes en odeur de sainteté*, seventh edition (Paris: Bloud et Barral), volume I, which covers 1–26 January.

Guérin's work grew out of his re-edition, in 1858, of Father François Giry's seventeenth-century *Vies des saints*, enlarged from the *Acta Sanctorum* of the Bollandists — whence its name — and from the histories and propers of the French dioceses. Each day opens with the martyrologies: the Roman Martyrology, the Martyrology of France, the martyrologies of the religious orders, and additions from the Bollandists and other hagiographers. The lives of the saints of the day follow, each with its dates, its epigraph, and, at the end, the cult and relics of the saint and the sources Guérin used. His footnotes are kept.

The fourteen volumes run through the calendar from 1 January to 31 December. Here each day is one section.

Words and notes that the translation first left illegible or doubtful have been read from the printed volume and supplied.

Front matter

Title Page of Volume I (7th edition)

THE LITTLE BOLLANDISTS — LIVES OF THE SAINTS

VOLUME ONE by Mgr Paul Guérin, Chamberlain of His Holiness Leo XIII

Containing: the Lives of the Saints of the Old and New Testament; of the Venerables and other persons dead in the odour of sanctity; Notices on the religious Congregations and Orders; after Father Giry, the Great Bollandists (completely re-analysed), Surius, Ribadeneira, Godescard, Baillet, the Hagiologies and Propers of each diocese, and the most recent archaeological and hagiographical works.

Seventh edition, revised, corrected and considerably augmented.

From the 1st to the 26th of January.

Bloud and Barral, publishers-booksellers.

Approbations and Letters of Congratulation

(Front matter of vol. I of the seventh edition, pp. i–viii and following; the headings are those of the print.)

Note. We owe the place of honour to the letter of the Holy Father: the other pieces are arranged in order of date.

Letter of Our Holy Father Pope Pius IX

Rome, 19 August 1874[1]

“Most revered and most honoured Sir,

“Our Holy Father Pope Pius IX has received, with your letter, the collection of the Lives of the Saints entitled *Les Petits Bollandistes*, of which you have offered him in homage the seventh edition. As, thanks to your laborious care, this edition contains considerable improvements and additions, it is a motive for the Holy Father to think that this publication, which tends to the edification and utility of the faithful, will find a still more favourable reception among pious souls, and will happily produce a more abundant harvest of salutary fruits. Consequently His Holiness willingly grants His suffrage to your studies, which you employ so

laudably, and of which He hopes to recognise the merit for Himself as soon as He shall have leisure to run through your volumes.

“In the meantime the Holy Father, touched by the delicate sentiments of veneration and attachment which you have expressed to Him and by the duties which you have rendered Him with such nobility of heart, calls down upon you, with a paternal affection, the fullness of heavenly helps and of divine goodness; in pledge whereof He grants you, with lively tenderness, the apostolic blessing.

“It is a pleasure to me to bring these things to your knowledge, by order of the Sovereign Pontiff; I eagerly profit by the occasion offered me to testify to you my most distinguished consideration, and am, heartily,

“Honoured Sir, your devoted

“Ch. Nocella,”Secretary of the Holy Father for Latin letters.”

Approbations and Letters of Congratulation relating to the Preceding Editions

Letter of Monseigneur Guibert, then Archbishop of Tours, now Archbishop of Paris

Tours, 15 February 1865.

“Monsieur l’Abbé,

“I have received the copy of the *Lives of the Saints* of Reverend Father Giry which you have had the goodness to offer me. I thank you for it very sincerely. It was in Father Giry that I read the Lives of the Saints in my childhood. This book had formerly its place at the hearth of Christian families, though it was printed in folio format: the copy which you have been so good as to send me is of a more convenient format, and I find in it a very great number of lives which were wanting in the old editions. In completing and continuing down to our days the work of Father Giry, you have, Monsieur l’Abbé, rendered a true service to religious studies and to Christian families. How desirable it would be that such a book should be universally spread! Why do they not give young people to read the Life of the Saints of Father Giry, instead of all these futile, wearisome productions, often full of dangers? Youth would gain by it for virtue as for good taste, for Father Giry’s narratives are written with more agreeableness and charm than all those insipid novels which are printed every day and which corrupt taste as much as morals.

“I therefore make the most sincere wishes that the work of Father Giry, to which your corrections and additions give a greater value, may obtain all the success it deserves.

“Accept, Monsieur l’Abbé, with all my thanks, the assurance of my most devoted sentiments.

“✠ J. Hipp., Archbishop of Tours.”

Letter of Monseigneur Guerrin, Bishop of Langres

Langres, 4 February 1867.

“My dear Abbé,

“When, in concert with some of your confrères of the college of Saint-Dizier, you undertook to re-edit and bring back into the light the excellent *Life of the Saints* of Father Giry, I applauded that project and sincerely desired its success. Nothing, indeed, seemed to me more fit to awaken the Christians of our time from their indifference, to disabuse them of the false goods of this world, to turn their thoughts and desires toward heaven, to inspire in them, in a word, the love and practice of virtue, than the Lives of the Saints, which offers at once such eloquent lessons and such touching examples. I believed and I still believe that what formerly contributed so powerfully to maintain the Christian spirit in families — the reading of the Lives of the Saints — is to-day one of the best means of bringing it back, or reviving it where it is dying out, or

whence it has unhappily been banished for a long time. The success I wished you, you have obtained: the proof is in the rapidity with which the numerous editions you have published at rather short intervals, always with some improvement, have been exhausted. I congratulate you and bless Providence for it.

“Now that, desirous of offering to the clergy and the lettered class something more complete and more perfect in every respect, you are undertaking, under this title, *The Little Bollandists*, a new publication in which nothing is neglected, in point of erudition, criticism and taste, no more than in typography, and which is such as to satisfy the most scrupulous demands, I can only give my approbation and well-deserved praises to a work so interesting, so conscientious, so rich and so useful, which has cost you immense researches and infinite pains, but which, by the good it must produce, will doubtless amply compensate you for your labours.

“Judging by the first four volumes, which you were so good as to offer me in homage, and for which I thank you most sincerely, I think I can presage for you a success that will exceed your expectations.

“Accept, my dear Abbé, with my thanks, the assurance of my sentiments as affectionate as devoted.

“✠ J., Bishop of Langres.”

The author has since received a still more august suffrage: we mean the distinction with which the Holy Father honoured him. Here is a short extract from a letter in which he himself announced it:

“Called to Rome, where I had the happiness of spending three months (May, June, July 1868), of seeing Pius IX almost daily, of contemplating that face of which one never tires, and which is engraved indelibly in hearts, I obtained a private audience which was long and delightful. I was able to enjoy fully the angelic voice of the venerated Pontiff, to offer him my writings: *The Little Bollandists* and *The Councils*, and to receive his life-giving blessing, from which one rises stronger for new labours. The Holy Father inquired with lively interest about the publication of Baronius, as he does each time that a new volume is carried to His Holiness. I shall not abuse your time by enumerating all the proofs of benevolence that the highest personages have given me. I come at once to the crowning favour that the Holy Father has put upon his kindnesses: ‘His Holiness has deigned to admit me among the number of his honorary chamberlains in violet dress.’

“This trait of the paternal goodness of the Holy Father will be a new bond which will unite me still more indissolubly to the Holy See, a new obligation to render myself less unworthy of such great favours, to consecrate myself wholly to the only labours which tend to the glory of God, to the utility of the Church and to the good of souls.”

Approbations and Letters of Congratulation relating to the Seventh Edition

(See above the letter of the Holy Father.)

Letter of Monseigneur Foulon, Bishop of Nancy

Nancy, 18 December 1872.

“Monsieur l’Abbé,

“I already knew, from the authorised praises it has received, the immense labour to which you have given yourself on the Lives of the Saints, and I thought that the best recommendation of such a work is that in a few years you have published six successive editions of it. You are good enough to offer me in homage the seventh, of which M. l’Abbé Guillaume came yesterday to bring me, on your behalf, the first five volumes, and I will not delay in telling you how grateful I am to you for this kind thought.

“My first care was to make acquaintance with the book and to give myself an account of your method. I did so by reading the introductions and the prefaces, and by stopping at two or three lives of Saints in order to penetrate myself well with the plan you have followed.

“This provisional taking of possession is altogether to your advantage. For criticism and for unction you easily carry off the palm from Ribadeneira and Godescard, but you surpass both of them infinitely by what the ancients called *lucidus ordo*. Further, you are complete, and finally you give information and details that were absolutely wanting in the Lives of the Saints, and which one had to seek very laboriously and often without success in the Bollandists.

“By all these merits your work attracts me singularly. Permit me to congratulate you on the exceptional favour it has obtained, and also to congratulate on it the time in which we live. It is in fact a consoling sign of Christian life to return to loving and re-reading the lives of the Saints. I make wishes that these healthy and robust readings may little by little replace at the family hearth the unwholesome and frivolous books, and I should not even be sorry if they could rid us of certain party works, without doctrine and without unction, without scope and without style, with which Christian libraries are too complacently encumbered.

“Accept, Monsieur l’Abbé, with all my thanks, the assurance of my very affectionate devotion.

“✠ Joseph, Bishop of Nancy.”

Approbation of His Eminence Cardinal Donnet, Archbishop of Bordeaux

“We, Ferdinand-François-Auguste Donnet, by the grace of God and of the Apostolic See, cardinal-priest of the holy Roman Church, of the title of Santa Maria in Via, Archbishop of Bordeaux, Primate of Aquitaine,

“Approve and recommend *The Little Bollandists, Lives of the Saints*, published by Mgr Paul Guérin, chamberlain of His Holiness Pius IX. This work justifies its title. They are true lives of Saints by the elements of which they are composed and by the form they have taken under the author’s pen. Piety does not harm criticism there, and criticism there steals nothing from piety. This precious collection has its place marked in every ecclesiastical and Christian library. No one will read it without drawing from it, in the sweet commerce of the Saints, the love of Jesus Christ and of His Church.

“Given at Bordeaux, 2 January 1878 [*sic*],[1] under our hand, the seal of our arms and the countersignature of the secretary of the archbishopric.

“✠ Ferd., Card. Donnet, Archbishop of Bordeaux.”

Letter of His Eminence Cardinal Donnet, Archbishop of Bordeaux

Bordeaux, 2 January 1873.

“Monsieur l’Abbé,

“I thank you for the first five volumes of your seventh edition of *The Little Bollandists*. Before a reading that will be for me full of charm and edification, it sufficed me to run through them rapidly to ascertain with what conscientious exactness and at the price of what researches you have fulfilled your programme. To draw up, from all the known martyrologies, the most extensive and most complete martyrology; after the Popes and the Saints celebrated each day by the universal Church, to give place by preference, in the choice of Lives, to our Saints of France; to conduct the narrative down to the most recent vicissitudes of their relics and their cult; to confirm and complete it by the monuments of iconography — such is the immense plan that you have realised.

“There is above all one character which recommends it and for which I warmly congratulate you. You have not been afraid of the supernatural. You have nothing in common with the school which, under pretext of criticism, wished to strip our lives of the Saints of everything marvellous. You rightly admit those miracles

which the Church has consecrated by her liturgical legends and which have left in ancient writings, in the oldest traditions, such deep and constant memories. Consequently you restore to our churches of France the glory of their apostolic origins and of their Christianity in the first century.

“Among them, I am particularly grateful for the place you give to those of the see of Bordeaux. I met with happiness, at 3 February, page 236 of your second volume, the so extensive dissertation on our glorious tradition of Saint Veronica, connected with that of Saint Martial. It is with good right that it ‘seems to you to have established in an invincible manner the thesis of the existence and mission of Saint Veronica.’

“With its so capital improvements and its advantages of typography and acquisition, your publication, Monsieur l’Abbé, is destined to a full success. It will be a treasure for all men who love history, science and piety.

“Receive, Monsieur l’Abbé, the assurance of my affectionate and devoted sentiments.

“✠ Ferd., Card. Donnet, Archbishop of Bordeaux.”

Letter of the late Monseigneur Boudinet, Bishop of Amiens

Amiens, 2 January 1873.

“Monseigneur,

“I have just run through the first five volumes of your seventh edition of the *Petits Bollandistes*, and I hasten to tell you that it appeared to me incontestably superior to the preceding ones. The text of Giry, which forms the basis of this useful publication, has been more and more modified, and the old hagiographer has often effaced himself before more matured and more special labours. I do not mean that those of Father Giry have not a real value: the author analyses well the documents gathered in the *Acta Sanctorum*, he sows his narratives with pious reflections and aims above all to edify; but the critical spirit too often fails him, as it does Ribadeneira and several other ancient hagiographers whom people were wrong to re-edit without amending them; it would seem that the reaction against the school of Baillet and Godescard has precipitated them into a contrary excess.

“You have known, Monseigneur, how to avoid these exaggerations and to conform to the wise principles of historical criticism, sometimes by reproducing, sometimes by analysing the recent works of hagiography published in our provinces. When these local works failed you, you had recourse to the liturgical Propers, in which one finds, in general, rather substantial notices on personages whose reputation has not always crossed the limits of the diocese and with whom the Bollandists had not concerned themselves. Finally, and I congratulate you on it, you applied to a certain number of instructed ecclesiastics, who furnished you with precious information on the present cult, the relics and the iconography of the Saints.

“I take pleasure in approving this publication, which must render a true service to the clergy and the faithful. Setting apart the incomparable collection of the *Acta Sanctorum*, it is assuredly the most complete, the most interesting, the most edifying hagiographical collection and the most in harmony with the researches of contemporary science.

“Be pleased to accept, Monseigneur, the homage of my respectful and very devoted sentiments.

“✠ Jacques-Antoine, Bishop of Amiens.”

Letter of the Rev. Father Dom Paul Piolin, Benedictine of the Congregation of France

Abbey of Solesmes, 30 January 1873.

“Monseigneur,

“I am at last in a position to reply to the letter you did me the honour to write me; but it took me several weeks, for the first five volumes of your Lives of the Saints, on which you asked my opinion, are so full of facts that the reading of them is not accomplished in a few hours. This reading, besides, always instructive and edifying, is never accompanied by fatigue, owing to the beauty of the type, the variety of the events and the charm of the narration. It seemed to me that there was everywhere a great exactness in analysing the best documents, except in one or two places, as happens almost necessarily in a work so extensive.

“It seems to me also that you have constantly and scrupulously followed the plan you had traced for yourself and which was the best, since it was the fittest to give an exact idea of the tradition of each Church concerning its hagiographical annals.

“By this great labour, Monseigneur, you have rendered an important service to the Church and to all the faithful, who could scarcely make a more fruitful reading both for their edification and for their instruction.

“Be pleased to accept the assurance of the profound respect with which I am, Monseigneur, your very humble servant.

“D. Paul Piolin.”

Letter of Monseigneur Pie, Bishop of Poitiers

Poitiers, 6 September 1873.

“Monseigneur,

“The ten volumes already published of your *Little Bollandists* promise us a hagiographical collection of the most complete, most edifying and most interesting. And as there is no healthier and more salutary reading than that of the life of the servants of God glorified by the authority of the Church and by the faith and piety of the peoples, you may applaud yourself for having rendered an eminent service to religion and to the faithful people.

“Believe, Monseigneur, in my respectful and entire devotion.

“✠ Louis-Édouard, Bishop of Poitiers.”

Letter of Monseigneur Lyonnet, Archbishop of Albi

Château de Soult-Berg [Sout-Berg?], 22 June 1874.

“Monseigneur,

“I was not in my episcopal city when your letter arrived there with the volumes which accompanied it.

“At this moment I was travelling, despite the heat there was, through the southern part of my diocese, which I had not visited for some years.

“It would therefore be difficult for me to tell you, at this hour, what I think of the principal publication which you had the goodness to send me. When one wishes to examine seriously a work of this importance, one needs to read it at leisure, with all the recollection required by a work full of research. This is what unfortunately we cannot do when we are obliged, every day, to change our abode in order to attend to all sorts of labours more or less absorbing.

“But no matter, I will not return to my episcopal city without sending you, with my thanks for your delicate attention, my full and entire adhesion to the well-deserved praises that a crowd of my venerated colleagues have been pleased to address to you.

“Like them, I think that you have rendered a true service to religion by the publication of your *Little Bollandists*.

“Nothing is so unctuous and suave as this reading. One feels oneself penetrated, in spite of oneself, by I know not what charm. There is, in the examples of the Saints, a light that enlightens, and a warmth that gives life.

“No one, besides, knows better than you how to set out and coordinate the narratives with which the life of these great servants of God abounds. You know how to give to each trait, with the place that suits it, the tone and colour that bring it out.

“I shall not fail, on returning home, to resume this reading with more attention.

“Be pleased, in the meantime, to receive again, with my sincere congratulations, the assurance of my most distinguished and devoted sentiments.

“✠ J. P., Archbishop of Albi.”

Letter of Monseigneur Saivet, Bishop of Mende

Mende, 29 June 1874.

“Monseigneur,

“I thank you for the *Little Bollandists* which you are good enough to offer me. I already knew this fine work, but this seventh edition seems to me more agreeable, and above all more complete, than the preceding ones. It is assuredly one of the best collections of Lives of Saints that can be offered to the faithful. It is also one of the best books that can be given to be read in the present time. May God help you to spread it, Monseigneur; it is one of the wishes dearest to my heart.

“Accept, with my thanks, Monseigneur, my most affectionate devotion.

“✠ Frédéric, Bishop of Mende.”

Letter of Monseigneur Fournier, Bishop of Nantes

Nantes, 14 July 1874.

“Monsieur l’Abbé,

“The reading, as instructive as it is attaching, of your *Little Bollandists* recommends itself to all the faithful. Everything is found united in your work: a wise and serious erudition, the interest of the lives of the Saints, the sacred charm of piety, and of the general history of the Church, which unfolds itself across these meadows enamelled with the flowers of the Saints.

“What book can unite such great things, and penetrate souls more usefully? Let our old Christian customs return, which made these healthy and strengthening readings daily in families, and the divine sap of religion resume its empire, and the centuries of faith and of great virtues will be reborn on the earth.

“Your collection may contribute powerfully to this great result. It is therefore a good work and a great work that you have accomplished.

“Be pleased to accept, Monsieur l’Abbé, my sincere congratulations, together with the expression of my respectful consideration.

“✠ Félix, Bishop of Nantes.”

Letter of Monseigneur Sebaux, Bishop of Angoulême

Angoulême, 8 September 1874.

“Monseigneur,

“You did me the honour to offer me a copy of the latest edition of your *Life of the Saints*.

“I regretted that my numerous occupations did not allow me to study it as seriously as I should have wished; but the impression that has remained to me of what I have been able to see of it, and the report that was made me of it at my request, are very favourable to it. On the one hand, the number of lives you give, and on the other, the manner in which they are written, concur to render this work complete and interesting. Even the Tables with which you have followed it have their precious usefulness and deserve praise. Therefore it is very willingly that I offer you, with my thanks, my very sincere congratulations.

“I beg you to accept, Monseigneur, the expression of my respectful sentiments.

“✠ A. L., Bishop of Angoulême.”

Letter of the Bishop of Troyes

Troyes, 16 November 1878.

“Sir,

“I am happy to join my approbation to all those which illustrious bishops have already given to the *Little Bollandists*. There is no more complete Life of the Saints, and I believe that one could not desire a more learned or a more pious one.

“The author has known how to make pass into his work the whole substance of the admirable collection of the *Acta Sanctorum*. He has turned to profit the best labours of modern criticism, and he has known, while keeping on all points the most severe exactness, how to give his narratives the colour and the charm of our old authors.

“I should like this Life of the Saints to become a family book, in which children would learn, under the eye of father and mother, the love and practice of virtue. For everyone it would be the most edifying and, I do not fear to say it, the most interesting of readings. One would come out of it better, with a stronger soul and a purer heart.

“Be pleased to accept, etc.

“✠ Pierre, Bishop of Troyes.”

Letter of the Bishop of Langres

Langres, 11 February 1879.

“Gentlemen,

“It has been said of the magnificent and so precious work that Monseigneur Guérin has given us under the title of *Little Bollandists*, and which you have edited with so much care, that it was the most complete, the most exact and the most edifying hagiographical collection; that we had, at last, a Life of the Saints truly recommendable, worthy of a century in which historical works have made such great progress.

“With all my heart I associate myself with these well-deserved praises, and I have but one wish to form, that this Collection, already come to the seventh edition, may spread more and more in ecclesiastical establishments, presbyteries, libraries of good books and Christian families; the fruit of immense researches and infinite pains, as my venerable predecessor said, it has rendered and will render an inestimable service to religion and to the faithful.

“Be pleased to accept, etc.

“✠ Guillaume-Marie-Frédéric, Bishop of Langres.”

Letter of the Bishop of Agen

Agen, 21 February 187[9].

“Gentlemen,

“After all the so flattering approbations which illustrious bishops have already given to the *Little Bollandists*, I come with pleasure to add a few lines to the glory of a publication which I would willingly call providential in these times.

“In these times, indeed, when so little leisure is taken to run through the fine and learned study of the Great Bollandists, in these times when criticism has been able to undertake again useful and serious works, is not the work of the Little Bollandists a true providence! To know how to give to each life of the saints the development it can bear, by using the riches of ancient learning united to the most recent labours of sound and religious criticism, to enclose the whole in admirable narratives in which the local colour and the inexhaustible charm of our old chronicles flower in the web of a style so concise and so pure; in a word, to make all read and love the admirable lives of our saints, if this is not a providential work, a work of incontestable merit and well fitted to discourage every later attempt, I ask where it is elsewhere.

“*The Little Bollandists* — there is indeed the book of the Christian family, the book in which the virtues of Christianity are retempered and bloom again.

“Is not the best book that in which the Christian soul becomes fairer and greater?

“Be pleased to accept, etc.

“✠ Jean-Émile, Bishop of Agen.”

Letter of His Grace Mgr Pichenot, Archbishop of Chambéry

Chambéry, on the feast of Saint Charles, 4 November 1879.

“The Archbishop of Chambéry does not hesitate to recommend and to bless the excellent work entitled *The Little Bollandists*, already honoured with the approbation of the most distinguished members of the French episcopate and with the blessings of the Sovereign Pontiff himself. There is nothing more complete on the life of the great servants of God than this publication. The author has known how to express and condense the substance of the Great Bollandists; he has so well profited by this labour and by that of his other predecessors that his work can easily replace all the collections of the same kind without having the fear of being replaced by any. Let us add to this that this new Life of the Saints comes in its time; no one will contest its opportuneness. In days of giddiness and darkening, of failing and anguish, we all have need of models, of encouragement and of edification. Since we are reduced to uttering the desolate cry of the Royal Prophet: *The saints fail us, the saints are wanting to us — deficit sanctus*, we must re-read our annals and seek in the past what we hardly find any more in the present. This is the moment to spread and make known this masterpiece of hagiography, which leaves nothing to be desired as to edition, as to style and as to composition: we must say again to all: *Take and read, tolle et lege*; read and imitate, *inspice et fac*; imitate, and you will be saved.

“✠ Pierre-Anastase, Archbishop of Chambéry.”

Letter of the Bishop of Grenoble

Grenoble, 26 October 1880.

“Gentlemen,

“You have had the kindness to offer me the precious work of which you are the editors: *The Little Bollandists*, which contains the Lives of the Saints of the Old and the New Testament, after Father Giry, by

Mgr Paul Guérin, chamberlain of His Holiness; I render you very sincere thanks for it.

“This work is in my eyes the fairest crown that can be laid on the brow of Him whom the prophets called *The Holy One*, and who is also the Father, the Head, the divine Ideal of all the Saints, Jesus Christ Our Lord.

“What man has ever been preceded, accompanied and followed, if not the God-Man, by innumerable cohorts of noble souls, such as those your work causes to pass before our eyes? Yes, they are for the Saviour a divine crown.

“Be blessed, Gentlemen, for having laboured to compose it and to make it known to the faithful. I desire that it may be read and appreciated more and more. For the sweet light and the perfume that escape from it will draw to Jesus Christ new adorers.

“I bless in Him your work and all those who have concurred in giving it the perfection to which it has come, thanks above all to your persevering labour.

“Accept, Gentlemen, etc.

“✠ Amand-Joseph, Bishop of Grenoble.”

Letter of the Bishop of Nîmes

Nîmes, 9 November 1880.

“Gentlemen,

“It is with pleasure that I join my approbation to all those which the *Little Bollandists* have already obtained. The work of Mgr Paul Guérin is full of learning and charm.

“The simple faithful finds in it agreeable reading and the priest a sound erudition, which spares him long researches, and which is very useful to him for preaching. I wish that the success of this work may go on ever increasing, and I thank you for having given me the occasion to tell you in what esteem I have long held it.

“Accept, Gentlemen, etc.

“✠ Louis, Bishop of Nîmes.”

Publishers’ Notice for the Second Printing of this Seventh Edition

(Front matter of vol. I of Les Petits Bollandistes, *7th edition: “Avis des éditeurs”, pp. ix–xix.)*

The Little Bollandists, as we offer them to the public, entirely recast in this definitive edition, are, by the avowal of all, a unique work, more complete and more perfect than all the other publications of the same kind. (We ask but one thing of our readers: to convince themselves of it by comparison.) One finds in *The Little Bollandists* the substance, the flower, not only of the *Acta Sanctorum*, but of all the other hagiographical works published up to 1874. The author has devoted to this capital work, for more than fifteen years, his studies and researches. About six hundred correspondents, many of whom eminently represent on various points of the Catholic world the science of hagiography, have lent him their precious collaboration. Hence, first a high distinction, then a letter of the Holy Father, dated 19 June 1874, numerous episcopal approbations which are found at the head of this volume, and an immense success (thirty-five thousand copies sold in some fifteen years) have consecrated the merit of this important work.

We shall briefly set out its plan and contents.

The author gives, for each day of the year:

> *The Roman Martyrology, translated from the latest edition of Benedict XIV and annotated after Baronius. As the text of this Martyrology is made or approved by the Church, the author has religiously preserved it intact; but he has allowed himself to clear it up, to complete it, sometimes even to correct it by commentaries. At the end of*

each mention of this Martyrology, he has taken care to indicate the date of the Saint's death, to fill a grave lacuna in this respectable monument.

The Martyrology of France, comprising not only present-day France, but also Switzerland, all the Rhenish provinces, Belgium, etc. The author reproduces, in the first place, the mentions of Du Saussay, Chastelain, Ferrari, etc., scrupulously compared with the corresponding mentions of the Acta Sanctorum. He then relates all the additions made by the Propers of each diocese. Finally, he offers to the pious curiosity of the Christian reader, with the mention of all the lesser-known Saints who have made France illustrious, and whose names our ancient martyrologists, as well as the diocesan Propers, do not even cite, the indication of all religious facts, such as pilgrimages, popular devotions, pious foundations, dedications, consecrations or blessings of churches, etc.

These mentions of the Martyrology of France are not dry and arid: they are veritable biographies in miniature. The dates are scrupulously indicated, and numerous notes explain and develop a text already very complete in its concision.

The Martyrologies of all the religious Orders: of Saint Basil, of the Canons Regular, of Saint Benedict, of the Camaldolese, of Vallombrosa, of Cîteaux, of the Sylvestrines, of the Discalced of the Most Holy Trinity, of the Preaching Friars, of the three Orders of Saint Francis, of the Seraphic Order, of the Conventual Minors, of the Order of the Blessed Virgin Mary of Mount Carmel of the Ancient Observance, of the Hermits of Saint Augustine, of the Servites of the Blessed Virgin Mary, of the Capuchins, of the Hieronymites, of the Discalced Carmelites.

These mentions have also been completed by numerous notes.

A supplement to the first three Martyrologies, under this special title: Additions made from the Bollandists and other Hagiographers. Here are gathered the mentions of all the Saints and Blessed who are found neither in the Roman Martyrology, nor in that of France, nor in the Martyrologies of the religious Orders. This Martyrology, like the first, is enriched with notes.

Moreover, after the Martyrology of the first day, the Movable Feasts which may fall in the month are indicated.

In the other collections of Lives of the Saints, even the most recent, there are no notes, no commentary on the Roman Martyrology; they do not even indicate the date of the Saint's death, nor his century. The Martyrology of France is not kept up to date, and the mentions are not developed in them. One finds there neither the Martyrologies of the religious Orders, nor a summary of the *Acta Sanctorum*, of the Bollandists, and of the other hagiographical works.

The very detailed Biographies of the principal Saints or Blessed mentioned in one or other of the four Martyrologies of which we have just spoken.

At the frontispiece of these Biographies, the author has had the happy idea of placing:

(a) The date of the death of the Saint or Blessed whose history it relates; (b) The names of the spiritual and temporal sovereigns contemporary with this Saint or Blessed; (c) An Epigraph, which is sometimes a sentence of Holy Scripture, of the Fathers, of an orator or a Catholic writer, sometimes a maxim of the Saint, sometimes an extract from a hymn or any other piece composed in his honour. This Epigraph has for aim to announce the dominant character of the life which is about to be read.

These Biographies number, on average, four or five, and follow one another in chronological order. Each, instead of being borrowed from a single author — as exists in certain collections of Lives of the Saints, which necessarily constitutes something inexact or incomplete — is composed from all the most trustworthy authors, namely:

(a) The great general hagiographical Collections, such as the *Acta Sanctorum*, the *Acts of the Martyrs*, Surius, Tillemont, Ribadeneira, Godescard, etc., etc.; (b) The great ecclesiastical Histories, and notably the *Annals* of Baronius; (c) The Hagiographies and Histories of each religious Order, too well known for it to be necessary to enumerate them here; (d) The Propers of all the dioceses of the Catholic world; (e) The most

esteemed diocesan Hagiologies, such as the *Hagiographie du diocèse d'Amiens*, by the Abbé Corblet; the *Histoire de l'Église du Mans*, by Dom Piolin; the *Vie des Saints de Franche-Comté*, by the professors of the College of Saint-François-Xavier of Besançon; the *Histoire de l'Église Santone et Aunisienne*, by the Abbé Briand; the *Histoire religieuse et monumentale du diocèse d'Agen*, by the Abbé Barrère; the *Histoire hagiologique des diocèses de Belley et de Gap*, by Mgr Depéry; the *Histoire des diocèses de Toul et de Nancy*, by the Abbé Guillaume; the *Histoire hagiologique du diocèse de Maurienne*, by the Abbé Truchet; the *Vies des saints Personnages de l'Anjou*, by Rev. Father Dom Chamard; the *Histoire hagiologique de Valence*, by the Abbé Nadal; the *Vies des Saints des diocèses de Cambrai et d'Arras*, by the Abbé Destombes; the *Histoire du Vivarais*, by the Abbé Rouchier; the *Vies des Saints du diocèse de Séez*, by the Abbé Blin; the *Saints du Rouergue*, by the Abbé Servières; the *Saints de Dijon*, by the Abbé Duplus; the *Saints de Bretagne*, by Dom Lobineau; the *Annales du diocèse de Soissons*, by the Abbé Pécheur; the *Saints de Beauvais*, by the Abbé Sabatier; the *Saints de Blois*, by M. Dupré; the *Saints d'Alsace*, by the Abbé Hunckler; the *Saints de Troyes*, by the Abbé Defer; the *Hagiologie nivernaise*, by Mgr Crosnier; the *Saints de l'Église de Poitiers*, by the Abbé Auber, etc., etc.; (f) The authoritative Monographs, such as Saint Martial, by the Abbé Arbellot; Saint Front and Saint Sacerdos, by M. Pergot; Saint Benignus, by M. Bougaud; Saint Firmin, by M. Salmon; Saint Severinus, by M. Cirot de la Ville; Saint Rictrudis and Saint Amandus, by M. Manjoulet; Saint Mary Magdalene, by M. Faillon; Saint John the Evangelist, by M. Baunard; Saint Augustine, by M. Poujoulat; Saint Thomas Aquinas, by M. Bareille; Saint Dominic, by Father Lacordaire; Saint Francis de Sales, by M. Hamon; Saint John Chrysostom, by M. Martin of Agde; Saint Bernard, by M. Ratisbonne; Saint Gregory VII, by M. Voigt; Saint Pius V, by M. de Falloux; Saint Vincent de Paul, by M. Ménard; Saint Francis of Assisi and Saint Catherine of Siena, by M. Chavin de Malan; Saint Paul, by M. Vidal; Saint Symphorian, by M. Dinet; Saint Chantal, by M. Bougaud; Saint Anthony of Padua, by M. Guyard; Saint Pothinus, by Father Gouilloud; Saint Roseline, by M. de Villeneuve, etc., etc., etc.; (g) The Hagiographies of each diocese. Measures had been taken so that each diocese should revise and correct its own history through the agency of ecclesiastics or scholars whom their studies rendered most apt for this work.

Has it been a question of writing the life of a Pope (such as Saint Peter, Saint Linus, Saint Cletus, Saint Callistus, Saint Urban, Saint Leo, Saint Gregory, Saint Martin, Saint Benedict, etc.), the author has applied himself to giving an exact, complete, detailed history, from the documents discovered by modern science. He has studied to defend the rights of the Holy See, to describe the august rôle of the sovereign Pontiffs, not only in the conduct of the universal Church, but also in the direction of the human race.

The other collections are defective in this respect, omitting a certain number of holy Popes, and not setting the life of the others in its full light by means of the discoveries of archaeology and historical science.

Has it been necessary to retrace the history of an Apostle of our France (such as Saint Martial, apostle of Limoges; Saint Firmin, apostle of Amiens; Saint Front, apostle of Périgueux; Saint Denis, apostle of Paris, etc.), the author has applied himself to relate there at length the evangelisation of the Gauls, in conformity with the tradition which makes it go back to the Apostles, a tradition which the researches of scholars have come in our days to confirm. He has not neglected, either, the Apostles of other countries, the Saints who first carried the light of the faith to the various peoples of the globe, and who are universally regarded as the founders of the principal episcopal sees.

The other collections are again altogether inferior in this respect. Has the name of a Father of the Church or of any ecclesiastical Writer whatever (such as Saint Apollinaris, Saint Augustine, Saint Basil, Saint Bernard, Saint Bonaventure, the blessed Cassian, Saint Chrysostom, Saint Irenaeus, Saint Isidore of Seville, Saint Jerome, Saint Thomas Aquinas, etc., etc.) been met with in the annals of hagiographical history, he has taken care to give the list, as complete as possible, and even the critical analysis, of his works. He has as it were extracted the marrow of the ascetical writings, and thus presented to pious souls a food as sweet as it is

substantial. More, he has known how to bring in at the right moment the history of illustrious authors whom the Church has not placed on the altars (such as Bossuet, Clement of Alexandria, Origen, Tertullian), and he has profited by it to present to the reader, in a summary abridgement, the analytic description of their writings. He makes known the best editions and the translations which have appeared down to our day. He indicates even the works that have remained in manuscript, such as those of the blessed Cardinal of Luxembourg. The special works published on this subject, that of Dom Ceillier, for example, are so extensive and expensive that very few persons have the leisure to read them or the necessary means to procure them.

The other collections are silent on this matter or reproduce Godescard, who is no longer, in our day, on a level with bibliographical science.

Each time, too, that the author has met on his road a Founder or a Reformer of Orders, abbeys or religious Congregations, he has taken care to give numerous and interesting details on these foundations, restorations or reforms, on the vicissitudes through which they have passed and on the present state of these communities. When the other collections speak of religious Orders, abbeys, etc., they stop at the 17th and 18th centuries, with Giry, Godescard, Hélyot; they say nothing of the present situation, in the 19th century. The author of *The Little Bollandists*, on the contrary, carries the history of the religious Congregations, for example that of the Society of Jesus, down to our own days, down to the persecution by M. de Bismarck against these religious and against the Catholics of Germany. The author of *The Little Bollandists*, since his first edition, has enriched his work with the life of several thousands of French Saints, thanks to the numerous publications which have appeared in our day on national, provincial, diocesan, local hagiography, and to the documents which have been furnished him from all points of France. Thus in such another collection there are two thousand French Saints fewer than in *The Little Bollandists*. Such another, less complete also than *The Little Bollandists* in number, is so above all in that it borrows each of its biographies from some author of the last two centuries, instead of profiting by the remarkable works published in our time, so that it is fatally incomplete and inexact.

The same remark applies to the Saints recently canonised.

Thus, a collection which appeared this year devotes only two columns to the life of Saint Germaine Cousin, which occupies, in *The Little Bollandists*, seventeen pages. Another collection, in course of publication, in a volume bearing the date 1873, calls this Saint blessed, and stops in fact at her beatification in 1854, without speaking of her canonisation in 1867.

It applies also to the Saints of the Old Testament, and to the Gospel personages studied with more care in our days.

Each of the great biographies of which we speak comprises four quite distinct parts:

(a) The History of the Life of the Saint, of the Blessed, male or female, of the Old or New Testament; this life is not summarised with dryness and aridity, but agreeably developed; it contains details apt to edify the faithful, and to show the supernatural action of Providence; it is full of charm and unction;

(b) The Iconography and the Patronage, when there is occasion, which happens almost always. It was not without interest to indicate, at the end of the biography of each Saint, how Christian art has represented him and why; what attribute characterises him and what is the reason of this characteristic; to what trait, to what circumstance of the Saint's life this attribute alludes. The special aim of the author is thus to explain to his readers the history of the Saints, written in our churches by sculpture, statuary, painting; to teach them to read these admirable books which they have ceaselessly before their eyes and which are our religious monuments; finally to enlighten artists and above all pastors who, instead of being content to order a work without instructions, without indications, relying on the artist, often a stranger to religious ideas and feelings,

to the knowledge of ecclesiastical antiquity, ought to direct him, guide him, inspire him. It is not useless either to make known to the faithful of what particular guild such a Saint is patron, or against what sickness, what infirmity, what scourge our fathers were accustomed to invoke him with confidence; that again is what is found only in *The Little Bollandists*.

(c) The Relics and the Cult. This important part of the biography of each Saint has been more particularly cared for by the author, for the very reason that it had been neglected by his predecessors. He indicates, from sure and recent information, which he has procured at the price of steps, researches, unheard-of sacrifices, what is for each Saint the present state of his cult, of his relics, of the pilgrimages, of the churches and abbeys, in a word of all the traditions, of all the monuments intended to preserve his memory.

One could not believe how many prejudices the author has corrected, how many doubts he has cleared up, how many questions he has resolved by this method as sure as it is expeditious, which consists in not relying on books, but in taking information oneself. For several centuries scholars have been disputing whether Boethius was a Christian. The author of *The Little Bollandists* writes to the bishopric of Pavia to question it on the subject. The bishopric answers him, on 7 September 1872: “The diocese of Pavia celebrates with double rite the office and Mass of Saint Severinus Boethius, on 23 October; the office and Mass are of the common of a martyr; the cult of the Saint goes back to the highest antiquity. His skull and his body are in great part preserved with the greatest veneration in this cathedral church.” (*Petits Bolland.*, vol. vi, p. 259.)

He makes known exactly the archconfraternities and other pious or charitable associations; he indicates the indulgences attached to the sanctuaries, to the feasts and to all the devotions which relate to them. The other collections of Lives of the Saints, the newest, either are silent on these so interesting subjects, or, copying the old books, describe things in the state in which they were before the revolutionary storm of ’93, which upset everything: here they are described, with long and minute details, in the state in which they were and in which they are to-day, after all the wars and all the revolutions, after the Commune of 1871;

(d) The exact and scrupulous enumeration of the Sources from which the author has drawn his narrative. This measure has for aim: (1) to prove to the reader the authenticity of the narrative he has before his eyes; (2) to permit him to edify himself at leisure, by consulting the original works, on the facts which the author, given his plan, could only have touched on. The other great collections which have appeared or are appearing in our day cite only one author, sometimes Giry, Baillet, sometimes Godescard, etc.

> *The abridged Notices of the Saints or Blessed about whose history the hagiographical Annals have preserved fewer memories. These Notices, relegated after the detailed biographies, are drawn up on the same plan as these. A special character distinguishes them at first glance.*
>
> *The Cult of the Blessed Virgin. In extended articles, the author of The Little Bollandists gives the exact and detailed account of the apparitions of the Blessed Virgin, and principally of the most recent, at La Salette, at Lourdes, at Pontmain, describes her sanctuaries, relates the history of her pilgrimages, etc. Here is again an important side by which this work is superior to the other collections of Lives of the Saints.*

The first 14 volumes are devoted to the development of the hagiographical matters which we have just enumerated.

The 15th, which contains the matter of two of these volumes, is devoted exclusively to the history of the Venerables and other persons dead in the odour of sanctity. Here, for each day of the year, the martyrologies are replaced by anniversaries and commemorations. The author has recorded under this special title the eulogy: (1) of the priests, religious men or women victims of the faith under the French Revolution, and, by analogy, of the victims of the faith in infidel countries, under the Commune of Paris, etc., etc.; (2) of the servants of God, men or women, to whom the Sacred Congregation of Rites has decreed the official title of Venerable; (3) of the other personages whom their eminent virtues or their pious foundations have rendered famous. The author has drawn the first mentions from the special works published on the matter, and

principally from the well-known work, but revised and corrected with the greatest care, of the Abbé Aimé Guillon de Montléon: *Les Martyrs de la foi pendant la Révolution française*. He has gathered the second from the Acts emanating from the Roman Congregations, and from various collections such as the *Analecta juris pontificii*, etc., etc. The third are the result of his personal researches and of special documents which people have been good enough to send him from all sides, with the aim of rendering his work more perfect.

Each important mention takes the form of a special notice, the source of which the author indicates to the reader, in order that the latter may edify himself at leisure on the subjects which the former could only touch on in order not to multiply the matters indefinitely.

As to the important lives, such as those of the venerable Christine of Savoy, the venerable Libermann, the venerable Abbé de La Salle, the venerable Grignion de Montfort, the venerable Curé of Ars, Rev. Father Coudrin, Jacques Olier, Jean-Joseph Allemand, Joan of Arc, the martyrs of the Commune, etc., etc., the author has treated them with all the developments of which they were susceptible.

The 16th volume contains: (1) The Life of Our Lord and that of the Blessed Virgin; (2) A very complete Christian Year, that is, the exposition of all the mysteries which each of the epochs of the ecclesiastical year comprises: Advent, the Christmas Season, that of Septuagesima, Lent, etc., etc.; (3) Important discourses on each of the Movable Feasts, the others having been treated under their respective day in the preceding volumes.

There is a discourse on each of the feasts recently introduced into the ecclesiastical calendar; such are the feasts of the Sacred Heart of Jesus and of the Precious Blood; the feasts of the Most Pure Heart of the Blessed Virgin, of the Holy Name of Mary, of the Seven Sorrows, of the Maternity, of the Purity, of the Patronage of the Blessed Virgin, etc., etc.

The Christian reader will find in this volume daily subjects of edification and pious meditation; the preacher, plans of sermons, or better ready-made sermons from which he may draw inspiration in the thousand and one necessities of priestly ministry.

The seventeenth and last volume, which is composed of nearly 800 pages of small type (that is, 4 ordinary 8vo volumes), will become the *vade mecum* of all those who are interested in hagiography, in history, in geography, or who apply themselves to the various ecclesiastical sciences; but it will be more particularly useful to catechists and preachers. It contains:

> *Under the title Appendices, namely: a Discourse on the Saints, a Dissertation on ecclesiastical calendars, another on martyrologies, the Treatise on the Canonisation of Saints by Benedict XIV, an abridged History of universal, national, provincial, diocesan, local hagiography, etc., etc., with the indication of the works which relate to it either directly or indirectly, from the first times of Christianity down to 1874.*
>
> *Four general tables, more complete, more methodical, more exact, more carefully made than works of this kind usually are:*
>
> *Chronological Table of the Saints, from the beginning of the world to our days, from Adam to the Curé of Ars, to the martyrs of the Commune inclusively. By means of this table one can read the Lives of the Saints in chronological order. One will thus have the most interesting history of the Church that is possible to imagine, and one will see what a considerable part the Saints of each epoch have taken, under the direction of Providence, in the march of human affairs.*
>
> *Topographical Table or Geographical Dictionary of the principal places made illustrious by the birth, preaching, apostolate, prolonged sojourn, miracles, foundations, martyrdom or death, burial, relics of the Saints, or by the monuments which recall their memory. The pilgrimages of the Blessed Virgin are consequently mentioned there. This Table refers to the places of the work where details on the subjects we have just enumerated are found. It is the only sacred geography that we have in our day.*
>
> *Hagiographical Table or alphabetical Table of the Saints contained in The Little Bollandists, and the number of which is as complete as possible. — This table is a sort of hagiographical dictionary, giving, what is found*

nowhere else, in French and always in Latin, with their various variants in these two languages, all the names of the Saints, Blessed, Venerables and other persons dead in the odour of sanctity or martyrs of the faith. It indicates at the same time the quality of the Saint (bishop of such a place, martyr in such a place, etc.), the day on which the Church honours him, and finally the volume and pages where his life is related in The Little Bollandists. — This table is very instructive: thus one reads there, under the denomination "Our Lady of…, at…, diocese of…", the names of two thousand pilgrimages established in our France in honour of the Blessed Virgin. It will be no less useful for the choice and Latin translation of the names of Saints given in the sacraments of Baptism and Confirmation.

General, alphabetical and analytical Table of the matters of dogma, morals, canon law, liturgy, history, etc., which may have been treated or merely touched on in The Little Bollandists, for the use chiefly of preachers and catechists. This work, in the preceding edition of The Little Bollandists, was nearly nil, as in the other collections of Lives of the Saints. On the contrary, that which this seventh edition presents to us is a marvel of science, method, research. It contains no fewer than a hundred and eighty pages of small type; it is made by a man of the trade; Mgr Guérin had the happy idea of calling near him and of making work under his direction a studious and distinguished preacher, knowing by experience the needs and desires of preachers and catechists. This ecclesiastic was therefore in a position to draw up a table which could serve them. We are happy to state that his work is perfect in all respects. All the words by which a subject can be enunciated are placed in their alphabetical rank in this Table; but the subject is treated only under one word; the other synonymous words refer to it. If the subjects are arranged in alphabetical order, they are treated methodically, analytically, with the divisions and subdivisions which they admit. So most of them are veritable plans of sermons or instructions, or of ascetical treatises, which it is easy to fill by gathering the thoughts, facts and traits to which this Table refers.

The volume ends with a list of most of the persons who have collaborated for fifteen years with Mgr Paul Guérin, on all points of the universe, but principally in France, and of the authors of our days whose works he has consulted. On seeing the number of these collaborators, which amounts to nearly six hundred, not counting a great number who wished to remain anonymous, one is no longer astonished that this work should be the only complete one: one explains that thirty-five thousand copies have already been sold; one understands the numerous episcopal approbations of which it has been the object and which may be summed up in this sentence: "Setting apart the incomparable collection of the *Acta Sanctorum*, *The Little Bollandists* are assuredly the most complete, the most interesting, the most edifying hagiographical collection, the most in harmony with the researches of contemporary science." (Approbation of Mgr Boudinet, bishop of Amiens.)

P.S. — We said in the notice of the previous printing:

"As the author has put the last hand to his immense work, and brought to completion improvements which, still imperfect, had already obtained, to so high a degree, the favour of the public, we wished to make of this edition a definitive edition, worthy of the persons to whom it is addressed, and of the confidence which our house enjoys and which it strives to deserve more every day. To attain this aim, we have shrunk from no sacrifice.

"The proofs are corrected with the greatest care; the printing is done in a new type, clear and agreeable to the eye, on the beautiful laid paper which we have for some time adopted for most of our editions. There will be 17 large volumes in 8vo raisin, which we have, to economise paper, so costly to-day on account of the tax, arranged typographically in such a way that they contain the matter of about 35 volumes. Our work contains approximately eight thousand lives of saints, a third of which have great extent: on average, the life of a saint comprises eight or ten of our pages, each of which contains four thousand letters or characters. The important lives are developed at length and with unction; for it is above all the very detailed biographies whose reading is edifying: a summary generally instructs more than it touches."

We must explain to-day the expression *definitive edition*, which we have used. The edition is in fact stereotyped or plated, and consequently it is the last, and the subscribers will not have to regret having acquired it, as has happened previously for *The Little Bollandists*, and as generally happens for works which

have success, and of which more perfect and more complete editions are successively made. There will be no more new editions of *The Little Bollandists*, there will be only new printings of the seventh edition.

But the author does not renounce on that account keeping his work ceaselessly abreast of the discoveries of science and satisfying the wishes expressed to him. Thus, to cite only one example among a thousand, he has already profited, for this second printing, by the marvellous results obtained by the excavations which were made this year in the cemetery of Domitilla and of Saint Agnes, at Rome, and the critical observations of the learned Rossi on the family of Saint Petronilla, who would be, according to him, only the spiritual daughter of Saint Peter.

He gives the substance of the decree of 11 June 1874, permitting the recitation of the office of Saint Justin, philosopher and martyr, and the celebration of Mass, to the dioceses which shall ask for it; and of another decree, of the same date, prescribing, in the universal Church, the office of Saint Boniface, apostle of Germany and martyr.

Consequently, we earnestly beg our readers to continue to point out to the author of *The Little Bollandists* the incorrectnesses, the inexactitudes, the omissions which they may notice in his work, and to furnish him with the indications and information fitted to perfect and complete it more and more.

These improvements and additions form supplements which will be announced and placed at the disposal of the subscribers of the first printing of the seventh edition, as well as of the subscribers of later printings. Thus will be reconciled and safeguarded at once henceforth the interests of the publication and those of the subscribers or purchasers of this important work. We keep the prefaces which the author put at the head of the preceding editions, although they cannot give a complete idea of the work, such as it has become since. They recall to the reader for how long a time Mgr P. Guérin has been working to improve his work, what was his plan and what means he employed to carry it out; they mark the various stages of this long labour, carried to so good an end.

Preface to the Third Edition (1860)

(Front matter of vol. I, pp. xxi–xxix.)

There is always, in every kind of literature, one book that carries the day over the others, at least in reputation. You fear to remain below your century, to be ignorant of the last word of science, if you study elsewhere: it is there that things appear in their true light, or at least there that one sees them as everyone does. Excepting, then, the persons for whom books are only bodies meant to occupy space in their library, and those who take no counsel before deciding, one inquires into the merit of a work before admitting it into one’s company, exactly as one would for a future friend, or for a master whose lessons one wished to follow: it is a noble and prudent ambition to seek out in everything what is best.

Where is the Life of the Saints best written in French? Is it in Baillet, or in Godescard, or in Ribadeneira, or in Giry? — “One experiences, in running through the Lives of the Saints in Godescard and in Baillet, the same impression as if one were walking in a beautiful garden stripped by winter. The breath of a cold and deadly criticism has left there, so to speak, no flower, no perfume.” Thus we expressed ourselves in 1858, in the preface of our first re-edition of Father Giry, and the judgment, far from being contradicted by anyone, was unanimously ratified by the public, whose mind we have been able to know with certainty from innumerable letters which we have ceaselessly received since that time, and from important articles which the newspapers have devoted to the appraisal of our work.

It is useless to begin here again the trial of Baillet; condemned at the unappealable tribunal of the Church, his name passes to posterity among those of the “nest-robbers of Saints” (*dénicheurs de Saints*), though his learning and his criticism are not without value. Butler, an unfaithful mirror, is far from transmitting to us the

radiant figures of the Saints as they are seen shining in their own time. If he does not overthrow them from the throne where the piety of the ages is accustomed to find them, he rarely leaves intact the halo, the outward splendour with which God surrounded their humble heads: if he tells with what courage they stripped themselves of all that is earthly, he takes good care not to unveil the splendour with which God clothed them in proportion, as with a heavenly mantle. He was afraid, no doubt, of dazzling, of scandalising eyes which the arid and bare atmosphere of Protestantism had unaccustomed to these glimpses of divine light, these sweet and rich reflections of the heavens. France, at that period, seemed to demand as much caution as England: ashamed of her ancestors, the mania of mutilating their thought and their faith worked in all her members.

That century was sick with the same fever of destruction under various forms: all efforts tended to banish the beauty of antiquity, the charms of the past, the poetry of old ages. At about the same time Voltaire dishonoured French literature by travestying the Bible; the nephew of Bossuet tore from the lips of the Church of Troyes the prayers in which the breath of her fathers was still united with that of the universal Church; a canon removed, in order to see better in his breviary, those stained-glass windows which purify light of what it has of the profane, prevent it from troubling the mysterious day of the sanctuary, and oblige it to bring us something of God or of His own; at the same time Godescard was translating for his contemporaries the Saints of Butler, who were not altogether those of the Church. If it were a question here of the qualities of Godescard, we should recognise in him a great number; but we concern ourselves only with his defects, which do not allow his book to be the delight of pious souls. Why be wiser than the Church guided by the Spirit of God? Does she blush at that marvellous element which emerges so poetically, in the Saints, from the monotonous background of human life; that marvellous element in which God shows Himself when man consents to efface himself, in which is restored to us a part of the dominion over nature which was broken when we fell with Adam, in which there shines before the eyes of hope a gleam of the glory that awaits us in heaven? One does not make the portion of incredulity as one makes the portion of fire: the more one concedes to it, the more it demands; if, under pretext of adapting to the taste of the age all that in religion is not of faith, you allow it to remove from your cathedrals the ornaments that displease it, or to hide them under profane ornaments, the whole edifice will soon disappear and later will perhaps collapse under the demolishing hammer.

But, a partisan of the hagiographical school of the eighteenth century will object, must every prodigy be admitted without examination? Does it become enlightened people to have so little discernment? — That is hardly the question! To admit only what is certain is a commonplace maxim of truth and antiquity. History has never started from the principle that it is unnecessary to establish a fact well before giving it as incontestable: the Church has never counselled edifying the faithful with fables. If there were excesses of credulity among our ancestors, we blame them; if we are more clear-sighted, so much the better. Only let us, too, avoid excess; criticism is needed, but not too much. Let the primitive acts be sought with the greatest zeal; let those among a Saint’s biographers who lived in his time be preferred, nothing could be better. But, failing these contemporary documents, it is wrong to refuse all certainty, all likelihood to later writings, to local traditions; for, as scholars discover these ancient sources, they are amazed to see with what exactness they are found again in local traditions and in later accounts, in which one ordinarily notices no other amplification than in the style, often inflated, and in the sometimes exaggerated praises, without alteration, either of substance or generally of form, of the original narrative, which can be recovered entire in fragments. That is what we witness every day; that is how science, when it is sincere and well-intentioned in its investigations, historically re-establishes the truths which it had at first shaken, and meets, in coming back by a circuit to its starting-point, without knowing it, sometimes without wishing it, beliefs from which it had separated, judging them too naïve, superstitious, unenlightened, ill-founded. That Baillet and Godescard, in the account of miracles, should guard themselves against falsehood and imposture, well and good: the fear of error is legitimate, the fear of unbelievers is not. Is it for them that you write? Besides, the little of the

supernatural which you retain will suffice to displease them, and as you do not admit enough to content those who love it, you will please no one, except perhaps the timid friends of God and of His Saints. Godescard can neither attach nor touch; he lacks unction. He spares us that heavenly atmosphere which we breathe when we are put in the true company of a Saint who already lives in heaven, whom heaven accompanies everywhere. Godescard had almost made a vacuum around our panting breasts. Hence with what eagerness was welcomed everything that promised to give us back the supernatural! The old French translation of the Spaniard Ribadeneira, re-edited by the Abbé Daras, had at first the greatest success: it was recognised that in this manner of relating the lives of the Saints, altogether different from Godescard's, was the good manner, the ancient, the traditional, that of the Church. Only, it was soon perceived that this work has the grave defect of being a translation which always lets some graces slip by on the way,[1] that the translator's style is diffuse,[2] that it has grown old, and that the Abbé Daras (who has, moreover, displayed great talent in his additions) has not corrected it enough. There are inexactitudes, there are words which from naïve have become wounding to chaste and literary ears. These defects are regrettable in a work which is destined for all the faithful, in which, consequently, everything ought to be intelligible to the unlettered, worthy of the most exacting taste, and without danger for youth.

Who does not admire, who does not applaud Rohrbacher overthrowing the enemies of the Church in the arena of history? But his hand is less happy when it takes up the pen of the hagiographer. Those who have read his *Lives of the Saints* agree that their hope has been disappointed. He offers sometimes new documents and delightful pages; but, in general, "as his narratives are all or almost all extracted from his *Universal History*, he passes in silence over a crowd of Saints who are not found in that history; his style is not always that of a hagiographer; and often, in his work, the life of a Saint has kept shreds of Church history which become more than digressions. Besides, Rohrbacher for the most part only reproduces Godescard or Father Hélyot. One may therefore judge him, in almost every respect, inferior to the authors with whom we have compared Father Giry."[3]

Most of the abridgments of the Lives of the Saints, being drawn from these collections, add to the defects we have just pointed out the defects inseparable from every abridgment: they repel by their aridity. The figures that mark the birth and death of a Saint, his name, the dry enumeration of the actions of his life, the list of a few virtues (the same for all the Saints): there is the cold and useless skeleton on which our piety is to be nourished by meditation! We exclude, however, from these reproaches the *Christian Year* of Father Croiset: devout souls savour there the pure aroma of holiness; but delicate minds find Father Croiset, in more than one place, incorrect and prolix. Let us add that Father Croiset makes for each day pious reflections on the Saint most universally honoured rather than recounting his life. The absence of all these imperfections forms the ideal of hagiography. Are they absent from Father Giry? More than from the other authors, it is commonly acknowledged. Can they be made to disappear altogether? No, doubtless, but more and more; that is what we are working at with all our strength. "A just mean was needed between history and legend, a narrative which could at once edify and instruct. That was the work of a pious and learned Minim religious, Father Giry. He united all the conditions required for such a task… He wrote with grace, correctness and ease. He possessed perfectly that kind of style which, in our opinion, best suits the history of the Saints, we mean an elegant and natural simplicity, which stops the reader neither by faults nor by ornaments, and which makes him forget the writer in order to think only of his subject…"[4] "Nowhere is more theology and doctrine found united more agreeably with more attractive narratives. This book is serious without being dry, developed without being long, doctrinal without being tedious, theological in short without ceasing to be universal and popular… One does not feel the moral, so agreeably is it scattered through the narrative, and yet it penetrates us without our knowing it. We must needs become better by dint of being charmed… Father Giry seems to us, moreover, to have followed the best hagiographical method. He does not give all the legends, but he gives amply all those which history has not been able to contradict. He takes good care not to withdraw thus from the Lives of the Saints one of their greatest charms, the charm of the supernatural: he

does not blush for our dear legends, he is not afraid of miracles, and at the same time he proves the facts, gives the dates, indicates the sources. It is a good method, which will satisfy, we believe, the partisans of Godescard and those of Ribadeneira, offering them thus that wise middle of which one may say: *in medio stat veritas*… The style is clear, elegant, worthy of the great century, simple and sweet like that of Saint Francis de Sales, solid like that of Bourdaloue…"[5]

"Later than Ribadeneira, of whom he has made great use, Father Giry surpasses him in criticism: and, without separating from his school to fall into the dryness of Baillet, he distinguishes with great discernment what is true from what is not, and relates only what has reasonable foundations. He is at the same time more complete… Finally the *Lives of the Saints* of Father Giry is French, which makes it preferable for us to that of the Spanish Jesuit… Although the Saints are citizens of a common country and their nationality matters little to the Church, nevertheless the hagiographer cannot rid himself of a certain predilection for those whom his own country has produced: his pen lingers with complacency over their history; his more attentive vigilance forgets none of them, even the least known, and thus his work, without ceasing to be Catholic, takes on a national character…"[6] It is national in another respect. It restores to the churches of France their old traditions, their ancient glories, at the very time when they were being stripped of them. It shows clearly that Jesus Christ, extending at first His conquests everywhere that the Romans had prepared the way for Him by theirs, did not forget the fairest province of the Roman Empire. Jesus Christ sent us the torch of the Gospel in the hand of Saint Lazarus, His friend, whom He had wept for and raised from the dead; in the hand of Saint Mary Magdalen and Saint Martha, sisters of Lazarus, His two friends; in the hand of Saint Denis the Areopagite, whom He had converted by the prodigies of His death and by the preaching of His apostle Saint Paul: the august feet of the latter doubtless also sanctified the soil of France. One will see in this work the names of the disciples of the Apostles who founded our first churches, happy to find again their titles, their birth certificates, to see the chain of their faith attached immediately to the Apostles. Father Giry does not strip the whole to enrich the part; he does not forget the mother while glorifying her illustrious daughters, who would be nothing without her: he puts the Church of Rome back in possession of her true history, of her inalienable rights, which France, in centuries of forgetfulness, did not sufficiently recognise.[7]

Finally, a last character which distinguishes Father Giry from most French hagiographers is the unction, the piety which overflows from his heart into his narrative. At every line one feels the moved hand of a Saint describing holiness, of an altogether heavenly man who lives in thought, by union with Our Lord Jesus Christ, in the invisible world, in the world of grace, in the exterior life of the Saints of which the visible world is only the reflection: he paints its marvels in their true colours, with a convinced mind and a tender heart, like one who has seen them: you would say an inhabitant of heaven celebrating, in the land of exile, the glory of his fellow-citizens.

Yet this beautiful monument, raised to the memory of the blessed, needed a respectful but total restoration to deserve the praises I have cited: the primitive work is in part by Father Simon Martin; it had grown old, and Father Giry had to make it young again and to continue it. Nearly two centuries having elapsed since, they made this operation indispensable a second time. We undertook it only after having long studied a work which we desired to perfect, not to denature: we have tried to identify ourselves enough with the pious and learned Minim, in a long familiarity, to supply his place, if we dare say so; to correct and continue his work down to our days, as it seems to us he would correct and continue it himself, were it granted him to live again. We have considered this collection of Lives of the Saints as a book which each century passes to the following century, remade by its hand, and not as those literary monuments which, being entirely of one man and of one epoch, must be preserved intact with the greatest scruple, to mark the progress of the language.

Every incorrect expression, every awkwardness of phrase has therefore disappeared; every picture that could not remain exposed to the gaze of the most timid modesty has been veiled. In a word, all the changes judged necessary have been made, but only those, and with the greatest respect, altering as little as possible the

colour of the style. It is still Father Giry, minus the defects of form, minus the gaps and inexactitudes of substance. The Revolution of ’93 has broken the continuity of many traditions. Of such a monastery where Father Giry shows us the children of the patriarchs Saint Francis, Saint Dominic and other illustrious founders ever continuing the spirit, the virtues of their father, with which they perfume the country, there scarcely remains to-day a stone or a name, or else this pious refuge serves the most profane uses: in many places even the last traces of formerly very famous pilgrimages have been forgotten: the churches richest in holy relics have more than once seen all their treasures torn from them. It was therefore necessary either to preserve or to rectify by present information what Father Giry said in 1685. Competent persons have been so kind as to send us the most interesting details, gathered on the spot.

Here are the matters contained in this work and the order in which they have been arranged:

First the excellent *Advice* of Father Giry on the Lives of the Saints:[8] in it he shows that the glory of God shines nowhere so brilliantly as in the soul of the Saints; he shows the prodigious multitude of these stars which reflect the Divinity in the firmament of the Church and light the world, the torments, the trials by which grace purified them of what was corrupt in their nature, like gold in the crucible, and made to grow in the place of the old man the new man, brother of Jesus Christ, heir of the kingdom of glory; he shows the advantages that may be drawn from the study of their lives; that study discloses to us God’s views upon His elect, the helps His goodness lends them in their combats, the crowns He promises them in heaven and which await their victorious heads; it excites us to walk in the footsteps of those heroes who bore in their veins the same blood as ours, in their hearts the same concupiscence, who have made holiness easier for us by their examples, who stretch out their hand to us from the bosom of happiness to draw us out of our miseries. But often of two persons who read the Lives of the Saints, one gathers no fruit from them, while the other finds so many advantages there: whence comes this difference? It is that the one is as a stranger to this region of souls, while the other passes his life there; the one is ignorant of its language, the other understands and speaks it; the one opens there, without seeing, eyes accustomed to the light of the world, or at least sees in the Saints only what is of the world, grasps only the body of their acts, while the soul escapes him. Curiosity alone guides him: if he casts his glance in passing that way, it is because he perceives there, even humanly speaking, surprising things. The other, who is accustomed to examine everything by the torch of faith amid the darkness of the age which deceives us as to the real value of objects, studies above all what is supernatural, divine in the Saints, what there is of Jesus Christ in His members. Seeing these giants pass, seeing them force a road toward heaven through so many obstacles, he is not content with a sterile admiration; he knows that he can reach the same goal only by the same road, and he follows them with courage and discretion. Such are the dispositions that Father Giry asks of his readers before unrolling before their eyes what they should admire and imitate.

We cannot enter the Christian year without passing through Him who is the door of this new era: we cannot run through the circle of days, each memorable for the birth into heaven of some inhabitant of the earth, without first relating the life of Him who thus makes men be born again in heaven by leaving heaven and being born on earth. The life of Jesus Christ is the source of the great river of holiness which traverses the ages and goes to spring up again in eternity as glory for God and happiness for man. This life of Our Lord is only an abridgment, but a very complete one, and filled with that tender and solid piety which never abandons our author: he sets out in it, in their chronological order, illuminating them not only with the concord of the four Evangelists but with the light of tradition and of the writers of the first centuries, the sequence of the actions of our Saviour, each of which is afterwards meditated on separately on the day when the Church celebrates its feast. Those of these feasts which are movable come after the life of Jesus Christ: the others will be found in their place in the calendar. Superior to other hagiographers in the rest of his work, Father Giry, in the explanation of the mysteries, surpasses himself. There it is that he makes speak the Scriptures, tradition, the holy Fathers, the decisions of the Church, ecclesiastical history, the masters of the

ascetical life, Christian philosophy, Saint Thomas above all, with whom he was filled, with a clarity, a depth, an unction that captivate all the powers of the soul. One is astonished, in reading him, to admire in our language what one had not thought possible to express otherwise than in the language of the Church. Retouched with respect but with severity, these discourses have, we hope, lost nothing of their charm: the same horizons open in them to the intelligence, and hearts will be flooded in them with emotions as sweet. The life of the Blessed Virgin is bound up with the life of Jesus. Jesus is the flower; Mary is the stem on which the Holy Spirit rested to produce that flower. Nowhere is our pious author's phrase more delightful than in this history: he follows its thread with love, like a child who tells the genealogy, the glories of his mother; yes, his style, in speaking of Mary, has something more tender, especially in the explanation of her feasts, so dear to the heart of the faithful.

The rest of the work is composed of the lives of the Saints and the explanation of the feasts according to the liturgical order. The reader will have each day wherewith to satisfy his curiosity and nourish his piety; for he will find five or six lives of Saints, and these lives will be long, full of details fit to edify the faithful and of that supernatural element which shows so well the power of grace. We have said what we thought of those notices in which one seeks in vain the unction and piety without which the lives of the Saints are no more than an empty, dried-up husk. May those which we have had to compose ourselves, to continue Father Giry down to our days, be animated by his spirit, and not seem lifeless limbs in a body so radiant with health! Preference has been given to the Saints who are found in the Roman Breviary.

At the head of each life has been placed the date of its beginning and of its end, the names of the Pope, of the Emperor and of the King of France who reigned at that period. God has His secret plans for the different centuries, and it is by the Saints that He executes them, it is by the Saints that He communicates the movement of His will to the current of human affairs. It is therefore good to know the epoch which served as the theatre of each Saint's life, in order to understand the character of his mission, his influence.

To the same end, Father Giry has been augmented by all the elucidations necessary for the understanding of the events with which the Lives of the Saints are mingled.

It has not seemed to us useful to end each life regularly with reflections, as is done in many works of the same kind. These reflections have too much the air of being imposed by the author; they insinuate themselves less well into minds when they are removed from the facts that gave them birth: it is better to let the Saints and the facts speak than to speak oneself.

It remains for us to thank the so numerous persons who have been so kind as to encourage our work, those who have propagated it, those who, with so much kindness and learning, have sent us the documents necessary to correct it, finally all the collaborators whose labours have been so useful to us.

Our gratitude will always remain below such services; may God and the Saints for whom all this zeal has been displayed reward them!

We submit this new work to our holy mother the Catholic, Apostolic and Roman Church: we shall be, if God grants us the grace, always a slave to her least desires, now especially that so many others, alas! trample under foot her most formal orders, her most sacred rights. We pray God to grant us to retrace the Life of the Saints, or rather Jesus Christ Himself, of whom it is but the copy, no longer on paper but in our own life; no longer with ink, but with the grace of God.

PAUL GUÉRIN, *Priest of the Immaculate Conception of Saint-Dizier, Professor of Philosophy.*

Preface to the Fourth Edition (1862)

(Front matter of vol. I, pp. xxxi–xxxvi.)

The first edition of this work (1858–1859), printed in five thousand copies, was exhausted with such rapidity, even during the course of the printing, that we set to work from that time on preparing a new one: we did so not by groping as the first time, for we knew the wishes of the public. A crowd of readers have sent us precious documents; we wrote to all the bishoprics to have the list of the Saints whom people most desired to see figure in this collection; to compose these new lives and notices we had recourse to the legends of the diocesan Propers, to breviaries, manuals, histories of the religious Orders, to particular hagiographies; finally to a competent collaborator whom we have tried to secure for ourselves in each country, and who has sometimes furnished us materials, sometimes given us notices ready-made, and in any case corrected whatever might be inexact for each Saint's life, in the spelling of proper names, in the political or religious division of places, in the present state of the cult and the relics.

We can therefore say without exaggeration that this work is the summary of all those which have appeared hitherto on the same subject. This will be better seen when we have pointed out, one by one, the principal advantages of this edition over the preceding ones.

The Roman Martyrology has been translated anew and augmented with the Martyrologies of the various religious Orders; that of France has been completed; both are enriched either with notes drawn from Baronius or with notices, which are most ordinarily the translation of the legends of the breviaries, most of them so pious, so perfumed with holiness, often very exact and very complete, offering moreover the account most authorised by the Church. Sometimes, as we have already said, these notices have been sent to us ready-made from several bishoprics. Their provenance is always indicated at the beginning or at the end. It is easy to see that such a labour not only improves but considerably increases this work: more matter could not be condensed into a more agreeable form. The Martyrology is printed in smaller type. The names of the saints whose life will be related are printed there in italics.

At the head of each life of a saint we have put the year of his birth and that of his death, or at least the century in which he lived: then two names of Popes, and two names of kings of the country which was the principal theatre of his actions: these Popes and these kings correspond to the birth and death of the Saint; when this correspondence is not certain, the Pope and the king are accompanied by the date of their accession and sometimes of their death; in this way the reader re-establishes in his memory the time and place to which this life relates. To the same end we carry through the whole course of the narrative that torch of chronology which Father Giry had too much neglected, and the no less useful light of geography; besides the position of places and the manners of nations, we indicate the character of men, the nature of affairs, in short all that is necessary to assign clearly to each of our heroes his place in the general history of the world. Father Giry sometimes praises more than he narrates; he reveals to us, in men, heavenly personages; he makes us meditate on the supernatural element of the virtues and as it were breathe the perfume of holiness: he is very ascetical. But he does not always follow enough the public life of a saint; he does not mark enough his contact with the men and things of his time; he could, we believe, without distracting us from piety, instruct us more: we should desire him more historical. That is the quality of Butler and of Baillet. They possess it sometimes to the point of aridity and dryness; for when learning shows itself too much, it has this result, deplorable here, of taking from a work the naïveté and unction which make its charm.

Baillet's researches on the cult and relics of each saint are precious, not for the simple faithful, whom they would often throw into doubt, but for the hagiographer, whom they enlighten. French hagiography is with him very complete, as English is with Butler.[1] It must be admitted also that such a saint is better treated in Giry, such another in Godescard, such another in Baillet; to give but one example, let us cite Saint Epiphanius, bishop of Pavia (21 January), on whom Butler is almost nil, Father Giry excellent but too vague, too general. Baillet relates in detail how Saint Epiphanius made less harsh to Italy the successive dominations of Ricimer, of Odoacer and of Theodoric. Doubtless the best method of completing Father Giry is to go back to the sources, in the Bollandists, and we have constantly followed it; but there is also much to take in Baillet

and above all in the learned notes of Godescard; we have taken it. It can no longer be said that these two authors, inferior to Father Giry in so many points, have over him some advantages: we take from them these advantages to enrich our edition.

As for all these borrowings, if they are textual we put them in the form of notes with the author's name. If we appropriate them while modifying the style, we mingle them with the web of the narrative.

What we have just said concerns hardly any but the saints who have played a famous part in the world; this part we have had to bring out, more than Father Giry did. As for those altogether private or altogether heavenly lives, which seem to have relation only with God, or which manifest themselves to men and influence them only in a miraculous manner, our pious author excels in painting them: there he forgets no trait, no beauty, and his language seems that of an angel. To alter it would have been a profanation; we have only retouched it with respect as in the preceding editions.

When Father Giry, in the history of a Saint, does not make his writings known enough, we never omit to fill this gap with a bibliographical notice which we borrow from Godescard, or which we make, sometimes by analysing Dom Ceillier, sometimes by running through the complete works of the Saint in the *Patrology* of M. Migne.

Our views, in completing the work of Father Giry, are not only to add to the glories he celebrates some forgotten traits, but to content the pious curiosity of the reader, and to spare him every kind of fatigue and research. He will find in the text itself, or in notes, for certain political or religious usages, for some heresies, sometimes for little-used or technical words, a short explanation; for abbeys, their abridged history; for the religious Orders, a notice on their origin, their rules, their progress, their present state.

The lives of saints which we added to those of Father Giry exceeded fifty in number in the first edition. In this one we have had to make or remake many more, besides the two thousand notices which develop the Martyrology, for since the eighteenth century documents unknown then have been found, and Saints have acquired a greater importance by the particular cult which the Church renders them to-day. We have chosen by preference, among these innumerable inhabitants of heavenly glory, those whose passage on earth has left more special and more salient traces; we strive to preserve in each of them his character, in order to avoid monotony and to present diverse objects to the admiration and imitation of the faithful.

Thus, to take no examples from outside this volume, the history of Saint Aldric (7 January) will show in a bishop the benefactor of his people, who endows his city with an aqueduct, hospitals and other establishments no less useful. Saint Severinus (8 January) and Saint Epiphanius (21 January) would remind us, if we had forgotten it, that the Church, placed between the barbarian hordes and the Roman world, softened these fierce invaders, defended the conquered, ransomed captives, inspired in the chiefs respect for their subjects. It will be seen in the life of Saint Hilary, bishop of Poitiers (14 January), that neither the promises nor the threats of an emperor who protects error under pretext of defending truth, nor exile, can chain the word of God; that a single man, holy, eloquent, disinterested, can embarrass a whole empire for the profit of liberty and religion and triumph, almost alone, over heresy armed from head to foot. We have dwelt rather long upon Saint Berno (13 January), because it is to relate the origin of a great number of our abbeys, and the foundation charter of Cluny, which we cite, gives a specimen of the faith, the piety of those ages, when such great things were done on earth in view of heaven. If we have left aside the life of Saint Honoratus of Arles (16 January), composed by Father Giry, it was to let Saint Hilary speak, his disciple, his friend, his successor; for the gentle and suave language of the one is no less useful or less delightful to know than the sublime virtues of the other.

Is it necessary to say that we have put the sovereign Pontiffs before all the others, and that we have taken particular care to describe their august rôle, not only in the conduct of the Church, but also in the direction of the human race? We did not wait for this new edition to fill all the lacunae of this kind which could be found

in Father Giry. When we edited his work for the first time, we added to it the life of Saint Gregory X, of Saint Simplicius, of Saint Zachary, of Saint Gregory VII, of Saint Boniface I, etc. The matters treated here touch constantly on the liturgy, when it is a question of the mysteries the Church celebrates, or of the cult of the saints and their relics; when the work of Father Giry has needed, in this respect, rectification or development, we have used chiefly the *Liturgical Year* of Dom Guéranger.

The notes relegated to the end of the volume in the first edition will henceforth be found either merged into the text or placed at the foot of each page.

The saints, the blessed have their history on the day of the month on which the Church permits or orders them to be honoured. Persons dead in the odour of sanctity, such as the venerable Curé of Ars, whose cult the Church has not yet authorised, placed outside the ecclesiastical calendar at the end of the work, form the supplement. Far from diminishing the number of these lives, often more imitable than the others and better known because they have shone nearer to us, we have augmented it, adding in particular the martyrs of the eighteenth and nineteenth centuries, and the illustrious personages who have founded or reformed religious congregations.

Each volume ends with two tables, one according to the order of matters; the other according to alphabetical order.

The last volume will end with the following tables:

> *Chronological table of the Saints whose life is found in this work: one will thus be able to follow the phases, the flowerings of holiness across the ages.*
>
> *Alphabetical table comprising all the names of known saints, blessed and venerables. The total number rises to ten thousand. It is the most complete hagiological dictionary that exists. Each saint has his Latin name in*
>
> *parentheses. To distinguish the names which have a life, a notice, or even a simple mention in this work, from those of which nothing has been said, the name of the former is printed in roman, that of the latter in italics.*
>
> *An alphabetical table of all the matters of dogma, morals, discipline, history, scattered through the work.*

The first of January is preceded by a warning on the Martyrology. The reader will find the other indications of a secondary order in their proper place.

We dare not lengthen this preface by a list of the persons who have lent us a direct or indirect collaboration: the name of each will be found at the foot of all that she or he has furnished us. Moreover, at the end of the last volume we shall give the list of all the works we have consulted and of all the persons who have collaborated in our work. May all these useful, learned and generous collaborators receive the public homage of our gratitude.

We thank also the subscribers who, at the first news of this edition, hastened to send their sympathetic adhesion. Having, like Father Giry, whose terms we here employ nearly word for word, a sovereign respect for our holy fathers the Popes, and being persuaded that it belongs to them alone to propose Saints and Blessed to the veneration of the faithful, we have taken care, as far as it was possible for us, not to attribute these qualities to those whom the Holy See has not yet recognised as such. If it has escaped us to give these titles to some others, as to the great servants of God whose life is found in the additions, it is not in the same sense nor in the same manner as to those who are publicly invoked in the Church, but only as the just and the good are called saints and blessed in Scripture, or according to common opinion and according as their signal virtues make it quite reasonably judged that they already enjoy eternal beatitude. We say the same thing of miracles: we do not ask for all those we relate the belief that is due to those which the Church has juridically declared true, but only that which is granted to points of history told by irreproachable witnesses. Finally, we beg our readers to excuse all the faults, whether of history or of printing, that they will find in this work, to point them out to us as they have done hitherto with so much zeal, so that we may correct them and render

this book worthy of the kindly welcome that has been given it. We pray above all that they will be good enough to ask Our Lord, who has granted us the grace of giving to our brethren as an example the Life of the Saints, to grant us again that of pleasing God as they did, and of sharing one day their happiness in heaven.

Month of Mary [May], 1862. PAUL GUÉRIN.

Preface to the Seventh Edition (1872)

(Front matter of vol. I, pp. xxxvii–xli.)

To correct, improve and complete this work, in a definitive edition, which will be stereotyped, and to render it more worthy of the public which has so favourably received it, we have imposed on ourselves the task of consulting not only the large and numerous volumes of the *Acta Sanctorum*, but all the hagiographical works published to this day. There are few French dioceses to-day which do not each possess its religious history, a collection of the lives of its Saints; these publications are generally drawn from recently discovered sources and sometimes revive traditions extinct for several centuries: by turning them to account we have succeeded in making our collection more complete than the *Acta Sanctorum*. Indeed, to cite but two examples, in his work entitled *The Saints of Rouergue*, comprised in a single volume, the Abbé Servières "has been able to recompose the history, scattered through a crowd of documents, of twenty-seven Saints whom their birth, their acts or their death attach to Rouergue." Now the Bollandists, in their sixty volumes, had mentioned only five of these Saints, and these five are not the principal ones; moreover, the Proper of the diocese omits eleven Saints of this country, among whom are some whose life has been illustrious and is found in authentic monuments.

The Abbé Corblet, historiographer of the diocese of Amiens, has undertaken "to collect (in five volumes), with a patriotic veneration, all that concerns the life of the Saints of his diocese, the virtues they manifested, the miracles they worked, the works they founded, the cult of which they have been the object, the liturgical and iconographical monuments consecrated to them… To attain such an end it was not enough to analyse or translate the documents collected by the Bollandists, the Benedictines or other scholars: it was necessary to consult the Breviaries of the Middle Ages, the annalists of past times, the general histories of monastic orders, the particular chronicles of abbeys, the numerous works relating to Picardy, and above all to turn to account the historical manuscripts preserved in the public libraries and private collections."

That is how most of the dioceses of France are remaking their history according to the true traditions, the original manuscripts, the authentic monuments. Thus we already have, among other works, besides the two we have just cited, the *History of the Church of Le Mans* by Dom Piolin, the *Lives of the Saints of Franche-Comté* by the professors of the College of Saint-François-Xavier of Besançon, the *History of the Church of Saintonge and Aunis* by the Abbé Briand, the *Religious and Monumental History of the Diocese of Agen* by the Abbé Barrère, the *Hagiological History of the Dioceses of Belley and Gap* by Mgr Depéry, the *History of the Diocese of Toul and that of Nancy* by the Abbé Guillaume, the *Hagiological History of the Diocese of Maurienne* by the Abbé Truchet, the *Lives of the Holy Personages of Anjou* by Rev. Father Dom Chamard, the *Hagiological History of Valence* by the Abbé Nadal, the *History of the Saints of Alsace* by the Abbé Hunckler, the *Lives of the Saints of the Dioceses of Cambrai and Arras* by the Abbé Destombes, the *History of the Vivarais* by the Abbé Rouchier, etc., etc. Other scholars no less indefatigable, restricting the object of their researches, have devoted their learning and talent to drawing a Saint from oblivion or to restoring to his renown, his history, his cult a new lustre. The monographs contain inestimable treasures. Need we recall Saint Martial by M. Arbellot, Saint Front and Saint Sacerdos by M. Pergot, Saint Benignus by M. Bougaud, Saint Firmin by M. Salmon, Saint Severinus by M. Cirot de la Ville, Saint Rictrudis and Saint Amandus by M. J.-M. Manjoulet, who first treated of the evangelisation of the Basques, Saint Mary Magdalen and the whole pleiad of the Apostles of southern France by M. Faillon; and, among monographs reputed masterpieces: Saint Monica by M. Bougaud, Saint John the Evangelist by M. Baunard, Saint

Augustine by M. Poujoulat, Saint Thomas Aquinas by M. Bareille, Saint Dominic and Saint Mary Magdalen by Father Lacordaire, Saint Francis de Sales by M. Hamon, Saint John Chrysostom by M. Martin of Agde, Saint Bernard by Father Ratisbonne, Saint Gregory VII by M. Voigt, Saint Pius V by M. de Falloux, Saint Vincent de Paul by M. Maynard, Saint Francis of Assisi and Saint Catherine of Siena by M. Chavin de Malan, Saint Paul by M. Vidal, Saint Symphorian and his cult by M. Dinet, etc. With the aid of these precious works and of various others (the number of which is not less than six hundred) and of the special information which people have been good enough to send us from all sides, we have been able to rectify the inexactitudes that had slipped into our work, and to make important additions to it, of which the principal are these:

As the text of the Roman Martyrology is made or approved by the Church, we have religiously preserved it intact; but we have allowed ourselves to clear it up, to complete it, sometimes even to rectify it by commentaries. We have considerably augmented the Martyrology of France, which is the work of hagiographers.

All the Saints, Blessed, Venerables, who are found neither in the Roman Martyrology nor in the Martyrologies of the religious Orders, and cannot belong to the Martyrology of France, have been gathered by us in a sort of supplement to the Martyrologies, under this title: “Additions made from the Bollandists and other hagiographers.” These Martyrologies, principally those which we have composed, contain not only the name and date of each Saint, but they also represent in brief his actions and virtues, and offer summary indications on his cult and his relics; often we complete these abridged biographies by notes.

We have composed a very great number of new biographies and biographical notices.

It has seemed to us just to introduce into this work all the Saints and pious personages of the Old Testament, whose life it is so much the easier to relate surely as they have had for historians divinely inspired writers.

We have thought it useful also to make known the principal ecclesiastical writers and their works, from the beginning of the world to our days: we shall therefore give the history of their life, the list and criticism of their writings, a summary of what they treat in them, a judgment on their style, on their doctrine, and the enumeration of the best editions of their works. The special works published on this subject, such as that of Dom Ceillier, are so extensive and costly that very few persons have the leisure to read them and the means necessary to procure them: that is why we have thought to render a service to the clergy and the faithful by presenting to them, in a very summary but very complete abridgment, the history of personages who, without being inscribed in the catalogue of the Saints, are the glory of the Church, and the analytical description of works that have always been considered as the purest nourishment of piety.

What we had done for all the Saints we ought to do in a still more complete manner for the Queen of Saints; there will be in this edition the history of the cult of the Blessed Virgin, in all times, in all countries, and above all in France. We shall make the exact and detailed account of her apparitions, and principally of the most recent; we shall describe the feasts and confraternities established in her honour in the different places of Christendom, her most frequented pilgrimages, her most illustrious sanctuaries, her most celebrated images, the most signal benefits that God has granted to men by the intercession of this powerful advocate, and the most brilliant testimonies of love and veneration with which the faithful, amid the diversity of times and places, have surrounded this divine Mother.

There is another important object that we had too much neglected up to that time, and that we have treated this time with quite particular care: we mean iconography. We indicate how each Saint has hitherto been represented and why, what attribute characterises him and what is its motive, to what trait, to what circumstance of the saint’s life this attribute relates: we often add what would be, in our opinion, the best manner of representing him. May we have attained our aim, which is to explain to our readers the history of the Saints, written in our churches by sculpture, statuary, painting, to teach them to read these admirable

books which they have ceaselessly before their eyes, and which are our religious monuments, finally to enlighten artists, and above all pastors who, instead of being content to order a work without instructions, without indications, relying on the artist, a stranger to religious ideas and feelings, to the knowledge of ecclesiastical antiquity, ought to direct him, guide him, inspire him.

We have likewise made immense researches in order to be able to indicate of what countries or of what guilds a Saint is the patron, in what special case it is traditional for the faithful to invoke him, and what is the reason of this particular devotion.

We end each biography with the enumeration of the sources from which we have drawn it.

We generally put at the head of each life, to announce its dominant character, an epigraph, which is sometimes a sentence of Holy Scripture, of the Fathers, of an orator or a Catholic writer, sometimes a maxim of the Saint, sometimes an extract from a hymn or any other piece composed in his honour.

The sixteenth volume of this work contains the life of Our Lord Jesus Christ, that of the Blessed Virgin, discourses on the movable feasts and on the mysteries honoured in the various mystical seasons of the year, which is thus divided: Advent; the Christmas season; Septuagesima; Lent with the Passion and Holy Week;

Paschaltide; the time from Pentecost to Advent. Our readers will thus be able to follow, with an enlightened piety, the phases of the Christian year, and grasp the sense attached to each by the Church or rather by the Holy Spirit, since it is He who inspires the Church. The last volume comprises an abridged history of hagiographical science, in which is marked all that has been written on this subject down to our day; a historical and explanatory notice on the ecclesiastical calendar and on the martyrology, the treatise on the canonisation of Saints by the pious and learned Benedict XIV; finally the general tables: chronological table of the principal Saints; alphabetical table of all the Saints, blessed, venerables, ecclesiastical writers, etc.; there will be found there the name of each Saint in Latin and in French with the different ways in which that name has been written or pronounced according to times and places; alphabetical table of all the matters of dogma, morals, history, geography, etc., treated in the work. We have introduced there, for the first time, topographical or geographical science, which consists here in designating in a clear and precise manner the places that have become famous by the birth, the dwelling, the death, the burial and the cult of the Saints, with reference to the pages of our work which contain their description.

Such are the principal improvements that we have brought to our work in this new edition. May it please God that we have thereby brought its merit nearer to the prodigious success it has obtained, and discharged a part of the immense debt of gratitude we have contracted toward a too indulgent public.

Bar-le-Duc, on the feast of the Assumption of the Blessed Virgin Mary, 15 August of the year of grace 1872.

PAUL GUÉRIN, *Chamberlain of His Holiness Pius IX.*

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[1] Here is the Latin text: *Reverendissime Domine Domine observantissime,* Excepit Sanctissimus Dominus Pius IX cum tuis litteris sacrorum fastorum opus inscriptum *Les Petits Bollandistes,* quod septima editione evulgatum Ipsi dono obtulisti. Cum a te diligenter curatum fuerit, uti ex acceptis litteris Sanctitas Sua intellexit, ut hæc editio superioribus emendatior et auctior evaderet, argumentum inde sumpsit Pater Beatissimus, ut firmiter reputet opus istud, quod sua natura ad ædificationem et utilitatem fidelium tendit, majorem apud piorum cœtum gratiam inventurum, et uberiorem salutarium fructuum messem feliciter esse relaturum. Industriam itaque tuam tam laudabiliter collocatam benevole commendavit, non dubitans quin ejus egregium specimen sit habiturus, cum tua volumina pervolutandi Ipsi occasio se offerat. Interea eximiis tuæ devotionis sensibus et officio devinctus, quod erga Se tanta cum animi nobilitate explevisti, cælestis præsidii et benignitatis plenitudinem tibi paterno cum affectu adprecatur, et in ejus auspicium Apostolicam Benedictionem tibi ipsi peramanter impertit. Gratum mihi est hæc tibi ex Pontificiis mandatis significare, ac libenter data occasione utens, ut meam præcipuam existimationem tibi testatam faciam, sum ex animo Tui, Reverendissime Domine Domine observantissime, Ad officia paratus Carolus Nocella, Sanctissimi Domini ab epistolis latinis. *Romæ, die 19 Augusti 1874.*

[2] Printed “1878”; given the companion letter of the same cardinal (2 January 1873), the date must be 1873.

[3] *L’Univers*, 12 November 1859.

[4] *L’Ami de la Religion*, 14 November 1859.

[5] *L'Union de la Haute-Marne*, 26 November 1859.

[6] *L'Ami de la Religion*, 14 October 1859.

[7] *Bibliographie catholique*, October 1859.

[8] *L'Univers*, 12 November 1859.

[9] See, at 18 January, his discourse on the Chair of Saint Peter.

[10] In the seventh edition, the *Advice* of Father Giry on the Lives of the Saints is relegated to the; and the Life of Our Lord Jesus Christ and that of the Blessed Virgin form part of the sixteenth volume, devoted to the *Christian Year*.

[11] On the other hand, Butler and Godescard neglect our Saints of France to a degree that has not been sufficiently remarked. Here are a few examples, taken at random in the first days of January: the life of Saint Rigobert, bishop of Rheims (4 January), with the history of his cult and his relics, occupies in Godescard twenty-two lines (12mo format, Lefort edition, Lille, 1855); that of Saint Lucian, apostle of Beauvais (8 January), seventeen lines; that of Saint Honoratus, bishop of Arles, a page and a half; that of Saint Fursey, abbot of Lagny, patron of Péronne, fourteen lines; that of Saint Sulpicius, archbishop of Bourges (17 January), one page. The opinion has spread, we know not how, in Belgium, that Father Giry occupied himself less with the Saints of that country than with those of France. We have even received complaints on this subject; nothing is less founded. Godescard alone deserves these reproaches: thus he does not say a word of Saint Gudula, patroness of Brussels (8 January), nor of Saint Gerlac (5 January), to whom his continuators have devoted notices (Lefort edition, unquestionably the best of all, the only one to-day recommendable to those who wish to procure Godescard). Father Giry, on the contrary, dwells at length on these two Saints, and we have greatly augmented him, principally for Saint Gerlac. Let the Belgians therefore be persuaded that their churches, so rich in Saints, will be treated as if they were French. We shall say the same of Switzerland, western Germany and Savoy; we consider their Saints as French Saints; thus we have put, in this first volume, at 21 January, the life of Saint Meinrad and the history of the pilgrimage of Einsiedeln; at the 18th, that of Saint Jacques [Jacob] of Tarentaise (Moûtiers). That is not to say that the other parts of the Catholic world are forgotten; the legends proper to the principal churches of the universe are translated and form the notes of the martyrology.

1 January

Martyrologies

THE ROMAN MARTYROLOGY

The Circumcision of Our Lord Jesus Christ and the Octave[1] of His Nativity. — At Rome, Saint Almachius, martyr, who, having said: "This day is the Octave of the birth of the Lord; put an end to your superstitions and sacrifice no more to idols," was, by order of Alipius, prefect of the city, massacred by the gladiators. About 404. — In the same city, on the Appian Way, the crowns[2] won by thirty blessed soldiers, martyrs under the emperor Diocletian. About 303. — Again at Rome, Saint Martina, virgin, who, after enduring various torments under the emperor Alexander,[3] at last obtained by the sword the palm of martyrdom; her feast is celebrated on 30 January.[4] — At Spoleto, Saint Concordius, priest and martyr, who under the emperor Antoninus was first bruised with blows of a stick, then stretched on the rack, and finally ended his life by the sword. 175. — The same day, Saint Magnus, martyr. — At Caesarea in Cappadocia, the decease of Saint Basil, bishop, whose solemnity is celebrated preferably on 14 June, the day on which he was ordained bishop. 379. — In Africa, the blessed Fulgentius, bishop of the church of Ruspe, who, in the persecution of the Vandals, suffered much at the hands of the Arians for the Catholic faith and on account of the excellence of his doctrine; after having been banished to the island of Sardinia, he obtained leave at last to return to his church, and died there in peace, as illustrious for his eloquence as for the holiness of his life. 533. — At Chieti, in the Abruzzo Citra, the birth into heaven of Saint Justin, bishop of that city, illustrious for the holiness of his life and by his miracles. 543. — In the Lyonnais, at the monastery of Joux, Saint Eugendus (Oyend), abbot, whose life, full of virtues and miracles, shone with a vivid brilliance. About 510. — At Souvigny (in the Bourbonnais), Saint Odilo, abbot of Cluny, who first ordered that in his monasteries the commemoration of all the faithful departed be made on the day after the feast of All Saints; a practice which the universal Church has since approved by receiving it. 1049. — In Tuscany, on Monte Senario, the blessed Bonfilius, confessor, one of the seven founders of the Order of the Servites, or servants of the Blessed Virgin Mary. He honoured the Mother of God with all his strength and was suddenly called by her to enjoy the happiness of heaven. 1262.[5] — At Alexandria, the decease of Saint Euphrosyne, virgin, who

became illustrious in her monastery by her virtue of abstinence and by her miracles. About 470. — At Rome, the Blessed Cardinal Joseph-Mary Tommasi. 1713. — And elsewhere several other holy martyrs, confessors and holy virgins.

The reading of the Martyrology always ends thus.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In Aquitaine, the triumph of Saint Clarus,[6] martyr, who suffered a glorious death under the empire of Gallienus. About 253. — At Aix, in Provence, Saint Basil, seventh bishop of that city. 472–521.[7] — In the Jura, Saint Minasius (Minase), third abbot of Condat.[8] — At Albi, the memory of Saint Eugenius, bishop of Carthage, who, having been banished from Africa by Huneric, the Arian king, took refuge in that city, where he died peacefully in Our Lord. His exile and his feast are placed on 13 July. 505. — At Clermont, in Auvergne, Saint Stabilis,[9] bishop and confessor. 9th century. — At Autun, Saint Agrippinus,[10] bishop, who conferred the order of priesthood on Saint Germanus, afterwards bishop of Paris. 541. — At Bourges, Saint Felix, at whose consecration Saint Germanus of Paris assisted. His body was deposited at Saint-Outrille-du-Château. 576. — At Melun, the decease of Saint Aspasius (Aspais),[11] confessor, whose feast falls to-morrow. 8th century. — At Vienne, in Dauphiné, another Saint Clarus, abbot of Saint-Marcel of Vienne, whom miracles made illustrious during his life and after his death. His body was deposited at Sainte-Blandine, near the same city. 660. — In the island of Lérins, Saint Martin, abbot, whose long government attracted a great concourse of religious to the monastery. 6th century. — At Troyes, in Champagne, Saint Frobert, first abbot of Moutier-la-Celle. 673.[12] — At Redon, in the diocese of Vannes, the venerable Jarnetinus, priest and monk, who became blind five years before his death. About 888. — At Fécamp, in Normandy, the blessed William of Dijon, abbot of Saint-Bénigne, disciple of the glorious Saint Mayeul, abbot of Cluny, reformer of the monastery of Saint-Germain-des-Prés at Paris and of several others, and one of the great lights of the Order of Cluny. 1031. — At Liège, Saint Alberon, the first of that name, bishop of that city. 1128. — At Vaucelles, near Cambrai, the blessed Ulric, abbot. About 1185. — Among the Carmelites of Beaune, the decease of the venerable Mother Prioress Elizabeth de Quatrebarbes, who, from the age of seven, composed a Life of the Blessed Virgin, and to whom a young novice, taken from her affection, appeared, saying: “How precious are the moments of this passing life!” 1660. — And elsewhere, several other holy martyrs, confessors and holy virgins.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil the Great. — (In the religious Orders in general, the reading of the Martyrology begins with what is proper to each Order.)

The Circumcision of Our Lord Jesus Christ and the Octave of His Nativity. — The same day, at Caesarea in Cappadocia, the decease of our father Saint Basil the Great, bishop and doctor of the Church, whose feast is celebrated to-day among the Greeks; but in the universal Church it is on 14 June (the day on which he was ordained bishop) that it is celebrated preferably.

Martyrology of the Order of Servites. — Instead of the mention of the blessed Bonfilius, which is found in the Roman Martyrology, one reads this:

In Tuscany, on Monte Senario, the blessed Bonfilius, confessor, companion of six other blessed ones who, after the Mother of God, our first and wonderful foundress, founded the family of the servants of the most holy Virgin Mary, who appeared to them, gave them orders and assigned to them habits of mourning. After having shone in this Order by the most brilliant virtues, called unexpectedly to eternal life by herself, he heard her heavenly voice and left most holily the dwelling of this world.

Martyrology of the Calced Carmelites and the Discalced Carmelites. — The Circumcision of Our Lord and the Octave of His Nativity, etc.

As in the Roman, and at the end add:

At Alexandria, the decease of Saint Euphrosyne, virgin, of the Order of Carmelites, who became illustrious in her monastery by her virtue of abstinence and by her miracles; her feast is celebrated on 12 February among the Calced Carmelites, and on the 13th among the Discalced Carmelites.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In the East, Saint Gaspar, one of the three kings the Magi, instructed in the Christian faith and ordained bishop of the country where he reigned by the apostle Saint Thomas. 1st century. — At Syracuse, in Sicily, several martyrs slain during the persecution of Nero. A.D. 67. — In England, Saint Elvan (Eluan), bishop, and Saint Meduin (Méddin), doctor of the Britons, sent to Rome by King Lucius, whom on their return they converted, together with his subjects. About 198. — At Bologna, Saint Caius, Saint Jactus and Saint Heraclus, martyrs, mentioned only in the Martyrology of Saint Jerome. — In Africa, the saints Victor, Felix, Narcissus, Argyrus and their companions, martyrs, mentioned in the same Martyrology. — At Pavia (probably), the saints Primianus, Saturninus, Victor, Honoratus, another Saturninus, Leucius and Hermes, martyrs, mentioned in the same Martyrology. — At Vienne, in Dauphiné, Saint Paracodas, seventh bishop of that city; he was Greek by origin; we have a letter of Pope Victor addressed to him, concerning the celebration of Easter.[13] — At Nicomedia, Saint Euphrosinus, bishop of that city, Saint Priamianus or Prien and nine others, martyrs, mentioned in the Martyrology of Saint Jerome. — At Ravenna, Saint Severus, martyr, who must not be confounded with Saint Severus, bishop of the same city; he suffered under Maximian Augustus, the last persecutor of the Christians in the West. 304. — In Rhaetia, Saint Evantius and Saint Hermes, martyrs, mentioned in the Martyrology of Saint Jerome. — In Greece, Saint Gregory, bishop of Nazianzus, father of Saint Gregory the Theologian. 389.[14] — In Ireland, Saint Mochua, or Cuan, abbot of Tegsi; he left military service to become a monk, healed Saint Fintan of leprosy, and built the first stone church that Ireland had. 7th century. — In Ireland, another Saint Mochua, or Cronan, disciple of Saint Comgall, and religious of Bangor; afterwards founder of the town and monastery of Balla. He caused an isthmus to rise miraculously, to pass from one island to another island. 637. — Again in Ireland, Saint Faine, virgin, whose feast is celebrated from time immemorial in the parish church of Hosairthir, in the diocese of Clogher in Ulster, and at Kilfaine, on the borders of the county of Meath, where her relics have always been in great veneration. 6th century.

MOVABLE FEASTS OF JANUARY

The second Sunday after the Epiphany, feast of the Most Holy Name of Jesus.

The Tuesday after Sexagesima Sunday, the prayer of Our Lord Jesus Christ on the Mount of Olives.

The Circumcision of Our Lord Jesus Christ, and the Adorable Name of Jesus Given to Him

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 4–13 [running heads legible from p. 5]. Year 1 of the Christian era — Caesar Augustus, emperor.)

That at the name of Jesus every knee should bow, of those in heaven, on earth and under the earth. Letter to the Philippians, ii.

There is no other name under heaven given to men by which they can be saved. Acts of the Apostles, iv.

I. We could not, it seems to me, have better begun the month of January and the civil year than with the Circumcision of Our Lord and the most holy Name of Jesus which was given to Him on that occasion. By the Circumcision He shed for us the first drops of His blood; by the name of Jesus, which means Saviour, He was pledged to pour out all the rest upon the tree of the Cross for our redemption: so in these two mysteries

we find the richest New Year's gifts, the most advantageous presents we could wish for. Saint Luke, the only one of the Evangelists to speak of this event in the Saviour's life, has said only a few words of it: *When eight days were accomplished after the Child's birth, He was circumcised, and was named Jesus, as the angel had named Him before He was conceived in His Mother's womb.* But it must be treated at somewhat greater length.

Let us say first what the Circumcision was. About four hundred and six years before the promulgation of the law of Moses, God, wishing to prepare for Himself a people that should be His own and that, amid the general corruption of all the nations sunk in idolatry, should make public profession of knowing, adoring and loving Him and obeying His commandments, chose Abram, son of Thare, to be its stock. Abram was then in his hundredth year, and Sarai, his wife, in her ninetieth. Nevertheless God assured them that they should have a son whose posterity would be as numerous as the stars of heaven and the grains of sand on the seashore. In witness whereof He no longer called him Abram but Abraham, which means father of a great multitude; He no longer called his wife Sarai but Sara, which means sovereign lady. And in order that this people which He promised him should be distinguished from all the other peoples of the world, and should bear upon its body the mark and character of its election, He made this covenant with the holy patriarch, that all the male children who should be born of him in the course of time should be circumcised on the eighth day after their birth: *Behold,* He said to him, *the covenant that I make with you and with your descendants, and the pact that you must inviolably observe: every male child shall be circumcised on the eighth day. He who has not been circumcised shall be cut off, because he has violated My covenant.*[1] Afterwards God, giving His Law on Mount Sinai to the descendants of Abraham, to the people of Israel, inserted into it this same commandment: *The male child of eight days shall be circumcised.*[2] Hence this people has always been a very religious observer of this practice, holding it even a matter of ignominy not to be circumcised, because that was to have no part in this holy and glorious covenant with God. As the Greeks, in contempt, called the men of all other nations barbarians, so the Jews called them the uncircumcised, and would have no kind of dealings with them.

God was not content to ordain Circumcision as the mark of His covenant; He instituted it at the same time as a Sacrament, to wipe out original sin, which children contract by their generation and with which they are stained when they come into the world. It is true that there was already a remedy for this evil: it was another sacred ceremony by which the parents, attesting their faith in the Messiah and in the redemption they awaited, procured for their children the benefit of justification and of grace; and this remedy lasted until the institution of our Baptism, for girls and also for the male children who were in danger of death before they could be circumcised. But it no longer held for the other male children, once God had ordained Circumcision, to which alone the remission of original sin was then attached. Hence the holy Doctors, and among them Saint Gregory the Pope, say that it produced very nearly the same effect that the sacrament of Baptism now produces; there was nevertheless a difference between the two: Baptism regenerates and produces grace by its own power, that is, by a power which Our Lord has communicated to it as to His own instrument; Circumcision, on the contrary, was only a ceremony by virtue of which God, having regard to the future Passion of His Son, which He saw represented beforehand in this profession of faith, Himself worked, without any instrument, the benefit of regeneration; it was therefore simply the sign of grace and not the efficient cause of grace. God made use of this ceremony of Circumcision in preference to any other: first, to warn His people continually that they must labour without relaxation at their spiritual circumcision, that is, at repressing their disordered affections, their covetousness, and cutting off their vices, and above all that of impurity, whose dominion is more violent and whose fire is harder to extinguish than that of the others; next, to figure that in the new covenant men would make profession of a perfect circumcision, by which they should detach themselves from all the things of earth, to aspire only to the things of heaven; by which also they should die entirely to themselves, to live only in God and for God.

It is certain that Our Lord was not subject to this law of Circumcision, and that neither the Blessed Virgin nor Saint Joseph was obliged to circumcise Him. As man He was doubtless capable of receiving orders; for He Himself declares in the Gospel that His Father had given Him commandments and that He is most exact and punctual in observing them, and all theology recognises, after the Angelic Doctor, that He had, among others, received the commandment to redeem men and to sacrifice Himself for their deliverance;[3] Saint Paul says that He became obedient unto death, even to the death of the Cross.[4] But as for the law of Circumcision, as for the whole law of Moses, it bound Him to nothing, because, having been made only to prepare guilty and captive men for the benefit of their redemption, it could not reach their own Saviour and Redeemer, He who had no part in their captivity or their crimes. And indeed none of the reasons for Circumcision existed in His person. He had no need of it as a mark and character to distinguish Him from unbelievers and Gentiles, since the anointing of His divinity and His natural sonship with God distinguished Him absolutely from all men and placed Him in an order infinitely raised above all creatures. He had no need of it as a sacrament for the remission of original sin; for not only had He not contracted that sin, but He was impeccable, and had come into the world to destroy and exterminate sin. He had no need of it as a continual warning to labour at spiritual circumcision; having nothing in Himself but what was most holy, most perfect and most accomplished, He had nothing that needed to be cut off or circumcised. Finally, He had no need of it to figure the perfect Circumcision of the new law, since He was to show this circumcision in all its reality, and to give a model of it in His poor, humble, suffering life, in His cruel and ignominious death. Nevertheless it was most fitting that He should submit to this law of Circumcision, for several reasons which Saint Epiphanius has pointed out in his first book *Against Heresies*:[5] 1. To show that He was truly man, and that His body was of the same substance and nature as ours; for there were to be born heretics who would fight this truth: the Manichaeans, who gave Him only a phantom body;[6] the Apollinarists, who attributed to Him a body of divine substance; and the Valentinians, who attributed to Him one of a heavenly matter; it was fitting that He should arm His Church against them by giving it clear marks of the sensibility of His body. 2. To show that He did not disapprove of Circumcision, which was the great Sacrament of the Jews and the entrance into their religion, just as Baptism is the entrance into the Christian Church; but that on the contrary He approved it as a most religious ceremony of divine institution: for the same Manichaeans and other heretics were one day to condemn this observance and all the other ceremonies of the law, and to say that it was not God but the devil who was their author. He could not better destroy these errors than by his voluntary submission to these ceremonies; for the Son of God would not have observed a law that did not have God for its principle. 3. To testify that He was of the race of Abraham and a true Israelite; Circumcision was its mark and perpetual sign. For it was very important, and even necessary, that He should be recognised as such. The Jews knew that their Messiah was to descend from Abraham, and that He was that Son in whom God had promised the blessing of all nations; had they not recognised the Saviour as one of his descendants, they would have pretended to be lawfully excused from receiving Him as Messiah, which would have put a great obstacle in the way of the spread of the Gospel. 4. To move us, by this example, to obey promptly and joyfully the commandments of God and the orders of our superiors, however difficult they may seem to us. Does anything preach obedience to us better than the sight of this sovereign Lord making no difficulty, though not obliged to it, of submitting to Circumcision, so rigorous and so shameful a ceremony? 5. To humble and annihilate Himself for us to the last extremity. It was already a great humiliation that, being God, He had made Himself man; that, being eternal and infinite Wisdom, He was reduced to the state of an infant; that, being Master of all riches, He had made Himself poor and needy; and that, being impassible and immortal, He was exposed to suffer and die. But this humiliation went much further in the mystery of the Circumcision, since, being the Holy of Holies, He made Himself, not a sinner and criminal, for that was impossible to Him, but, like a sinner and like a criminal, took the mark of a sinner and the remedy which had been ordained for the healing of sin. By this He taught us to be humble, and confounded the pride of the children of Adam, who commit sin easily but will not bear its shame and ignominy, nor appear and be called sinners. 6. To begin, from this so tender age, to shed His blood for us, and to exercise on our behalf His divine office of Saviour

and Redeemer. It was determined in the secret counsels of divine Providence that He would not expose Himself to the cruelty of the scourges, the thorns, the nails and the lance, which were to drain His veins and take all His blood, before reaching the age of thirty-three years, and before He had preached His Gospel by living voice. But His love for us was too great to wait so long a term; He wished first to give us sure pledges of what He was preparing for us, and, by a first and slight shedding of His precious blood, to make us know the excellence of the price He destined for our ransom, in order to excite us more powerfully to love Him, and that we might say to Him: O holy Child, if You do so much for us at so tender an age, what will You do when You are in a perfect and full age? Finally, He had to be circumcised in order to blunt in His flesh the knife of Circumcision, and, by giving this carnal observance an honourable end through the goodness with which He subjected His body to it, to change it into a spiritual Circumcision. This He happily accomplished; for the Circumcision of the flesh died in Jesus Christ, and the Circumcision of the spirit began through Jesus Christ. The former was for the Jews, who were carnal men; the latter for Christians, children of Abraham according to the Spirit. Wherefore the Apostle Saint Paul says: *It is we who are the true circumcision, we who serve God in spirit, who glory in Jesus Christ, and who put no confidence in the flesh.*[7] And elsewhere: *You were circumcised in Jesus Christ, not with a circumcision made by the hand of men, but with the Circumcision of Jesus Christ, being buried with Him in Baptism, and risen again with Him by faith.*[8] Moses and Jeremiah had recommended this kind of Circumcision to the Israelites as to Christians by anticipation, saying to them: *Be not content with the circumcision of your flesh, but labour to circumcise your heart;*[9] that is, to cut off from it all superfluities and all disorders. This Circumcision must extend over our whole interior and our exterior; so that we may suffer nothing, in our mind, in our will, in our appetite, in our senses and bodily faculties, that is capable of profaning them and making them criminal. So Saint Bernard said that "the carnal Circumcision was only of a single member; but the spiritual Circumcision that Jesus Christ has taught us must be of the whole man."[10]

These are the great reasons why it pleased Our Lord to be circumcised, and to inspire the Blessed Virgin and Saint Joseph with the will not to exempt Him from the rigour of this ceremony. It is not known whether it was done with a steel knife or a stone knife.[11] We read, it is true, that Zipporah, the wife of Moses, and Joshua, leader of the people of God, used stone knives on one occasion for Circumcision; nevertheless it does not appear that there was a general commandment to use only this kind of instrument; on the contrary it is more probable that it was left to the choice of those who performed the ceremony, and even that it was more usual to use knives of iron and steel than knives of stone.[12] However, the opinion of Saint Bernard is that Our Lord was circumcised with a stone knife, which could not be done without making Him a very bloody wound and causing Him great pain.[13] This was what He most desired; and He did not ask that the law be softened for Him, but that it be applied to Him in its greatest severity. The place where this ceremony took place was the stable of Bethlehem where He was born, as Saint Epiphanius teaches us in the first book of the *Heresies*, and many other holy Fathers; for they say that He was still in that stable when the Magi came to adore Him. Holy Scripture does not say by whom He was circumcised; but it is very credible that it was by His most holy Mother and by Saint Joseph, whom the Rev. Father Louis of Granada calls, for that reason, the ministers of the Circumcision of Jesus.[14] For it was fitting that the innocent flesh of this spotless Lamb should be uncovered only to virgin eyes, and touched only by virgin hands and hands supremely pure, such as were those of these two seraphim of the earth. It was then that this incomparable spouse could say with truth that the myrrh, that is, the precious blood of her Son, had flowed and distilled from her hands. This was for her a more beautiful adornment than sapphires and diamonds.

II. It is time to speak of the adorable name of Jesus, which was given to the child at His Circumcision. The union of the holy name of Jesus with the Circumcision came about only through a great mystery. It was, first, to show that this Child came to save us only by His blood, of which He gave the first-fruits in His Circumcision; secondly, to teach us that our salvation consisted in circumcising ourselves spiritually, that is, in stripping ourselves of the old Adam and the vicious inclinations of the flesh to clothe ourselves in the new

Adam and the holy inclinations of grace; thirdly, to efface, by the glory of so august a name, the apparent ignominy of the Circumcision, just as the opprobrium of the Cross was in some sort effaced by that magnificent inscription attached to it: *Jesus of Nazareth, King of the Jews.* Indeed, if we reflect upon it, we shall find that divine Wisdom has almost always joined, in the mysteries of our Redemption, greatness with abasement and exaltation with humiliation. If the Son of God takes a Mother upon earth, she is a virgin Mother, incomparably purer than the cherubim and seraphim. If He is born in a stable, His birth is announced by angels, acknowledged by shepherds, surrounded by the adorations and prostrations of the Magi, dreaded by the proudest of kings. If He is obliged to flee into Egypt, miracles make Him respected there, while the blood of the innocents makes His birth famous throughout Judea. Finally, even His death, however infamous it may appear, is made most glorious by an eclipse of the sun and by the upheaval of all nature. It is therefore for the same reason that He is called Jesus at His Circumcision; I mean, in order that this name may make us consider Him there, not as a sinner, but as Him who takes away the sins of the world.

One can gather from the holy Doctors several excellences of this name of Jesus. The first is that the eternal Father is its author; for, as Saint Cyril of Alexandria says, when the Angel announced it to the Blessed Virgin and to Saint Joseph, he did not announce it of himself but on behalf of God who had charged him with this mission. And indeed, to give a name to a thing, one must have some power over it, as Adam had over all creatures, and as fathers naturally have over their children. Now there was certainly none but God who had power over Jesus Christ, even considering Him only as man. It belonged therefore to God to give Him a name.[15] Moreover, to impose on someone a name that suits him, one must know him perfectly and penetrate his worth. Now Our Lord Himself assures us that no one knows Him except His eternal Father, as there is none but He who naturally knows His Father. It was therefore from His Father that He was to receive a name. Finally, we see in Holy Scripture that those for whom God has a particular affection, and whom He has destined for more eminent employments, were named by Him, whether before their birth, or immediately after, or in the course of their life, as was done for Abraham, Isaac, Saint John the Baptist and Saint Peter. It was therefore quite just that it should be He who gave a name to this beloved Son who was the dear object of His complacency and whom He had destined to be the Redeemer of the world. This nevertheless did not deprive Mary and Joseph of the honour of imposing this name upon Him; for the Angel had said to the one and the other: *You shall call Him Jesus.*[16] Mary had this right because she included in her maternity all paternal and maternal authority, and as for Joseph, though he had no part in His conception or His birth, yet he ought not, says Saint John Chrysostom, to be excluded from this function, since in sharing in it he derogated in nothing from the sovereign dignity of his spouse. But both did nothing else than give the name which they had learned by revelation, and which the eternal Father had designated to them.

The second excellence is that this name of Jesus is the proper name of the Word incarnate. I say the proper name, not only in opposition to His metaphorical names, such as those of lion, lamb, rock, vine, way, light and many others which Saint Jerome relates on chapter xlvi of Ezekiel, but also in opposition to His appellative names, such as that of Christ, and to those which are common to Him with the other divine Persons, or with the most distinguished among men, so that, as the name of the first man is Adam, and that of the Blessed Virgin is Mary, and that of the Apostle of the nations is Paul, so the proper name of the Saviour is Jesus. There are even authors who have written that this name is so proper to Him that it was never given to any other than Him, and that the name which Holy Scripture attributes to Jesus or Joshua, son of Nun, and to Jesus, son of Josedec, and to Jesus, son of Sirach, was written and pronounced differently in Hebrew from that of Our Lord.[17] Nevertheless, it is truer that these three great personages, who were figures of Jesus Christ, as also the ancient Joseph, Othniel, Ehud, Gideon, Jephthah and Samson, who were also called Jesus and Saviours, had the same name as to letters and pronunciation; but there was an infinite difference as to signification: for they bore this name only by reason of the temporal salvation which they brought to the people whose guidance God had entrusted to them; whereas Our Lord has this name because the salvation He procures extends to bodies and to souls, to Jews and to Gentiles, to the living and to the dead, to time and to

eternity; because He saves by His own power and not by a power borrowed from another. So the Angel, explaining to Saint Joseph the force of this name, said to him: *You shall call Him Jesus, for it is He who shall deliver His people from their sins;*[18] His people, that is, all the nations of the world, as it is written: *Ask of Me, and I will give you the nations for your inheritance, the ends of the earth for your domain.*[19] It is in this sense that the name of Jesus is a new name. It is not new insofar as it means simply Saviour; but it is new insofar as it signifies Him who delivers from sins and from death, and who gives a perfect and complete salvation.

The third excellence is that this name comprises all the other names which Holy Scripture gives to the Messiah, as well according to His divine nature as according to His human nature, and according to the union of both in a single person; so that we have, in this name, the fulfilment of those beautiful prophecies of Isaiah, Jeremiah and Zechariah: *He shall be called Emmanuel, that is, God with us. Name him, He who makes haste to take away the spoils. He shall be called Wonderful, Counsellor, God, Mighty, Father of the world to come, Prince of Peace. This is the name that shall be given Him: The Lord our Just One; His name shall be the Orient.*[20] These names are drawn from the cause of salvation, which is the alliance of God with the nature of man; for God alone could not make satisfaction, and man could not make infinite satisfaction. Our ills required a divine remedy in which divinity and humanity should be found together, that is, the matter of salvation, which is sin with all its consequences; the way of salvation, which is to enlighten us, to justify us and to fill us with strength and constancy; finally, the term of salvation, which is the eternal peace and unchanging happiness of that age which shall never end. Now the name of Jesus, signifying a perfect Saviour, extends generally to all these things: it expresses and represents to us Him who is God and Man, who destroys sin, who overcomes death, who despoils hell, who chains the devil, who fills us with light, who restores us to grace and to the dignity of children of God, who strengthens us against temptations, who gives us perseverance, who opens to us the gate of the kingdom of heaven and leads us happily into it, to reign with Him in eternity. Thus it contains all these names of the Messiah announced by the prophets, and is as it were their summary and abridgment. Add that it contains also the august qualities of Head, Shepherd, Teacher, Lawgiver, High Priest, Victim, Consoler and Spouse, which signify almost the same thing as those other names, and which are also attributes of a true Saviour.

The fourth excellence, which has much relation and connection with the preceding, is that this same name sets before our eyes again all the actions and all the sufferings of Our Lord, with that great number of marvellous fruits which proceed from His incarnation, His passion and His resurrection. For He never did or suffered anything save to fulfil His name and office of Jesus and Saviour. If He was born in a stable, if He underwent the rigour of the Circumcision, if He fled into Egypt, if He spent thirty years in an unknown and despised life, if He exposed Himself to a thousand labours and fatigues in the time of His preaching, if He delivered Himself to the infamy and cruelty of the torment of the cross, if He came gloriously out of the tomb, if He ascended to the right hand of His Father, it was only to be perfectly Jesus and Saviour, and to omit nothing that could contribute to our salvation. So, when we call Him Jesus, we say in one word a God-Man, a God poor, humbled, despised, suffering and dying; we say an all-powerful advocate, who intercedes continually for us in heaven. In the same way all the goods that have flowed from this source and spread in heaven, on earth and even to the depths of hell, are nothing else than graces of this Saviour. The joy restored to the angelic choirs, whose heavenly concerts the sin of the demons had troubled, the deliverance of the Saints who were in limbo, the calling of the Gentiles, the faith of the nations, the justification of sinners, the renewal of the world, the constancy of the Martyrs, the light of the Doctors, the devotion of the Confessors, the austerity of the Religious, the purity of the Virgins, the firmness of the Church, the precious death of the Just, the crowning of the Saints and the consummation of all things, are the fruits of the salvation which this divine Liberator came to work in the world: they are expressed in the name of Jesus, and we cannot pronounce it without giving the idea of them, without recalling them to memory.

The fifth and last excellence is that this divine name has admirable effects in the soul of those who think of it attentively and pronounce it with devotion. Listen to what Saint Bernard writes of it, in the fifteenth sermon on the Canticle of Canticles; he applies to the name of Jesus these words of the Spouse to the Bridegroom: *Your name is oil poured out;* and he says: "Why is this name oil? I do not know whether you know a better reason; but for my part I believe it is because oil has three qualities, which are to give light, to nourish and to anoint: it feeds the flame, it nourishes the flesh, it soothes pain. It is a light, a food and a remedy. Now these same things befit the name of the Bridegroom; it enlightens when it is proclaimed, it nourishes when it is meditated, it anoints and soothes ills when it is invoked. Let us examine each of these qualities in particular. — How do you think so great and so sudden a light of faith burst forth in the world, if not by the preaching of Jesus Christ? Was it not by the splendour of this name that God called us to His admirable light? Hence Saint Paul says: *You were heretofore darkness, but now you are light in the Lord.*[21] How resplendent was this light, and how it dazzled the eyes of all who looked upon it, when, coming like lightning from the mouth of Peter, it strengthened the legs and feet of a lame man and gave sight to many spiritual blind men! Did it not cast flames of fire when he said: *In the name of Jesus Christ of Nazareth, arise and walk?*[22] — But the name of Jesus is not only a light, it is a food. Do you not feel yourselves comforted every time you remember it? What is there that so nourishes the mind of him who thinks on it, that so repairs exhausted strength, that makes the virtues so manly, that makes men persevere so successfully in good and praiseworthy habits, and that maintains so constantly chaste and honourable inclinations? Every food of the soul is dry if it is not steeped in this oil; it is insipid if it is not seasoned with this salt. A book has no taste for me if I do not find in it the name of Jesus. A conference or conversation does not please me if Jesus is not spoken of in it. Jesus is honey in the mouth, melody in the ears, a song of gladness in the heart. — But it is also a remedy. Is any of us sad? Let Jesus come into his heart, let him pass from there to his mouth; this sacred name is no sooner pronounced than it produces a fair day that drives away weariness and brings back calm and serenity. Does anyone fall into a crime? Does he even run to death by despair? The moment he invokes this name of life, he begins to breathe and to live again. Before this saving name, who has ever persisted in his hardness, or his sloth, or his animosity, or his languor? Who is he who, having lost the gift of tears, has not felt them flow from his eyes with more abundance and sweetness as soon as he has invoked Jesus? Who, seized with fright in the apprehension of an imminent peril, has not been delivered from all fear and has not received much assurance from the instant he invoked this all-powerful name? Who is he whose floating and irresolute mind has not been steadied as soon as he has implored its help? Finally, who, being in diffidence, and even on the point of succumbing under the weight of some great adversity, has not regained new vigour at the mere sound of this helping name? These are the languors and maladies of the soul, and it is their remedy. Nothing is more fitted than this name to check the impetuosity of anger, to lower the swelling of pride, to heal the wounds of envy, to restrain the overflowings of impurity, to quench the fire of covetousness, to appease the thirst of avarice and to banish all shameful and disordered desires." Such are the words of Saint Bernard, which mark so distinctly for us the effects of the name of Jesus that nothing remains for us to add to them. We see by them that this name is an oil poured out, which enlightens us in our darkness, strengthens us in our combats, and makes the yoke of the Gospel sweet and easy for us; a ravishing perfume which rejoices our mind and our heart, and makes us in every place the good odour of Jesus Christ; and a heavenly manna which contains all imaginable tastes and sweetnesses, and gives the soul a perfect contentment.

It is no wonder that the great Apostle wills that at the pronunciation of this name every knee should bow in heaven, on earth and in hell.[23] He bore it so deeply engraved in his soul that he does nothing but repeat it in his Epistles, without troubling whether this repetition is contrary to the rules of elegance. And when his head had been cut off, his tongue pronounced it three times more. It was perhaps also the sweetness of the same name that changed into milk the blood that was to come from his neck when the head was struck off. Saint Ignatius, bishop of Antioch and martyr, had so well imprinted it on his heart that, when it was opened after his death, Jesus was found written there in letters of gold. By the virtue of this name several Saints have

worked very great miracles, for example the Apostles, as we read in the Gospel and in the book of their Acts. Saint Bernardine said that we ought to bear to this holy name the same respect as to the Saviour Himself, not for the letters of which it is composed, nor for the voice and sound which make up its pronunciation, but for the incomparable dignity of the Son of God made man whom it represents to us. Let us therefore have this adorable name often on our lips; let us have it always in our heart, and let never so holy a thought and so salutary a remembrance leave our mind; let us use it in our dangers, in our afflictions, in our temptations, in our doubts and in our irresolutions, saying with Saint Anselm: *Jesus, be Jesus to me;* or: *Jesus, show that You are Jesus;* or like those poor ones of the Gospel: *Jesus, Son of David, Jesus our Master, have pity on us.* Above all let us pronounce it often at the moment of death, as a name that is dreaded by the demons and that will easily dissipate their pernicious designs against us.

As for the feast of the Circumcision and of the most holy Name of Jesus, it is very ancient in the Church, as the homilies and sermons of the holy Fathers prove. But there has been a difference in the manner of solemnising it; for in the beginning, to oppose the impieties of the pagans, who spent this day in debauchery and superstitious ceremonies, the Christians fasted very rigorously on it and recited litanies as a sign of penance; we have illustrious testimonies of this in Saint John Chrysostom, Saint Ambrose, Saint Augustine, Saint Maximus of Turin and Saint Peter Chrysologus, cited by Cardinal Baronius in his Commentaries on the Martyrology. The fourth Council of Toledo, held in the year 636, even forbade the singing of the *Alleluia* on it;[24] and before it the second Council of Tours and that of Auxerre had condemned the diabolical New Year's gifts and the other remnants of paganism. But since these superstitions have been abolished, the Church has changed her face and on this day has taken her garments and songs of joy, not on account of Janus, with two faces,[25] whom the idolaters adored, but on account of Jesus Christ, God and Man, humbled by the Circumcision and exalted by the sacred name of Jesus, which is the object of her veneration and love.[26]

Saint Fulgentius, Bishop of Ruspe in Africa, Doctor of the Church

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 13–25 [running heads legible from p. 14]. A.D. 468–533. — Popes: Saint Simplicius; John II, called Mercury. — Eastern emperors: Leo I; Justinian I.)

Domine, da mihi modo patientiam, et postea indulgentiam.

Lord, grant me patience in this world, and have mercy on me in the other.

(A familiar prayer of Saint Fulgentius.)

The life of Saint Fulgentius (Fabius Claudius Gordianus Fulgentius), bishop of Ruspe in Africa, and one of the most brilliant lights of the Church, was written very elegantly by one of his disciples. The latter, having taken the religious habit in the monastery which the same Saint had had built in Sardinia during his banishment, accompanied him afterwards on his return to Carthage and into his diocese; we shall give here an abridgment of this life.

Fulgentius was an African by nation, of parents illustrious in the world's eyes, and Catholics. His grandfather was called Gordian: he was one of those glorious senators of Carthage whom the Arian Genseric, king of the Vandals, stripped of all their goods and drove out of that city.[1] His father was named Claudius. After the death of Gordian, who had taken refuge in Italy with his family, Fulgentius returned to Africa, accompanied by one of his brothers, and, having recovered a part of his patrimony, he withdrew to Telepte, a city of the province of Byzacena; the paternal house which belonged to him in Carthage had been given to the Arian priests; he could not obtain its restitution. It was there that Mariana, his wife, a very wise and very virtuous woman, bore him Fulgentius (468), with another son, who was called Claudius after his father. Death soon took the father from the children; but Mariana took great care to bring them up in virtue and to have them learn the principles of the finest sciences. Saint Fulgentius, having become in a short time very skilled in the Greek and Latin languages, began early to help his mother in the conduct of the family and the

administration of domestic affairs; which he did with so much respect and deference toward her, and with so much prudence, modesty and gentleness, that he was the whole joy of this pious woman, the consolation of her servants and the example of those with whom he conversed. His merit caused him to be appointed receiver general of taxes of Byzacena. But hardly was he invested with this employment when he conceived a disgust for earthly honours.

The Spirit of God, who was calling him to greater things, opening his eyes, made him see the vanity of the world and the difference between those who, sowing in the flesh, reap only sensible, corruptible and fleeting goods, and those who, crucifying their flesh with its vices and concupiscences, make themselves worthy of spiritual goods which do not perish but remain in eternity. This light so inflamed him with love for the sovereign good that he resolved to embrace the monastic life. To try its rigour, he gradually withdrew from the society of the other patricians, his companions, and gave himself secretly to reading, prayer, fasting and other religious penances and austerities; he felt himself especially stirred to it on reading Saint Augustine's Exposition on Psalm xxxvi. After he had spent some time in these exercises, he went to find a holy bishop named Faustus, who, driven from his see by Huneric, son and successor of Genseric, had built a monastery in Byzacena, and begged him most earnestly to receive him among his religious. The bishop at first made difficulty, thinking that Fulgentius, noble, rich, delicate and still in the flower of his age, could not long bear the austerity of his rule. "Go," he said, "go first and learn to lead in the world a life detached from pleasures; is it credible that, having been brought up in softness and delights, you could suddenly accustom yourself to the poverty of our manner of life, to the coarseness of our garments, to our vigils and our fasts?" Fulgentius, with lowered eyes, answered modestly: "He who inspired in me the will to serve Him can also give me the courage necessary to triumph over my weakness." Faustus, overcome by his prayers, consented to receive him. He was then twenty-two years old. As soon as it was known that Fulgentius had left the world and entered religion, good people rejoiced at it and the libertines were confounded. But Mariana, his mother, seeing herself deprived of his company and unable to bear so great a loss, ran quickly to this monastery to draw him out of it, hoping that this son, who had always had so much regard and respect for her, would easily yield to her groans and tears. And indeed it would have been a great temptation for him; but he avoided the danger by refusing to see her and speak to her; the holy bishop Faustus approved this conduct and took this resolution as a presage of the very high holiness to which Fulgentius would one day attain.

Scarcely was he in the novitiate when he became a model of all kinds of virtues. He ate so little that it did not seem enough to nourish him. He forbade himself absolutely the use of wine and of all that can flatter the sense of taste; his other austerities answered to his abstinence. These mortifications so weakened his body that he fell into a very dangerous illness. It was thought that the violence of the sickness would oblige him to relax something of his severity toward himself; but he persisted constantly in his first fervour, saying to those who complained of it that these infirmities did not come from his austerities, but from the will of God, who afflicted him to console him and mortified him to give him life; and that it was well enough known, by a thousand experiences, that the voluptuous life was no less subject to diseases than the most penitent life. When God had restored his health, he renounced all his goods in favour of his mother; he did it both to soften the grief she felt at his retreat, and in order that, if his brother Claudius was not dutiful toward her out of the reverence owed her as a son, at least he should be so through the need he would have of her and the hope of one day being her heir. Shortly afterwards Gundobad or Gondamund, successor of Huneric, stirred up so furious a persecution against the Church of Africa that the holy bishop Faustus and his religious were compelled to abandon their monastery to take shelter somewhere from the storm. Saint Fulgentius, on the advice of the holy prelate, withdrew to a neighbouring monastery, over which presided another holy man named Felix, who had been his friend in the world. Felix was not content with receiving him with joy; in spite of all his resistance he associated him in his charge as abbot and made him his colleague; so that they governed together this holy congregation; nevertheless it did not seem that there were two superiors, because their union was so great and their accord so perfect that one could say they had but one spirit and one will.

Felix was charged with the temporal and Fulgentius with the spiritual.

Meanwhile the province having been overrun by a multitude of barbarians of Numidia who ravaged it and put everything to fire and blood, these two holy superiors, accompanied by their religious, passed into another country which history calls the territory of Sicca Veneria, a city of the proconsular province, to make a quieter establishment there. But, as they carried light wherever they went, an Arian priest,[2] who was preaching his impiety in a place called Gabardilla and drawing many people to his false belief, fearing that their holy life and above all the solid and eloquent preaching of Fulgentius would make him lose his credit, laid snares for them and seized both of them by artifice. There was then a holy emulation between these two illustrious Confessors, each offering himself to the torments to deliver his brother. But this cruel and barbarous priest, who was also named Felix, spared neither the one nor the other, and discharged his fury chiefly upon Fulgentius, who had tried to soften this fierce spirit by a most eloquent remonstrance. After having had them broken with blows of the stick and torn with the whip, he had them shaved in ignominy and cast their garments, in tatters, out of his house. They went out of it as the Apostles formerly went out of the council of the Pharisees, with great joy at having been judged worthy to suffer something for the cause of Jesus Christ. The report of this deed having been carried to Carthage, the Arians themselves, who knew the qualities of nature and grace with which Saint Fulgentius was endowed, were indignant at it, and their bishop declared that, if he wished to complain, he would make an exemplary punishment of it; but whatever instance was made to Fulgentius on this subject, he could never resolve upon it, saying “that it was not becoming for a Christian to desire vengeance; that to God alone belonged the right of vengeance; that if he had justice done him he would lose the merit of his patience, and that finally he could not have recourse to the tribunal of an Arian bishop without offending the Church and scandalising the faithful.” Moreover, Felix and he, recognising that it was more advantageous for them to be among the Barbarians than among the Arians, resolved to return with the holy religious who had followed them to the province of Byzacena, whence they had set out; and, having arrived near the city called Ididi, on the frontiers of Mauritania, they built a new house there, where there was soon seen to shine the severest discipline of the monastic life.

Nevertheless our Saint, who sighed unceasingly for a more perfect state, and who ardently desired to be relieved of the office of superior, the burden of which Felix had laid upon him, formed the design of retiring among the solitaries of Egypt, whose lives and conferences, which he read assiduously, gave him great admiration. Having embarked at Carthage for Alexandria with a single religious, he landed in Sicily. There Eulalius, bishop of Syracuse, soon recognised the merit of Fulgentius and at once took him into very great affection, so far as to keep him at his house all the winter; he dissuaded him from continuing his journey, showing him “that the country to which he was going was separated by a perfidious schism from the communion of Peter, that is, of the Roman Church.”[3] He received the same advice also from another holy bishop named Rufinian, who, fleeing the persecution of the Vandals, had settled in the little island of Corsica. He continued his way to Rome to visit the holy places and venerate the tombs of the blessed apostles Saint Peter and Saint Paul. During his stay in that city, as he was passing one day through the square called Palma Aurea, he saw Theodoric, king of Italy, raised on a superbly adorned throne; he was surrounded by the Senate and the most brilliant court, Rome having spared nothing to receive this prince with the greatest magnificence. “Ah!” cried Fulgentius at the sight of this spectacle, “if earthly Rome is so beautiful, what must the heavenly Jerusalem be! If in this perishable life God surrounds the partisans of vanity with so great a splendour, what honour, what glory, what felicity does He then prepare for His Saints in heaven?” Thus it is that the Saints, at the sight of earthly objects, which distract us most, know how to use them as steps to rise to the thought of heavenly things. This happened toward the end of the year 500, when Theodoric, whose residence was at Ravenna (he had reigned in Italy since 493), made his first entry into Rome. Fulgentius afterwards departed and betook himself to his monastery in Africa. His religious received him with a joy that cannot be expressed, and even the laymen of that country shared it, each believing that public felicity had come back with him. Shortly afterwards, a noble man named Sylvester having offered him a piece of land

suitable for building another monastery, he accepted it; as soon as the building was finished, several religious gathered there, and he governed them for some years with remarkable prudence and charity. But, as he preferred obeying to commanding, and as the comforts of this new house, which Sylvester's piety had richly provided, did not accord well with his love of poverty and penance, he left it again and withdrew to another, built in the midst of the sea, on a rock where there was want of everything. There he was an admirable example of humility, obedience, devotion and austerity, submitting himself to the least of the brothers, mortifying his senses, afflicting his body, and living in an almost continual silence and prayer. He made mats and parasols of palm, like the other religious. Nevertheless this retreat was not long, for Faustus, his bishop, on the entreaty of the community he had left, commanded him, under pain of disobedience, to return there and resume his office of abbot. And, to prevent him from fleeing a third time, he attached him to his diocese by the character of the priesthood.

This honour was followed by another still greater; for the Catholic bishops who remained in Africa having resolved among themselves, notwithstanding the prohibitions of the king of the Vandals, to give prelates to the Churches that had none, they at once cast their eyes upon Fulgentius. It is true that he delayed his promotion a little: foreseeing the choice which the neighbouring dioceses would make of him, he forestalled them by a very secret flight; as he could not be found at the time of the ordinations, these bishops, to finish the matter before the court should be informed of it, were obliged to nominate and consecrate another. But he could not always avoid this dignity; for, as no provision had been made for the church of Ruspe, which was one of the most considerable, on account of the ambitious pretensions of a certain deacon named Felix, as soon as he had returned to his monastery, believing that there was nothing more to fear, he was carried off from it by force to be raised to this episcopal see; and, after having several times resisted from humility, he was constrained, in order not to oppose the will of God, to let himself be consecrated bishop of that city; this was in 505. The deacon of whom we have spoken put all possible obstacles in the way; but they were useless, God showing that the election of Fulgentius was a particular effect of His Providence upon the desolate Church of Africa. When he was upon his see, far from showing any resentment against this ambitious man, he treated him with all the kindness he could have had for one of his dearest friends, and even prepared him and promoted him to the order of priesthood. This generous procedure so won the heart of Felix that he became full of affection for his prelate. And nevertheless God, who is the just avenger of His elect, and who does not will that ecclesiastical dignities be canvassed for, punished him with a temporal penalty, for he died in the same year; and a rich man who had favoured him was reduced to very great poverty and to dreadful misery.

As for the rest, all the people of Ruspe thanked Our Lord infinitely for having given them such a pastor, and there was no one who did not wish to receive Communion from his hand at the first solemn pontifical Mass that he celebrated. His new dignity did not puff up his heart: he changed nothing of his holy customs; for he always had the same gentleness and the same affability toward everyone; the same severity and the same rigour toward himself; the same piety and the same devotion toward God. He did not take the garments of dignity which the other bishops wore, but remained in religious simplicity, having only a poor habit and a leather belt which he laid aside neither day nor night. He often walked barefoot; he fed on vegetables, roots and eggs, admitting no seasoning in the least, save a little oil when old age required it. As for wine, he drank none unless his infirmities compelled him; and even then so little that if the water in which he mixed it took its colour, it could take neither its smell nor its savour. He spent a great part of the night in prayer and study, making up by his vigils for the time that the ordinary occupations of his charge stole from him by day. He bore so much affection to religious that he always wanted to have them in his company; and to that end he had a monastery built near his cathedral, on a site given him by Posthumian, one of the most considerable and pious citizens of the city, and called to it the abbot Felix, his old friend, with the greater part of his community.

While he thought only of acquitting himself of all the duties of a good pastor, the ministers of Thrasamund, or Thrasimund, king of the Vandals, successor of Gundamund, his brother, arrived at Ruspe and made him leave it, to conduct him to the island of Sardinia, where this king banished him with more than sixty other bishops of his province. The clerics, monks and laymen accompanied him as far as they could, weeping; but he consoled them all with words so powerful that they showed plainly all his joy at suffering persecution for justice' sake. Passing through Carthage, he received there great testimonies of respect and affection from all the faithful. Arrived in Sardinia, he would gladly have built a monastery there; but not having the means, he contented himself with gathering into a community some very pious ecclesiastics, with the monks who had accompanied him. Two bishops, Illustrius and Januarius, joined him; and this house soon became a public refuge for the whole city of Cagliari, capital of the island. The afflicted found powerful consolations there; those who were at law or at enmity were at once reconciled and brought to agreement; those who hungered for the word of God were fully satisfied by the admirable preachings and conferences of our Saint. He resolved difficulties on Holy Scripture and cases of conscience, he assisted the poor in their miseries, he won and converted sinners, he inspired his hearers with contempt of the world and love of that sublime life whose rule is the counsels of the Gospel; several even left the world to seek a sure harbour in the religious state. He was also everything to the bishops his brethren; he advised them in their doubts, encouraged them in their fears, consoled them in their sorrows, spoke and wrote in their name; and if any of their Churches needed to be instructed or corrected by letter, it was often he who had the commission.

I shall say here, in passing, that Pope Saint Symmachus, having learned of the desolation of the Church of Africa and the misery of its exiled bishops, wrote them a beautiful epistle, which is found among those of his deacon Ennodius, afterwards bishop of Pavia. "It is particularly to you," he says to them, "that these words of Our Lord are addressed: *Fear not, little flock, for it has pleased your Father to give you His kingdom.* The sword of the heretics has struck you; but if it serves to strike the dead members of the Church, it serves also to raise to heaven her sound and entire members. The combat shows who are the soldiers of Jesus Christ. In the battle one knows him who deserves the triumph. Do not lose courage because you have been stripped by these impious men of the ornaments of your prelacy. You have among you the sovereign priest, the divine victim, who does not rejoice so much in receiving honours as in possessing hearts. The rewards you await for your illustrious confession are incomparably more advantageous than all the lustre you could receive from your dignities; these dignities are climbed to by the favour of men, who often give them to those who are least worthy of them; but these rewards are fruits of the grace of God alone. For it is He who has fought and conquered in you, and it is by faith that one draws Him with one in battles." This holy Pope was not content with consoling the glorious Confessors by writing to them; but he also sent them relics which they had asked of him: those of the blessed martyrs Nazarius and Romanus. And, as charity extends to bodily needs as well as spiritual, following the example of the Pontiffs his predecessors, he sent them from time to time money and clothing to provide for their necessities.

Meanwhile Thrasamund, seeing the Catholics deprived of the help of their pastor, strove, now by promises and now by threats, to corrupt their faith and draw them to Arianism. But as he could never shake their constancy, he had recourse to artifice: he professed to desire only one thing, that they might enlighten his doubts on the belief of the Catholics; he persuaded himself that no one would dare enter into discussion with him, and that thus, remaining victorious, he would discredit our religion and make it pass for a false and ill-founded one. Several, nevertheless, ventured on the dispute, unable to bear that this new Goliath should reproach the army of the Lord with having no one to fight him. But as the spirit of heresy is proud, and acts in this only by pretence, he always alleged that he was not satisfied with the answers that were given him. At last he was told that among the bishops he had exiled to Sardinia there was one, named Fulgentius, who was quite capable of satisfying him and whom none of his doctors could resist. Immediately he commanded that he be brought to Carthage, not to be instructed by him, for, flattering himself that he would conquer him, he believed that the advantage he should win over a doctor so generally esteemed by all the others would give

greater weight to his sect. Fulgentius therefore arrived in this royal city, rather through a secret design of divine Providence which was calling him there than by this order of the prince. He was received there by the orthodox as an angel of God; and, in effect, he rendered them the offices of one, for he inspired new vigour in those already strong and constant, he strengthened the weak, he reassured those who were shaken, and he reconciled to the Church those whom cowardice or interest had separated from it. Thrasamund sent him the notebook of his objections, to which he pretended no answer could be made; but the Saint answered them with so much force, clearness and modesty that the king was compelled to admire the doctrine, eloquence and humility of Fulgentius.[4] Nevertheless, if he was confounded, he was not for that converted. In order to test further the capacity of this great bishop, or rather to lay a new snare for him, he had read before him another writing of the same kind as the first, and, without giving him a copy of it, or even allowing him to read it again to grasp its idea and sequence, he ordered him to answer it as soon as possible and without delay. This was assuredly a thing beyond human strength; but Saint Fulgentius succeeded in it again admirably by the fine work which he composed on the mystery of the Incarnation, which was the subject of this writing: the Holy Spirit acted in him and gave him the lights necessary to defend the faith of the Church against the impostures of the heretics. The king was so surprised that he dared propose nothing more. There was only one of his bishops, named Pinta, who undertook to reply to the answers the Saint had presented; but he served only to increase the triumph of Fulgentius, who at once shut his mouth by another book which he entitled *Against Pinta*; this book was lost in the course of time and has not come down to us. The Arians, unable to bear the affront their sect had received in this dispute with Saint Fulgentius, nor the discredit into which it fell every day, as much by the light of his instructions as by the holiness of his examples, advised the king to send him back to the place of his exile. Thrasamund at last consented, though with regret (520); and, for fear the people of Carthage should raise some sedition to prevent it, he had him taken away by night and led quietly onto a ship to make him depart before anyone could know anything of it. But God disposed otherwise; for the wind was so contrary that the sailors could not leave the harbour. So Saint Fulgentius remaining there several days, almost all the Catholics came to visit him; he had leisure to confirm them anew in the faith of one God in three persons, and even to give Communion with his own hand to a great part of them. He also predicted to a holy man named Juliatus, who was inconsolable at his departure, that the persecution would last but little longer and that he would soon see him again, peace and liberty being restored to the Church. But at the same time he begged him to tell it to no one, assuring him that he disclosed this secret to him only because he had compassion on his grief. It was doubtless his humility that made him make this request, as it often prevented him from working miracles or from working them with éclat: he did not wish them to appear to come from him, for fear of being esteemed by men and receiving vain praises. So when he was asked to pray for the sick or other afflicted persons, he contented himself with saying to God: *You know, Lord, what is most expedient for the salvation of our souls; help us therefore in our bodily necessities in such a way that we lose not spiritual goods;* and if it happened that he was heard in favour of those who had asked his intercession, he attributed it to the merit of their faith and not to the fervour of his prayers. His return to Sardinia caused unspeakable joy to his brethren. As he brought with him many religious, he thought at once of building a monastery there, which he did with the permission of Primasius or Brumasius, bishop of Cagliari, in a convenient place outside the walls of that city, near the church of Saint Saturninus. His community grew in a short time and found itself of more than forty brothers. He did not suffer them to have anything of their own, that being strictly forbidden them by the rule; but he took great care to distribute common things to them according to their different needs, and he wished that he who received most, on account of his infirmities, should compensate for this abundance by great humility. He made little account of their manual works if he did not see them accompanied by the spirit of devotion; and, on the contrary, he esteemed greatly the interior religious, dead to themselves, though their weakness made them incapable of bodily exercises. He often told them that he alone deserves the name of religious who has so renounced his own will that he is indifferent to all things and has no other wish than that of his superior. Their requests never displeased him, however unreasonable, however hard to grant they might be; but he

tried to satisfy them with marvellous gentleness and openness of heart. In short, he knew so well how to join mercy to justice that his indulgence was without laxity, and his severity without indignation as without harshness.

While Saint Fulgentius watched over the conduct of this monastery, the prophecy that he had made on leaving Carthage was fulfilled; for Thrasamund having died in 523, his son Hilderic, who succeeded him, but who had nothing of his perfidy, restored their churches to the Catholics and recalled all the bishops from exile: thus our illustrious Confessor, after eighteen years of banishment, set out with his brethren to return to Africa. When he arrived at Carthage he found all the people gathered on the shore to receive him. As soon as he was perceived, acclamations and cries of joy burst out, and everyone pressed forward to have the honour of speaking to him or touching his garments or being blessed by his hand. Hardly had they landed when the Confessors, followed by an innumerable multitude, went to give thanks to God in the church of Saint Agileus.[5] The crowd was so great that a hedge had to be made around him to keep him from being stifled. Although the rain fell with violence, nevertheless no one abandoned him; on the contrary, several persons of quality took off their cloaks and made a kind of canopy of them to cover him. He entered the city with this pomp, where he was received by Boniface, who had been elected bishop of it, as a conqueror victorious over heresy. After having made some stay there for the consolation of the faithful, he left it to betake himself to his diocese. All the cities through which he passed received him as their own bishop, or rather as a new Augustine; but this public veneration took nothing from his humility; for the more he was exalted, the more he humbled himself. Arrived at Ruspe, he would have no other palace than the poor monastery he had had built: and even then he did not assume its government, but left it entire to the abbot Felix. He even renounced in writing any right over that house, saying that it was by friendship and not by authority that he dwelt there. He took very particular care for the reform of his clergy. He did not suffer sumptuousness of dress among his ecclesiastics; he did not permit them to busy themselves with secular and profane affairs, nor to remain idle, nor to be notably absent from the divine offices; and, to take away all pretext, he had them lodge near the church. He often preached the word of God to his people, and it was with so much zeal and unction that his preachings produced the happiest fruits, and above all a change of manners in his hearers. Boniface, bishop of Carthage, having heard him preach, burst into tears and thanked God for having given such a pastor to his Church. The esteem in which he was held was so general that strangers themselves took him as arbiter of their differences. In the synods in which he took part he was always regarded by the other bishops as the master of all; but far from abusing this deference, he sought for himself only the last place. In one of these synods (that of Junca in 524) precedence had been granted him over one of his brethren named Quodvultdeus, to whom this regulation gave pain; our Saint, seeing it, renounced his right in the following synod (that of Sufes, held the same year), and begged the bishops to allow that he should take his place only after that prelate.

Finally, after having spent seven years in these exercises, until the year 532, foreseeing that his end was near, he wished to prepare for it by a more retired life. He therefore withdrew from his clergy and his people, and passed to the island of Circina, on a rock called Chulmi, where, with a few religious, he gave himself more than ever to reading, prayer, and the practices of mortification and penance, accompanying all these exercises with a great abundance of tears that devotion made him shed. He would have greatly desired to be left to die in this retreat; but the entreaties of his children, who, unable to bear his absence, begged him to return, were so great that he was compelled to return among them. Some time afterwards he fell ill and endured for seventy days pains so sharp that he moved to compassion all who saw him; but he consoled them himself and often said to God: *Lord, give me patience in this world, and have mercy on me in the other: — Domine, da mihi modo patientiam, et postea*

indulgentiam. The physicians advised him a bath to relieve his pain, but he refused this remedy: *Will it*, he answered, *be able to prevent a mortal man from dying when he has reached the end of his course?* His last

hour being near, he sent for his clergy and his religious, and, having asked their pardon and given them his blessing, he wished them a good pastor in his place. *May the Lord my God*, he said to them, *provide you with a pastor worthy of Him.* He took care to have distributed to the widows, orphans, pilgrims and other poor, ecclesiastics as well as laymen, whom he designated by name, all that remained in the hands of his steward, down to the last coin. Thus, possessing nothing more in the world, but having his mind always sound, tranquil and raised to heaven, he died peacefully in the kiss of the Lord on the 1st of January in the year of our salvation 533, in the sixty-fifth of his age and the twenty-fifth of his episcopate, as he himself said a little before his death. The next day he was buried with great pomp in the same city, in a church called Secunda, which he had enriched with the relics of the Apostles, and in which no one had yet

been buried.

If, as is believed, it was then against custom to bury in churches, we have here a great mark of the universal veneration for the virtues of our Saint. We read in the history of his life that Pontianus, a neighbouring bishop, learned by a vision that he was enjoying blessed immortality.

As Saint Fulgentius accepted the episcopate only on condition of being able to unite the monk's life with the bishop's, he has been painted in the costume of a hermit. — To recall his exile and his many flights, he has been painted on the seashore; near a ship about to sail; in a grotto preparing to say Mass.

It is the common opinion that the Order in which he made profession was that of Saint Augustine; for it is known that this great Doctor had extended it extremely throughout Africa.

There was formerly celebrated at Bourges, on 6 May, the translation of the relics of Saint Fulgentius into a church that bore his name.

These holy relics disappeared in 1793, profaned by the revolutionaries after an orgy. The feast of Saint Fulgentius was kept in the church of the archiepiscopal seminary, which was formerly an abbey called Moutermoyen. One of his relics is at the convent of Davenescourt (Somme). His life, of which we have given the abridgment here, and which was first dedicated to Felician, his successor, is found in Surius and in Bollandus, at the first day of January. Cardinal Baronius and Godeau, bishop of Vence, drew from it what they have written of him in their Annals. All the Martyrologies make mention of him, and especially the new Martyrology of the Saints of Spain, which makes him a native of Toledo and asserts that his ancestors went to settle in Africa only when the Vandals passed there.

Analysis of the Writings of Saint Fulgentius

The writings that remain to us of Saint Fulgentius are:

The Books of the Two Predestinations, to Monimus, composed about the year 521. The holy doctor employs the first to show that, according to the sentiment of Saint Augustine, God does not predestine men to sin, but only to the pain or punishment which they have deserved by their sins. He proves in the second that the sacrifice is offered to the Holy Trinity, in whose name the Catholic Church confers baptism; and he then answers the objections of the Arians. In the third he refutes the Arians who abused the words The Word was with God to authorise their impieties.

Replies to the Ten Objections of the Arians, composed about the year 521. These replies are as clear as they are solid.

The three Books to King Thrasimund. They contain answers to various questions put to the saint on behalf of King Thrasimund. Arianism is very well refuted in them.

Several letters.

The Book of the Orthodox Faith, to Donatus. It is an exact explanation of the mysteries of the Trinity and the Incarnation.

The Book to Victor against the Sermon of Fastidiosus, an Arian priest.

The Book of the Incarnation of the Son of God. It is proved there that the Son alone became incarnate, and not the Father or the Holy Spirit; it is proved again that in God the trinity of persons does not destroy the unity of nature.

The Letters to the deacon Ferrandus. This deacon had consulted Saint Fulgentius on what should be thought of the baptism of an Ethiopian who, indeed, had desired this sacrament, but had received it in sickness, being deprived of the use of speech and of all consciousness at the moment of administration. The holy doctor answers, in his first letter, that the baptism had been valid and necessary for this Ethiopian. In the second he clears up five questions that had been put to him on the Trinity and the Incarnation.

The Letter to John and Venerius, the one an archimandrite and the other a deacon of Constantinople. In it is found the refutation of the errors of the Semi-Pelagians.

The Book of the Incarnation and of Grace. The deputies of the monks of Scythia having consulted the bishops of Africa, exiled in Sardinia, on the doctrine to be held concerning Nestorianism, Eutychianism and Semi-Pelagianism, Saint Fulgentius was charged with answering them in the name of all these illustrious confessors. He composed for this purpose the book of which we speak. In the first part he refutes the Nestorians and Eutychians, and the Semi-Pelagians in the second.

The Letter to Count Reginus.

The Book of the Trinity, to Felix, notary. The holy doctor explains in it the mystery of the Holy Trinity; he distinguishes in it the grace of the state of innocence from that which God gives in the state of fallen nature; and he maintains, as a certain thing, that the bodies of all men will rise again, each in his own sex; that the good will enjoy an eternal felicity and the wicked will be condemned to torments that will never end.

The two Books on the Remission of Sins. It is proved in them that there can be no remission of sins without a sincere penance, and outside the bosom of the true Church.

The three Books on the Truth of Predestination and of the Grace of God. The holy doctor shows in them: first, that grace is a gift of divine mercy; second, that it does not destroy free will; third, that election to grace and to glory is wholly gratuitous.

The Book of the Faith, composed about the year 523. A layman named Peter, wishing to go to Jerusalem, begged our Saint to give him an abridged rule of faith that he could study, so as not to fall into the snares of the heretics. Fulgentius addressed this book to him, which contains 40, or even 41 articles according to some editions. He explains in it the mysteries of the Trinity and the Incarnation, as well as what concerns the holy sacrifice of the altar; he establishes in it the necessity of professing the true faith and of living in the bosom of the Catholic Church.

The Book of the Faith, against the bishop Pinta. This bishop of the Arian sect having written against our Saint's three books to King Thrasimund, the latter replied to him in a particular work, which has not come down to us. All critics agree that the Reply to Pinta which bears the name of Saint Fulgentius is not his: first, because the style of the author of this reply differs from that of Saint Fulgentius; second, because he cites Scripture according to the old Italic version, whereas Saint Fulgentius cites it according to the Vulgate; third, because he did not understand the Greek language, in which Saint Fulgentius was very skilled; fourth, finally, because Saint Fulgentius, according to the account of the author of his life, referred in his work against Pinta to his books to King Thrasimund, and nothing of the kind is found in the one of which we speak.

The Sermons or Homilies, which to the number of about a hundred bear the name of Saint Fulgentius, are not his, with the exception of about ten.

The seven Books against Faustus, bishop of Riez — the last blow of the club with which the Church overwhelmed the Pelagians — is the one of the writings of Saint Fulgentius whose loss is most regretted.

The writings of Saint Fulgentius announce a man endowed with great penetration of mind, who knew how to clear up his ideas and render them with precision; but the fear of not having said enough to develop his matter well has made him diffuse and led him into repetitions. His reasonings are solid and conclusive and always rest on the authority of Scripture and tradition.

Before Migne's *Patrology,* the most complete of all the editions of the works of Saint Fulgentius was that which appeared at Paris in 1684, quarto. That of his works on grace, published at Rome in 1759 by Foggini, was the most exact.

Saint Euphrosyne, Virgin

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 26–29. Died 470. — Pope: Saint Simplicius. — Eastern emperor: Leo I.)

Pater meus, dux virginitatis meae tu es.

O my God, You are the support of my virginity! Jeremiah, iii, 4.

There are in the lives of the Saints traits that are more admirable than imitable; each of us, according to his vocation, must practise the same virtues of which the Saints have given us the example, but we cannot always follow them in the extraordinary ways by which God led them. Thus every Christian must subject nature to grace and practise the self-denial and detachment of which the marvellous life of Saint Euphrosyne is a perfect model; but no one could, without a special and evident inspiration from God, have recourse to the disguise she employed.

Under the empire of Theodosius II,[1] son of Arcadius and grandson of Theodosius the Great, also emperors, there was at Alexandria a very illustrious lord named Paphnutius, married to a noble woman whose name is not known. They possessed great wealth, and both had much fear of God and inclination to virtue; therefore they lived in perfect conjugal union. Nevertheless they were grieved at having no children who could sustain their family and inherit the great riches God had given them. They resolved together, therefore, to ask for them with earnestness of Him who can do all things and who does not reject the prayer of those who put their whole trust in Him. The wife, after the example of Anna, mother of Samuel, asked the divine goodness unceasingly to deliver her from the reproach of barrenness, promising to consecrate to the Lord's service the child it should please Him to give her. The husband, for his part, went from monastery to monastery, giving great alms and entreating the religious to unite their prayers with his to obtain this blessing from heaven. He was told that in one of these convents there was a holy old man who, by his innocence and the purity of his life, had great credit with God. He went to find him and, throwing himself at his feet, besought him with tears in his eyes to become his intercessor, to put an end to the grief with which he was overwhelmed. The holy man, whose charity was great, prayed for him and obtained what he asked. Paphnutius's wife had a daughter of rare beauty, whom they called Euphrosyne, that is, gladness, to represent by her name the joy with which her birth had filled them. Now when Euphrosyne was eighteen years old, her father took her to the abbot to whose prayers he owed the birth of his daughter and said to him: "Here is she whom you obtained for me from God by your prayers; be pleased now to pray for her, for I am going to marry her." Then the holy abbot blessed her and spoke to her at length of the duties of virginity, as well as of those of marriage. They stayed three days at the convent, during which Euphrosyne had all the time to see close at hand the manner of life of the monks. She saw all this with great pleasure, and said to herself: "Happy are those who can thus, even here below, lead an angelic life, and who after temporal death can hope for eternal life!" And her heart swore to the Lord an eternal love. On taking leave of the abbot she threw herself at his feet, saying: "I beseech you, pray for me, that I may know the will of God and that my soul may be saved!" The Saint blessed her, saying: "May the almighty God, who knows all things, past, present and future, bless you and have you always in His holy keeping, and may He one day admit you into the society of the blessed."

The abbot was accustomed every year to invite Paphnutius (Euphrosyne's father) to the feast of the monastery. Now one day a brother came as usual to fulfil this mission. Paphnutius not being at home, the brother was received by Euphrosyne, who said to him: "Brother, how many religious are you in the convent?" — The brother answered: "We are three hundred and twenty-two." — Euphrosyne resumed:

“Does your abbot admit all who present themselves to share your holy life?” — He said: “Yes; for he observes the word of Christ: *I do not reject those who come to Me*.” — She asked again: “Do you all sing together in the same church? and do you all fast together?” — The brother answered: “We all sing together; but each one fasts as he thinks fit.” — After having thus questioned the brother at length, and having learned from him all she wished to know, she said at last: “I should be very happy to be able also, like you, to live only for God; but I should fear to afflict my father, who wishes to marry me to a rich man, on account of the goods of this world.” Then the monk instructed her in what manner she could preserve her virginity and consecrate her heart to the Saviour, and she was delighted.

Nevertheless Euphrosyne did not think herself yet sufficiently instructed. She went therefore to find another monk, and said to him: “Reverend father, my father is rich and pious, but my mother is dead; my father, to prevent his goods one day falling into other hands, wishes to marry me. Now I have resolved to know no man, and I spent last night in prayer, without sleeping, praying God to enlighten me on this matter and to have mercy on me, and now I come to beg you to tell me what I must do to save my soul.” — The monk said to her: “The Saviour said: *He who loves father or mother more than Me is not worthy of Me.* That is all I have to say to you. If therefore you wish to be saved, flee! As for your father’s goods, do not be troubled about them: there are in the world hospitals, convents and thousands of unfortunates; let your father give them his lands and his gold, and he will not lack heirs.”

Euphrosyne said: “I have always thought that with the grace of God I should end by finding the means of preserving my chastity and of glorifying Him by a holy life.” — The monk resumed: “I hope that God will soon help you to accomplish your vows, and that nothing in the world will be able to prevent you from consecrating yourself entirely to Him.”

Thereupon Euphrosyne began to reflect maturely, and said to herself: “If I go to a convent of women, my father will find me again and take me out of it to marry me. I will therefore go to a convent of men; for surely my father will not go to look for me there.” Then she put on men’s clothes, left her father’s house secretly, and went to hide in a place sheltered from indiscreet eyes until the next morning. At dawn she entered the first church she came to, to pray there. Then she went to the convent where she had been with her father, and while the porter went to warn the abbot, she waited before the door. The abbot, seeing her, thought he had before him a young man; he said to her therefore: “My son, why have you come?” — She answered: “Since my childhood I have always vividly desired to enter a convent, to serve God there as you do. Now I will remain with you, if you are willing.” — The abbot resumed: “You are welcome! Come and see our convent; if it suits you, you may stay. What is your name?” — She answered: “I am called Smaragdus” (which means Emerald). The abbot resumed: “You are still very young, and it is not good that you be alone: I will therefore give you a master to teach you the rule and instruct you in all that you will have to do.” — Euphrosyne (or Emerald) answered: “Father, I am ready to do all that you command me.” — Then the abbot summoned a holy religious named Agapitus, and said to him: “I commit to you this young man, who is called Emerald; treat him as your son: I desire that you form him so well that soon he may surpass his master.” — Then all three knelt down, and the abbot prayed for Emerald; and when he had finished, the other two said Amen.

Now Emerald was very beautiful; and when he was in church with the religious, and they saw his tender and graceful face, the devil tempted them. They complained of it to the abbot: “Why,” they said to him, “have you tempted us by introducing into the convent a young man of so great a beauty?” The abbot therefore said to Emerald: “Child, your face is so beautiful that I fear it may be a stumbling-block to those of our brethren who are weak; you will therefore dwell henceforth alone in a cell.” Emerald was very glad of it. A separate cell was made for him, where he lived in absolute retreat, serving God day and night by prayer, fasting, vigils and every kind of good works. In a short time his holiness was so great that Brother Agapitus, who directed him, could not help speaking of it with astonishment to the other brothers, and all together praised God for having given so much virtue to a weak child.

Paphnutius, on returning to the house, went to look for his daughter in her room; and as he did not find her there, he assembled his servants and asked them whether they did not know where she was. They answered: "We saw her yesterday, but today we have not yet seen her." — Paphnutius, deeply afflicted, had her sought at the house of her betrothed; she was not there. Moreover, the latter, having learned what was happening, was likewise much afflicted, as was his father, and both together went to Paphnutius's house. They found him a prey to the keenest despair; they said to him: "Perhaps she has been carried off by a seducer." Then he at once sent messengers, with orders to seek her in Alexandria and throughout Egypt; but all the searches were fruitless. It was the same with those made in the convents of women. After having sought her long in all the houses of the city, they beat the caves and forests; but always in vain. Then all together: the father, the father-in-law and the intended husband, mourned her as dead. The father poured out his bitter complaints in these terms: "O my daughter, my beloved daughter! light of my eyes, joy and consolation of my life, what misfortune has taken you from my tenderness; my only good in this world, my only hope, who has taken you from my heart?… Lord, do not permit me to die before I see her again with my eyes, before I know what has become of her!" And seeing him weep and lament thus, all who were witnesses of his grief wept with him. And, unable to be consoled by anyone, he betook himself to the convent where, unknown to him, his daughter was; he threw himself at the abbot's feet and said to him: "I beseech you, pray for me day and night, until I experience the fruit of your prayers, and learn at last what has become of my daughter." The abbot, having heard this sad news, wept also with him; then he assembled the brothers and said to them: "Let us all together pray to God that He have pity on our brother Paphnutius, and give him back his daughter." — And they spent seven days in praying and fasting; but contrary to what had often happened in such circumstances, no revelation was made, and their prayers remained without result. For, on her side, Euphrosyne prayed God unceasingly not to make her retreat known. Then Paphnutius went to the abbot, who said to him: "Dear friend, do not afflict yourself on account of this misfortune; for God chastises those whom He loves. Besides, without His will no one suffers any evil: be assured therefore that nothing will happen to your daughter but what God permits. Have confidence in God, then, and believe that one day He will give her back to you."

Paphnutius returned to his house with a contented heart, thanking God; and he applied himself more than ever to almsgiving and other good works. But some time afterwards he came again to ask counsels and consolations of the abbot, and threw himself at his feet, saying: "My father, I beseech you, pray again for me; for I cannot bear the weight of the sorrows that overwhelm me on account of my daughter; every day they grow stronger and more crushing, and if God does not soon come to my help, I fear I shall succumb."

Then the abbot, moved with compassion, said to him: "There is with us a young brother, named Emerald, who came a short time ago, and who already distinguishes himself by high piety and excellent holiness. Would you not like to ask him for the counsels you need?" — The abbot spoke thus because he did not know that Brother Emerald was none other than Paphnutius's daughter. — The latter answered: "I am willing." — Then the abbot, having summoned Agapitus, Emerald's former director, said to him: "Lead Paphnutius to Emerald's cell." This was done. Emerald, seeing her father, recognised him at once, and her eyes filled with tears. But Paphnutius did not recognise his daughter, and seeing her weep, he thought they were tears of compunction; for her beautiful face had become unrecognisable through fasts, vigils and sobs. And so as not to be recognised by her father, she covered her face with the hem of her robe.

First they prayed together; then they sat down side by side, and Emerald began to speak to her father of future felicity and of the kingdom of heaven, saying that one reaches it by alms, by chastity, by obedience, by humility; in a word, by a perfect love of God and neighbour. She said among other things: "To find God, one must flee the world, and to love Him perfectly one must love Him more than all things in the world, even more than one's own children…. Saint Paul teaches that adversity is the mother of patience, and that from patience is born perseverance…. Believe me, sooner or later God will hear your prayers, and if at this moment her salvation were in danger, God would certainly not fail to make it known to you. But there is

every reason to think that God has led her to a safe place, a holy refuge. Cease therefore to afflict yourself so much; think rather of thanking God for all the goods He has done you. Often already I have prayed Him to grant you patience and resignation, and to give you, as to your daughter, what is best for both. Often also I have wished to see you and console you, hoping that my words and exhortations would do good to your afflicted heart and restore peace to your soul."

While speaking thus, she begged him several times to go back; and when he wished to go, her eyes filled anew with tears, and the separation seemed to her very hard and very cruel. But Paphnutius was extremely consoled by all she had said to him; he returned to the abbot, and said to him: "The discourses of your brother Emerald have greatly consoled me, and I am very grateful to God for the graces He has done me by His servant: it is almost as if I had found my daughter again." — Then he commended himself again to the prayers of the abbot, and returned to his house. And he often came back to Brother Emerald to converse with him, finding in these conversations an ineffable charm and sweetness. This went on thus for thirty-eight years…. Then Emerald fell ill, and was on the point of death. Paphnutius went to the abbot and said to him: "I beg you to allow me to go and see Emerald, for my soul is sad at not having seen him for a long time." — The permission asked having been granted him, he betook himself to the cell where the dying one lay; and when he saw him, he threw himself on his neck weeping, and said: "Alas, alas! so long you have consoled me by saying that one day I should see my daughter again, and I have not yet seen her!… And if now I lose you also, as I lost my daughter, who will console me henceforth? who will help me bear the weight of my sorrows? Nothing now remains for me but to weep for her as dead: for it is thirty-eight years since I lost her, and day and night I have besought heaven to give her back to me; and I have not yet found her!" Then Emerald said to him: "I tell you again: do not afflict yourself beyond measure, and do not despair. God is almighty, and all things are possible to Him. Remember Jacob, who, after having long wept for his son Joseph as dead, found him again nevertheless in joy. Now I beg you to remain with me three days more, without leaving me." — Paphnutius, thinking that Emerald, before dying, would have a revelation to make to him concerning his daughter, made this promise very willingly. On the third day Paphnutius said to him: "Here are three days that I have been with you without leaving you…." — Then Euphrosyne, knowing well that the time of her death was near, said to her father: "I have at last reached the end of my course and the goal of my vows, not by my own strength, but by the help of God. I am now going to gather the crown of glory. As for you, Paphnutius, afflict yourself no more about your daughter Euphrosyne; for it is I myself, and you are my dear father. Now the promise I have often made you is fulfilled: you have seen your daughter again! Do me the charity to say nothing of it to anyone, and when I am dead, undress me yourself, to wash my body."

Having thus spoken, she expired, and went to take possession of eternal joys. Paphnutius, seeing her dead, had such grief that he fell into a swoon. Then Agapitus came in, and entering the cell he saw that Emerald was dead, and that Paphnutius lay on the ground, as if he too were dead. Agapitus, frightened, threw water in his face, then raised him up and said to him: "Lord, what is the matter?" — Paphnutius answered: "Leave me; I desire to die here, for I have seen marvellous things today." — Then he resumed: "Alas! my beloved daughter, why did you not show yourself to me sooner? I should have been happy to live in community with you. Alas! why were you so long hidden from me? You have uncovered yourself at last only to disappear at once, and to fly away to heaven!…"

Agapitus, having been informed of what had happened, went to tell the abbot, who at once came to weep over the body of the saint, crying out: "Ah! Euphrosyne, bride of Jesus Christ, holy daughter of this monastery, forget not your unworthy brethren, and pray God to admit us soon with you into the heavenly kingdom, to enjoy eternally with you and with the blessed spirits the sight of God." — Then he had all the monks of the convent assembled to announce this marvellous thing to them, and all together praised God for having wrought such great things in a weak woman. Now among the brothers there was one who saw with

only one eye; he came to kiss her face with great devotion, and immediately his other eye was healed and endowed with sight. Then all praised God anew, and gave thanks to Saint Euphrosyne for her mercy and powerful intercession. And after having solemnly promised God to walk in the footsteps of their holy companion, they buried her devoutly with great pomp. Then her father gave all his goods to the convent and to the church, and himself entered it as a brother. He was given his daughter's cell, and after living there ten years more in the practice of all virtues, he died a holy death. He was buried in his daughter's tomb, and every year the monks of the convent celebrated the feast of Saint Euphrosyne.

In the last century the abbey of Réaulieu, near Compiègne, possessed the head of this Saint and her principal bones: her feast was celebrated there amid a great concourse of people.

Saint Euphrosyne may be represented with men's garments at her feet; like Saint Hildegund, Saint Marina, Saint Pelagia-Margaret, Saint Theodora and others, who likewise hid themselves under men's clothes.

There is a biography of Saint Euphrosyne older than that written by Metaphrastes. It is found in the *Acta Sanctorum*.

Saint Clarus, Abbot

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 29–32. Died about 660. — Pope: Vitalian. — King of France: Clotaire III.)

I have chosen you to adorn the holy bond.

Isaiah, lx, 13.

The life of Saint Clarus (*Clarus*) was written by a very ancient author, whose name is not known, but who shows much exactness and fidelity. This Saint was born in the neighbourhood of Vienne, in a village situated on the banks of the Rhône and which today bears his name. He lost his father while still a child; his mother, a very virtuous woman, took great care of his education; she formed him early in the Christian virtues and the practices of true piety. She often took him to the churches of the holy Martyrs at Vienne, for she lived in a suburb of the city called

Beauchamp; and as she spent several hours in prayer before the tombs of the Saints, she so accustomed her child to this exercise that, young as he was, he soon became a man of prayer. One day when they had gone together to the church of Saint Ferreolus, martyr, which was on the other side of the Rhône, their hearts were so softened by the feelings of a sweet compunction that, forgetting everything else, they remained there almost until night. Evening having come, they got into a boat to cross the water again and return to their house; but so great a wind and so furious a tempest arose that the boatmen themselves despaired of ever reaching the bank. The blessed child, stretching his hands toward the church of Saint Ferreolus and shedding many tears, made this prayer to God: "O God! for whose name the glorious martyr Saint Ferreolus endured death, deliver us from this peril." His prayer was heard at once, for at the same moment the tempest ceased, the waves subsided and the boat insensibly reached the shore on the side of Vienne. This miracle filled with astonishment those who were crossing the water with him, and they could not help, in thanking God, extolling also the virtue and power of His servant. There were at that time, partly in Vienne and partly around Vienne, eight great monasteries in which lived no fewer than fourteen hundred religious persons, men and women; and Saint Gadoldus, archbishop of that see, watched over all with great care, to lead them in the ways of holiness. Among these monasteries were that of Saint Ferreolus, of which we have just spoken, which was also called the monastery of the Grinnicians, and which maintained four hundred religious by itself; and another, of Saint Blandina, destined for widows who wished to spend the rest of their life in continence. The mother of our Saint withdrew to the latter, where, after a holy life, she happily ended her days. As for her son, he was received in the first, where in time he gave so many marks of perfect prudence

and consummate virtue that the blessed archbishop judged him capable of taking over the government of the widows of the monastery of Saint Blandina, where his mother had died. This dignity was only a step to rise higher. For, as he showed in the conduct of this community the admirable treasures of grace and wisdom with which God had enriched him, he was soon made abbot of another of these eight monasteries, called Saint Marcellus. It was there that, discharging his office with extreme diligence and solicitude, and making himself a perfect model of all the virtues one can desire in the father of a monastic family, he became illustrious by the purity of his morals and by his glorious actions. Nevertheless he never ceased to watch over the monastery of widows which had been entrusted to him; for he had so great a largeness of heart that nothing could bound his zeal and charity.

God, who takes pleasure in honouring His friends, made him illustrious by several miracles. One day the superior of the convent of Saint Blandina was so ill that nothing was awaited but her death. The Saint, full of faith, approached her bed and, touching her hand in the presence of the whole community, restored her at once to perfect health. Another time he cured one of his disciples who was tormented by a cruel colic, merely by anointing him with the holy oils. Going to a village with some of his religious, he met a poor man all covered with ulcers; he commanded one of his companions to go and wash him in a stream that was near by, and scarcely had he entered it when the sores closed and his skin became perfectly sound and rosy. The vineyard of the convent having been so hailed upon that scarcely a cluster of grapes remained, the servant of God spent the night there in prayer; and, the next day, it appeared so fine and so laden that it seemed it had received not the least damage. As the brothers were fishing one day in the Rhône, which was then extremely swollen, one of them fell into the water and was in great danger of drowning; but the holy abbot, who was present, having made the sign of the cross, the religious was borne toward the bank by the waters, which gave him back safe and sound to his brothers. This holy man was no less powerful to scatter the efforts of Satan than to heal sicknesses. One night, as he was walking round the monastery of Saint Blandina, making his prayer as usual, this infernal monster came to meet him under a human form of prodigious size and with a frightful look. The Saint was not frightened at the sight of this phantom; but, full of courage and faith, he asked it who it was and what it wanted. “I have come,” answered the demon, “to drive you from this place; for, without you, I should long since have made myself master of it.” — “Go, Satan,” replied the Saint; “it is my Lord Jesus Christ, to whom all the earth belongs, and not I, who prevents you from having the enjoyment of it.” Saying this, he made the sign of the cross against him and made him vanish. But as this cruel enemy went and threw himself upon one of the servant-women outside this monastery and tormented her horribly, the man of God ran there, and, putting his fingers in her mouth, prayed and delivered her at that very hour from her possession. He worked many other miracles during his life; but these suffice to show his admirable virtue and the great credit he had with God.

Having learned by revelation that his death was near, he warned his children that the city of Vienne would still enjoy peace during the reign of six bishops; but that under the seventh, infidels would seize it and put everything to fire and blood. And this is what has since been seen: about 72 years after this prophecy, the Vandals and the Saracens, descending from Spain, filled with fire and murder the provinces of Languedoc, Provence, Dauphiné and Burgundy, and sacked the best cities of them: they would have done the same in the rest of France if Charles Martel had not stopped this flood by the signal victory he won over them on the day of Saint-Martin-le-Beau, where the old chroniclers say that three hundred and seventy-five thousand of them were left on the field (732). A violent illness having compelled our Saint to take to his bed, he had a marvellous vision three days before his death; he saw heaven open and a multitude of blessed spirits come toward him; in the midst of them was Saint Marcellus, bishop of Die, patron of his monastery, and Saint Blandina. As he showed a great desire to depart in their company, Saint Blandina answered him that in three days, at five o’clock, Saint Marcellus and she would come to fetch him, and that this great army of Saints would be with him to defend him against the assaults of the demons. He therefore had himself carried to the church and stretched on a hair-cloth, where he remained these three days praying continually, and singing

without ceasing the praises of God; at the end of that time, his religious finishing the Psalter, and having arrived at these last words: *Let every spirit praise the Lord,* the building was suddenly filled with a heavenly light and a marvellous fragrance; and at the same time this blessed abbot rendered his soul to God. It was about the year 660, on the first day of January. His body was carried to the church of Saint Blandina, as he had ordered, and was buried there before the high altar. The fragrance that had been perceived at his death always followed this holy body even into the tomb. On the way he cured a paralytic who was brought near his coffin; and since then he has worked several other miracles. Later his relics were carried to the church of Saint Peter; but they were scattered in the sixteenth century by the Huguenots. To satisfy public devotion, the feast of Saint Clarus was transferred to 2 January, because of the Circumcision of Our Lord, which did not allow it to be celebrated in so special a manner, and then to the 15th of the same month in the proper offices of the diocese of Grenoble, recently approved at Rome.

Among the Benedictine houses dependent on Saint Marcellus, the diocese of Geneva, suffragan of Vienne, had that of the Cluse of Saint-Clair, near Dingy. One arrived there from Annecy by a Roman road cut in the rock. The illustrious family of Saint Bernard of Menthon furnished several priors to this place of pilgrimage. Saint Clarus is in great veneration for diseases of the eyes in the dioceses of Tarentaise, Annecy and Valence. Saint Clarus is represented calming the swollen waters of the Rhône. His life, written by an author whose name is not known, almost a contemporary and very sincere, is reported by Surius and by Bollandus on the first of January. The *Martyrology of France* of André du Saussay also makes mention of him. Molanus added this Saint to the Martyrology of Usuard, and Benedict Gonon gave an abridgment of his life in the collection of those of the Fathers of the West. It is from this, and from the notes sent us by M. Auvergne, canon secretary of the bishopric of Grenoble, and M. l'abbé Duels, archivist of the department of Haute-Savoie, at Annecy, that we have drawn this abridgment.

Saint Odilo, Abbot of Cluny

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 33–40. 962–1049. — Popes: John XII; Damasus II;[1] *the see vacant after. — Kings of France: Lothair;*

Henry I.)

Salubris est cogitatio pro defunctis exorare.

It is a wholesome thought to pray for the dead. II Maccabees, xii, 46.

Charity toward the dead is always useful to the living. (Father Croiset.)

Hic hominum vitia blando sermone removit; Nec culpis judex, sed medicina fuit.

This man fought the failings of men by gentleness. He applied himself to healing their faults, not to judging them.

(Epitaph of Pope Sabinian. In Boll., 1 Jan.)

We shall relate here, all the more freely, the admirable actions of this great light of the Order of Cluny, in that we shall draw them from two very pure sources, where there is no fear of any mixture of error. I mean the life written of him by the blessed Peter Damian, cardinal and bishop of Ostia, at the request of Saint Hugh, successor of the same Saint Odilo in the abbey of Cluny; and another composed by one of his disciples, named Jotsaldus [the French has "Lotsalde ou Jotsaud"], who had the honour of living a long time with him, and of being witness of a great part of the marvels that God worked by his means.

He was born in Auvergne, of parents illustrious before God and before the world, in the year of Our Lord 962, Otto I reigning in Germany and Lothair in France, under the pontificate of Pope John XII. His father, lord of Mercoeur, was called Beraldus, surnamed the Great, both for the greatness of his courage in arms and

for a probity and sincerity so well known that more faith was put in his words than in the oaths and execrations of any other person. His mother was called Gerberga; after the death of her husband, with whom she had always lived in perfect obedience and honesty, she became a nun at Saint-Jean of Autun, where she persevered long in the exercise of all virtues, and left at her death a great reputation of holiness. He had also several brothers who became famous in the world, and a sister named Blismodis, an abbess, who lived nearly a hundred years, serving God night and day in an exact observance of the rule. While still a child and under the care of a nurse, our Saint became so crippled in all his limbs that he could not move them: he was cured of this ill in a most extraordinary way: one day when his father was going into the country with all his family, it happened that, passing through a village where a halt was necessary, his nurse left him for an instant at the door of a church dedicated to the Blessed Virgin. This child, seeing himself alone, struggled so well that he rolled little by little as far as the altar, where, clinging to the altar-front, he strove to rise on his feet; by a miraculous assistance of the same Virgin his limbs were unloosed, he stood upright and began to run here and there about the altar. We know nothing particular of his youth, except that he spent it in the study of the sciences and in the practice of piety. At the age of twenty-six he received the clerical tonsure in the church of Saint Julian at Brioude, and a little later he entered the Order of Cluny, where he was received by Saint Majolus, who was its third abbot, or fourth counting Berno, its founder and first abbot of Gigny (990). There are trees which bear fruit only long after they are planted; but Saint Odilo bore at the outset fruits so excellent and in such abundance that he was at once a subject of astonishment and a perfect model of virtue for all this great monastery. Therefore Saint Majolus chose him for his coadjutor in 991, although the young professed was only twenty-nine. Three years later, the holy abbot having fallen ill at Souvigny in the Bourbonnais, made no difficulty in designating him as his successor. The religious of Cluny subscribed very willingly to this choice of their holy Father; so that the young Odilo, after being canonically elected and ordained priest by Leutaldus, archbishop of Besançon, was placed, in spite of all his resistance, in that abbatial chair which was head of the whole Order. It had not been hoped in vain that his government would be happy; scarcely was he raised upon that candlestick when he spread on every side an admirable light. He marvellously enlarged this holy Order of which he was abbot general; he built new convents; he restored the old ones which the misery of wars or other accidents had ruined. He perfected those which were most flourishing, and above all that of Cluny, whose church he beautified, whose buildings he increased, and whose cloister he rebuilt altogether new, putting marble columns in it in place of the wooden ones that had been there before. Finally he assembled a great number of holy religious who rendered his congregation very illustrious throughout the world.

This pastoral solicitude was supported by all the virtues; he had so constant a devotion that, in the fifty-six years in which he was priest and abbot, he hardly passed a single day without offering the most august sacrifice of the Mass, although the multitude of his affairs, the inconvenience of his journeys and the sharp pains with which he was often tormented seemed to make this great regularity almost impossible. Thus, being on his deathbed and wishing to know the number of Masses he had celebrated, he had the reckoning made only by the number of days which had elapsed since the time of his ordination. He was very assiduous in reading divine books, in psalmody and in mental prayer, and he performed his exercises with so much ardour and piety that he often accompanied them with sighs, groans and a great abundance of tears. Even his sleep did not pass without prayer; he fell asleep reciting psalms and spiritual canticles, and went on with them as if he had been awake. To this devotion toward God answered a singular affection for the Blessed Virgin. Before he was yet a religious, he offered himself to her with a rope about his neck, at the foot of an altar dedicated to her, to be her perpetual servant. When this verse of the *Te Deum* was sung in choir, *Tu, ad liberandum suscepturus hominem, non horruisti virginis uterum,* “Lord Jesus, being about to put on human flesh, You did not disdain the womb of a virgin,” he entered into so great a sentiment of respect for her that he could not help prostrating himself to the ground, and every time he pronounced or heard pronounced the name of Mary he felt an extreme joy and made a deep reverence. He strove above all to please her by the

love of purity, and this virtue had so deeply entered into his heart that in extreme old age he still showed the circumspection and modesty of a young virgin; he was even called the virgin of a hundred years, *Virgo centenarius.*

His charity and mercy toward his neighbour were marvellous: he was the eye of the blind, the foot of the lame, the consolation of the afflicted, the hope of the unfortunate, the wealth of the poor and the food of those who suffered hunger. He sometimes gave alms with so much profusion that he seemed rather prodigal than liberal, and when remonstrance was made to him he said that he preferred to be judged with mercy for having exceeded a little in mercy, than to be judged without pity for not having had pity on the calamities of his neighbour.

One of the cruellest famines of which history makes mention then desolated the kingdom of France. It began in the year 1030 and lasted three years, during which almost continual rains prevented the harvests and other fruits of the earth from coming to maturity. What there was of misery and atrocious suffering at that time would be hard to tell. The Church was then the Providence of the hungry unfortunates. The monastery of Cluny was one of the richest in Christendom; Saint Odilo made it poor to relieve the public misery. For the subsistence of his religious he relied on the care of Providence; but for that of the poor he believed that the goods of his monastery must first be employed. His liberality was so great that he was accused of profusion: a reproach which in such circumstances is a true praise. When the holy abbot had exhausted the provisions of his monastery, he sold the chalices, the sacred vessels and the precious ornaments of his church, and did not even spare the golden crown which the emperor Saint Henry had given to Saint Peter of Cluny. As, in spite of this, his revenues and treasures were too modest to relieve the misery of all the poor, he went from city to city and from castle to castle, to excite princes, lords and rich persons, ecclesiastical as well as lay, to open their purses to relieve the pressing necessities of so many wretched people. It is asserted that he thereby preserved several thousands of persons from a cruel death into which famine would have cast them. One day, going from Saint-Denis to Paris, he met on the highway two children dead of hunger and cold, who were exposed to the sight of passers-by: so tragic an object filled him with grief and compassion; he dismounted, and stripping off the serge shirt he wore, he wrapped them with his own hands, and, having hired gravediggers to bury them, he himself conducted them to burial. Who can doubt that by this action he equalled that which made Saint Martin so famous and glorious throughout the Church? Another time, a leper having begged him to come and visit him, the Saint not only came to see him, but embraced him and conversed long with him, without so infectious a disease being able to give him horror.

This great mercy, with which his heart was filled, sometimes even led him to work miracles in favour of those he saw in misery. He restored sight to the son of one of his farmers, who was blind from birth; he cured a novice of his monastery of Paterniacum, who was cruelly afflicted with scrofula; in another of his monasteries, which was on Mount Jura, he delivered a child named Gerard, who often fell with the falling sickness, by making him communicate at his Mass and giving him to drink, in the chalice of Saint Majolus, water sanctified by his blessing; a nobleman having been dangerously wounded in the eye by a splinter of wood, and suffering great pains from it, he cured him with the sign of the cross; he succoured, by the same sign, an ecclesiastic of Tours who had carbuncle [anthrax] on his arm;[2] finally, he restored understanding to a gentleman whom madness carried to such excesses that, abandoning his house, he ran shamelessly and uttered horrible cries in the fields. Thus he drew unceasingly from the fund of God and from the infinite treasure of His power, to relieve all sorts of needy persons and to satisfy the inclinations of his charity. Our Lord, for His part, often worked other prodigies to reward this charity and to show how agreeable it was to Him. One day when the Saint was passing through one of his monasteries, called Saint-Martin, he was visited there by a great number of religious who came to be steeped anew in the spiritual unction with which his conversations were always filled. His charity obliged him to keep them that evening with him and to have served to them the fish that had been destined for him; but although there was very little, nevertheless all

were fully satisfied with it, and there remained still abundantly for the servants and the poor. Another time he had distributed to poor travellers all the wine that was carried for his refection and that of his company; when afterwards they sat down at table, the vessels were found as full of wine as if they had not been touched. This multiplication or reproduction of wine happened again on other occasions.

It is time to speak of what shone most in the charity of Saint Odilo, and of what has made him more famous and glorious throughout the Church, I mean his zeal for the relief and deliverance of the souls in purgatory. The practice of praying for them has been in use from the time of the written law, as it is easy to see in the history of the Maccabees; we learn also, from the holy Fathers and the ancient liturgies, that it has always been most religiously observed since the time of the Apostles; but there was no day, in the course of the year, particularly appointed for it. Saint Odilo was the first who made this pious establishment. He had taken great care, from the first years of his prelacy, to cause to be made in his Order many prayers, fasts and alms, to offer often, and have offered, the unbloody sacrifice of the body and blood of Jesus Christ, for these suffering souls crushed under the weight of God's justice. But his compassion for them growing from day to day, he wished to provide them, for the centuries to come, with an ordinary help that could not so easily be interrupted. He was moreover excited by revelations that were made to some of his monks, and in particular to a holy hermit.

A French religious, returning from Jerusalem, was cast by a tempest on an island near Sicily, where he met a hermit who spent his days there in austere penance, having no dwelling but a cave. This holy recluse received him most charitably; and having learned that he was French by nation, he asked news of Cluny and of its abbot so famous throughout the world, and said to him: "Quite near here I have often seen frightful flames and fires which seem capable of devouring all this country: they come out of the depths of the earth, raising with them a million souls, who endure insupportable torments and expiate their sins in this burning. They utter lamentable cries, amid which I have distinguished the horrible howlings of demons, whom I have seen, under frightful figures, complain with rage that several of these souls are snatched from them before the time and are led in triumph to heaven, thanks to the prayers, sacrifices and penances of all the faithful, and specially to the continual mortifications, sacrifices and prayers of the abbot of Cluny and his religious, who employ themselves in this work of charity and fervour with more zeal than all the children of the Church." Having said this, he strongly exhorted the religious, as soon as he should have arrived in France, to give notice of it to this good abbot and to beg him on his behalf to continue and redouble his holy exercises, and to induce his religious to do the same for the glory of God, for the deliverance of the poor souls in purgatory, and for the confusion of the demons, who are in despair when the means of harming mankind are taken from them. The religious, having arrived in France, betook himself promptly to Cluny, where he related to Saint Odilo what he had heard; the latter conceived great joy at it and had all the monasteries dependent on him begged to become more zealous than ever in these charitable exercises.

It was then that he established that, every year, on the second day of November, which is the day after the feast of All Saints, the Commemoration of all the faithful departed should be made in the monasteries of his obedience, and that this day should be wholly consecrated to procuring for them, before God, the remission of their pains and their blessed entrance into the kingdom of heaven. The universal Church found this ordinance so reasonable that she appropriated it and made of it a law for all the faithful, as is expressly remarked in the Roman Martyrology, on the first day of January. Pope Benedict VIII was one of the principal ones who felt the effects of this charitable compassion of our Saint; for the blessed Peter Damian, and several authors after him, relate that, having been condemned to a long purgatory, he was delivered from it by his suffrages and those of his spiritual children. This fact was revealed to Eldebert, a religious of holy life and consummate in the exercises of mercy toward the poor. After having dwelt so much on the charity of Saint Odilo, a word must be said of his other virtues. His prudence and discretion were so recognised that the popes themselves, emperors and kings consulted him as an oracle and made very great account of his

counsels. With what skill did he not preserve the city of Pavia, which was very dear to him, from the murders and burning with which it was threatened under the emperors Henry and Conrad! What wisdom did he not display when the ambassadors of Poland came to him to demand back their king Casimir, who had taken refuge in his monastery of Cluny, and had there taken the habit, made profession and even received the order of deacon! Another, less discreet than he, would either have cowardly granted them what they asked, overcome by their reasons and tears, or on the contrary would have driven them to despair by a pitiless refusal; but the Saint knew so well how to temper all things that he satisfied them without granting them anything; he sent them to the sovereign Pontiff, giving them hope that His Holiness would have regard for the salvation of this great kingdom, which seemed to depend on the restoration of its lawful king.[3] His justice was no less than his prudence. He never did wrong to anyone, but was most exact in rendering to everyone what was due to him. He honoured his superiors, loved his equals, watched very carefully over his inferiors. Therefore his historian assures us that he was everywhere considered and respected as an angel.

The continual labours to which the duty of his charge obliged him, and a thousand others which he undertook for the good of the Church and of the monastic state, and for the relief of the peoples, often showed how invincible were his courage and patience. He gave great proofs of it again in the acute illnesses with which he was tormented; for then he had no other complaint in his mouth than that he did not suffer as much as his sins deserved.

He possessed excellently those two virtues which Our Lord wills that we should learn from His example, gentleness and humility. His gentleness was so marvellous that the most zealous sometimes complained of it, recognising excess in it; but he answered them, with a tranquil mind, that if he was to be damned, he preferred it should be for having been too gentle than for having been hard and cruel. There was nothing so humble or so modest as he. The honours that were paid him, whether by the religious, or by the abbots his brethren, or by princes ecclesiastical or lay, were insupportable to him. He could never be made to accept the archbishopric of Lyons, although the whole clergy and people asked for it with much insistence, and Pope Benedict IX had named him to that dignity and had even sent him the pallium[4] and the ring to force him to bend his shoulders under a burden of such importance.

Being at Monte Cassino, he was asked by the abbot Theobald, who had a singular veneration for his merits, to say the solemn Mass on the feast of Saint Benedict: far from judging himself worthy of this honour, he would not even take the crosier, or pastoral staff, which that abbot presented to him as the mark of his prelacy. All the favour he asked of him was that he be permitted to kiss humbly the feet of all the religious of his community; and, having at last obtained it by a holy importunity, he did it with so much affection and so great a demonstration of contempt for himself that he filled with astonishment all who saw him and drew tears from their eyes. When he wished to work some miraculous cure, he had this device, which could come only from consummate humility: he gave the sick water to drink in the chalice of Saint Majolus, so that the miracle should be attributed not to his merits but to those of the Saint. What shall I say of his austerity and the extreme rigour he exercised against his body? He slept very little, he wore a hair-shirt continually, he from time to time bound his limbs with iron bands which caused him insupportable pains, he exhausted himself by very long fasts, and, although he ordinarily found himself in the refectory with his religious and, to avoid singularity, ate there of what was served him, yet he ate of it in so small a quantity that he irritated his appetite instead of satisfying it. This admirable union of all the virtues made him loved by everyone. He was extremely dear to the popes, emperors and kings who reigned in his time, and principally to Pope Clement II, to the emperors Saint Henry and Henry III, to our most pious king Robert, son of Hugh Capet, to Henry I of France, to Saint Stephen, king of Hungary, and to Sancho the Great, king of Spain. Wherever he went, whether in France or in Italy, he was received there with joy and general applause; and so great a number of religious gathered about him that Fulbert, bishop of Chartres, for this reason called him the *Archangel of the religious.* This affection of men was only a sign that he was perfectly cherished by God. No

other proof is needed than the great prodigies which the divine goodness often wrought in his favour. One day, our Saint being in his monastery of Orval, wished to fast on bread and water; he took therefore a piece of bread which he covered with ashes, and commanded the brother to serve him water. The brother obeyed him, and brought him some. But God, who was content with his good will, changed this water into wine. He complained of it, had the wine poured out and sent for water. The religious went back to satisfy him, though he knew that the first time he had brought only water. But this obedience served only to redouble the miracle; for the water was again changed into wine, and this holy abbot recognised thereby the tenderness and magnificence of God toward him. Twice thieves, having stolen what belonged to him, were compelled to give it back, never having been able to get rid of it, nor to find money for it, although they had exposed it for sale among other goods, and left it at a very low price. One night someone had wished to take his horse; but the thief and the horse remained motionless at the abbot's door. At daybreak the malefactor, surprised in this embarrassing posture by Odilo himself, trembled for fear of being severely punished. "My friend," said the holy abbot with a gentle and indulgent irony, "it is not just that you should have lost a whole night in this way guarding my horse." And he threw some pieces of money to the confused and repentant thief. Twice he crossed safely and without inconvenience, with his company, swollen rivers which could not be entered without evident danger of shipwreck. And, what is more admirable, the second time his shoes were not even wetted. His baggage having fallen one day into the water, his garments, which could be dried, were drenched; but as for his books, they remained as dry as if the accident had not happened. He received another time from Providence almost similar protection; for his Missal, written in letters of gold, and some crystal vases which he had carried, having fallen into the precipices of Mount Jura, were found the next day as whole and as beautiful as if they had been carefully preserved in a room. Finally, a very authentic marvel that happened at Pavia must not be omitted: the emperor Saint Henry having sent the Saint a vase of great price and perfect workmanship, his religious, taking it one after another to consider the craftsmanship, let it fall and broke it. The man of God was grieved by it, fearing that the emperor would throw the blame on those who had brought it to him. He went to the church, made his prayer there and commanded that the vase be brought to him. The pieces were therefore gathered up, and having joined them well together, they were brought to him in that state. He took it, but instead of finding it broken as it was before, he found it sound and whole. Then, wishing from humility to hide this miracle, he sternly rebuked his religious, as having told him a falsehood; but those who knew the truth of the matter were filled with astonishment and glorified God, who is admirable in His Saints.

A life so holy and so marvellous could not fail to be crowned by a beautiful death. Before it came, Saint Odilo was tormented for five years by very grave illnesses and fell into a great languor. Believing himself near his end, he wished to pay his last duties at the tombs of the blessed apostles Saint Peter and Saint Paul, and went to Rome for that. Pope Damasus II, who was elected about that time (1048), gave him testimonies of perfect friendship and often conversed with him. All that was most considerable in Rome visited him, and especially Lawrence, archbishop of Amalfi, illustrious for his learning and piety, who contracted a close friendship with him. He desired to finish his course in that great city, under the protection of the holy Apostles; but God having sent him back his health, after a stay of four months, he thought himself obliged to return to France, to his abbey of Cluny. He spent nearly a year more there, in continual prayer and in extraordinary austerity, to prepare himself better for death. Then, feeling a little vigour, he undertook to make a last visitation of his monasteries, persuading himself that he could not end his days more gloriously than in the exercise of his charge. Having arrived at Souvigny in the Bourbonnais (today the department of Allier, 15 km south-west of Moulins), where we have already said that Saint Majolus, his predecessor, died, he was preaching to the people the mysteries of the Advent and the temporal birth of Our Lord, whose feast was near, when he felt his old pains renewed: he predicted then that he would die about the feast of the Circumcision, which the event justified; for the very night of that feast, after having received all the sacraments which the Church confers at the hour of death, and bathed his bed with the tears of a holy

compunction, he quietly rendered his soul into the hands of his God. The admirable purity of his life, joined to his admirable penances, did not prevent the demon from presenting himself to him at the time of his agony, with a frightful figure, to terrify him and carry him to sin. But the Saint, strengthened by the grace of God, to whom he had always been faithful, repelled this monster so vigorously that he compelled him to disappear. His death occurred on the first day of the year 1049 or (according to some, who believe he died before midnight) the last day of the year 1048. He was eighty-seven years of age, of which he had spent twenty-six in the world, five in the cloister before being abbot, and fifty-six in the charge of abbot. He appeared the very night of his burial to a religious named Gregory, and, the following Lent, to a virtuous ecclesiastic named Alberon, and revealed his happiness to them. His body, after having remained nearly three hundred years in the tomb, was taken from it with great solemnity on 21 June in the year 1343 by Roger the Strong, archbishop of Bourges, with the permission of Clement VI, in the presence of two other bishops and several abbots, priors and other ecclesiastical persons; and, having been put in a shrine, it was placed very honourably in the church of the priory of Souvigny. A first translation had taken place under the pontificate of Urban II, who had been a monk of Cluny; its feast was celebrated on 13 November. An annual commemoration of the discovery of his body was also made on 13 May, and another of the reception of his head, on 19 April. All these feasts prove how famous was the cult of Saint Odilo. Before the pillage by the Calvinists, there was seen in the church of Cluny the silver-gilt statue of our holy abbot; it wore a mitre enriched with sapphires; at the foot of the statue four silver angels were seated on a stool supported by four lions of the same metal.

The relics of Saint Odilo were burned in 1793, with all the rich ornaments and all the precious relics which the treasury of the priory of Souvigny contained. One still sees in the church two sorts of shrines or cupboards in richly sculptured Apremont stone. It is a small monument of the fifteenth century. The portraits of two great saints, Majolus and Odilo, are painted on the panels of the two doors; but the reliquary is completely empty. The name of Saint Odilo is still in veneration in the parish of Souvigny; it is much less so, however, than that of Saint Majolus, his predecessor.

The priory of Souvigny still subsists in very great part; but it has become a private dwelling which unfortunately deteriorates every day. The prior’s apartment, entirely separated from that of the monks, is in a better state of preservation. The magnificent enclosure adjoining the priory and the monastery was cut by a road about ten years ago.

The fine priory church is still possessed, become the parish church since the restoration of worship. It is, in spite of the mutilations suffered in 1793, the most beautiful and complete monument of the Bourbonnais. Its vast dimensions, the variety of its styles of architecture, the severity of the Romanesque style of the aisles, the richness of its Gothic chapels which contain the tomb of the dukes of Bourbon, the beauty of the sanctuary, make it the wonder of the province. It needs a prompt restoration to save it from imminent ruin. We learn with pleasure that the wish of all friends of art is about to be satisfied on this point.[5]

Saint Odilo was thin and pale, his hair was grey; but his eyes had a prodigious brightness, almost terrible. The sound of his voice vibrated like a distant bell calling the faithful to prayer; and his words, at once gentle and strong, penetrated all hearts. Like a golden lamp eternally suspended before the tabernacle of the Lord, his spirit rose perpetually toward God, the inexhaustible source of truth. He could say with the sublime author of the Canticle of Canticles: “I sleep, but my heart watches for You!” Indeed it sometimes happened to him, during the night, to fall asleep reciting the psalms, but he none the less went on praying or singing while asleep; then, on waking, he finished the psalm begun, as if there had been no interruption. This is how Saint Odilo is most commonly represented: The souls of purgatory appear to him during Mass to thank him for having established the commemoration of the dead. The same idea of help to the departed is also recalled by a hollowed skull on which he fixes his eyes, as if thinking of the oblivion to which the dead are inevitably doomed some time after their decease; by a catafalque before which he celebrates the holy sacrifice; by a

representation of purgatory over which he casts sad glances. — Often, too often in the course of this work, we should be obliged, to be exact, to speak in the past and say: has been painted, has been represented, instead of: is painted, is represented, because a great number of salutary devotions and pious traditions have fallen into oblivion. For Saint Odilo, for example, we have not been able to discover that he is still honoured anywhere. Now that devotion to the souls in purgatory seems to be reviving, it would be desirable that persons who have this devotion at heart should take our Saint as model and as intercessor before the throne of God; it is to be supposed that a Saint whose prayers were formerly so efficacious for the captives of purgatory will have lost nothing of his credit and his power of intercession.

Saint Odilo contributed much, with the Blessed Richard, abbot of Saint-Vanne of Verdun, to getting the Truce of God accepted, a convention among the lords by which they pledged themselves to cease all hostilities from Wednesday evening until Monday morning, out of respect for the days on which the last mysteries of the life of Jesus Christ were accomplished. The first Truce of God was settled in a synod held at Elne, in Roussillon, in 1027. Odilo had succeeded a Saint and he had a Saint for successor: Saint Hugh of Cluny. He had also other very illustrious disciples, among whom may be counted Hildebrand, who was afterwards Sovereign Pontiff under the name of Saint Gregory VII.

Writings of Saint Odilo

We have of Saint Odilo several sermons on the feasts of Our Lord and of the Blessed Virgin: letters and poems, in *Bibl. Clun.*, p. 370, and in *Bibl. Patr.*, vol. xvii, p. 653. Dom Martène published in *Anecdot.*, vol. v, two new sermons under the name of the Saint. Saint Odilo wrote, about the year 1047, the life of Saint Adelaide, in which he describes himself as *frat. Odilo, Cluniensium pauperum cunctorum peripsema.* Basnage, in *Lect. Ant. Canisii*, vol. iii, part 1, p. 71, wishes to rob the Saint of the honour of this work; he even regarded it as the production of an ambitious and hungry courtier, who was paying court to the empress to obtain money, offices and honours from her. But he has been solidly refuted by Dom Rivet, *Hist. litt. de la Fr.*, vol. vii, p. 418, and by Dom Ceillier, vol. xx, p. 257, old edition. Saint Odilo also gave the life of Saint Majolus.

The sources from which we have drawn this biography are found in Bollandus, on the first day of January. The Roman Martyrology also makes mention of Saint Odilo on this day, as we have seen; nevertheless his feast is put off in his Order to the second day, because the first is occupied by the solemnity of the Circumcision of Our Lord.

Saint Oyend or Eugendus, Fourth Abbot of Condat

Et ungebant oleo multos aegros, et sanabant.

And the disciples anointed with oil many sick people, and healed them.

Mark, vi, 13.

Saint Oyend (*Eugendus*) was born about the year 449, in the Bugey,[1] at Izernore, a hearth of idolatry become a hearth of Christianity; Romanus, Lupicinus and their sister Joy illustrated Izernore at that time by their holiness. The mother of Oyend being either dead or retired into some monastery, his father received the priesthood to offer the holy mysteries in a church which had just been raised on the ruins of a pagan temple. He initiated his son, from the most tender age, in the sacred ceremonies. This holy child already showed, not only by his virtues but by heavenly favours, what he would one day be. At the age of six years God revealed Himself to him in a dream: it seemed to him that the two abbots Romanus and Lupicinus, who perfumed the deserts of the Jura with the fragrance of all the monastic virtues, and of whom he had often heard speak, came to take him from the bed where he lay; having placed him on the threshold of his father’s house, his face turned toward the East, they showed him the innumerable stars whose light adorned the night, and made

him hear, as formerly the Lord to Abraham, these mysterious words: “So shall be your posterity.” Soon, indeed, the future unrolling before him, he saw swarms of religious run toward him; then heaven opened, and a gentle and luminous slope led up to it, like Jacob’s ladder, and angels went up and down singing, and among their songs the young Saint noticed these words, repeated by two choirs: “I am the way, the truth and the life.” This vision was related by Oyend himself, and his historian assures us that he had it from his mouth. His father, to whom he communicated this warning of heaven, had him taught for a year in his house the first elements of letters, and then led him, at the age of seven, to Romanus and Lupicinus. From that time until the age of sixty Oyend scarcely ever left the solitudes of Condat;[2] though still a child, every day, after performing the task imposed on him by the superior or the abbot, he applied himself for long hours to study and reading; he even devoted a part of the night to it, and thus he became skilled in Latin and Greek letters. He took the greatest care to keep his heart pure; therefore God rewarded him with heavenly visions. One day when he had fallen asleep under a tree, he received the visit of the holy apostles Peter, Paul and Andrew. After the death of Saint Romanus, Minasius, his successor, watched over Oyend with the most tender affection: he even associated him, at what age is not said, in the government of the monastery, naming him, in the presence of all the brothers assembled, his coadjutor; but he made vain efforts to make him accept the priestly dignity: the entreaties of the bishops to whom he had recourse found the young Oyend unshakable in his resolution; he feared that this sublime dignity would prevent him from being humble. He was no less resolved, doubtless, to shrink from the charge of abbot; but a heavenly warning taught him that he could not escape it: “Romanus and Lupicinus appeared to him, and, taking with their own hands the insignia of Minasius, clothed him with them, while a certain number of monks in anger, putting out their candles, protested against this election.” The whole vision was realised. Minasius died, Oyend succeeded him, and the oldest of the religious refusing to obey the young abbot, left the convent and the monastic life. But God defended His servant by the gift of miracles: cures were wrought by his hands, and his reputation for holiness soon drew to him the most distinguished persons of the age: his letters were received like blessings; people thought themselves happy to have seen him; his counsels were gathered like the oracles of wisdom. Priests and bishops repeated everywhere that they found the greatest charms in his letters and conversations.

Oyend gave his monks the example of regularity and mortification; simple in his garments, he never possessed more than one tunic and one cowl[3] at a time, and replaced them only when they were entirely worn out. His bed was a hard and coarse pallet on which he spread the skin of a beast. In summer he was clothed in a *caracalla*, a long robe in use among the Gauls, or in a scapular of camel-hair cloth which Saint Leonianus, abbot of a monastery of Vienne, had given him as a pledge of brotherly friendship. He wore, after the manner of the ancient Fathers, heavy and rustic shoes. He bore with great courage the rigours of the season and the climate; often, in winter, he went very early in the morning, through the snow, to the brothers’ cemetery to pray there. Always the first in choir, even during the night, always the last, he prayed there long before and after the offices; kneeling in his stall, he nourished himself there in spirit on the presence of God, on union with Our Lord, and his heart was flooded with such abundant consolations that on leaving the church he was seen with a radiant face. He made only one meal a day, ordinarily toward evening, at the hour when the other brothers took their second refection; however, when he was too weary, during the long days of summer, he took this single meal in the middle of the day. Among the gifts which God granted him, one must above all remark the power of driving out demons; a simple formula of exorcism, which he wrote and signed, sufficed to deliver, in the neighbourhood of Condat, the daughter of a lord tormented by the evil spirit.

A pious woman of the family of Syagrius, who was defeated at Soissons by Clovis, also named Syagria, and surnamed the Mother of Churches and Monasteries, fell into an illness which the physicians judged incurable; she had the idea of watering with her tears, kissing, and putting in her mouth a letter of the holy abbot; she obtained from heaven her healing. The solitude of Condat was soon filled with sick people who ran from all sides to Oyend. He received them as a good father and offered them a refuge until God had healed them; before dismissing them, yielding to their entreaties, he gave them formulas of prayers which he

wrote himself, and blessed oil; which spread healing even in the most remote provinces; but his historian remarks that often, instead of working miracles himself in favour of his neighbour, he left this care, from humility, to some of the religious; he commanded them to do it like anything else. O times, O heavenly men! One no longer thinks oneself on earth merely in following them in history!

Our holy abbot governed his monastery with rare prudence, entrusting to each the functions that suited him, supporting the weak, consoling the afflicted, repressing negligences and levities. He set the priests apart, so that, ignorant of the faults of others, they might be freer to judge them in the tribunal of penance and to give them the body of Our Lord at the holy table.

Letters, already taught at Condat before Saint Oyend, flourished far more under the direction of a man instructed from childhood in sacred and profane literature. One still shows today, near the city of Saint-Claude, a place called the House of Jouvent, or the house of youth (*domus juventutis*); it was doubtless there that the celebrated school of Condat was held, a refuge of the sciences, letters and arts, during the invasion of the Barbarians. The gorges of the Jura were in fact almost alone sheltered from the Alemanni, who then infested all Switzerland and all the eastern part of the Jura, and fell unexpectedly on travellers, not as men but as wild beasts. The monks of Condat did not dare go in that direction, to the Salt-works, to make the provision of salt necessary for the needs of the monastery; the holy abbot sent some of his religious to seek salt as far as the shores of the Tuscan sea; but two months having elapsed before the return of the travellers, there was murmuring in the monastery against Oyend, he was accused of having yielded to vain fears, of having sent religious to die in a foreign land. Afflicted by these murmurs, anxious for the fate of these dear absent ones, he had recourse to prayer; he groaned, he wept day and night before God. At last, weariness having one day cast him into sleep, God consoled him by a vision: a heavenly light surrounded him, and he perceived near him the blessed Saint Martin, who gently reproached him with his alarms. “Do you forget then,” he said to him, “that on the day of departure of your travellers you commended them to me?” Then he announced to him their arrival for the next day. Oyend told this news to his religious, and the next day the absent brothers arrived at the hour foretold.

Another trial exercised the patience of the holy abbot; the whole monastery was built of wood; one day fire caught it, at nightfall, and in a few moments buildings, furniture, provisions, garments, everything was consumed. Yet the next morning there was found intact, in spite of the violence of the fire and the fall of the flaming beams, the holy ampulla in which the oil of Saint Martin was precious kept.[4] This marvel restored courage to the religious! Oyend sustained them also by his evenness of soul, and by a visible protection of Providence, everyone in the neighbourhood wished to take part in the repair of this misfortune; the monastery was soon standing, better built than before, and provided with double what it had lost in provisions and garments.

Saint Oyend profited by this circumstance to reform his monastery; until then the monks had had no common rooms but the refectory and the chapel. Like the monks of the East, each worked, read, rested and lived in his cell. These cells were replaced by a vast dormitory, where each brother had his bed; the abbot himself slept there in the midst of them. A lamp was kept lit there all night, as in the chapel. It was also our Saint who established at Condat the custom of reading during meals. As for him, he was so eager to know useful things, reading so charmed him, that often, wholly given up to the delights of the banquet of heaven, of which this reading traced the picture for him, he remained as if in ecstasy, forgetting the earthly food placed before him.

As he united firmness with gentleness, he knew how to maintain among his monks the most exact discipline. The peace that reigned in his soul being reflected on his face, he always had an amiable and joyful air. Far from raising himself above others, he seemed to be ignorant of the virtues with which heaven had enriched him, and considered not the high degree of perfection to which he had attained, but how imperfect he was. He had unceasingly before his eyes the great models of the monastic life; the actions and manners of Saint Anthony and Saint Martin did not leave his mind for an instant. He thought himself the first bound by the

rule, and never did he order, never did he recommend anything without having observed it himself and made it easy by his example. He had the most tender charity for those who suffered; he required that the infirm and the aged be treated with every possible consideration, and served in their particular needs by the brothers whom they themselves should have designated; not only did he have dishes prepared that suited them; but, on account of the exigencies of illness, he had them lodged and nursed apart, until the complete recovery of their health. Apart from these cases, which called for exceptions, everything was common, everything was done in common. If, by chance, relatives made some gift to a religious, the latter had to carry it at once to the abbot or the steward. The monks had neither cupboard nor casket for their personal use: the most vulgar things, and those most often used, needles, spun wool for sewing or knitting, were served to them in common.

Strangers were all received, poor and rich, by our Saint with the same affability; he saw in them only one thing, their merits before God: which he had the gift of knowing by *smell*, says his historian; he scented virtue and vice. God had also given him to read the future: ten days before the death of Valentinian, deacon of the monastery of Condat, he announced to that holy religious the day and the hour when he would leave the earth to go and receive the crown due to his merits.

Such was the calm, recollected, heavenly life led by this man of God: he governed his monastery from the year 496 to the year 510; it was a time of trouble and blood; the Franks, the Visigoths and the Burgundians disputed the possession of the Gauls. Happily the solitudes of the Jura were sheltered from these storms; they were the refuge of virtue and learning, and like an oasis in the midst of the desolated lands of Sequania. Our Saint was content to pray for the peace of the world and the conversion of princes, without ever going to pay court to them: it is said that he did not once leave his solitude. About the year 510 he was seized with the illness which was to open to him the entrance of the heavenly country. He was then over sixty: in spite of age and suffering, he continued to make only one meal a day and to recite the canonical office. After about six months of illness he had Extreme Unction administered to him; the next day, at the first light of day, he complained tenderly to the monks gathered around him that they kept him so long by their prayers in the bonds of this wretched body, and besought them to let him die. Then he exhorted them to remain always faithful to their holy rules, adding that he carried away with him this sweet hope. His children answered only with their tears and groans. Five days afterwards, as they were assembled around his bed, he seemed to them to fall asleep in a peaceful sleep; it was the sleep of the just man who sleeps in the Lord. This death occurred, according to the best critics, on 1 January of the year 510. A few years after, Saint Antidiolus, successor of the deceased, had a church built on the very place where he had been buried; this church was placed under the invocation of Saint Oyend; soon also it was the name of the monastery; pilgrims ran there, at once in such great number that Saint Olympius, sixth abbot of Condat, was obliged to permit that some houses be built near the monastery to lodge the pilgrims. Such was the origin of the city of Saint-Claude, a name which has replaced that of Oyend since the twelfth century, on account of the relics of Saint Claude, which then became the object of the greatest veneration, without those of our Saint being forgotten for that. The first church, falling into ruin at the beginning of the eleventh century, was rebuilt, and the relics of Saint Oyend, taken away during the construction, were brought back to it in 1016. In 1249 the abbot Humbert of Buenc had placed in this church, bearing from then the name of Saint-Claude, two beautiful silver shrines in which were enclosed the bodies of the two glorious Saints, that of Saint Oyend on the Epistle side, that of Saint Claude on the Gospel side. In spite of the furies of the heretics, who tried several times to carry off and destroy the relics of the abbey (1534 and 1571), in spite of the fires which ravaged the city and the monastery (1579, 1639), finally, in spite of the impieties and profanations of the French Revolution, the sacred remains of Saint Oyend have been happily preserved to our own days. In 1854 they were authentically recognised, when all the relics preserved until then in the church of Saint-Claude, which was falling into ruin, were transported to the cathedral of Saint Peter. It was recognised and established that the former abbey still possessed “the head and all the bones of Saint Oyend, its fourth abbot.” These relics are still today exposed entire to the

veneration of the faithful in the cathedral of Saint-Claude. But the Saint's girdle is no longer possessed (perhaps the hair-shirt that Saint Leonianus had given him), to which a miraculous power was still attributed in the last century.

Father Chifflet reports that in 1601 Petronilla Birod, a Calvinist woman, was threatened with certain death because she could not give birth. Scarcely had the Saint's relic been applied to her when she was delivered on the spot. Struck by the miracle, she was converted to the Catholic faith with all her family.

The name of Saint Oyend is inscribed, on 1 January, in the ancient Martyrologies of Bede, Ado and Usuard. His feast, transferred first to 2 January on account of the day of the Circumcision, is celebrated today on the 4th of the same month, with the rite of semi-double, in the dioceses of Besançon and Saint-Claude. The diocese of Belley keeps his office with the rite of simple, on 11 October, which is the day of the translation. Several churches of this diocese are under the patronage of this Blessed One: it is the same in the Jura, at Saint-Oyan-de-Joux, for example.

A phial in the hand is given him as his attribute, doubtless that containing the oil which he sent, after blessing it, to the various sick who sought healing from him.

The life of Saint Oyend was written by the priest Pragmatius, his disciple; the professors of the college of Saint Francis Xavier at Besançon inserted it in their collection (*Lives of the Saints of Franche-Comté*), which has served us to compose this abridgment.

The Blessed Joseph-Maria Tommasi, Cardinal

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 47–55. 1649–1713. — Popes: Innocent X; Clement XI. — Emperors of Germany: Ferdinand III and Charles VI of Austria.)

Scribae legis Dei caeli doctissimo, salutem.

We salute you, most learned interpreter of the law of the God of heaven.

I Esdras, vii, 12.

The pious and learned Tommasi, who was to give new glory to the Church, was the eldest son of the duke of Palma and was born at Licata in Sicily on 12 September 1649. He was named at baptism Joseph-Maria, in gratitude to Saint Joseph, to whose intercession his parents, who had not yet had a son, attributed the grace of having obtained him. From his tender years he showed happy dispositions, and his father, in giving him masters capable of preparing him to hold with distinction the high rank to which he was called, was very careful to instil into him the purest principles of virtue. The whole Tommasi family was remarkable for its regularity and piety.[1] As soon as Joseph-Maria could read, he took a liking to the works of Saint Francis de Sales. He loved solitude and found no pleasure in the amusements of his age. The example of two of his sisters, who then entered religion, made an early and deep impression upon him. He desired to imitate them; but numerous obstacles opposed it: the greatest of all was the resistance of his father, who had other views for him. To overcome this opposition the virtuous young man had recourse to prayer, then, with lively sentiments of filial piety, he went to find his father and entreated him in a pressing but submissive manner to permit him to embrace the ecclesiastical state. His father, touched by his piety and his tears, gave him some time afterwards his full consent. He hastened to betake himself to Palermo, and entered the congregation of the Theatines. He was then in his fifteenth year.

The principal aim of this institute is to form ecclesiastics for the holy ministry, to put them in a condition to oppose the new heresies, and to make them fit for the service of the sick and dying. The young and generous Tommasi showed during the whole of his novitiate an angelic fervour. Modesty, recollection, obedience, forgetfulness of the world and of himself were the virtues that were above all remarked in him. This year of trial having passed, he made his vows on 25 March 1666 in the presence of his father and his family, having

previously, by a public act, ceded to his younger brother all the goods and titles of his house, without even reserving to himself the modest pension which the rules of the Order would have permitted him to keep.

The weak state of his health obliged him to go and try the effect of his native air before beginning the course of ecclesiastical studies. He returned therefore to his family, and made some stay there, edifying everyone by his habitual recollection and by his piety. As soon as his health permitted, he returned to Palermo, whence he was sent to Messina, that he might follow a course of philosophy there. He had already busied himself in acquiring knowledge of the Greek language; he then resumed this study and gave himself to it with such success that he was soon able to write it with ease. The climate of Messina not being favourable to him, his superiors sent him to Rome, then to Ferrara and thence to Modena. In these different places Tommasi pursued his studies with ardour and charmed his superiors as well as his equals by his modesty, his humility and the exact fulfilment of his duties. Having returned to Rome, he began theology in the house of Sant'Andrea della Valle, which belonged to his congregation. He took great pleasure in this study, because he saw that it gave him a more intimate commerce with the source of all justice and all truth; but his studies in no way harmed his religious exercises; on the contrary, he constantly sanctified them by vocal and mental prayer and by the austerities of penance.

While frequenting the schools thus assiduously, he still devoted a considerable part of his time to the study of Scripture and of the works of the holy Fathers: of the latter he made long extracts, which he arranged under different headings, and formed in this way an interesting collection which afterwards was very useful to his labours.

While Tommasi gave himself to study with so much courage, the Lord tried him with a very sensible sorrow. He learned of the death of his sister-in-law and received from his uncle, who was also a Theatine regular cleric, the express injunction to set out at once for Sicily to console his brother, plunged in deep grief.[2] He obeyed without delay, and began this long journey in the month of January, a season which, on account of the weakness of his health, was to make it the more painful for him. He did not stop at these difficulties, persuaded that he was accomplishing the will of God. Indeed, a particular disposition of Providence led him then to his family; for scarcely had he arrived at Palma when his brother, who was thinking of withdrawing from the world to embrace the religious state, fell ill, and after a few days of sickness, in the flower of his age, for he was only twenty-four, died with all the strength of soul of a Christian hero. Tommasi himself showed in this sad circumstance an extraordinary courage; not only did he render the last duties to his brother, but being then a deacon, he wished to fulfil that function at the ceremony of the funeral. This action, inspired by his faith, caused admiration in the numerous people who were present. The holy religious, having calmed the affliction of his desolate family and provided for the education of his young nephew, only son of his brother, who was only two years old, left Palma and betook himself to Palermo to finish his course of theology there. He spent a year there among his brethren of the house of Saint Joseph. It was during his stay in this city that he wrote to Mr. Suarez, afterwards bishop of Vaison in Provence, a letter which is a monument of his humility. He complains to him of not having yet acquired the virtues of a deacon, as they are marked in the Pontifical. How severe the servants of God are toward themselves! Recalled to Rome by his superiors, he went to reside in the professed house of Saint Sylvester, which he left only when he became cardinal. He was ordained priest in 1675. His conduct at that period is described in this manner by the bishop of Pozzuoli, who had been his confrère: "I had at Rome the opportunity of observing at leisure in Tommasi the strict observance of our rules, his life of abstinence, his mortifications, and that humility which made him often prefer the lowest employments. We see also with what care he avoided notice."

Amiable and modest, his manners commanded respect, to such a degree that all dispute ceased as soon as he appeared, and no reprehensible word was heard in his presence. He was charged with the oversight of the younger students; he edified them by his examples and had much zeal for their progress in virtue; but his zeal was tempered by affectionate manners, and his reprimands softened by a tender charity. He suffered much

from his bad health and from a depression of spirits of which it was the cause. What he felt then is expressed in a touching manner in his letters to his sisters; yet they are full of sentiments of Christian resignation which show how he knew to make his pains meritorious in the eyes of God, by patience and submission to His holy will. His superiors relieved him of the duties of the pulpit and the confessional; but he continued to apply himself to theological studies with ardour and without relaxation.

From that time it may be said that he lived in the libraries of Rome, ceaselessly searching the archives and monuments of sacred antiquity with which they are enriched: he sought above all the vestiges of the ancient discipline and of the liturgies of the Church for the celebration of Mass, the recitation of the divine office, the administration of the sacraments. He read assiduously Holy Scripture and its commentators. Soon he felt that his knowledge was insufficient for the deep studies to which he was giving himself; he possessed Greek, but was a stranger to the oriental languages. He wished therefore to learn Hebrew and the various idioms attached to it. He made rapid progress in this science with the help of a Jewish rabbi whom he had taken as master. During this time he recommended to his teacher the more important study of the foundations of the Christian faith. The rabbi appeared at first insensible and sometimes even irritated by his efforts; but at the end of a few years he was converted, and agreed that the exemplary conduct of Tommasi had been, after God, the principal cause of his conversion.

About this time a long and edifying correspondence was established between Tommasi and his four sisters, who were nuns, on various points of Christian perfection. One sees in it that Tommasi still suffered much from depression of spirits, but that he always endured his ills with patience. Sometimes, however, his discouragement went so far that he thought of abandoning his literary enterprises and burying himself in solitude, to busy himself there no more than with penance and prayer. Happily for sacred literature he abandoned this project and pursued his labours. Several works which were the fruit of them have enjoyed, from their first publication to our own day, the universal esteem. In 1679 he published a little work entitled: the *Speculum* or Mirror of Saint Augustine, which contains the rules of Christian life drawn chiefly from Scripture and from the works of that Father. The following year appeared the *Collection of the Ancient Liturgies*, inserted in other works or found in manuscripts: they had not until then been so brought together. He added to it a learned introduction, in which the agreeableness of his mind and the richness of his erudition show themselves equally. The celebrated Mabillon, who knew him in the journey he made to Rome in 1685, and who received marks of affection from him, gave great praise to this work: he calls the author his friend, adding that his learning was adorned by his modesty and piety. Tommasi then brought to light, in 1683, the *Psalter*. In a learned preface he shows what were the principal differences between the texts of the Psalter, and what use Christians made of the psalms in the first centuries of the Church. Other works followed this one successively: all drawn from little-known sources. These various writings have deserved the esteem and approbation of the learned and of pious persons. The men most renowned in Europe for their learning, Protestants even, such as Cave and Basnage, manifested the high opinion they had of the extent of his erudition and the justness of his criticism.

In spite of his reputation, Tommasi remained a simple religious, refusing all honourable posts that they wished him to accept, whether in his congregation or outside. In 1697 Innocent XII, who had read and admired his writings, expressed a lively desire to see him. Pope Clement XI chose him for his confessor, and wished him to be among the consultors of his Congregation. This title imposed on him the obligation of pronouncing on the capacity of those among his confrères who were destined for offices. This duty alarmed his humility; but it gave him frequent occasions to show his rare qualities. The decision of an extraordinary case was one day proposed to him: a poor widow asked him that after her death her remains might be buried in the church of the Theatines, and she offered as the price of this favour to cede a vineyard to the community. If the offer had been accepted, her son would thus have lost his inheritance. Tommasi was of opinion that the mother should have the tomb and the son the vineyard. This disinterested decision was

submitted to. Soon he became theologian of the Congregation for the discipline of the regular Orders. The same employment was given him in the different Congregations of Rites, of the Holy Office and of Indulgences. Thus there opened for him a vast field in which he had frequent occasion to exercise his natural talents and acquired knowledge. The cardinals who presided over the assemblies of these Congregations have often rendered testimony to his profound learning and his great humility. “In giving his opinion,” says Cardinal Casini, “he was always modest, opposing no one unless the authority of councils or the sentiment of the holy Fathers made it necessary; and such was his admirable gentleness that he infallibly brought the minds of his hearers to the opinion which he defended.”

He who humbles himself shall be exalted. We have seen to what important employments the humble Tommasi had been called. Pope Clement XI, who had consulted him before accepting the papacy, for which he felt the greatest repugnance, conferred on him the dignity of cardinal on 16 May 1712. The humble religious wished to refuse it, and it was only in obedience to the Pope’s orders that he accepted it. In the domestic arrangements which his new situation required he took as his model Saint Charles Borromeo, whose title as cardinal had been the church of San Martino ai Monti, and which now became his; his servants were poor infirm and crippled people. He followed also this great model in the fulfilment of the duties which his dignity imposed on him. He attended regularly the divine office in the church of his title, preached often, and took much pleasure in catechising children, especially the children of the poor. He would have wished to revive some practices of the ancient discipline, but time did not permit him to succeed in this project; his efforts met with opposition, and a storm seemed to be forming against him. His humility, his aversion to display, which at first had been applauded, were then turned to ridicule. But ridicule and calumny rarely reach their goal, and perhaps never succeed against those who, like Tommasi, place their cause in the hands of God and leave to Him the care of defending them.

He reserved from his revenues a small sum for his maintenance, and distributed the rest to the poor, whose advocate he was on every occasion. One cannot say what charity he had for them; he feared to make the least expense for himself, lest he should diminish his alms, and his physician declared that he did not take sufficient nourishment. One day there was served him a fish somewhat larger than those which were ordinarily put on his table; he enquired what price had been paid for it. The price was not high, but the Blessed man found it too dear, for when his cook told him how much it cost, the holy man turned to the crucifix and cried out groaning: “Lord, was I made a cardinal to eat fish of this price, when there are so many poor who die of hunger?”

The Theatine lay brother who had long served Tommasi, and who lived with him since his promotion to the cardinalate, reported that, finding himself with this servant of God in a quarter of Rome, a poor man came to ask them an alms. Tommasi, absorbed in contemplation, did not at first hear him, and the brother, wearied by the solicitations of this beggar, said to him a third time, with some rudeness, that he would have nothing. The holy cardinal, who was ahead, came back, reprimanded the brother, and forbade him in future to treat the poor in this manner.

This tenderness of Tommasi for the suffering members of Jesus Christ had its source in the spirit of faith with which he was animated; this fundamental virtue was his guide during his whole life. It was faith that directed him in his studies, and it was to show the perfect conformity of belief of the Roman Church with the primitive Church that he published his learned works on ecclesiastical antiquities. He would have wished to go and preach this holy faith to idolatrous nations, and one day when he saw missionaries of his congregation ready to depart for India, he expressed to them the regret he felt at being unable to accompany them. His faith showed itself above all when he celebrated the holy Sacrifice, and when it was a question of the worship of the august Sacrament of our altars. He made many expenditures during the short time he was cardinal to adorn the church of which he was titular. Although this great servant of God had always led a very holy life, he had been tormented by anxieties and other interior pains, but his hope grew stronger in the midst of these

very pains; he often repeated these words of David: “Lord, I have hoped in You, I shall not be confounded for ever.”[3] He sought to strengthen this virtue in others, and when he saw anyone discouraged he said to him: “Do not grieve; the less help you have from men, the more assistance and support the Lord will lend you.” Tommasi had shown from his earliest youth his ardent love for God, by sacrificing to Him generously all the temporal advantages to which he could lay claim; he preserved all his life with extreme care this sentiment of tenderness toward his divine Master.

He had a lively horror of sin, less through fear of punishment than through that of offending the sovereign Majesty. Ceaselessly occupied with God, he sought to unite himself to Him by frequent aspirations. Everything that could nourish his piety interested him; and this scholar, whose erudition Europe admired, esteemed all the practices of devotion approved by the Church and observed them with fidelity. He was found one day in ecstasy before an image of the Blessed Virgin. He recommended confidence in this holy Mother of God, and gave the example of it himself.

Thus, placed in an eminent rank, Tommasi gave the example of all virtues; but heaven soon seemed to envy him to the earth. On the eve of Christmas 1712 he felt an indisposition which nevertheless did not prevent him from going to the papal chapel and attending the whole office of the evening and the night. Returned home on the morning of the feast, he felt his indisposition increase. The illness making progress, he received the last sacraments. When the holy Viaticum was brought him his face appeared all aflame, and the eagerness he showed to communicate made known with what ardour he united himself to his divine Master. On 31 December he dictated his will, which is a new monument of his piety. The fever having redoubled, he felt that his end was approaching. He wished himself to look in the Ritual for the prayers that were to be recited during his agony; he soon fell into it and it was very peaceful. An air of joy spread over his face, and his eyes fixed on the wall made it thought that he had a vision. At last this holy man, having tenderly kissed his crucifix and placed his arms crosswise upon his breast, rendered his soul to his Creator on 1 January 1713, at the age of sixty-three. Hardly had he expired when all his household burst out in grief. “Our father is dead!” they all cried, “the father of the poor! A Saint is leaving the world.” The people ran in crowds to the palace, and joined their praises to those which the servants gave to their good master. The renown of his virtues was not long shut up in Rome or in his country. Many distinguished persons, in Italy and in other countries, asked that his name be inserted in the catalogue of the Saints, which for several centuries has been granted only after long formalities. They were begun the very year of his death: his works were submitted to a severe examination in different Congregations established for this purpose; his whole life was examined and discussed, as well as the miracles wrought by his intercession. The proceedings, suspended for some time, began again in 1723: they were again interrupted, then resumed in 1729. A decree of Urban VIII ordained that fifty years should have elapsed since the death of the person whose canonisation was sought before the decree could be pronounced. In 1753 Benedict XIV, who had known Tommasi personally, who admired his virtues and talents, and was very tenderly attached to his memory, derogated in his favour from the law which one of his predecessors had established, and during the years 1757, 1759 and 1760 the proceedings were continued. In 1761 Clement XIII declared formally that it was proved that the servant of God, Joseph-Maria, Cardinal Tommasi, had been singularly endowed with faith, hope, charity toward God and toward neighbour, prudence, justice, fortitude and temperance. In the years 1802 and 1803 the Congregation continued to examine the miracles that had been submitted to it, and two were declared sufficiently proved. Finally, on 5 June 1803 the decree of beatification was pronounced by Pius VII, with the unanimous consent of the Congregation of Rites.

The body of the Blessed Tommasi is preserved at Rome, in the beautiful church of San Martino ai Monti, which was his cardinalitial title. This venerable body, placed in the tomb of the altar of a side chapel, is covered with a glass which allows it to be seen. It has been preserved without corruption, and those who have seen his portrait easily recognise the features of his face.

The pious author of the *Imitation of Jesus Christ* recommends to his readers to guard against too great a thirst for knowledge, as the source of much distraction and many errors. Who can read what an illustrious scholar[4] said of himself on this subject without finding in it a warning against so blameworthy and dangerous an excess? “I was absolutely carried away,” he says, “by the pleasure I found in study, and the infinite variety of objects which it presents so drew away my thoughts, and so took possession of all the avenues of my soul, that I was altogether incapable of a sweet and intimate communication with God. This dissipation and indisposition of mind have always been my great fault: they still trouble my prayer and take away from me almost all the advantage I ought to derive from it.”

Tommasi never experienced this misfortune: he sanctified his studies by prayer and meditation; he thus rendered his labours useful to the glory of God, to his perfection and the salvation of his neighbour, the only goal at which not only our studies but all our occupations ought to aim.

The works of the Blessed Tommasi have been published anew since his death. We shall make known the titles they bear.

Notice of the Works of the Blessed Joseph-Maria Tommasi

Speculum divi Aurelii Augustini, episcopi Hipponensis. 1679, 8vo. 2. Codices Sacramentorum, nongentis annis vetustiores, etc. 1680, 4to. 3. Exercitium fidei, spei et charitatis, etc. 1683.

Psalterium juxta duplicem editionem, quam Romanam dicunt, et Gallicanam, etc. 1683, 4to.

Responsorialia et Antiphonaria romanae Ecclesiae, etc. 1686, 4to. 6. The true manner of glorifying God and of praying, in Italian, etc. 1687, 12mo. 7. Sacrorum Bibliorum juxta editionem seu LXX interpretum, seu beati Hieronymi, veteres tituli, sive capitula, ante mille annos in Occidente usitata. 1688, 4to. 8. Antiqui libri Missarum romanae Ecclesiae, etc. 1691, 4to.

Officium Dominicae Passionis, secundum ritum Graecorum, latine editum, etc. 1695, 8vo. 10. Psalterium cum Canticis, versibus prisco more distinctum. 1697, 4to. 11. Short Extract from the Psalms, containing the verses of prayers contained in them, in Italian, etc. 1699, 8vo.

Indiculus Institutionum theologicarum veterum Patrum, etc. 1701, 8vo. 13. Institutiones theologicae antiquorum Patrum quae aperto sermone exponunt breviter theologiam, sive theoreticam sive practicam. 1709, 1710 and 1712, 3 vols. 8vo. The first volume of this collection contains the Prescriptions of Tertullian, the Commonitorium of Vincent of Lérins, and two discourses of Saint Gregory Nazianzen: the first on the moderation to be kept in theological disputes, and the other is the first theological oration. The second contains the three books of the Testimonies of Saint Cyprian addressed to Quirinus; the Ascetics of Saint Basil, his Discourses on the Judgment of God, on the True Faith, and his Morals. One finds in the third the Ancoratus of Saint Epiphanius, with the Abridgment which the holy doctor himself made of it, and his Confession of Faith.

Short instruction on the manner of assisting with fruit at the holy Sacrifice of the Mass, in Italian. 1710.

Daily exercise for the house, in Italian. 1712.

We have also of him:

Constitutions of the Benedictine nuns of the diocese of Girgenti, in Italian. 1670. 17. Panis fermenti nova expositio: et de fermento quod dabatur Sabbato ante Palmas in consistorio Lateranensi, in two dissertations printed with Ciampini’s treatise De Azymorum usu, 1688, 4to.

Cardinal Tommasi left in manuscript some other works: 1. *Breviculus aliquot Monumentorum veteris moris quo Christi fideles ad saeculum usque decimum utebantur in celebratione Missarum*, etc.

De privato ecclesiasticorum officiorum Breviario extra chorum. 3. Memorialis indiculus veteris et probatae in Ecclesia consuetudinis concedendi indulgentias. At his death he was working on an edition of the true Sacramentary of Saint Gregory the Pope, purged of all the additions made to it in later times. Father Anthony-Francis Vezzosi, a Theatine, gave, in 1747– 1754, in 7 vols. 4to, an edition of all the works of Cardinal Tommasi, augmented by unpublished pieces. The same religious published, in 1769, Institutiones theologicae antiquorum Patrum, 4 vols. 4to, of which the first two contain the opuscula comprised in the three octavo

volumes indicated above no. 13, and the other two contain some works of Saint Augustine and other Fathers, which the venerable cardinal had intended to publish to complete the Theology of the Fathers, and which he himself indicated in his Indiculus addressed to Father Mabillon, cited no. 12. He put at the head a life of the cardinal, and the catalogue of his writings.

(*Lives of the Fathers, Martyrs, etc.*, new edition by Ram, Brussels 1854.)

Other Saints of 1 January

(Les Petits Bollandistes, 7th ed., vol. I, 1 January, c. pp. 55–57: the short notices that follow the life of Blessed Tommasi. Saints Almachius, Concordius, Felix of Bourges, Blessed William of Dijon, Alberon of Liège, Eluan and Meduin.)

Saint Almachius, Martyr at Rome (404)

Until then there had been martyrs in the Colosseum; at this moment there was a martyr of the Colosseum itself. (Mgr Gerbet, *Sketch of Christian Rome.*)

He is also called Saint Telemachus, that is, he who puts an end to the combats. Urged by the Holy Spirit, this solitary of the East left his desert one day and made his way toward the city of Rome. He felt himself drawn there by a great work to accomplish. It was under the reign of Honorius, in 404. He arrived in the great city on the first of January. The Romans, according to custom, were celebrating the beginning of the new year with noisy festivals. And, following also the custom which the decrees of Constantine, Constantius, Julian and Theodosius had not been able to abolish, Alypius, prefect of the city at that time, was charming the Romans with the spectacle this people loved best, combats of gladiators. At the sight of the human blood flowing in streams in these barbarous games, Saint Almachius was seized with great grief. He thought that the voluntary sacrifice of a martyr was needed to deliver the world from so diabolical and so inveterate a custom. He did not hesitate an instant to throw himself between gladiators who were fighting, to separate them, crying: “Today is the Octave of the Nativity of Our Lord; renounce the superstitious worship of idols and abstain from offering impure sacrifices!” At once, and by order of Alypius, who was a spectator, he was thrown down to the ground and torn to pieces. But, according to a fine saying uttered in our own days in the midst of another massacre no less barbarous, his blood was the last shed on the arena;[1] for the emperor Honorius took occasion of this holy and glorious death to abolish for ever the horrible combats of gladiators. The world was always delivered from its greatest calamities by the blood of the just. — Saint Telemachus is represented in pilgrim’s costume, his breast pierced by a sword.

Saint Concordius, Martyr (175)

Saint Concordius was, it appears, a native of Rome. He left his father, named Gordian, a man of great virtue, to go and live in solitude. It was then the time of the persecution of Marcus Aurelius. The pious solitary was denounced to Torquatus, governor of Tuscany and Umbria, on account of the great concourse of pilgrims that thronged to his retreat. Torquatus had him brought and asked his name: “Christian,” answered Concordius. “I am not speaking to you of your Christ,” resumed Torquatus, “but of your name.” “Christian,” replied Concordius, “I have told you; I am Jesus Christ’s, and nothing in the world will separate me from my divine Master.” Torquatus had him scourged and sent him back to prison. Some time afterwards he tried again to shake him by promises and threats, then seeing that every effort would be vain against his constancy, he had him stretched on the rack; after which, torn, dislocated and laden with irons, he was thrown into a dungeon to die of hunger. But at the end of three days Torquatus, yielding to his impatience, sent into the prison two soldiers and a priest with orders not to leave it until Concordius had sacrificed or lost his head. Concordius, instead of listening to their solicitations, spat on the idol; and one of the soldiers struck off his head on the spot. — Saint Concordius is represented receiving the visit of an angel who comes to bring him

food in his dungeon; or repelling the statue of Jupiter to which they wish to make him sacrifice.

Saint Felix of Bourges (576)

Saint Felix, twenty-fifth bishop of Bourges, succeeded Saint Probatianus. His rare wisdom and eminent holiness should have drawn to him the admiration and love of all men; nevertheless he was exposed to the hatred, injuries and outrages of a great number; but his greatness of soul did not permit him to be disturbed by them; he received adversity and prosperity with the same serenity of countenance. He attended in 573 the fourth Council of Paris, and subscribed the letter which that Council wrote to King Sigebert to beg him not to take the part of Promotus, ordained bishop of Chartres against the people, who opposed his election. His virtue, which he had carefully kept hidden during his life, appeared with lustre after his death; a blind man recovered sight at his tomb, and his body was found entire twelve years after it had been buried. Fortunatus praises a precious vase which Felix had had made in the form of a tower to preserve the holy Eucharist.[1] — Gregory of Tours[2] says that many of the faithful were cured of fever by mixing in their drink a little dust scraped from the marble of his tomb. This ancient usage still exists throughout Berry.[3]

The Blessed William of Dijon (1031)

The Blessed William, of a noble family of Italy, was brought up at the monastery of Grancey, where he embraced the religious life. He determined his father, a relative of Otho-William, count of Mâcon, to take the same course. Saint Majolus passing through Grancey on his return from Rome, William followed him to Cluny, whose celebrity had long attracted him. Shortly afterwards Saint Majolus established him abbot of Saint-Saturnin on the Rhône, of Saint-Bénigne of Dijon and of Bèze. Henry of Burgundy soon appreciated William's merit. He gave him the abbey of Saint-Martin-lès-Autun and that of Vergy, where the body of Saint Vivens rested. The holy abbot effected a happy reform in these monasteries and in thirty-five others which were subjected to him in various provinces. He established schools in all the abbeys he reformed. All who wished to be instructed, rich or poor, were admitted. William made the school of Dijon famous and enriched it with numerous manuscripts.

These times were hard. The people suffered three scourges at once: the war of the king of France against Otho-William, the burning sickness [ergotism] and famine. The historians count three famines from 1001 to 1014, of which one lasted five years. One yet more frightful exercised its ravages in 1030 and lasted three years. Torrential rains, inundating the earth, prevented its tillage. The bushel of wheat sold for 60 pieces of silver. Multitudes of men died of hunger. Another scourge was born of that one: the wolves, attracted by the corpses, acquired a taste for human flesh and devoured the living. In so cruel a calamity the Blessed William prescribed in his monasteries, and especially at Saint-Bénigne, abundant alms. He had distributed under his eyes the wheat, barley, wine, all the provisions of this last abbey. The Blessed William, reformer of forty monasteries, superior of twelve hundred monks, departed this world before the end of the famine, on 1 January 1031, at Fécamp in Normandy, where he had gone to make his visitation, and was buried in the abbey.[1] He has not been canonised, although several Martyrologies give him the title of Saint. "As for the relics of the Blessed, an ancient manuscript attests that in 1638 four large bones of the arms and legs were taken from his tomb, of which a part was sent to the duchess of Savoy who had asked for them from Henry of Lorraine, then commendatory abbot of Fécamp, and the rest to Saint-Bénigne of Dijon."

"The same manuscript attests that in 1681 the ashes and some small bones of the Blessed were enclosed in a small leaden case and placed in the new tomb which was built at that time. This tomb still exists, but though I have had it sounded, following the indications, which appear fairly clear and precise, I have not been able to find the case which must contain what remains of the relics of the Blessed William. As for the part of the relics that was kept in the treasury, it perished during the Revolution."[2]

Saint Alberon or Adalbero, Bishop of Liège (1128)

He was brother of Godfrey the Bearded, count of Louvain, and was first a canon of Metz before being bishop of Liège. 1123. A simple and upright man, gentle and chaste, without avarice and of good morals, nobler than the noblest, such is the portrait which a contemporary writer has left of Saint Alberon. He had the habit of giving himself to prayer in the silence of the night. One evening when he was pouring out his soul as usual before the altars of the Lord, his ears were suddenly struck by a piercing noise: it was the lamentations of a poor widow who had just lost her husband and from whom they were going to take her bed, her only possession, by virtue of the right of mortmain which the bishops of Liège enjoyed. Alberon's heart was wrung: not only did he use clemency toward this poor widow, but he even abolished throughout the whole extent of his domains a right, otherwise exorbitant, which, at the death of each of his subjects, permitted him to seize the most precious piece of furniture in the house. — This was the law of succession of the time. He founded the abbey of Saint-Gilles on the public mount of Liège, where he was buried after his death, which occurred on 1 January 1128.

Saints Eluan and Meduin (2nd century)

Tertullian informs us that in Britain Christianity had carried its conquests into places where the arms of the Romans had not been able to penetrate. There were therefore independent kings, among others Lucius, who is thought to have governed that part of the country where Glasgow now is, and whom the goodness of his manners prepared to receive the light of the Gospel. Saint Eluan and Saint Meduin were disciples of Saint Joseph of Arimathea; sent to Rome by the British king to ask for a reinforcement of missionaries, Pope Saint Eleutherius, who occupied the chair of Saint Peter, joined to them Saint Fugatius and Saint Damian. When, later, Saint Patrick, travelling through the same country, was restoring the ancient sanctuaries fallen into ruin, he found in the rubble of one of them the Acts of the Apostles and the account of the apostolic labours of Saint Fugatius and Saint Damian, written by the doctor Meduin. (*Great Bollandists,* vol. i of January, p. 10.)

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[1] The Octave is the space of eight days that elapse from a feast to the day which ends its solemnity, and which is, strictly speaking, the one to which this name is suited, *Octava dies*, the eighth day.

The old law had its Octaves for certain feasts. They had to pass naturally and without interruption from the old law into the new. Thus the Octaves of Easter and of Pentecost are as old as Christianity. Those of the Epiphany and of Christmas are also of very high antiquity. During the Octave a part of the office of the feast is repeated, and the eighth day is ordinarily of a higher rank than the others.

[2] Let us note here how the holy Church of God, instructed by the Holy Spirit Himself in the propriety of terms, is accustomed to call the horrible torments of the martyrs: she calls them crowns, palms, departure for the other world, birthday, etc. The torment of these thirty blessed soldiers, immolated on the very day of the calends of January, one of the great feasts of the Romans, seems in contradiction with the laws and usages of that people, which forbade the magistrates to exercise any severities on feast days. But the fury and impatience of the persecutors often led them to the violation of these laws and usages. We have numerous proofs of it in the Acts of the martyrs. Moreover, does not Philo, the Jewish historian, say this, speaking of Flaccus, governor of Egypt: "It is the custom to deliver no condemned person to punishment on feast days and on the birthdays of the emperors; but he, during those days, delivered innocent men to unjust punishments." (Extract from Baronius.)

[3] Why a martyr under a prince like Alexander Severus, who passes for having been sympathetic to the Christians? The answer is quite simple: it is that the persecution of the Christian religion by the Roman State, if it slackened at intervals, never ceased completely. An ancient law cited by Cicero proscribed every cult other than the national cult: "Let no one have gods apart; let no one honour new ones or foreign ones, unless they have been admitted by the State." (Cicero, *On the Laws*, book II.)

Maecenas already urged Augustus to have recourse to torments and to force foreigners to embrace the worship of the Roman gods: he gave as reason that it was a means of watching over the security of the empire. (Dio, book LII.)

There were afterwards particular edicts against the Christians, issued by the emperors in conformity with this ancient law. It resulted from this that any Roman magistrate could always put Christians to death, even without being authorised by an edict of the reigning emperor. Let us add to all these reasons that while Alexander was occupied with his wars, Ulpian, the jurist, the cold and inflexible incarnation of Roman legality, governed the interior of the empire under the title of prefect of the praetorium. (Extract from Baronius.)

[4] See her life on 30 January.

[5] See on 17 February, in the life of the Blessed Alexis Falconieri, the history of the foundation of the Order of the Servites.

[6] The feast of Saint Clarus is celebrated at Albi on 1 June. See that day.

[7] Cf. *La France pontificale*.

[8] See on 20 January.

[9] Nothing is known of Saint Stabilis, except that he was the thirty-eighth bishop of Clermont-Ferrand.

[10] See the notice of Saint Agrippinus on 9 July, the day of his feast at Autun.

[11] See on 2 January.

[12] See on 8 January.

[13] Placed on 2 January in the Martyrology of France. See that day.

[14] See 9 May, the day commonly adopted for his feast.

[15] Genesis, xvii, 9–14.

[16] Leviticus, xii, 3.

[17] John, xii, 49.

[18] Philippians, ii, 8.

[19] Chapter xxx.

[20] St. Thomas, 3, q. 37, a. 1.

[21] Philippians, iii, 3.

[22] Colossians, ii, 11.

[23] Deuteronomy, x, 16; Jeremiah, iv, 4.

[24] Sermon on the Circumcision.

[25] Exodus, iv, 25.

[26] Joshua, v, 2.

[27] Sermon on the Circumcision.

[28] St. Epiphanius, book I, last chapter.

[29] Matthew, xi, 27.

[30] Matthew, i, 21; Luke, i, 31.

[31] Suarez cites them, vol. ii, on the 3rd part, Disp. 15.

[32] Matthew, i, 21.

[33] Psalm ii, 8.

[34] Isaiah, vii, 14; viii, 3; ix, 6; Jeremiah, xxiii, 6.

[35] Ephesians, v, 8.

[36] Acts, iii, 6.

[37] Philippians, ii, 10.

[38] Council of Toledo, c. 10.

[39] With two faces, because he was the god of peace and of war.

[40] The holy name of Jesus now has a feast of its own. Its first promoter was, in the fifteenth century, Saint Bernardine of Siena, who established and spread the custom of representing the holy Name of Jesus, reduced to its first three letters IHS in the form of a monogram, surrounded with rays. This devotion spread rapidly in Italy, and was supported by the illustrious Saint John Capistran, of the Order of Friars Minor, as also by Saint Bernardine of Siena. The Apostolic See solemnly approved this homage to the Name of the Saviour of men, and in the first years of the sixteenth century Clement VII, after long entreaties, granted to the whole Order of Saint Francis the privilege of celebrating a special feast in honour of the most holy Name of Jesus. Rome successively extended this favour to various Churches; but the moment was to come when the liturgical year itself would be enriched by it. It was in 1721, at the request of Charles VI, emperor of Germany, that Pope Innocent XIII decreed that the feast of the most holy Name of Jesus should be celebrated in the whole Church, and fixed on the second Sunday after the Epiphany, whose mysteries it so marvellously completes. (Dom Guéranger, *Liturgical Year*, Christmas time, 2nd part.) The custom now observed in Europe of beginning the civil year on 1 January has not always subsisted. Among the ancients, some began it at the spring equinox and others at the autumn equinox. The first Christians varied greatly in the manner of beginning the year: some began it on 25 March, others on Christmas Day, and others on 1 January. — See in vol. xvii, page 11, the Dissertation on the Ecclesiastical Calendars.

[41] The Vandals had been masters of Africa for nearly thirty years when Saint Fulgentius came into the world. These barbarians of the North, after invading the frontiers of the Roman empire in Germany, then Gaul, then Spain, where they settled (chiefly in Baetica, which took from them the name of Vandalusia [Andalusia], in 409), passed into Africa in 428 under the leadership of Genseric, their king, called in by Boniface, governor of that province; they settled first in Mauretania, then conquered the diocese of Africa, including Carthage, which they took in 439 and which became their capital. They signalised their barbarity so greatly along all that coast, and even at Rome (for fourteen days in 455), principally toward the Catholics, for they were Arians, that their name serves today to express

a ferocious destruction. Their kings in Africa were: Genseric, 427; Huneric, 477; Gundamund, Thrasamund, 496; Hilderic, 523; Gelimer, 530–534. Belisarius, general of the Greek emperor Justinian, put an end to their dominion in 534.

[42] The Arians were heretics who denied the divinity of Jesus Christ.

[43] *A communione Petri perfida dissensio separavit.* Life of St. Fulgentius, ch. xii.

[44] See Anastasius the Librarian in his life; Baronius, A.D. 504, vol. IX, no. 41 ff. (Bar-le-Duc ed.). It is believed that this is the book entitled *Reply to the Ten Objections*.

[45] Saint Agileus, martyr of Carthage, is honoured on 25 January and 15 October. His church was on the seashore. Saint Augustine preached there on the day of his feast.

[46] Theodosius II, otherwise called “the Younger”, reigned from 408 to 450.

[47] Damasus II, who mounted the pontifical throne on 17 July 1048, died on 8 August of the same year. The Holy See was vacant six months, until the election of Leo IX. The death of Odilo, on 1 January 1049 or 31 December 1048, therefore occurred during this vacancy.

[48] A hard and circumscribed tumour, extremely painful, with tension and burning heat in the subcutaneous cellular tissue and a livid redness of the skin, in the centre of which there soon rises one or more blisters which burst and are converted into a blackish, gangrenous crust, whence the name *charbon* [carbuncle, anthrax]. The *charbon* is more often contracted by contagion; however it may also result from unwholesome and insufficient nourishment, from living in low and damp places. It is a promptly mortal ailment.

[49] In fact Benedict IX granted Casimir a dispensation from his vows; he married, had several children, and reigned until 1058, the year of his death.

[50] See 21 January, at the end of the life of Saint Agnes, a note on the Pallium.

[51] Information due to the parish priest and dean of Souvigny.

[52] Diocese of Belley, department of the Ain.

[53] The celebrated abbey of Condat, built on Mount Jou, otherwise Mount Jura in Franche-Comté, bore the name of Saint-Oyend until the thirteenth century, when it took that of Saint-Claude. A city gradually formed near this abbey. In 1743 Pope Benedict XIV erected a bishopric there and made a cathedral of the church. Its canons, to be received, had to prove sixteen quarterings of nobility, eight paternal and eight maternal.

[54] A robe so called because it has a hood (*cucullus*): the term also designates the scapular, so named because it covers only the head and shoulders. [As printed.]

[55] It was probably a portion of the oil which this holy bishop had several times miraculously multiplied by his blessings, or of that which burned in the lamps lit in his honour, or again of that which flowed from his tomb, as Gregory of Tours attests, and which was used to anoint the sick.

[56] The duke of Palma, father of Tommasi, was a model of virtue in the midst of the century. His life, which is very edifying, has been written. The four sisters embraced the religious state in a Benedictine monastery founded by their family, and they lived there in the perfection of their state. The second, named Mary of the Crucified, has been declared venerable by the Holy See, and her canonisation is being worked for. His mother, with the consent of her husband, herself withdrew into the cloister with her daughters. Finally his only brother, called Ferdinand, was a pious layman, whose life has been published like that of his father.

[57] This uncle of Tommasi bore the name of Charles, and was the elder brother of his father. It was in his favour that the land of Palma had been erected into a duchy by Philip IV, king of Spain, under whose dominion Sicily then was. But the new duke, disgusted with the world, soon abandoned his dignities and his rich patrimony to his younger brother, to enter the congregation of the Theatines. He lived there very holily. His life has been given to the public by Father Bagatta, of the same congregation.

[58] Psalm xxx, 2.

[59] Huet, bishop of Avranches, in his book entitled: *Commentarius de rebus ad eum pertinentibus.*

[60] Words of Mgr Affre, archbishop of Paris, mortally wounded in the June days [26 June] of 1848.

[61] Book III, *Carm.* 25.

[62] *On the Glory of the Confessors*, ch. ci.

[63] *Patriarch. Biturice.*

[64] Extract from the legendary of Autun, by M. F. E. Pequegnot, who borrowed this notice from Raoul Glaber and Hugh of Flavigny.

[65] Extract from a letter of M. Bellengreville, parish priest and dean of the Holy Trinity at Fécamp, 6 August 1861.

2 January

Martyrologies

THE ROMAN MARTYROLOGY

The Octave of Saint Stephen, first martyr. — At Rome, the memory of many holy Martyrs who, despising the edict of Diocletian, by which that prince ordered the Christians to deliver up the holy Scriptures, preferred to abandon their bodies to the executioners rather than holy things to the dogs. 304. — At Antioch, the martyrdom of the blessed Isidore, bishop.[1] 420. — At Tomi, in Pontus, the three holy brothers Argaeus, Narcissus and Marcellinus.[2] The last, still young,[3] having been included in the enrolment of the new soldiers under the emperor Licinius, and refusing to serve, was cruelly beaten, then shut up in a dungeon, and finally plunged into the sea, where he consummated his martyrdom. His brothers perished by the sword. 320. — At Milan, Saint Martinian, bishop. After 431.[4] — At Nitria, in Egypt, the blessed Isidore,[5] bishop and confessor.[6] 4th century. — The same day, Saint Siridion, bishop. — In the Thebaid, Saint Macarius of Alexandria, abbot. About 395.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Périgueux, the holy martyrs Frontasius, Severinus, Severian and Silanus or Silain, disciples of Saint Front, first bishop of that see.[7] 1st century. — At Vienne, in Dauphiné, Saint Paracodas, bishop and confessor, who governed that Church with an invincible strength during the persecution of Alexander Severus.[8] About 235. — In the territory of Vienne, on the Rhône, Saint Defendens, and several other soldiers, martyrs, who were killed by order of the emperor Maximian. 290.[9] — In Dauphiné, Saint Maximus or Mème, abbot of a monastery situated in a suburb of Vienne. 625. — At Marseilles, Saint Theodore, bishop and confessor, who suffered with admirable patience and gentleness persecutions and unheard-of troubles from his clergy and his people; but his innocence having been manifested miraculously, he died at last in peace in the midst of those who had tormented him most.[10] 6th century. — At Rodez, in France, Saint Vincent, confessor, in whose church the body of Saint Tarsitia, virgin, also rested.[11] — In the diocese of Tulle, Saint Viance or Vincentian, confessor and groom, who gave his name to the old borough of Avelta-Curta. About 667 or 674. — At Corbie, in Picardy, Saint Adalard, abbot of that place, grandson of Charles Martel, whose life was written by Saint Paschasius Radbertus and by Saint Gerald of Sauve-Majeure. 826. — At the monastery of Lérins, Saint Bernhere, brother of the same Saint Adalard, and a religious of his abbey, who was banished to that island on account of the calumny of the wicked, and who lived and died there in admirable holiness. — At Billom, in Auvergne, Saint Maximinus, confessor. — The same day, Saint Aubrin (Altericus), patron of Montbrison, in Forez, where there are relics of him.[12] — At Saint-Nectaire, in Auvergne, Saint Baudimus, confessor.[13] — At Bourges, Saint Asclepius, bishop of Limoges, whom the nuns of Saint-Laurent of that city regard as the founder of their monastery. His relics were preserved with those of Saint Florentius, Saint David and Saint Thalassius. 8th century. Saint Asclepius induced Charlemagne to restore the monastery of Saint-Laurent of Bourges, which that great prince carried out with a magnificence worthy of him. It was even held as certain that a daughter of the emperor, named Euphrasia or Affroy, was established abbess of this convent of Benedictines. — At Melun, on the Seine, the feast of Saint Aspasius, bishop of Eauze, in Gascony, who, being forced to leave that country by the irruption of the Arian Goths, came to bring the light of the Gospel into many towns of France, among them Melun, which had the happiness of being purged by his care of the remains of idolatry. Before 573. — At the monastery of Cluny, Saint Odilo, abbot, whose death is marked on 1 January. 1049.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Troina, in Sicily, Saint Sylvester, monk of the Order of Saint Basil, illustrious for his miracles, who several times delivered that city from grave scourges. 1185.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Prague, the feast of all the holy relics given to that city by the emperor Charles IV. This feast was granted by Innocent IV and enriched with indulgences. — At Sirmium (Slavonia), the saints Maximian, Acutio, Timothy, Herisse, Artaxes, Vitus, Acutus, Tobias, Eugenda, martyrs, mentioned in the Martyrology of Saint

Jerome. — Among the Greeks, Saint Macarius the Deaf and Saint Theophistus, who was stoned. — At Piacenza, several martyrs, whose bodies were thrown, under Diocletian, into a well later covered by the church of Santa Maria di Campagna, and from which there flowed for a certain time a marvellous oil, which ceased to flow when the avarice of men wished to make traffic of it. — At Fossano, in Piedmont, the saints Alverius and Sebastian, of the Theban Legion, whose bodies, found again in 1427, are preserved in that city; martyred under Diocletian. — Saint Theodota, mother of the saints Cosmas and Damian. 3rd century. — At Antioch (probably) the saints Stratonice, Macarius, Abban, Saturus, Possessor, martyrs, mentioned in the Martyrology of Saint Jerome. — At Soli, in Cyprus, Saint Peter, bishop of that see. The tradition of the Catholic Abyssinians holds that it was he who baptised Constantine the Great. 4th century. — In England, several martyrs slaughtered at Lichfield: this city, whose name signifies field of corpses, has in its arms martyrs given to torture. About the year 304. — In Ethiopia and at Jerusalem, the saints Rustila, Claudia, Aureca, and the saints Vitalis and Stephen (this latter different from the first martyr of the same name), martyrs, mentioned in the Martyrology of Saint Jerome. — At Caesarea, in Cappadocia, Saint Basil of Ancyra, a soldier martyred under Julian the Apostate; he was thrown to the beasts at Caesarea, after having been tortured at Ancyra and at Constantinople. — In Egypt, Saint Macarius the Elder, mentioned in the Roman Martyrology on 15 January, but whose life we give to-day. — In Italy, Saint Macarius, solitary, born at Rome. Vicar of the prefect of the city, he abandoned everything to embrace the eremitic life and reached a great old age. His relics are preserved in the church of Saint Sixtus at Piacenza. The inhabitants of Chierro, near Bologna, invoked him against storms; about the year 450. — Again in Italy, Saint Bladulph, monk at Bobbio; he reproached the Lombard king Ariovald with his heresy; struck by his order with a mortal blow, he was miraculously healed. 7th century. — In Swabia, the blessed Odino or Ottenon, first abbot of Münchsroth, a monastery of the Order of Premonstratensians; he gathered an ample harvest of souls for heaven. A.D. 1182. — In the year of the world 1042, the death of Seth, son of Adam, who was the father of the Children of God.

Saint Macarius the Egyptian

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 59–74. 301–391. — Popes: Saint Marcellinus; Saint Siricius. — Roman emperors: Diocletian and Maximian; Valentinian II and Theodosius I.)

> *Woe to the road by which no one passes, and where the voice of man is never heard, for it becomes the lair of unclean beasts! Woe to the soul if the Lord does not walk in it, as Scripture says, and put to flight by His voice the animals of spiritual malice! Woe to the ship without a pilot to steer her! Woe to the soul that has not Jesus Christ within it, the true Pilot! (Homily XXVIII of Saint Macarius the Elder.)*

Among several holy solitaries who bore the name Macarius, which means “happy,” there are two more renowned than the rest, disciples of the great Saint Anthony, whom the ecclesiastical historians, such as Palladius, Rufinus, Socrates, Sozomen, Cassiodorus and Nicephorus Callistus, never separate, and who in fact were closely united by the bonds of a holy friendship and were very often together. The first and elder is surnamed the Egyptian, because he was from Egypt. The second and younger is surnamed the Alexandrian, because he was from Alexandria, or lived there before entering the solitude. It is true that, since Alexandria was a city of Egypt, to be an Alexandrian was to be an Egyptian; but it was thought fitting, in order to distinguish the two Saints, to leave the elder the common name of the province and give the younger that of the city he came from. The Menology of the Greeks marks both on the same day, namely 19 January; but the Roman Martyrology separates them and marks the first on 15 January and the second on the 2nd of this month. Bollandus thinks that there was yet another Saint Macarius, a disciple of Saint Anthony and older than the two above; Saint Anthony had made him steward of his monastery of Pispir, near the Nile, where there were more than five thousand monks, charged to render him an account of those who should come during his absence to consult him; he afterwards took him, with Blessed Amathas, to a more distant mountain, and charged both of them to assist him at his death and bury him. Macarius inherited the holy

abbot's staff and was his successor. Many think, however, that this Saint Macarius is not different from Saint Macarius the Elder, that is, the Egyptian, who, having entered the solitude in the year 331, lived there, before the death of Saint Anthony, for twenty-seven years. But without dwelling further on this criticism, which is not necessary for the edification of the faithful, we shall content ourselves with relating here, in brief, what the ecclesiastical historians have written of Saint Macarius the Egyptian and Saint Macarius the Alexandrian.

Saint Macarius the Elder was born in Upper Egypt at the beginning of the fourth century, that is, in the year 301. We may presume, from a fault he committed in his childhood, that he spent it in great innocence of manners; for, as he was pasturing oxen with other children of his age, these stole some figs, and he ate one that they had let fall in their flight. Ever afterwards he wept with lively compunction whenever it came back to his memory, which shows that he had nothing more considerable to reproach himself with. So, as soon as he was a little older, he abandoned the world altogether to escape its contagion and to serve Jesus Christ more safely; and, imitating the beginnings of Saint Anthony, whose eminent virtue was making a great stir, he withdrew into a cell near a village to exercise himself in the practice of the ascetic life. The ardour with which he gave himself to it made him advance in a short time in monastic perfection. From then on he was regarded not merely as a young man who gave great hopes for the future, but as a most experienced religious, whose trials in the spiritual combat were almost the efforts of perfect solitaries. We may call this his first retreat from the world.

We learn from his historians that he had attained complete detachment and heroic patience, and that God honoured him from then on with His most signal favours. Two incidents which we are about to relate will show it. Having gone out of his cell, he found on his return a man carrying off all his little belongings and loading them on a camel. Far from showing the least vexation, he presented himself to him as though he had been a stranger, and even helped him load his beast. But when the thief then wished to give it a stroke of the whip to make it go, he could not make it rise; for it is well known that camels kneel down to receive their load.

Then Macarius, entering the cell and finding there a small log, which the thief had not noticed, presented it to him saying: "Here, brother, is what your animal was waiting for," and put it with the rest; after which he gave the camel a kick and told it to rise.

The animal, which had not obeyed its master, yielded to the voice of the Saint. It went some distance, during which the Saint led the thief, saying within himself with great tranquillity: "We brought nothing into this world, and we can carry nothing out. God gave it to me, God has taken it away; only what pleased Him has come to pass; blessed be His holy name." However, the camel did not go on long. It sat down again when it had gone a certain distance, and it was impossible to make it advance until the thief had unloaded it and given back to the Saint all that he had taken from him.

Another circumstance showed how much progress he had already made in patience. He was accused, by a girl of the village near his cell, of a fault whose true author she would not name. The girl's parents came and seized the Saint, hung about his neck earthen pots, jug handles and other such things, and led him through the whole village, beating him until he was nearly dead and heaping all sorts of insults on him. Macarius said nothing: he even consented to undergo the conditions imposed on him as though he had been guilty; but soon the girl had to confess her lie, and the whole village came to make reparation to the Saint. It was then that he fled into the desert of Scete.

Macarius was about thirty when he withdrew to Scete; he lived there sixty years more in the labours of religious mortification. It is believed that Saint Macarius of Alexandria had already built a monastery in this desert. However, some historians have regarded Saint Macarius of Egypt as the founder of the solitaries in that place, and the other Macarius as the head of the religious of the Cells. They were contemporaries and may have begun their work at about the same time.

Our Saint, then, being established in the desert of Scete, applied himself to the rude labours of the monastic life with all the more ardour as, being in the impetuosity of his youth, he felt more strength to bear them. He rose thereby to a very high degree of discretion and wisdom, so that he was called the young old man, having advanced in virtue beyond his age. His great reputation was already drawing many solitaries into his desert, when, to profit the more, both for himself and for them, he went to see Saint Anthony, whose mountain was fifteen days' journey away. The Saint, hearing him knock at his door, opened it, and asked him who he was. He answered that he was Macarius; and at once the holy old man, wishing to test his virtue, shut his door and left him waiting outside. Macarius stayed there until Saint Anthony, seeing his patience, opened to him again, embraced him with friendship and told him that he had greatly desired to see him, having heard of his manner of life. And as he perceived that he was tired, he performed for him all the duties of hospitality.

Toward evening Saint Anthony set about soaking the palm leaves of which he made his mats, and Saint Macarius begged him to give him some to soak also; which he did, even, as Macarius was younger, in greater quantity than for himself. Then they sat down and conversed of what concerns salvation while working at their mats, which they let down through a window into the cave where Saint Anthony usually dwelt. The Saint, going in the next day, perceived the quantity of mats that Macarius had made, and kissing his hands, said to him: "Here are hands in which there is great virtue." On his return to Scete, whether on the same journey or on some other he made, which his Acts do not explain, the solitaries came out to meet him, and he told them that he had seen Saint Anthony, and that he had told him they had no church in which to celebrate the holy sacrifice. They did not at first ask what the Saint had answered, but they fell upon other subjects, and he did not think it right to tell them more. To enter more into the detail of his austerities, he confessed himself to Evagrius, who was his disciple for some time, that he had spent twenty whole years of his life without eating, drinking or sleeping as much as he would have wished. "For," he added, "I ate only a certain quantity of bread, which I weighed; I measured my water, and leaning merely against the wall, I took as if by stealth the little sleep I could not do without." His ordinary rule was to eat only once a week. He wished his disciples to accustom themselves to great mortification; and the same Evagrius used to relate that, finding himself in his company at the hour of noon, when he felt burning with thirst, he asked leave to drink some water; but he answered: "Be content, my son, to be in the shade; for at this hour there are many people who, travelling on land or sea, are deprived of the relief you have." They talked on mortification, and the Saint, to encourage him, related of himself what we have just said. Palladius says, concerning his abstinence, that it is useless to speak of it, because, although it was very great, it did not distinguish him much from the other solitaries; for, he says, the least austere monks, who are nearest to inhabited places, are not subject to gluttony, and this vice is still more unknown among those in the depths of the desert, both on account of the scarcity of all things and of the divine zeal which inflames them and urges them to surpass one another in the different austerities they practise.

Saint Macarius so cherished mortification and the privation of all the comforts of life that two solitaries, coming to visit him, found in his cell only foul water. They were so moved that they offered to take him to a village to restore his worn-out strength. As they pressed him to it, he said to them: "Brothers, do you know the place where the mill of such a man of this village is?" They said yes. "I too know it," he said; "but do you know where his field is, on the river side?" "Yes, Father," they answered again. "I too know it." He said this to show them that if he had wished to seek his comforts, he was known in the village to which they wished to take him: "But," he concluded, "I thank you for your kind offers; I know how to provide for my needs."

He hired himself out for the harvest as the solitaries of Nitria did, and himself carried from Scete to inhabited places the baskets he had made. Once he found himself so overcome beneath his burden that, unable to go further and still far from the river, he sat on the ground and addressed God, saying with filial confidence, like a child speaking to his father: "Lord, You know that I can do no more"; and immediately he found himself on the bank of the river.

Another proof of his great mortification is that, when he was obliged to take some relief, he tried to make up for it by some other kind of penance. Thus it is said of him that when he ate with the solitaries and wine happened to be present, he drank what was offered him, and afterwards went as many days without drinking water as he had drunk cups of wine. Solitaries who did not know his custom hastened to offer it to him, thinking thereby to sustain his strength; and he was glad to receive it, to have occasion thereafter to mortify himself the more; but his disciple having perceived it, informed the brethren, who dared no more to offer it to him.

It was plain enough from his emaciated face how rigorous his abstinence was. This came also from the fear of God with which he was penetrated. So he said to some solitaries who asked him why he was so worn and weak: “If you put wood upon burning vine-shoots, it is consumed with them; in the same way, when the soul is in some manner consumed by the fear of God, the body must be so too.”

The more this great Saint weakened his body by his austerities, the more vigour and strength his spirit had to raise itself to God. He was continually as if rapt out of himself, and conversed more often with God than he thought of what passes under heaven. He was forty when he was raised to the dignity of the priesthood. He was compelled to it by the pressing entreaties of the bishop, who would not have this lamp remain hidden under the bushel, and who hoped to sanctify himself by laying hands on him. The holiness of this new character so penetrated his heart that, to try to correspond to it the more, he devoted himself to quite new austerities. God also gave him from then on power to command demons, the grace of healing the sick and the spirit of prophecy. We shall give the proofs of this after saying something of his love of retirement and silence, and of his charity toward his neighbour.

As his reputation drew him many visits, he found a way to rid himself of them by digging, with great labour, a passage underground from his cell to a cave half a stadium distant. Thus he withdrew from the sight of the world, when he was too much importuned, by escaping along this passage into the cave, which was very deep, without anyone being able to know where he was. One of his disciples used to say afterwards that on the way there he was accustomed to say twenty-four prayers, and as many coming back.

He recommended silence to the solitaries as one of the most essential virtues of their state. One day, when he had dismissed the assembly of the brethren after the celebration of the holy sacrifice in the church which had been built in Scete since his journey to Saint Anthony, he said to them: “Flee, my brothers.” “But where can we flee?” one of them asked him. “Is there any place more remote than this desert?” Then, putting his finger on his mouth: “It is there,” he said, “that you must flee”; and at the same time he withdrew to his cell, shut the door and remained alone.

To fortify them against the weariness of solitude and encourage them to keep it faithfully, he cited to them an example intended to prove that the demon greatly dreaded it. “A mother,” he told them, “brought to my cell her child possessed by the demon. When the child had arrived, he would not stay, and said to his mother: Get up and let us go. And when she told him that she could not walk: Well then, he answered, I will carry you myself. In which I admired the malicious cunning of the demon, who was trying to drive him away from here.”

A trait of gentleness is related of him which won to Jesus Christ a priest of the idols and several pagans with him; and he used this example to teach the other solitaries that insolent and proud words sometimes make good men bad, whereas humble and gentle words change the bad and make them good. He was going from Scete to the mountain of Nitria, accompanied by his disciple, to whom he said to go ahead. On which it should be observed that it was quite the custom of solitaries, when going two or three together, to keep a little apart from one another, to avoid idle talk, or to preserve themselves better in the presence of God.

This disciple, having gone ahead of him a good stretch of the road, met a pagan priest carrying a large staff in his hand and running as was done in the Bacchanalia. His indiscreet zeal moved him to cry out to him:

“Where are you running like this, demon?” The idolater, irritated at this apostrophe, came up to him and beat him so roughly that he left him half dead, after which he began to run again. When he came near Saint Macarius, the Saint said to him gently: “Good day, good day; I see that you are taking great pains, and you must be very tired.” The idolater, astonished at his greeting, drew near and said: “What good have you found in me, that you greet me thus?” “I did so,” the Saint answered, “because I saw that you were worn out with fatigue and did not notice that it would be of no use to you.” The idolater replied: “I am touched by your greeting, and I understand that you are a man of God. It is not so with that wicked solitary whom I have just met. He took it into his head to speak ill of me, but I made him pay dearly for his insults, for I left him half dead.” The Saint understood at once that he was speaking of his disciple; and the idolater, throwing himself at his feet and embracing them, said, by an effect of grace which had changed his heart at that moment: “I will not leave you until you have made me a monk.” They went together to the place where his disciple lay bruised with blows, and carried him to the church of the mountain of Nitria, because he could not walk. The brethren of Nitria were strangely surprised to see him arrive with this pagan priest . They gave him the monastic habit on the account he gave them of his conversion and good vocation, and several pagans embraced the Christian faith by his example.

He did not disdain to learn the manner of practising virtue even from those who had entered the solitude long after him; and one day he obliged a young solitary named Zacharias to tell him what the duty of a monk was. Zacharias, astonished, said to him: “Alas, Father, you ask that of me?” “Yes, my son,” he answered, “God wills that I learn it from you.” Then the young solitary said to him: “It seems, Father, that he is truly a monk who does violence to himself in everything.”

This generous act of charity is also related of him. Having come to the cell of a hermit who was sick and had nothing whatever, he asked him what he wished to eat. The brother said he would have liked a little cake. He ran at once to Alexandria to bring him one, and came back with such speed, although it was no less than thirty leagues, that the thing was regarded as a miracle.

He acted toward the brethren with so much candour and simplicity that some reproached him for it on one occasion; but he answered them: “I begged this grace of God earnestly for twelve years; why would you have me renounce it?”

We have said that God had given him power over the evil spirits; his history furnishes more than one example. He drove them out of the bodies of the possessed; he dissipated their illusions; he forced them to declare to him the temptations with which they assailed the solitaries; he was dreaded by them, and he did not fear them.

Palladius relates that a woman brought him her son, possessed by the demon, led by two men who held him bound, one on each side. The evil spirit that had taken possession of him made him so voracious that he ate up to three bushels of bread a day and drank in proportion, and when his mother had not the means to supply his hunger, he filled himself with the filthiest things; but what was yet more peculiar is that all he ate was resolved into smoke, which was seen to come out of his stomach. His mother, in desolation, besought the Saint to cure him by his prayers; which he did. Then he asked her how much she wished her son to eat per day, to which she answered that she desired he should eat only ten pounds. “That is too much,” replied the Saint; and he prayed again for him, adding to his prayer a fast of seven days, after which he fixed him at eating three pounds of bread a day, and earning them by his labour.

The same Saint, looking one evening toward the path that led from the place of his retreat to the solitude where the other brethren lived, saw the demon appear to him in the form of a man clothed in a linen garment, but pierced with holes, and in each hole there was a phial. He asked him where he was going and what all these phials meant. “I am going,” the phantom answered, “to wake up the brethren, and I carry them these different potions, so that if anyone will not have one, I may offer him another that pleases him”; after which

he went away. But the holy old man did not stir from the place, and waited, continuing to watch the path to see whether he would appear again. He did indeed return, and the Saint obliged him to tell whether he had seduced any solitary. “All your monks are intractable,” said the demon, “they show me nothing but hardness; there is not one who will follow me.” “What!” said the Saint, “have you not a single friend?” “There is one, however,” added the demon, “who believes me, and as soon as he sees me he turns like the wind.” “What do you call that one?” the Saint asked. “Theopemptus,” said the demon; and he vanished at once. Saint Macarius did not delay to go to the solitaries, who, learning of his coming, came out to meet him with palm branches, and each prepared his cell to receive his visit. But without stopping long with them, he asked for Theopemptus, and went to lodge in his cell. He was received there with great demonstrations of respect and joy, as the common father of the solitaries, and when they were alone, the Saint said to him: “Well, brother, how are you?” “Very well, Father, by means of your prayers,” said Theopemptus. “But your thoughts,” added the Saint, “do they not trouble you?” Theopemptus, not daring to avow the truth, told him no. “As for me,” replied the Saint, “who have already spent so many years in this austere life and whom, as you see, everyone honours, I will not hide from you that I am often tormented by my thoughts.” Theopemptus, encouraged by the Saint’s humble avowal, answered: “Alas, Father, I confess to you that I also have some which give me much trouble.” The Saint, seeing him disposed by these words to open to him the state of his soul, added that he himself was tempted by various passions; and Theopemptus at last declared to him all he desired to learn from his mouth. He learned too that he fasted only till three o’clock, and gave him these rules: “Fast till evening, occupy yourself with work, always meditate on some passage of the Gospel or of some other book of Scripture, and when the demon puts some evil thought into your mind, always look up by prayer, and never down, and God will soon come to your help.” After he had thus instructed him in what he ought to do, he returned to his solitude.

Some time after, the demon appeared to him as the first time, and repeated to him that he was going to wake the brethren. He came back afterwards, having prowled around their cells to tempt them, and Saint Macarius asked him how they were. “They are,” answered the evil spirit, “all harder and wilder; but what is worse, he who used to obey me is now quite changed, I know not why; not only does he refuse to listen to me, but he is more intractable than the others, far from being my friend as before.”

The intrepidity of Saint Macarius toward evil spirits was admirable. It proves the greatness of his faith and of his confidence in Jesus Christ, who has triumphed over hell and bound by His passion the prince of darkness. He came once to Terenuthis, and, being overtaken by night, entered a sepulchre to sleep there. There were several corpses of pagans there, and he took one to serve him as a pillow, as if it had been a bundle of rushes.[1] The demons, stung at seeing his assurance, wished to frighten him. They pretended to call the dead man on whom he was resting his head, saying to him: “So-and-so, come with us to the bath.” And another demon, acting as if the dead man answered from beneath the Saint, said: “I cannot go, because I have a stranger upon me.” But Saint Macarius, far from being frightened, gave great blows with his fist to the body, saying to it: “Rise, if you can.” Then the demons uttered a great cry, saying: “Thou hast conquered”; and they fled full of confusion.

Another time, when he was returning very early in the morning to his cell, laden with palm leaves which he had been to fetch from the marsh, the devil appeared to him, holding in his hand an extremely sharp scythe, with which he strove to strike him; but God having taken the power from him, he cried out: “O Macarius, you make me suffer extreme violence, seeing that I cannot harm you and that the strength to do so is taken from me, although I accomplish more perfectly than you the things that you do; for if you fast sometimes, I never eat, and if you watch sometimes, sleep never closes my eyelids. There is but one thing in which I confess that you overcome me.” On this the Saint asked him what it was; he answered: “It is your humility; it is this virtue which makes me unable to do anything against you.” The Saint, at these words, stretched out his hands to pray, and the demon vanished.

It was not without reason that this spirit of pride dreaded the humility of Macarius so greatly; for this great Saint, to whom God had given so much empire over him, who practised such great austerities, and who shone among the solitaries by his supernatural gifts and eminent virtue, was so far from seeking the praises of men, and had so low an idea of himself, that on the one hand he hid himself as much as he could from the eyes of his brethren, and used the gift of miracles which God had communicated to him only so far as he was forced to it by compassion and charity, or the glory of God was concerned; and on the other hand he regarded himself as the greatest of sinners and lived in a holy dread of the judgments of God: which made him avow on one occasion to some solitaries that it was not so much his fasts which made his body so dry and emaciated, as the fear of God with which he was penetrated.

God had also favoured him with the gift of prophecy. One is cited that he made of the decline of the monastic state in the desert of Scete, which was only too well justified by the event. He had two disciples, one of whom lived in a separate cell, and the other, named John, was with him to serve him in his great age, or to render to those who came to see him the duties of hospitality. The Lord having enlightened him about the inner sentiments of the latter, he spoke to him in these terms to bring him to amend: “Listen to me, my brother John, and receive docilely a warning that I wish to give you, and which will be of great profit to you, if you are willing to profit by it. You are tempted, and by the demon of avarice; for I have seen him. If you receive well the warning I give you, you will accomplish with perfection the work of God in this place. You will become famous, and the judgments of God will not approach you; on the contrary, if you do not yield to my remonstrance, you will fall at last into the disease of Giezi [Gehazi], of whose sin you have already contracted the stain.”

The disciple, instead of making profit of this salutary advice, did not think of amending, and what had been foretold him came to pass; for the Saint being dead, John was made priest after him; but the demon who had blinded Judas by avarice blinded him likewise, to the point that he appropriated what belonged to the poor, and at last, fifteen or twenty years after the death of Saint Macarius, he found himself so covered with the leprosy called elephantiasis that there was not the breadth of a finger on his whole body that was not spoiled by it. A man having been accused of a murder of which he was nevertheless innocent, fled to his cell for fear of being arrested and punished as guilty. But those who pursued him arrived soon after, protesting to the Saint that if they did not carry off this murderer to have justice done, they were themselves in danger. The accused protested he was innocent, and the very lively dispute on both sides had no end. The Saint, seeing that by letting them dispute longer he would gain nothing, asked where the dead man had been buried, and went there with those who wished to carry off the man they accused. There he knelt on the ground and invoked the name of Jesus Christ, after which he said to the bystanders: “The Lord will now make known whether this man you accuse is guilty or not.” Then raising his voice, he called the dead man by name, and said to him: “I conjure you by Jesus Christ to declare whether it is this man who is accused who took your life.” To which the dead man answered from the depth of the sepulchre, in an intelligible voice, that it was not he who had killed him. All who were present, terrified at so great a miracle, threw themselves at his feet and begged him to ask the dead man who then was the author of the murder; but the Saint answered them: “That I will take care not to do. It suffices me to have shown the innocence of the accused, without making known the guilty man, who perhaps will repent of his fault, do penance and save his soul.” Such were the effects of his lively faith. As he confirmed it by prodigies, he also had the happiness of defending it by courageously suffering persecution. He shared, with Macarius of Alexandria and other Fathers of those deserts, the glory of being banished to a desert island by the impiety of Lucius, whom the Arians had placed on the chair of Saint Mark, of which he was so unworthy, and who among those of his sect was one of the most furious against the divinity of Jesus Christ.

At last, this man so celebrated for his prodigies, and no less so for his heroic virtues, being at the end of his course, the elders of the mountain of Nitria deputed brethren to him to beg him to come and see them once

more before he left the earth, because it was too difficult for them all to go to Scete. His charity could not refuse their invitation. He went to them, and all having ranged themselves around him, the elders begged him to say a few words of instruction to all the assembled brethren. He did not make them a long discourse; but he spoke these words, so touching, which showed that he had preserved to the end of his life an intimate feeling of the fear of God in his heart: “Let us weep, my brothers,” he said to them, “and let our tears never dry, before we go to that place where those that we shall shed, if we have not wept in this life, far from extinguishing the fire that will burn us, will serve only to inflame it.” The brethren were so moved with compunction on hearing such words from a man so holy and at the same time so humble, that they all began to weep, prostrated themselves on the ground and said: “You who are our father, we conjure you to pray for us.” It appears that he did not live long after this visit.

Saint Macarius the Elder is represented as a hermit, praying or working in his cell or in his cave: from the vault hangs a lantern, to indicate that he willingly sought the darkest dens in order to hide himself from the sight of men. We have, moreover, spoken above of the underground passage that led from his cell to a cave.

Works, relics and monastery of Saint Macarius

We have from Saint Macarius spiritual homilies, some short treatises and some maxims or apophthegms, which mystical writers make much of, and in which one finds, says Feller, the whole substance of ascetic theology. The rule inserted in the collection of Saint Benedict of Aniane is attributed with fair foundation to the other Saint Macarius, he of Alexandria, who also became the spiritual father of five thousand monks.

There still exists in the desert of Nitria, in the environs of Alexandria, a monastery bearing the name of Saint Macarius.

This monastery is very ancient and much ruined. Its walls are very high, the church very vast, and although it has suffered greatly from several successive devastations, it is easy nevertheless to recognise there the traces of its former splendour. One sees there still five or six altar slabs of a very precious marble.

The body of Saint Macarius, its founder, rests there in a stone sepulchre, surrounded and closed by an iron grille and covered by a shrine which serves it as a canopy. According to the religious, several other Saints are buried in this church. This house, formerly full of solitaries, has now only a small number, who are called Coptic or Maronite monks. The best preserved part of what remains of the ancient edifice is a square tower, entered by a drawbridge. It is there that the religious keep their books and their daily provisions, and there they sometimes retire to shelter from the cruel persecutions of the Arabs. Similar towers are seen in the three other monasteries not far from this one, one of which is under the invocation of Saint George. The doors of these convents, like those of Saint Macarius, are covered and protected by thick plates of iron. The convent founded by Saint Macarius enjoyed several privileges, among others this: the Patriarch of Alexandria, after his ordination, had to go and celebrate the Liturgy, as it was then called, on the altar of Saint Macarius. He went there, like the divine Master, on a peaceful mount, on an ass. At his approach the religious came out to meet him; the archimandrite of the monastery conducted him, psalms and hymns of joy were sung, and he was solemnly proclaimed as at Alexandria and at Cairo. Another privilege of the monastery, and another obligation of the Patriarch of Alexandria, was to go and dwell, at least during the greater part of Lent, in the convent with the religious, to consecrate that holy time to fasting and prayer.

The costume of the religious of Saint Macarius consisted of a long robe of blue cloth, a hood and a black scapular. Their head was covered with a large black skullcap with ear-flaps. The religious who came to Rome in 1595 were still dressed in this fashion. It seems even that the religious of Saint Anthony were costumed much alike, which has caused them often to be confused.

It is said that the religious of the great monastery of Saint Macarius are, moreover, possessors of the sacred house which Jesus Christ, His holy Mother and Saint Joseph inhabited when they fled from Bethlehem into

Egypt to escape the bloodthirsty pursuit of Herod. See the *History of the Religious Orders*, vol. i, "Religious of Saint Macarius."

Saint Macarius of Alexandria, Anchorite

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 75–82. 306–394 or 395. — Popes: Saint Marcellus; Saint Siricius. — Emperors: Galerius, Constantine, Maxentius; Theodosius I.)

> *When once a man knows why he was created, he at once learns to do penance for his faults. A monk will not be saved in abundance; if he possesses nothing, he will fly up to heaven with the swiftness of the eagle. Abundance of food causes disobedience and death; frugality makes one watchful in prayer. (Letter of Saint Macarius to his monks, in Dom Ceillier, vol. v, p. 598, ed. of 1860.)*

Saint Macarius of Alexandria is called the Younger, to distinguish him from Saint Macarius of Egypt, surnamed the Elder. He was a native of Alexandria, where his trade was at first selling sweetmeats and fruit; which has not prevented his being also given the title of burgher of that city. He did not remain there long; for the great love he had for solitude led him to go to Saint Anthony, whom he chose as his guide in the first years of his retreat. This Saint gave him the monastic habit and foretold him what would happen in the course of his life. Indeed God showed the holy abbot from then on, by an evident marvel, that He destined Macarius for great things. Saint Anthony had on one occasion made a great heap of palm branches to make mats. As they were perfectly beautiful, Macarius begged him to give him some. He answered: "It is written: Thou shalt not covet thy neighbour's goods." But he had scarcely finished these words when the branches became as dry as if fire had passed over them. Saint Anthony, astonished at this prodigy, said to him: "I understand that the Holy Spirit rests upon you. I shall henceforth regard you as the heir of the graces with which God has deigned to favour me." Some time after he found himself in his solitude extremely weakened, no doubt by his great austerities, and the demon, alluding to those words of Saint Anthony, said to him: "Since you have received the grace of Anthony, why do you not use it to obtain from God food and strength, that you may walk the road you have to travel?" But he repelled him with these words: "The Lord is my strength and my glory, and as for you, do not undertake to tempt His servant." That did not prevent this spirit of malice from coming again to lay a snare for him. He took the form of a camel laden with provisions, and came and stopped near him. Macarius had no difficulty in suspecting that it was an illusion on his part. He betook himself to prayer, and at once the earth opened and swallowed up the phantom animal.

To the first years of his monastic profession is referred what is said of him, that for four months he went every day to visit a brother without being able to speak to him, because he always found him at prayer. Which made him say in a feeling of admiration: "Here is truly an angel of the earth."

After having received and profited by the instructions of Saint Anthony, he left the Thebaid and came to the desert of Scete. He was the first who built a monastery there. It is certain that he had a cell there and often met Saint Macarius of Egypt. He had one also in Libya and another at Nitria; but his principal abode was in the desert of the Cells, where he exercised the functions of the priesthood, having been made priest a short time after the other Saint Macarius.

These different cells were better suited to satisfy his love of penance than to shelter him from the injuries of the air; for some were without windows, and he passed the whole of Lent there sitting in the dark. Another was so narrow that he could not stretch himself out at full length in it. That of Nitria was the most spacious, because he went there only to receive and instruct strangers.

Although his love of recollection had fixed him more in the desert of the Cells, nothing extraordinary happened in the neighbouring deserts, especially in that of Nitria, without his being called to decide what should be done;[1] the elders of these deserts all acting in concert for the spiritual advantage of the solitaries under their direction.

Saint Macarius distinguished himself chiefly by his penance, his attraction to solitude and prayer, and the power God gave him over the spirits of darkness, and other prodigies which he wrought, attested by his historians as eye-witnesses.

We have seen that the different cells he had were abodes of mortification rather than comfortable lodgings. There was no austerity so great, practised by others, that he did not try to imitate it and even surpass it. Having learned that a solitary ate only one pound of bread a day, he had the thought, the better to mortify his appetite, of breaking his bread into little pieces, which he put into an earthen bottle, and of eating only what he could take out with his fingers; this he practised for the space of three years, not without suffering much from it; for, besides the trouble he had in drawing out these little pieces, he ate at most only five ounces of bread a day, and drank water in proportion. It is remarked also that during a whole year he consumed only one small jar of oil. He sometimes passed the day without taking any food, though he worked a great deal.

He was told that at Tabennisi the disciples of Saint Pachomius ate nothing cooked during Lent, and he wished to do the same for seven years, nourishing himself only on raw herbs or vegetables merely soaked in cold water. But his fervour led him to go and see for himself the discipline of Tabennisi, whether to instruct and edify himself the better, or to live there lost among so many austere religious, and so escape the veneration in which he was held at Nitria and in the Cells.

The journey from there to Tabennisi was very long. He had to cross very vast deserts, not without suffering extremely. But this difficulty did not stop him. He laid aside his habit in order not to be known and put on an artisan’s dress. He walked for fifteen days in these dreadful solitudes as far as Upper Thebaid, where he presented himself at the door of the monastery of Saint Pachomius, and humbly begged to be received among his religious. The holy abbot, to whom God did not then make him known, although He enlightened him on many other occasions with a prophetic light, far from acceding to his request, told him that he was too old to bear the weight of the austerities of his rule; that one must be trained to them early; and that if he undertook it, he would be tempted to impatience under the labours that would be laid upon him, which would lead him to murmur, and that finally, instead of persevering, he would leave all, discontented with the monastery, and go and decry it elsewhere. This refusal did not discourage him. He persevered for seven days in the same request, although he received from the Saint only the same answer, and was all that time without eating. At last he said to him: “I conjure you, Father, to receive me, and if I do not fast and do not do the same as the others, I consent that you send me away.” Saint Pachomius, touched by his perseverance, spoke of it to the other brethren, who, according to Palladius, were fourteen hundred in number, and who concluded to admit him.

This happened a short time before Lent, and Saint Macarius, attentive to all that was practised in order to turn it to his spiritual advancement, remarked that the religious, each according to the ardour he had for penance, had proposed to themselves, some to eat only in the evening during the holy forty days, others once in two days, and others after five days. He observed also that some, after remaining seated all day occupied at their work, spent the whole night standing.

These examples of mortification so animated his fervour that he had a great quantity of palm leaves soaked for his work and withdrew into a corner where he stood the whole of Lent, never sitting down or even leaning, without taking a morsel of bread, but only on Sunday a few raw cabbage leaves, and in so small a quantity that he ate them rather to avoid the temptation of vanity than to nourish himself. He kept during all this time a rigorous silence, and when he was compelled to go out, he returned at once to his work, keeping always his mind and heart raised to God.

Saint Pachomius, occupied with the general government of the Order, had not noticed the way he had lived. But the other religious, and especially the most austere, had taken notice of it, and were so struck that they carried their complaints to their abbot, saying that he had brought a man who lived as if he were a pure spirit,

without flesh or bones, and who seemed to have come among them only to condemn them. They begged him accordingly to dismiss him, and confessed that if he remained longer they themselves could no longer endure it.

The holy abbot inquired on these complaints into the detail of his conduct. He was quite astonished; he understood that there was something extraordinary about this stranger, and that he was not a beginner in the labours of the religious life. He told them nothing of it, however; but he had recourse to prayer, to obtain of God that He would make him known to him. It was revealed to him that it was Macarius, whose reputation was spread through all the deserts. When he had finished his prayer, he went straight to him, took him by the hand, led him to the chapel where the altar was, and embracing him tenderly, spoke to him thus: “It is you, then, venerable old man? You are Macarius, and you hid it from me. I have long heard of you and desired to see you. I owe you thanks for having humbled my children. You have taken away from them by your example every occasion of swelling with vanity and having too high an opinion of themselves on account of their austerities. Return, I beg you, to your solitude, and pray for us.”

This man insatiable of penances proposed to himself one day to fight sleep, to test whether he could overcome it. He related it afterwards to Palladius, and said to him: “I spent for this twenty days and as many nights in the open air; burnt during the day by the heat, and chilled by the cold at night. But at the end of that time I was obliged to throw myself hastily into a cell, where I fell asleep, otherwise I should have fainted.”

The enemy of salvation gave him, on another occasion, by the temptations against purity with which he besieged him, the opportunity of practising a terrible mortification. He went to the marsh of Scete and exposed himself naked to the gnats, whose stings in that place are so piercing that even the skin of wild boars is not proof against their bites. He practised this penance for six months, and these insects covered his body with so many pustules and blisters that when he came back to his cell he could be recognised only by the sound of his voice, and several thought he had leprosy.

Another act of mortification, much less than that, and which Palladius relates, makes known to us at the same time how faithful the religious under his direction were in sacrificing to God the satisfactions of the senses. Here is one of the most edifying examples and one worth relating, although it is common to the Father and the disciples.

Saint Macarius once felt a wish to eat grapes. He made it known, and a bunch quite fresh was brought him at once; but when he saw it, he wished to deprive himself of it, and joining charity to abstinence, he had it carried to a brother whom he thought to have more need of it than himself, because he did not enjoy good health. The latter showed at first joy at this present sent him by so holy a man; but though he greatly desired to eat of it, he made the sacrifice of it to God, to whom he gave thanks, and carried it to another, who, equally mortified and charitable, did not touch it, and carried it also to a third who did the same. At last this bunch of grapes was thus carried from hand to hand to all the cells of the desert, which were numerous and rather far from one another, until the last to whom it was offered sent it to Saint Macarius as a present which would be agreeable to him, not knowing that he had received it before all the others. The Saint recognised the bunch at once, but wished to be more certain; and when he learned that it had passed through all the cells without any brother touching it, he conceived great joy and thanked God for seeing so much mortification and charity in these holy solitaries. He would not eat it either, and this served him as a motive for practising the exercises of the spiritual life with new ardour.

This man of penance was also a great man of prayer, the one leading to the other. But the order which he kept in his exercises was very well suited to obtain from God this precious gift. He divided the day into three parts, one of which was employed at various hours in prayer and contemplation, and he made no fewer than a hundred prayers a day. He spent the second part of the time at manual work, and the third in exercising charity toward the brethren, giving them the advice and instructions they needed.

In dividing his time among these different exercises, it may be said that he never lost sight of God, whether he prayed or acted, preserving in great peace the purity of his soul by the purity of intention which sanctified his works, and having his heart always raised to God, whatever he did. There were other solitaries who made a greater number of prayers than he. Some made three hundred, others as many as seven hundred. As for him, he followed the attraction God had given him, mingling the active life with the contemplative, and he was not jealous that others should make more prayers than he. It may even be said, with a learned historian, that the fervour of his own made up well for this defect.

It was in sublime prayers that this Saint drew extraordinary lights, whether to distinguish true revelations from the illusions of the demon, or to penetrate the secrets of the consciences of the brethren and of those who addressed themselves to him. The demon once came and knocked at the door of his cell and said to him: “Rise, Abbot Macarius, and let us go with the brethren to the night prayer.” But, says Rufinus, who relates this, “the Saint, who was filled with God, knew at once the artifice of the demon and answered him: Spirit of lies and enemy of all truth, what is there in common between thee and this assembly of Saints?” “Do you not know, then, O Macarius,” the demon replied, “that the solitaries never assemble for prayer without our being there? Only come, and you will see our works.” “Unclean spirit,” replied the Saint, “may God repress thy malice and tame thy power!”

He then betook himself to prayer and begged the Lord to let him know whether what the demon boasted of was true. Then he went to the assembly where the brethren were saying the office during the night, and renewed the same prayer to God. Then he saw as it were little Ethiopian children, extremely ugly, scattered throughout the church, running in all directions, and so swiftly that one would have said they had wings.

Now it was the custom of the solitaries in prayer that, all the brethren being seated, one recited a psalm and the others listened and answered at each verse. These little Ethiopians, running here and there, played various mischiefs on those who were seated. They closed the eyelids of some, who fell asleep at once; they made others yawn by putting a finger into their mouths. Then, when the psalm was finished, the brethren prostrating themselves on the ground, according to the custom, to pray, they ran round about them, appearing to one under the form of a woman, to another as if building some house or carrying something, and to others in other fashions; so that these solitaries turned over in their minds all that the demons in sport presented to them. But they did not succeed alike with all; for wishing to approach some, they were so vigorously repulsed that they fell on the ground, and could after that neither stand upright nor pass by them again; whereas they walked on the heads and backs of some other brethren whose devotion was weak, and mocked them because they were not attentive to their prayer.

Saint Macarius, seeing this, gave a deep sigh, and said to God, shedding many tears: “Consider, Lord, how the demon lays snares for us. Make him hear Thy mighty voice, and the effects of Thy wrath. Arise, that Thine enemies may be scattered and flee before Thy face, since Thou seest how they fill our souls with illusions.”

However, the prayer being over, the Saint wished to probe the truth further, and called in private, one after another, those of the brethren in whom he had noticed that the demons had appeared in various forms, and asked them whether during prayer they had not thought of buildings, journeys or other such things. They confessed it to him, and he knew then that the vain thoughts which come into the mind in prayer are, for the most part, caused by the illusion of demons, and are repelled by those who watch carefully over themselves; “because,” adds Rufinus, “a soul which is united to God and which at the time of prayer gives particular attention to Him cannot bear that anything foreign or useless should enter it to turn it away.” If Saint Macarius was great by the eminence of his prayers and supernatural lights, he was no less so by the gift of miracles, and in this he yielded nothing to the famous Macarius of Egypt, whom the historians represent to us as the wonder-worker of his time. We have said what power God had given him over demons. He delivered so great a number of the possessed by his word accompanied by a lively faith that the historian of his life

says it would be very difficult to count them.

In the life of Macarius the Elder may be seen some circumstances of the life of Macarius of Alexandria which are common to the two holy solitaries. At last Saint Macarius of Alexandria, after having spent at least sixty years in solitude, ended by his death (394 or 395 according to Tillemont) a life of holiness and prodigies, and left after him, with the memory of his virtues, the memory of one of the most celebrated solitaries who sanctified the deserts by his love of God and by the practice of a severe penance. Saint

Macarius the Younger is represented: 1. with the sack or basket which he used to carry sand and so subdue his body by fatigue; 2. a lioness near him bringing him her cub, which is blind. The holy man restores its sight, and on the next day the grateful mother brings him a ram's skin. The man of God accepts the gift on condition that in future she shall do no harm to the poor country people. This ram's skin passed afterward, it is said, into the hands of Saint Melania; 3. surrounded by a great number of other wild beasts, to express that he went very far into the desert; 4. carrying a phial hung from his neck. This phial contained the blessed oil with which he anointed those possessed by the demon, to deliver them.[2]

Saint Maximus (Maxime or Même), Abbot of Limours, Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 82–86. 583–625. — Popes: Pelagius II; Honorius I. — Kings: Gontran [Guntram], Chilperic I, Childebert II; Clotaire II.)

> *The world finds charms only in novels, songs, theatres, intrigues. It is good to show it the example of a man who, rising above the sphere of coarse pleasures, found a perfect happiness in withdrawing from earthly beauty, even regarding it as an obstacle to peace of soul.*

Saint Maximus, or Même, was born in the territory of Caturcum (Cahors), in a village called Margarita. From the age of seven he fled the paternal house to go and be taught by Bishop Desiderius, who kept him ten years. He so distinguished himself by his knowledge and good conduct that, though still very young, he was elected councillor of his native town. Now one day a very distinguished man, named Beraldus, went to Maximus's father and said to him: "I have learned that you have a son who is very handsome; I should much like to see him." That was 1,200 years ago: in those days, as for long before and after Saint Maximus, when a young man or young woman was to marry, the choice was made by the parents. This custom has a good side, in that in general the choice of the parents is much calmer and more impartial than that of the young lovers; whereas these, forgetting that it is a question of uniting for life, sometimes for a very long life, are too often moved in so important a choice only by an ephemeral passion, whose flame and impetus ordinarily last only a few days. Beraldus, having seen Maximus, said to his father: "Your son is truly a very handsome and lovable young man. If you wish, I will give him my daughter Hebrilda in marriage, with a rich dowry." Thereupon Maximus's mother put in: "I hope our son will not marry." Then Maximus's father gave his wife a slap, exclaiming: "That is not true!" Maximus, seeing that his father wished to force him to marry, was seized with great fear, and during the night he took refuge with the bishop who had brought him up. The latter received him kindly and promised him help and protection.

But Maximus did not think himself safe enough. Very early in the morning he went to a Christian friend and asked his counsel, declaring that he preferred to the yoke of marriage and the servitudes of the world solitude and the company of wild beasts. His friend decided at once to share this way of life with him, and they fled without delay to a desert where other solitaries were already to be found. Maximus built himself a cell to consecrate his life to God there; the other returned home. Maximus spent his life in fasts, prayers and vigils; he frequently sang psalms and canticles. Then the demon, seeing that he could not prevail over Maximus, turned to his father, and this is how he went about it. One night he appeared to him in the form of an angel and said to him: "Listen without fear to what I am going to tell you: your son Maximus is near the river Oit, in a place called Hollow Rocks [Roches-Creuses], in the desert. Rise at daybreak and go to seek him."

The father mounted his horse very early and set out with his huntsmen, as if it were a matter of going bear-hunting. They found Maximus in fact at the place indicated; they bound his feet and hands and led him off a prisoner like a malefactor. Arrived at the paternal house, they threw him into an improvised dungeon and kept him shut up there “to teach him,” said the father, “to become tame.”

Meanwhile Beraldus, who had not yet given up the hope of becoming Maximus’s father-in-law, and who was very set on it, rejoiced greatly, and to make his joy manifest he gave a great banquet. Maximus was brought out of his prison, magnificently clothed and led into the banquet hall. There his father said to him: “Take the betrothal ring from the hands of Beraldus and put it on his daughter’s hand, as a pledge of your future union.” Maximus refused. Then his father cried out in anger: “Quick, hurry up!” Maximus was unshakeable. His father struck him with a stick. Maximus at last took the ring and put it on Hebrilda’s finger, saying: “I give myself to you, and I accept you as my betrothed in Our Lord Jesus Christ.”

Eight days later Beraldus summoned his relatives and friends to the wedding. Maximus was plunged in sadness; he met a pious pilgrim, of whom he asked counsel, telling him that they wished to force him to marriage, whereas he would have preferred to consecrate his life to the Lord in solitude. The pilgrim urged him to come with him: at once Maximus left his father, his mother, his goods and his betrothed, and set out to consecrate his whole existence to God, the sole object of his love.

The two travellers made their way toward Limoges to implore the protection of Saint Martial. On the very night of that day Maximus had a vision in his sleep. An angel appeared to him and told him to go to Vienne, where he would learn what he had to do. The two pilgrims set out again. On the way they met a religious under the jurisdiction of Bishop Paschasius; this monk, seeing their modest and pious exterior, questioned them kindly and promised that he would acquaint the prelate with their intentions. The next day Paschasius had them called: “Where are you from, my brothers,” he asked them, “where do you wish to go, what are you seeking?” Maximus told him he was born in the neighbourhood of Caturcum (Cahors), and related to him for what cause he had abandoned his country and family, in the hope of finding a retreat where he might serve God in peace. The bishop then told him to go to the monastery with his religious; but at once Maximus, out of affection for his travelling companion, answered him: “What shall I do with my brother Magnentius?” “Since it is so,” replied the bishop, “go in peace, I do not know you.” After this refusal they went out of the city and Maximus had a second vision; the angel said to him: “Maximus, arise and go to the monastery of Saint John of Limours, where Abbot Sabas rules, under the jurisdiction of King Clotaire, and there accomplish what the Lord commands you.” He went, therefore, to find the abbot and gave him the details of his life that we know. Sabas then sent him to work with his religious, as also Magnentius, and the next day gave them the monastic tonsure in the presence of the community. The following day, while Maximus was at work with the other religious, a sow, about to farrow, came out of a thick copse and, coming to the Saint’s feet, licked them with respect. He gave her a part of the bread he had by him, and said to this beast: “Since you eat our food, go and bear your young at the monastery”; and the following day the sow came back to the servant of God accompanied by seven little ones; the abbot entrusted them to the care of a brother.

Bishop Paschasius, having heard this prodigious event related, came to the monastery and asked for the religious who had wrought the miracle; Maximus was presented to him, whom he ordained priest a short time after; the religious conceived great joy at it and at once entrusted him with a share in the administration of the monastery. Soon, the abbot having died, Maximus was elected in his place.

Clotaire’s steward, Eldebodus, having learned of it, summoned him to question him. “Brother,” said the Saint to the messenger, “go and tell your master to come here, to receive our blessing, and we shall answer his questions; for it does not befit us to go out of our monastery.” The steward, irritated, sent a second messenger, but in vain. At last he came himself and overwhelmed the abbot with violent and unjust reproaches; he threatened him with death, and was already preparing to strike him with a stick, when his hand was at once paralysed and his eyes struck with blindness. Ashamed and not daring to ask Maximus

himself to cure him, he went with his counsellor Elduinus to beg Magnentius to intercede for him. The servant of God would not hear him. Eldebodus returned home full of fury against Maximus and Magnentius; but he could not so soon carry out his threats, nor hide his confusion, the result of his punishment. The people of his household came to insult the monks and reproach them with their master's misfortune, assuring them that they would take a signal vengeance. Maximus was then urged to put himself in safety; but he answered that he would go to the public square and make known to these furious men the orders of God. When he appeared, all asked him why he had treated their master so; Maximus answered that he had been struck with blindness because he persecuted the servants of God. At once one of the nearest advanced to seize him, saying: "Seek now where is he who will take you out of my hands." "He is here present," said Maximus, "who can snatch me from your hands." And as the wretch was drawing his sword to strike the holy abbot, the sword fell from his hands and an invincible force threw him down; a luminous cloud descended from the heavens on Maximus, and all who threatened him with death became blind. The Saint then preached penance to them and gave them salutary counsels, and praying for them, obtained their cure; all recovered their sight, except him who had wished to attempt his life. But the demon, jealous of this victory, inspired one of them to give him a lance-thrust, and Maximus, struck in the side, sank down upon himself, saying: "Gontran, you have done ill; why do you pierce me with your lance?" Gontran's body was at that very instant all covered with wounds, and he died three days after, eaten by worms.

The religious, having raised Saint Maximus, carried him weeping to the monastery. The angel of the Lord appeared to him and told him that the next day Saint Michael, accompanied by a multitude of blessed spirits, would come to fetch him to lead him to heaven and give him the reward due to his good works and his martyrdom. Those who attended the sick man heard the words of the archangel, who foretold further that Magnentius would be abbot after the holy dying man. The following day Maximus called his religious and had wine put in a cup, then blessed it and, giving thanks to God, drank of it and gave it to all his religious to drink as a sign of charity; he humbly asked pardon of those whom he had offended, and bade them farewell, embracing them. The bishop of the province of Auvergne, Augustine, and the archbishop of Vienne, Paschasius, were present at the blessed one's passing. Among those who surrounded the death-bed, five sick persons were miraculously cured. The holy abbot, having heard the songs of the angels who came to introduce him into heaven, said to those present: "I pray you, my fathers and brothers, to receive me into your charity and to accompany me with the help of your prayers." Then, having made the sign of the cross, he fell asleep in the Lord, on 27 January of the year 625.

Cf. Acta Sanctorum, 2 January.

Saint Vincentian or Viance, Groom

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 86–92. 7th century.)

> *The hand of the poor carries to heaven, into the treasures of God, the garments we give them. (Words of Saint Viance, who loved above all to clothe the naked members of Jesus Christ.)*

Saint Viance was born about the year 620 or 623, in Anjou, in a borough called Nantogilum or Nantiniacum, on the banks of the Oudon. His father, Vincentius, and his mother Mageldis, richer in virtue than in the goods of the earth, were serfs of a lord named Beraldus, duke of Aquitaine. This young child was brought up with all the care and solicitude that could be expected of his pious parents; in his second year he received baptism and gave from then on the most beautiful hopes of virtue and holiness, so that the words of the prophet could be applied to him: "Out of the mouth of infants and of sucklings Thou hast perfected praise." This happiness was not to last. Scarcely ten years old, Viance lost his father and mother. Divine Providence gave him other protectors: it was the duke of Aquitaine who, moved with compassion for the young orphan and charmed by the child's graces, devoted to him from then on all his affection, and, pressing him tenderly in his arms, treated him thenceforth as his son. About 630. The young Viance was at once admitted to follow, with

Barontus, the duke's son, the lessons of the deacon Herimbert, who has handed down to us the life of his pupil. In the school of his virtuous tutor he made rapid progress in letters human and divine; his superior qualities and rare intellectual talents soon won him the admiration of all; he was still a child and already had the maturity of an old man. Beraldus, obliged to go to Cahors, one of the cities of his government, took with him his family and the principal officers of his household; the young Viance went on the journey.

The duke was received with honour by the bishop, Saint Desiderius [Didier], who invited him to his table. During the meal his ward was charged with the reading; he acquitted himself with so much grace and ease that the holy prelate begged the duke to leave him, to attach him to his Church, a subject so full of promise. Beraldus yielded to Desiderius's entreaties, despite the opposition of his son and his wife, and his young protégé passed under the bishop's jurisdiction. He was at once admitted to the episcopal school of Cahors, where he distinguished himself as he had already done under the direction of the deacon Herimbert, and received the order of lector.

Until now Viance had seen, so to speak, only the fair side of life; until the death of Beraldus he lived happily under the quite special protection of Providence. The duke's death was the beginning of the crucified life of our Saint; for at once Barontus claimed Viance by virtue of the rights he possessed over him, and for the maintenance of which he had formerly protested. The bishop and his pupil resigned themselves in the presence of force, not without shedding tears, for both foresaw that the trial would be hard[1] and difficult for him who was about to fall into the hands of a cruel and capricious barbarian.

Viance took the road to the castle, and, stifling in his heart the repugnances of nature, threw himself at the duke's feet and humbly asked his orders. Without other preamble this lord, little moved by this act of submission and humility, assigned him as employment the supervision of the slaves engaged in the service of the stables, of which the principal ones were at Nantiniacum, in Anjou, although the duke then lived at Poitiers. Viance went, therefore, to the country that had seen his birth to fill his office there; he put all his care into it. After attending to his indispensable duties, he went to draw from prayer and pious reading the strength to bear the weariness and persecutions of this sad exile. He who was charity, patience, gentleness itself, had to bear insults, mockeries, and even blows, whether from his violent and capricious master, or from the slaves attached to the same service as himself, who had orders not to spare him; and they ill-treated him the more willingly as they were jealous of his fine qualities and his brilliant education. Viance nonetheless continued his life of piety and devotion; he had a father's bowels for all the suffering members of Jesus Christ, visiting the sick, feeding the hungry, giving to all what they needed and almost always at the expense of his own necessaries; for in the midst of the rigours of winter he went so far as to strip himself of his clothes, obliged, in this state of nakedness, to take his rest on the straw of the stable with the animals entrusted to his care! God rewarded him for it by the interior consolations that He sent him. But some envious persons could not bear this way of living: it was a censure of their own and a just reproach of their disorders. The alms of our Saint became prodigalities and breaches of trust, his prayers and vigils plots and disorders. All was reported in this sense to Barontus, who gave credit to these calumnies and immediately summoned the accused. "What have you done," he said to him, "with the garments I gave you? Are you so devoid of reason as to give everything without reserve, to endure cold and hunger and make me pass for an executioner?" "My lord," answered the servant of God, "if I have fed those who were hungry, if I have stripped myself for those who were naked, it is because I fear the terrible judgments of God and I dread unceasingly the reproach which the Son of Man will make to the reprobate who have had no compassion on the unfortunate: Depart, ye cursed, into everlasting fire; ye deserve it justly; for I was hungry in the person of the poor and you gave me not to eat; I was thirsty and you gave me not to drink; I was naked and you covered not my nakedness."

So firm and courageous an answer disarmed the duke; and in the first movement of his admiration, says the deacon Herimbert, he stripped off his rich garments, took off his shoes and his golden baldric, and gave them

to Viance. He nevertheless made him a very express prohibition to give anything more. The man of God accepted with respect and gratitude; but the conditions imposed on his charity were too hard to be long observed. The very next day, having met two poor men badly clad, he forgot the duke's injunctions and divided between the two unfortunates what he had received from Barontus. The latter was soon informed of it and asked Viance what he had done with his rich garments. "Yesterday I met," answered the Saint, "two poor men almost naked, and I remembered this word of the Saviour: Let him that hath two coats impart to him that hath none." "But," said the duke in anger, "did I not forbid you to give anything whatever? I entrusted to you only the care of the grooms and the horses." "My lord," replied Viance, "see whether all that is in my hands is not in a prosperous state. But is it then a crime to have as much solicitude for feeding the poor as for fattening the beasts of burden?"

This time the duke, irritated, sent our Saint back to Nantiniacum, reiterating to him the prohibition to busy himself with anything but the stables and the grooms. At the bottom of his soul, however, he was touched by his servant's conduct and had great confidence in him. The occasion of giving proof of it was not long in presenting itself.

There was in the neighbourhood of Nantiniacum a rich lord closely allied to Barontus, who had promised to unite his daughter Sensa with Menelaus [Ménelé], son of that lord. The two children had been betrothed by their parents. But the one had vowed virginity to God, and Sensa had thoughts higher than those of earth. Viance was in the secrets of both. On the very eve of the wedding, it is said, Menelaus secretly fled from the paternal manor. Still under the shock of this painful emotion, Barontus learned that his beloved daughter, as well as the sister and mother of Menelaus, had taken refuge in the deserts of Auvergne to live there in solitude. This news afflicted him extremely and irritated him so much that he resolved to pursue at once the two new converts to bring them back to Nantiniacum. Arrived at the abbey of Menat, which Menelaus had just raised from its ruins, he found his daughter and him who was to have been his son-in-law. At the end of prayers and threats, he raised a bold hand against Menelaus. Instantly his arm was paralysed like that of Jeroboam for having attempted the person of a prophet.

Ashamed, but still irritated, the duke begged Viance to intercede for him, and the two men of God having set themselves to prayer, the withered arm at once recovered its first vigour. Barontus, at once terrified and grateful, offered to God, for the pious solitaries, all the riches and possessions destined as dowry for his daughter Sensa, and, to perpetuate the memory of the inestimable benefit he had received, wished to build a church at Avelca-Curta, in a place today called Saint-Viance. Having received from Rusticus, bishop of Limoges, the necessary relics, he had them carried to the new church by Vincentian. The latter, returning from his mission, met a solitary friend of his who begged him to accept hospitality in his cell; he accepted and passed the night there. The duke, irritated at his delay, and listening to no reason, gave him blows on the face so violent that the blood gushed out in great abundance even upon the ground. A stranger named Donatus, who knew Vincentian's holiness and had been witness of his admirable patience, gathered this blood as best he could and carried it to his own country, where he placed it in a chapel which he built for the purpose. Barontus left the Limousin to return to Poitiers, ordering his servant to go and resume his charge at Nantiniacum. By an eccentricity inexplicable in any other age than those barbarous times, he made him once more a present of rich clothes, on condition that he should wear them and keep them for himself. The gentlemen of the duke's retinue did likewise, in recognition of Vincentian's services. He had not bound himself to keep them, and the day after his arrival, knowingly, he had all these fine garments given to the poor, except one, the worst, which he kept for himself.

The duke having come to Nantiniacum, and finding his groom in so poor an outfit, asked him angrily the reason of his conduct and what he had done with his precious robes: "They run no risk," answered the Saint; "the hand of the poor has carried them from the earth to heaven, into the treasures of God." Barontus was beside himself with anger: he reproached Viance with having suggested to his daughter to withdraw into

solitude and despise his orders. At the same time he drove him from his house and commanded his officers to give him neither food nor shelter, that he might lie on the bare earth exposed to all the inclemencies of winter. God did not abandon His servant and granted him more than once His miraculous protection. The chastity of Viance shone with no less lustre than his charity and his love of suffering. Delivered from one persecution to undergo another, he was recalled by the duke, who had conceived the idea of marrying him. He energetically refused the hand of her who was presented to him and wished to go out; but Barontus, more and more irritated at his opposition, had him cruelly beaten and thrown into a foul dungeon. The next day he renewed his fruitless attempts. Enraged at this new defeat, the tyrant armed himself with a stick and gave the blessed one such violent blows on the shoulder that the bone was shattered; then he sent him back to his prison. The Saint suffered all with patience, but not without disquiet about the dispositions of his master, who might use violence and brutality for the dreaded union; so he resolved to take flight. While he was wandering at random, he met a servant of God named Ambrose, whom he had known formerly. They told each other their trials and retired together into a deep forest on the banks of the Vienne to live in prayer and solitude. God did not permit them to enjoy this happiness long.

Ambrose returned to Cahors, of which he was bishop, and whence an ungrateful people had driven him. On the way he saw at the top of an oak the enemy of our salvation in the shape of a fisherman casting a hook on the ground. “What!” said Saint Ambrose, “you fish in this dry place as if there were waters?” “I fish,” the spirit of lies answered him, “in all places and at all times, I take great and small; but for forty years I have been fishing to take Vincentian.” “You lose your pains and your time,” said Ambrose to him, “since from his earliest years he serves God without stain or spot, and he will take good care not to fall into your nets.”

Ambrose continued on his way to Cahors, then went to end his days in a village of Berry which today bears his name, in the department of the Cher.

Viance had remained in his cell, when suddenly an angel presented himself to him: “Viance,” he said, “tomorrow Barontus is to come hunting in this place, with the design of drawing you out of it; but fear nothing, be strong and courageous in this struggle; God will be with you and will soon make you enjoy the reward due to your triumphs.” Barontus came in fact into the forest of the Limousin where Viance was; a part of his pack rushed into the Saint’s cell, bounding with joy, and came and licked his hands and feet. One of the huntsmen was about to seize him and bring him to his master; as he stretched out his hand, his arm withered. Barontus, frightened at this new miracle, forgot his projects of vengeance and begged Vincentian to cure his officer.

The servant of God answered that the time had not yet come, but that on the day of his death he hoped to obtain his cure. Our Saint then betook himself to Rouffiac, one of the duke’s villas. On the way he met a herd of horses grazing under the guard of several slaves of Barontus; in the name of his former authority he commanded them to follow him to the place where he was to be buried: they obeyed. Scarcely arrived, Viance was warned by revelation of his approaching death. “Your prayers and your alms,” said the heavenly messenger, “have ascended to the throne of God like a delicious perfume; next Saturday, at the eighth hour of the day, you will fall asleep in the peace of the Lord.” The holy bishop of Limoges, Rusticus, had the same vision with an order to go to Vincentian; he arrived there to administer to him the last sacraments.

When the inhabitants of Rouffiac learned that our blessed one was coming among them, they went out to meet him to form his escort; Barontus had already left that village. During the few days that still remained to him, Viance occupied himself with nothing but heaven; all his thoughts and aspirations were there.

At last, the final day being near, he received the Bread of Angels, uttering these beautiful words: “My Lord and my Creator, my Saviour and my all, I commend my soul into Thy hands.” As he finished these words he expired. It was 2 January, a Saturday, in the year 667 or 674. Then Bishop Rusticus, accompanied by several priests, celebrated the office ordered by the Church at the death of her children; a great multitude of people

had flocked there to honour the mortal remains of the humble groom, and God made manifest His goodness and power by several miraculous cures, thus glorifying His faithful servant and rewarding the faith of those who invoked him in the name of Blessed Viance.

Meanwhile the priest Savinian, charged with the construction of the church which the duke wished to build at Avelca-Curta, was warned by an angel of the death of his holy friend; the heavenly messenger ordered him to send for the body of Vincentian and bury it honourably in that church. Savinian went at once to Rouffiac and made known to Rusticus the object of his journey; both then informed Barontus of the orders that Heaven itself had given. The duke rejoiced at such a favour for himself and his church, and begged the two servants of God to ask, by the merits of Viance, the cure of his officer, who was delivered from his infirmity only after having followed the Saint's body to the place of its burial. The venerable remains of the Confessor had been placed on a cart drawn by two horses which could not be made to advance despite all efforts. The priest Savinian remembered a similar incident in the Book of Kings,[2] proposed to harness two cows that were nursing their young and to leave the direction of the cart to the guidance of these animals, which took the road to Avelca-Curta with eagerness. About the middle of the way they had stopped to take a little rest and food; a bear, suddenly coming out of the neighbouring forest, threw itself upon one of the cows which was grazing and strangled it. Rusticus and Savinian were not frightened by this accident; the latter, full of confidence in God, advanced toward the forest and, addressing the ravisher: "In the name of Jesus Christ and of Saint Viance," he said to him, "come out of your lair and come and fill the office of the beast you have killed." At this order, backed by the authority of heaven, the bear obeyed and came and placed itself under the yoke, where it was kept harnessed as far as Avelca-Curta; it withdrew only after having received the blessing of Bishop Rusticus. Innumerable cures were wrought in the new church sanctified by the presence of the holy confessor. Barontus did not remain insensible to all these favours in which he had a share, and furnished the expenses necessary for the completion of the building and its adornment. Dedicated at first under the title of Our Lady, it afterwards took the name of Viance, who wrought so many miracles there. Avelca-Curta underwent the same change as the church. Saint-Viance is today a borough of about thirteen hundred souls, in the diocese of Tulle. The inhabitants show themselves very jealous of the honour of their holy Patron, whose relics were saved in great part during the Revolution. The abbey of Solesmes possesses the bone of the arm shattered by Barontus.

Three days of the year are consecrated to honouring the relics of Saint Viance in the Limousin: 2 January, the day of the Saint's death, the day of the Assumption, and the Sunday in the Octave of that feast, in memory of the consecration of the church by Bishop Rusticus. On this last day the inhabitants bring their cattle before the door of the church, and they are blessed with the relics of the Saint, who is also invoked against the diseases of animals. Saint Viance has a place in the liturgy of the diocese of Tulle; the ninth lesson is dedicated to him with a commemoration. The parish that bears his name regards him as secondary Patron and keeps his office as a greater double; the Blessed Virgin is the principal Patroness. A confraternity erected in 1672 and fallen in 1789 was re-established in 1864 by M. Nauche, present parish priest of Saint-Viance; men alone belong to it.

Authors to consult: Annales Francorum, by P. Lecointe. — Life of Saint Vincentian, written three years after his death, by the deacon Herimbert. (Brive, 1669 and 1860.) — Mabillon (Act. SS., sæc. iii). — Bolland., vol. v of July. — Gallia Christiana nova; the Saints of Anjou, by D. Chamard and D. Rivet (Hist. littér. de la France, vol. iv).

Saint Adélard (Adalard), Ninth Abbot of Corbie, Confessor

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 93–99. 751–826. — Popes: Stephen II; Eugene II. — Kings of France: Pepin the Short; Louis the Pious [le Débonnaire].)

In the ground that he cultivated, the princely gardener saw the symbol of the soul, which can bear good fruit only under the effort of assiduous labour. He recognised in it the image of the earthly paradise and pictured himself as the new Adam, subjected by God to the perpetual trial of obedience. (Life of Saint Adélard.)

Two Saints, both learned men, Saint Paschasius Radbertus, abbot of Corbie, and Saint Gerald, abbot of Grande-Sauve in Guyenne, have written the life of this holy Confessor, and it is from these two sources that we shall draw what we are about to relate. They do not mark distinctly the time of his birth, but it is easy to conclude from the sequence of his history that he was born about the year 751, at Huysse, near Oudenaarde, in the present diocese of Ghent. His blood could not have been more illustrious.[1] He had for father Bernard, son of Charles Martel, the greatest of our mayors of the palace; for uncle Pepin the Short, first king of France of the second race, and for first cousin Charlemagne, also king of France and emperor. The latter summoned him to his court and made him count of the palace. Although Adélard was still young, he did not fail to fear the corruption of the world. Everything alarmed his conscience. He was above all scandalised that Charlemagne repudiated his wife Hermengarde, daughter of Desiderius, king of the Lombards, to marry Hildegarde. After having freely told his sentiments on this, he withdrew from the court and became a religious of Saint Benedict, at the abbey of Corbie;[2] he was then only twenty years old. The first employment given him was to cultivate the monastery's garden, in order to put to death in his heart, by this humble and painful labour, the inclinations to pride and softness which he might have drawn from his birth. One cannot believe the abundance of graces he received by the manner in which he acquitted himself of his employment. All things served him as matter for raising himself toward God; in the ground he cultivated he saw the symbol of the soul, which can bear good fruit only by assiduous labour. He acquired in a very short time a very sublime degree of contemplation, to which his outward work put no obstacle.[3]

His quality of prince of the imperial blood caused him to be visited by the greatest of the kingdom; to avoid this importunity, he passed into Italy, and retired to Monte Cassino, head of the whole Order of Saint Benedict. He hoped to be able to hide his birth there and live in obscurity; but an anchorite, having come to ask hospitality at Monte Cassino, revealed the name and country of Adélard; on the other hand, Charlemagne, who felt keenly the loss his State had suffered by the retreat of so great a personage, sent deputies expressly to Monte Cassino to demand him back and bring him back to Corbie. It was in vain that Adélard begged the superior of that celebrated monastery to allow him to flee farther, to some place where he might remain always unknown; he had to yield to the king's wishes and take again, with the deputies, the road to France, where divine Providence destined him for great employments in the service of his Order, of the State and of the whole Church. Scarcely had he re-entered Corbie when, by the election of the whole monastery, the abbot resigned his charge in his favour. He did all he could to be excused: his resistance and prayers served only to make him judged the more worthy of this honour. The great good which this new abbot did, as much by his example as by his word, filled with a wholly heavenly force, sweetness and unction, soon showed that this election was an inspiration of divine Providence.[4]

His devotion was admirable. He was always interiorly recollected, not only in his monastery and in his regular duties, but also on his journeys; he kept silence even in the management of the most thorny temporal affairs. When he came to the divine offices he put aside so perfectly all thoughts of earthly things that he was occupied there with God alone. He possessed the gift of tears to so high a degree that Paschasius declares he never knew anyone who had so abundant a source of them. Indeed they flowed at all moments from his eyes, especially during prayer, psalmody, and the hearing of the harmonious chant of the Church. His charity was so extensive that not only his children, but all the unfortunate had a place in his heart: no one ever could complain of having addressed himself to him in vain; so he was accustomed to say that it was a mark of avarice to fear giving too much. One day the cellarer of the monastery representing to him that the religious suffered from his profusion, and that what he had had given to the poor was necessary for their own food, the Saint answered him, with his usual gentleness, that God would provide; and in fact there were found at the monastery gate provisions that had been brought there miraculously. His prudence appeared with great lustre

in the wise counsels he gave to Charlemagne and his children, above all to Pepin the Younger, his eldest, king of Italy, whose first minister he was, as also of his successor and son Bernard; under the reign of the latter he knew how to appease a violent discord between the cities of Spoleto and Benevento. Adélard was deputed by Charlemagne and by the Council of Aix-la-Chapelle, 809, which he had attended, to Pope Leo III, to have approved by the Holy See the addition to the Creed of those two words, *filioque*, intended to express more clearly that the Holy Spirit proceeds at once from the Father and from the Son, as from a single principle.[5]

The pope conceived such esteem for the probity of our Saint that he never doubted the truth of his words or the justice of his undertakings, and said to him one day laughing that if he were deceived in his person, he could never have confidence in any Frenchman.

But it was not enough that Saint Adélard possessed in an eminent degree the first seven beatitudes; it was necessary that he should have part also in the eighth, which is to be persecuted for justice's sake, that his virtue might be purified, like gold, in the crucible of tribulation, and that his patience might triumph more gloriously in the midst of storms and afflictions. Pepin, king of Lombardy, had died in 810: he left a son named Bernard, aged twelve, whom he put under the Saint's guidance. Some years later Bernard, who as son of Pepin, eldest of Charlemagne's sons (dead in 814), had pretensions to the imperial crown, took up arms to assert his rights; but he was unfortunate in this war, which cost him his crown and his life. Louis the Pious, prejudiced by the poisoned talk of some flatterers, suspected Adélard of having secretly favoured the pretensions of Bernard, his pupil, and condemned him to exile. All his family, that is, two brothers and two sisters whom he had, were involved in this unjust sentence. Wala, the elder of the two brothers, who was a prince much considered at court, was relegated to Corbie. Bernaire, the younger, who was a religious, was exiled to Lérins. Theodrada, one of the sisters, was left in the abbey of Soissons, where she had retired to consecrate her widowhood to God, and Gundrada, the other sister, a most courageous virgin, was sent to that of Poitiers, founded by Saint Radegund; as for the holy abbot, who was the innocent cause of this persecution, the monastery of the island of Heri, in Aquitaine, was assigned him as place of banishment.[6] He set out, not without shedding tears at seeing himself torn from the company of his dear children, but without complaint or murmur, and with a courage that drew the admiration of those who knew how unjust this proceeding against him was.

He remained seven years in exile, with a perfect tranquillity of mind and a joy he could not conceal; it was all the greater as he had at last found, in that solitude, the kind of happiness to which he had long aspired. The abbot of the monastery, far from treating him as a banished man or a stranger, always regarded him as his master, so that the Saint was ashamed of his deference and that of all his religious; thus the only mortification he had in this island was that he did not find there all the pains that usually accompany exile and disgrace. His satisfaction was so visible that two archbishops said one day to the emperor that he had obliged Adélard more by sending him to that island than if he had made him a present of his crown. He employed all the hours of his leisure, while he stayed there, in conversing continually with God and in practising his holy rule; as he was faithful to observe it on his journeys, and in the midst of the roads had his hours of prayer and silence as well as in the cloister, one may judge that he profited by the time of his retreat with incredible care.

At the end of his seven years, in 821, he was recalled; this was a subject of marvellous contentment for his children, and of keen regret for those he left. When he went to see the emperor, he was received by him with all the marks of esteem that his virtue merited, and that prince showed him so much regret for the injustice he had committed toward him that he was himself obliged to console him. All the exiles were recalled with him: Wala and Gundrada would not leave the religious profession which the occasion of their banishment had made them embrace. Having resumed the government of his abbey at the importunity of his brethren, and afterwards that of the State by the absolute will of the prince, he repaired there all the evil that had been done during his exile. He took an active part in the diets of Attigny-sur-Aisne (822) and of Compiègne (823). But

nevertheless, as though the point of the rule of Saint Benedict which exempts the aged from the common austerities on account of the weakness of their age had not been for him, he relaxed nothing of the severity of observance and did not even take the relief which he would readily have granted the younger. The credit he had with the emperor Louis the Pious served him to found in Saxony, near the Weser, a new abbey to which he also gave the name of Corbie,[7] and where he established, with unwearying zeal, the strict observance of the rule. But when he saw it sufficiently endowed by the liberality of the great of the kingdom, he would no longer have the inheritances offered to it received there; he was accustomed to say on this subject that "abundance of riches served to deceive not only the superiors of churches and monasteries, but also private persons, and that it constrained them to engage anew in the world, they who ought to be dead to it; that it was this abundance of temporal goods which obliged States to extend taxes to ecclesiastical persons, because, having been too impoverished by their avarice, they could no longer subsist without their help." Above all he forbade his own ever to accept gifts when they would have reason to fear that those who made them might repent of it or that the heirs might be notably inconvenienced.

He was so jealous for the perfection of his children that no week passed without his speaking to them in private, nor day without his making them an exhortation in general.[8] This served greatly to make them grow in the love of their state; for it would have been very difficult to confer often with this angel of fire without being inflamed. At last, the hour of his death, or rather of his reward, having come, he was seized with a violent fever, during which he did not pass a single day without hearing Mass and communicating in the oratory of Saint Martin, where he had himself taken. Hildeman, bishop of Beauvais, who had been his disciple, administered Extreme Unction to him; and Our Lord, not content with having given Himself to him by the sacrament of the Eucharist, wished to show him a sample of the glory he would soon possess, appearing to him in the splendour of His humanity. Then the holy old man pronounced the canticle of Saint Simeon, *Nunc dimittis*, etc.; and, having remained some time in deep silence, he at last peacefully gave up his soul at three o'clock in the afternoon, the hour at which Our Lord expired on the cross. This was the second day of January in the year 826, the most probable date. The bishop of Beauvais buried him with his own hands and performed the ceremony of his obsequies. He was buried in the church of Saint Peter, which was the principal one of the monastery of Corbie.

His memory was in benediction in the hearts of his children; but God willed to make it shine by great prodigies. A rich pilgrim was held fast at his tomb, unable to withdraw, until he had promised to have a more magnificent one built. A paralytic woman, quite deformed, was healed there in an instant while the religious were singing Matins; other sick persons also recovered perfect health there. Pope John XX having permitted the exhumation of his body, the solemnity was made in the year 1040 by Drogo, bishop of Thérouanne; and on the day of this ceremony a great number of miracles took place, which were renewed later on two celebrated occasions when his shrine was carried in procession, once toward Amiens and another time in Flanders, in the time of Count Robert, despoiler of the goods of the abbey of Corbie; this fact may be read at length in the *Année bénédictine.*

The cult of Saint Adélard, interrupted at Corbie by the French Revolution, has not been re-established in the abbey church, now a parish church: M. Douillet, parish priest of Corbie, who transmits to us all this information, has asked Rome for authorisation to continue a cult formerly so solemn. (The Proper of the Saints of the abbey bears witness to it.) The diocese of Ghent, on the other hand, celebrates the memory of Saint Adélard.

There remains at Corbie of the relics of Saint Adélard only the skull and some fragments of bones.[9]

As for the buildings, one still admires the nave of the church and the principal door of the monastery: the rest was demolished, the buildings of the abbey at the end of the Revolution; the choir and transept of the church with its spire only in 1817 and 1818.

A public road, passing by the gate of the abbey, crosses the whole site of this monument of ancient piety. A street occupies the place of those beautiful cloisters where so many holy persons meditated: how can one see such desolation without being heart-broken? The enclosure, surrounded by its walls, belongs to a private person who cultivates it.

One word more on the innumerable relics which enriched the abbey of Corbie, and were preserved in the apsidal chapel (called the Chapel of the Holy Bodies). Although many have disappeared, very precious ones are still possessed: besides those of Saint Adélard, one may visit a considerable particle of the true cross; a Byzantine holy face, called that of Saint Luke; part of the skull of Saint Anthony; the almost entire remains of Saint Paschasius Radbertus; a finger of Saint Nicholas of Myra; relics of Saint Peter the apostle; of Saint Magdalene, of Saint Colette, etc. Saint Adélard has been represented: 1. kneeling before his crucifix; 2. distributing food to the needy at the door of his abbey; 3. showing to the cellarer, who returns him the keys of the office where there were no more provisions, the carts which providentially bring some; 4. with a topographical map in his hand to indicate the many lands of his patrimony that he gave to the abbey of Corbie.

Saint Adélard was surnamed the Augustine, the Anthony, the Jeremiah of his century, to express the various traits of resemblance he had with those great men. (Alcuin addressed to him a letter under this title: Ep. 107. He calls him his son there: which has led some to believe that Saint Adélard had been a disciple of that celebrated master.) As he had vast knowledge, he was better able than anyone to revive the love of good studies in his monasteries. He took a lively interest in the progress of sacred letters; and among his disciples are counted Saint Paschasius Radbertus, Saint Ansgar, not to speak of many others. Paschasius represents Adélard to us as a very able man. He says that he knew how to instruct equally in Latin, in Teutonic and in vulgar French.[10] Whence it must be concluded that the French (Romance) language already formed a separate language. The same thing is proved by the authority of Nithard, who served in the armies of Louis the Pious and who wrote the history of the divisions that arose between the sons of that prince. In this history is found, in the Romance language, the original oath of the agreement which the two brothers, Charles the Bald, king of France, and Louis, king of Germany, made between themselves at Strasbourg on 14 February 842, to oppose the enterprises of the emperor Lothair. M. l'abbé Grandidier, *Hist. de l'Église de Strasbourg*, vol. ii, *Pièces justificatives,* no. [16?], p. 216 ff., gave a correct edition of it, with the translation of the same oath in French, in German, in Latin, in the Languedoc dialect, in Gascon, in Artois patois, in Alsatian patois and in Lorraine patois. See the *Recueil des Historiens de France,* by Duchesne, vol. ii, p. 351; and the *Hist. litt. de la France,* vol. v, p. 206.[11]

The Patriarch Seth (year of the world 1042)

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. pp. 99–100.)

After the death of Abel, killed by Cain, Eve gave birth to a son named Seth, saying: "God hath given me another seed for Abel, whom Cain slew." Adam had been created in the image and likeness of God, formed in the holiness of God Himself and in original innocence; Seth, says Scripture, was begotten in the image and likeness of Adam, that is, in the corruption of man caused by his father's sin. But God repaired in him, as He had done in Abel, the innocence lost in the stain of his origin; so that Seth appeared formed in the image and likeness of his father, returned to the ways of justice by penance, which caused his descendants to be called the Children of God, to distinguish them from those of Cain and of the other sons of Adam, whom Scripture calls Children of Men. Seth showed himself, the historian Josephus tells us, worthy of the hopes he had inspired. He received with docility the lessons of his father, attached himself to him and bent himself from his early age to the habits of virtue. Suidas adds that his goodness and wisdom caused him to be blessed by God, and that his name has remained famous in the memory of peoples because he was the first to teach men to engrave their thoughts on stone or wood by means of characters. To him also is attributed the first

discovery in astronomy. Josephus says that his descendants showed him their gratitude by erecting two columns to him, one of which was still to be seen in Syria in the first century of Christianity. Heretics of the second century claimed to draw their extravagances and errors from alleged works of Seth escaped from the flood. The name of this patriarch is still very widespread in Arabia, where many apocryphal works bear his name.

Seth died at the age of nine hundred and twelve years (1042); he had had several daughters and several sons, one of whom was Enos.

Saint Aspasius or Aspais (573)

(Les Petits Bollandistes, 7th ed., vol. I, 2 January, c. p. 100. Year of Christ 573.)

Aspasius, a priest sent by the bishop of Sens to Melun, perhaps was the first to announce there the Gospel of salvation. Inflamed by the divine Spirit, he fulfilled his priestly ministry in such a way as to merit the palm promised by the Lord to those who teach justice to many of their brethren. He died on the kalends of January [1 January], at Melun, whose inhabitants honour him as their patron and apostle. There exists in the same town a church of Saint Aspasius, built, it is believed, over his tomb. He is invoked particularly by those who suffer from headaches.[1]

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[2] Usuard and Bede name this Saint, as do other authors, but no one says of what city he was bishop. Although the city of Antioch is indicated as the place of his martyrdom, he was nevertheless not bishop of it. Neither Eusebius nor Nicephorus names him among the bishops of Antioch. The Bollandists observe that a copyist's error caused *Antiochiae*, Antioch, to be written instead of *Amphilochiae*, Amphilochia (a city of Gallaecia, to-day Orense). In fact, not only had Antioch no bishop of the name of Isidore — a name used above all in Spain — but history mentions none who died there. If, on the contrary, we start from the supposition that it is Amphilochia, we shall find in the Spanish historians and martyrologists that there existed a bishop of Caesaraugusta (Saragossa), in the province of Tarragona, of the name of Isidore, put to death by the Arians in that city, whether he had been banished there by the Goths, persecutors of the Catholics, or had gone there to preach and defend the true faith. (G. Bollandists, in the *Addenda* to vol. I of January, pp. 83 and 721, Palmé edition.)

[3] Disputing the empire then against Constantine, Licinius obliged his soldiers to sacrifice to the idols; he dismissed from the army those who refused. Eusebius, who lived at that time, testifies that Licinius issued several edicts against the Christians. According to Saint Basil, in his panegyric of the 40 martyrs put to death under Licinius, this pagan prince forbade, throughout all the provinces subject to his sceptre, the profession of the religion of Jesus Christ, and used every torment against the confessors of the Christian faith. Thus, although the persecution of Licinius is not counted among the great ones, it none the less made a very great number of martyrs, as all the Latin and Greek Martyrologies attest. Saint Gregory of Nyssa says that the demon gave the idolatrous prince to understand that he would triumph over his rival only on condition of first immolating all the worshippers of Christ. (Extract from Baronius.)

[4] The word "young" in the text is to be understood of a youth of seventeen, the age at which young men were called to the colours. It was not through cowardice that Marcellinus would not serve; it was because Licinius obliged his soldiers to sacrifice to the false gods. (Baronius.)

[5] Saint Maternian or Martinian, seventeenth bishop of Milan. He wrote against Nestorius a book which he addressed to Theodosius the Younger and to the Fathers of the Council of Ephesus. He attended that Council and sat nine years. He was buried in the church of Saint Stephen. His features were full of nobility, and a virginal modesty shone upon his face.

[6] Saint Jerome speaks of Saint Isidore of Nitria in one of his letters to Eustochium, and calls him the holy and venerable Isidore. He was bishop of Hermopolis, a city in which the Holy Family took refuge.

[7] The ancients granted the title of Confessor only to those who, questioned by the persecutors, boldly confessed the faith of Christ; later it was given to all who had lived and died holily. (Baronius.)

[8] Their martyrdom is related in the life of Saint Front, on 25 October. There was formerly at Périgueux a church dedicated to Saint Silanus, Silain or Silvan, who, be it said in passing, excelled in plucking the harp and the guitar.

[9] Saint Paracodas is the seventh bishop of Vienne; he occupied this see for the space of 36 years. He was Greek by origin. Pope Victor wrote to him on the subject of Easter.

[10] See on 25 September.

[11] See on 8 February and on 25 September.

[12] See on 15 January.

[13] See on 15 July, the day on which his feast is celebrated.

[14] See on 5 December, in the legend of Saint Auditor and Saint Nectarius, his brothers.

[15] It is to be believed that these bodies were mummies: they could, then, serve as pillows.

[16] There were in Lower Egypt three great deserts, almost contiguous: that of Scete, so called from a town of that name built on the borders of Libya; that of the Cells, so named from the multitude of cells of the solitaries seen there; and a third, on the western side, to which the mountain of Nitria gave its name. Macarius had a cell in each of these three deserts. It was at Nitria that he received and instructed strangers; but he commonly dwelt in the Cells. There each anchorite lived in complete separation from his brethren, whose cell he did not even see, and he left his own only on Saturday and Sunday, the days when they assembled in the church to celebrate the holy mysteries and to partake of the Body and Blood of Jesus Christ. If anyone was absent, it was judged that he was sick, and all the others went to visit him. When a stranger wished to settle among them, each offered him his cell, being disposed to build another for himself. All the brethren busied themselves with manual work, which consisted in making baskets and mats. They never lost sight of the presence of God; and the deep silence that reigned throughout the desert contributed not a little to nourish and excite the fervour of their prayer.

[17] This life was written principally by Palladius, in his *Lausiac History*, so called because he dedicated it to the prefect Lausus, in which mention is also made of some other Macarii, who must not be confused with these. To Saint Macarius of Alexandria are attributed the rules of the monks divided into thirty chapters, which we have in the new collection of rules. The rule called that of Saint Macarius is attributed to the one of Alexandria, in the code of rules printed under the title *Codex Regularum, collectus a S. Benedicto Anianensi, auctus a Luca Holstenio,* Rome, 1661,. Saint Jerome appears to have copied something from it in his letter to Rusticus. There is another [rule?] under the name of the two Macarii, of Serapion (of Arsinoë or of Nitria), of Paphnutius of [Rubale?] (priest of Scete), and of thirty-four other abbots. It is found in the *Concordia Regularum*, by Saint Benedict of Aniane, abbot, edited by Hugh Ménard, [Benedictine of Saint-Maur?], Paris, 1638, 4to. It is [probably] drawn up after the life and examples of these holy solitaries. It lays down that the brethren [shall fast on all days?], except Sundays and Eastertide; that they shall live in the most exact [obedience?] and be occupied with prayer and the work of their hands; that they shall regard hospitality as [a strict duty?]; and that they shall observe a rigorous silence with strangers, the liberty of speaking being granted only to him who receives the guests. (*Concord. Regul.* [ch.?] lx, p. 809, ed. Ménard.)

[18] Probably Andigné, near Segré.

[19] 1 Kings [1 Samuel], vi.

[20] Adélard comes from the Teutonic: *adel*, nobility, and *art*, race; and means: “of noble race.”

[21] Corbie (*Corbeia*), in the diocese of Amiens, is today the chief town of a canton of three thousand inhabitants (department of the Somme). The ancient and celebrated abbey was founded under the invocation of Saint Peter and Saint Paul, in 657 or 662, by Queen Bathilde. The first abbot was Saint Theodefrid, a religious of Luxeuil. The school of Corbie soon became famous.

[22] [Until?] the French Revolution one of the enclosures of the abbey garden bore the name of Adélard’s Garden.

[23] Charlemagne often obliged him to leave solitude and come to court. He occupied, under the pseudonym, one of the first places in the academy or school which Charlemagne had founded in his palace, and in which Alcuin taught the seven liberal arts. He took an important part in the [assemblies?] which [the great ones?] held, under the name of Plaids , twice a year, to settle the general affairs of the kingdom and examine the projects of laws or capitularies.

[24] The deputation consisted of Saint Adélard, of Bernaire, bishop of Worms, and of Jesse, bishop of Amiens, to whom was added, as secretary, Smaragdus, abbot of Saint-Michel (Saint-Mihiel) in Lorraine.

[25] Monastery formerly called Hermoutier, and since Noirmoutier, *Herio, Nigrum Monasterium*, the monastery of the island of Heri, or the Black monastery; this name came no doubt from the black habit of the Benedictine monks established in this island by Saint Philibert in 674. It is today a town of 8,000 inhabitants, chief town of the island which bears the same name (Vendée).

[26] The territory of the new Corbie, known under the name of Corvey, was about three miles long and two wide. The abbot of Corvey, who depended immediately on the Holy See, was a prince of the Empire. He had in the diet the last voice among the princely abbots. His annual revenues were 30 to 40,000 florins. The abbey of Corvey, besides Saint Ansgar, so well known for his learning and his zeal, produced a great number of illustrious persons who carried the torch of the faith among several barbarian peoples. In 1794 the abbot of Corvey obtained the episcopal dignity; in 1803 the abbey was [secularised?] and given to the prince of Orange; in 1807 its territory formed part of the kingdom of Westphalia; in 1815 it fell to Prussia.

[27] He composed for them his book of the Statutes. Considerable fragments of it remain to us in the *Spicilegium* of Dom Luc d’Achéry, vol. iv, from page 1 to page 20. M. Guérard published a much better edition of it as a sequel to his *Polyptyque d’Irminon.* Saint Adélard had also composed a work entitled *On the Order of the Palace*, the aim of which was to teach the ministers of the court how they ought to conduct themselves. We have now only an extract of it inserted in the *Instruction of King Carloman,* by Hincmar; and that prelate owes to the Saint what is most estimable in his whole book. The treatise on the Paschal Moon and the other works of Saint Adélard are lost.

[28] The almost entire body of Saint Adélard, carried off from Corbie during the Revolution, was acquired from a private person in 1827 by the house of the Jesuits of Saint-Acheul. (Manuscript memoirs of Fr. Loriquet.)

[29] The Martyrologies make mention of our Saint. Surius and Bollandus relate the lives composed by Paschasius and by Saint Gerald. We have spoken in the course of this account of the other sources. They are, moreover, all summarised in the learned *Hagiographie d’Amiens*, by M. l’abbé Corblet, which has served us most to correct and complete this biography.

[30] The Council of Tours, held in 813, ordered the bishops to translate the passages of into the rustic Roman and Teutonic language [reading uncertain], for the Gauls, who were beginning, especially in the country districts, no longer to understand Latin well. One may judge of the two popular languages employed by [the people of that time] by consulting the work which M. Hoffmann von Fallersleben published at Ghent under the title *Monuments of the Romance and Teutonic languages in the ninth century.* (*Hagiographie d'Amiens,* by M. Corblet.)

[1] Proper of the diocese of Meaux. — Father Cahier makes Saint Aspais bishop of Auch or Eauze: the *Martyrology of France* which we have reproduced agrees, on this last point, with tradition and a good number of scholars.

3 January

Martyrologies

THE ROMAN MARTYROLOGY

The Octave of Saint John, apostle and evangelist. — At Rome, on the Appian Way, the birth into heaven[1] of Saint Anterus, pope, who suffered under the emperor Julius Maximinus and was buried in the cemetery[2] of Callistus. 236. — The same day, Saint Peter, who, in the city of Avlona [Aulona?], was put to death by the punishment of the cross. 311. — In the Hellespont, the holy martyrs Cyrinus, Primus and Theogenes. About 320. — At Caesarea, in Cappadocia, Saint Gordius, centurion, in whose praise there exists a magnificent discourse of Saint Basil the Great, delivered on the day of his feast. About 320. — In Cilicia, the holy martyrs Zosimus and Athanasius the Notary. 304. — The same day, the saints Theopemptus and Theonas, who, in the persecution of Diocletian, suffered a glorious martyrdom. 304. — At Padua, Saint Daniel, martyr. 168. — At Vienne, in the Gauls, Saint Florentius, bishop, who, sent into exile in the time of the emperor Gallienus, consummated his martyrdom there. 252. — At Paris, Saint Genevieve, virgin, who, having been consecrated to Jesus Christ by Saint Germanus, bishop of Auxerre, shone by her admirable virtues and by her miracles. 512.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

On the borders of Angoumois and Périgord, Saint Ymas (Eumachius), priest and confessor, whose body was at Barbezieux, in Saintonge, in a church bearing his name. 5th century. — In the abbey of Saint-Valery, in the country of Vimeux, in Picardy, Saint Blimond (Blithmundus), abbot, who, having been cured of a grave illness by Saint Valery, afterwards embraced his institute, of which he was the restorer, after the abbey had been destroyed by the misfortune of wars. 7th century. — At Dijon, Saint Eustadius, great-uncle of Saint Gregory of Tours, and first abbot of Saint-Bénigne. 6th century. — At Mareuil, near Mont-Saint-Éloi, in Artois, Saint Bertilla (Bertilia),[3] virgin and widow, whose body was placed in a shrine in 1228. About 687. — At Gap, Saint Constantius, bishop of that city, who attended the Council of Epaone in 517, and that of Orange in 519. — Commemoration of the second finding of the relics of Saint Quentin. 647.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — The Octave of Saint John, apostle and evangelist, co-titular of the basilica of the Lateran.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, the saints Martial, Statulianus, Constantius, Possessor, Hilarinus, Firmus, Candidus, Rogatian, Eugenia, Lucida, Acuta, Poenica, martyrs, mentioned in the Martyrology of Saint Jerome. — At Tomi (Bulgaria), the saints Claudo, Eugene, Rhodes, Diogenes, Eugent, Rhodon, Prima, martyrs, mentioned in the same Martyrology. — In Sicily, Saint Lucian, bishop of Lentini and confessor. About the year 330. — In England, Saint Melor or Meilleur, son of a duke of Cornwall, brought up in a monastery of the same country, and killed, at fourteen, by the orders of his uncle, who had usurped his father's duchy.[4] About the year 411. — In Italy, Saint Salvator, bishop of Belluno, according to an ancient tradition; at an unknown epoch. — At

Arras, translation of the head of the apostle Saint James, brother of Saint John the Evangelist; this holy relic, given to the monastery of Saint-Vaast by Charles the Bald, was carried off by Philip, count of Flanders, in 1174, then brought back at the claims of the abbot, in 1177; miracles were wrought on its passage. — The same day, the translation into heaven of the patriarch Enoch, son of Jared, after he had passed 365 years on earth.

Saint Anterus, Pope

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. p. 101. 236. — Emperor: Maximin I.)

Anterus, a Greek by origin, says the *Liber Pontificalis*, was the son of Romulus. He sat one month and twelve days, under the consulate of Severus and Quintianus. He had caused to be deposited, in the most hidden place of the church, the Acts of the martyrs, gathered by the notaries. The prefect of Rome, Maximus, had this precious deposit searched for, and sent to execution the blessed Anterus, who refused to hand it over. In one ordination, in the month of December, Anterus consecrated one bishop. He was buried in the catacomb of Callixtus, on the Appian Way, on the third of the nones of January (3 January 236). The episcopal see remained vacant thirteen days. “The glorious Memoirs, the compilation of which was entrusted to the notaries of the Roman Church,” says Dom Guéranger, “must have increased considerably in number and importance during the persecutions of Trajan, Antoninus, Marcus Aurelius and Severus. We have seen what sublime pages the tyranny of Almachius, under Alexander, gave them the occasion to add. The holy Pope Anterus busied himself with gathering these Acts, of which he had an account rendered by the *notarii*, in order to collect them in the archives of the Apostolic See.”[1] A fresco, painted on the ceiling of the cubiculum of the cemetery of Saints Nereus and Achilleus, which is close to that of Callixtus, would seem to have had for its object to preserve for posterity the memory of this far-sighted measure of Anterus. One notices in it a venerable personage seated on a chair, between two ministers standing at his sides. His two hands are stretched out to bless three persons, one of whom is kneeling and the other two in an attitude of deep veneration. They have just deposited at his feet a round-shaped chest, filled with rolled volumes, of which they seem to be making him an offering. The learned archaeologist Bianchini does not hesitate[2] [to see] here a monumental memorial of the brief pontificate of Anterus. There is one of his relics at the Carmel of Amiens.

Saint Genevieve, Virgin, Patroness of Paris

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. pp. 102–128. 422 or 423–512. — Popes: Saint Celestine I; Symmachus. — Kings of France: Pharamond, Childebert I and his brothers.)

> *Piety is useful for everything. By their prayers, pious persons are a heavenly dew, which keeps calamities away from our cities and our countrysides. If in a garden one likes to see cabbages and fruit trees, one likes, without doubt, to find there also lilies of dazzling whiteness or majestic sunflowers. It is with human plants placed in God’s garden as with the vegetables, flowers and fruits that grow in men’s gardens. Never, then, decry the piety of virgins.*

The city of Paris, though the richest and most magnificent in the world, will be eternally obliged to the little borough of Nanterre,[1] which is only three leagues from it on the west side, for having given it its most illustrious patroness, Saint Genevieve.[2] This admirable girl was born in that borough about the year of grace 422 or 423,[3] under the empire of Honorius and Theodosius the Younger, a short time after the establishment of the French monarchy.

Her father was called Severus, and her mother Gerontia; they were counted among the rich and considerable persons of Nanterre, and lived in the fear of God. The blessed Spirits kept festival at her birth, and all heaven was in rejoicing, as the great Saint Germanus, bishop of Auxerre, afterwards assured.

Her first years passed in an innocence and devotion which much surpassed the reach of her age; which already showed to what degree of grace and holiness she was called.

It happened at that time that the same Saint Germanus and Saint Lupus, bishop of Troyes, going to Great Britain, since called England, to combat there the heresy of Pelagius,[4] which was making great ravages there, passed through Paris, and went by the borough of Nanterre. The inhabitants having come in great numbers and with much respect to meet them to receive their blessing, Saint Germanus gave them an excellent sermon; and having remarked in the little

Genevieve, who was among the crowd, something heavenly and angelic, he had her come near, kissed her on the forehead and showed her a wholly paternal kindness; he even inquired her name and that of her parents, and having had them come, said to them: "You have great reason to bless the day that gave you such a daughter; the Angels rejoiced at her birth, her virtues will make her precious in the eyes of God, and she will accomplish so perfectly the resolution she has already taken to serve Him that the most perfect men will one day propose her to themselves as a model."

He then addressed the word to this excellent virgin and asked her whether she had the purpose of having no other spouse than Jesus Christ. She answered, with a smiling face that bore witness to the joy of her heart, that she had long desired to make a vow of virginity and that she would have extreme satisfaction if he were pleased that she should make it in his hands and with his blessing. Upon this he embraced her again, exhorted her to persevere; and, having gone to the church, had None and Vespers sung there,[5] during which he kept his right hand, in sight of all the people, constantly on Genevieve's head. After the prayers he had her eat in his company, then sent her back with her parents, warning them to bring her back the next day. They did so, and the Saint found her very firm in her generous purpose. At the same time he perceived on the ground a coin on which was engraved the figure of the Cross; he took it and gave it to this holy spouse of Jesus Christ as a rich present from her Spouse, ordering her always to carry it on her, to renounce for ever the vain ornaments of women, and to desire only those that adorn the soul and make it agreeable in the eyes of God. Some authors have written that she was then only six years old; but that is improbable: the circumstances of this action sufficiently show that she was older; and about five years later, when Saint Germanus passed again through Paris, to go a second time to England, striking deeds had already made her very famous and had raised many enviers against her; so that she could not then be much less than sixteen. So I make no difficulty in giving her ten or eleven years when she received Saint Germanus's blessing.

After the departure of the holy prelates she applied herself more than ever to the contemplation of heavenly things, and all her joy was, in the hours that she could spare from household employments, to run to the church there to enjoy the presence and sweet converse of her Beloved. One day (it was a feast day) Genevieve's mother was preparing to go to church, and the child wished to accompany her. The mother objected; but the child said, weeping: "I promised the bishop to live holily; so I must go often to church." The mother, irritated, struck her roughly; but at once she became blind. After having been in this state for twenty-one months, she recalled the bishop's words about her daughter, and sent for her. "Take this pitcher," she said to her, "and go and fill it with water at the fountain." The little girl, on arriving near the fountain, began to weep that her mother was blind because of her; so that her tears mingled with the water she drew from the fountain. When she had come back to her mother, the latter raised her hands to heaven and told Genevieve to make the sign of the cross over the water; then she took some and washed her eyes three times, and after the third time she recovered her sight. This great miracle obliged her, as well as her husband, to leave the holy girl in entire liberty for the choice of a state of life. But the choice was already made, and she who had promised Saint Germanus to take Our Lord for spouse could embrace no other state than that of a virgin consecrated to Jesus Christ. It does not appear that there was in Paris any monastery of nuns or community of girls; but those who wished to live in continence and make a vow of virginity addressed themselves only to the bishop, and received from him the veil with the usual prayers and ceremonies of the

Church; after which they were permitted to retire to their homes. Saint Genevieve presented herself for this to the bishop of Paris, Saint Marcellus, or more probably Saint Felix, about 435 or 440, or to the bishop of Chartres, Villicus.[6] Two other girls presented themselves with her for the same object, and all three obtained the grace they asked; but the bishop, who was a man enlightened by God, recognising in Genevieve a virtue above the common, made her pass before her two companions, though older and of better condition than she.

Her parents being dead, she left Nanterre and came to live in Paris, with a woman who was her godmother.[7] Scarcely was she there when God afflicted her with a paralysis so violent and so universal that she could not use any of her limbs, and this evil went even to such excess that she was once for the space of three days with no other sign of life than some palpitations of the heart and a little redness which appeared on her cheeks. But while her body was in this weakness she was rapt in spirit among the choirs of Angels, where she saw the ineffable goods prepared for those who love God, and many other secrets which her historian has refrained from relating in detail, on account of the incredulity of men. God having restored her to health, she began to shine like a sun in the midst of Paris by the holiness of her examples; she penetrated, by a supernatural light, to the depth of consciences, and brought all the world, by flaming discourses, to the love of Jesus Christ. She passed her life in continual prayers and tears, and shed such an abundance that the floor of her room was quite drenched. Her abstinence was prodigious, and one could hardly believe it, if one did not see an excellent model of it in the life of her master and director, Saint Germanus of Auxerre. For it is said that she ate only twice a week, namely on Sunday and Thursday; on those days all her food consisted of a piece of barley bread and a few beans cooked in water long before; she observed this abstinence inviolably from the age of fifteen to that of fifty; at that time, to obey the priests of the Lord who directed her conscience, and to sustain her body worn down by so rigorous a fast, she consented to eat with her barley bread a little milk and fish; but as for meat and wine, she could never resolve to use them. She had, besides, twelve other spiritual companions, namely: faith, confidence in God, charity, prudence, magnanimity, patience, simplicity, humility, zeal for discipline, purity, concord and truth, which never abandoned her, or rather which she herself maintained with great care and knew very well how to employ.

So brilliant a holiness soon drew enviers to her. Unable to bear the praises given her, or the very high reputation she was acquiring, they decried her everywhere, and spread the report that she was only a hypocrite who deceived the world by an apparent austerity and a feigned and studied devotion. This poison was already beginning to insinuate itself into minds when the great Saint Germanus, of whom we have spoken, having been recalled to England, to combat anew the Pelagian heresy, which had re-established itself there since his departure, passed a second time through Paris. This was five or six years after his first journey. The malice of these impostors was so great that they made no difficulty of calumniating Genevieve in the presence of this holy bishop, and wished to make him believe that she was not what he thought. But as he knew her perfectly, he took no account of their talk; on the contrary, leading them into the Saint’s room, he saluted her with profound respect, as a person in whom he revered the presence of God; after which he made a discourse to the people: he refuted in it the false accusations published against her and declared what her merit was before God; which made cease all the rumours that had been spread to the prejudice of her reputation.

What we have said shows well enough that she was still very young when this persecution was raised against her; but that did not prevent her from being soon after raised to a charge much considered in that time: it was to have as it were the superintendence and direction of the other girls who made profession of virginity; and she acquitted herself so worthily that several of these girls attained, by her good counsel, to a perfect detachment from all things and to a very eminent holiness; among them was, it is said, Saint Aude, a Parisian virgin whose shrine was shown, before 1793, with that of Saint Girandus, twenty-fifth bishop of Paris, and that of Saint Clotilde, wife of the great Clovis, in the church of our Saint Genevieve. However, as she knew that she could be useful to others only by the lights and graces she received from on high, she did not cease to

spend sometimes whole days and weeks in close solitude, to give herself to God alone; and she had even made it a law to herself to remain every year shut up in her little room from the feast of the Kings [Epiphany] until Holy Thursday, with no other converse than that of Our Lord Jesus Christ and the blessed spirits. Who could describe the penances and mortifications she practised there, the torrents of tears she shed there, the acts of love and religion she produced there, the sweetnesses and consolations she received there, and the intimate communications with God with which she was favoured there? So she came out of it as iron comes out of a burning furnace, that is, all filled, penetrated and kindled with the fire of divinity. A woman had one day the curiosity to spy on what the Saint was occupied with during so long a retreat; but she had no sooner brought her eye near the chinks of the door than she became blind, which lasted her until the end of Lent: Genevieve, coming out of her solitude, prayed for her, made the sign of the cross over her eyes and restored the sight she had lost by her levity.

The demon, full of rage against this blessed virgin on account of the signal victories she was constantly winning over hell, raised against her a new persecution in which she was on the point of losing her life. It was on the occasion of Attila, king of the Huns, surnamed the scourge of God, who entered the Gauls at the head of five or six hundred thousand fighting men. As this barbarian made frightful ravages everywhere, sacked the cities, pillaged and burned the churches, put all to fire and blood, filled the countryside with murders, and left where he passed only a horrible image of death; Paris, which was on his road, had reason to fear being enveloped in this flood, this general desolation. The richest burghers thought of saving themselves, with what they could carry of their goods, to other cities that were stronger or less exposed to the passage of so terrible an enemy. Saint Genevieve, on the contrary, animated by the Spirit of God, made every effort to keep them in Paris, assuring them that if they would do penance and appease the wrath of heaven by their tears, this scourge would not fall on them, and that they would be in greater safety in their houses than in the cities to which they wished to retire. Some women, persuaded by her discourses,assembled in the church, where they spent days and nights in prayer to turn aside this scourge of God. There were also men who imitated them and resolved to seek their salvation only in the protection of the Almighty; the more so as the esteem they had for Genevieve's holiness made them trust entirely in her word, and they did not doubt that she was able to deliver them by her prayers. But the demon stirred up others against her, suggesting to them that her prophecies were only dreams by which she lulled the best citizens and drew them to inevitable ruin. Thereupon they raised a sedition in which they already plotted to put her to death; but God, who had delivered her the first time by the remonstrances of Saint Germanus, delivered her this second time by those of his archdeacon: the latter, arriving then at Paris and being informed of this conspiracy, assembled the people and turned them from so execrable an action, putting before their eyes how highly the same Saint Germanus had esteemed this pious virgin in his lifetime, and showed them the eulogies which he had ordered, at his death, to be brought to her.[8] On this testimony not only did the tumult cease, but those who were most resolved to leave Paris remained there, and they soon saw the effect of the prayers and the fulfilment of Genevieve's prophecy; for Attila passed from Champagne to Orleans, and from Orleans into Champagne, without approaching Paris, and he was at last driven out of all the Gauls by a signal victory which the Romans, the Franks and the Visigoths, united together, won over him near Châlons-sur-Marne; which happened in the year 451. Thus the Saint's reputation grew marvellously, and she was regarded henceforth only as the salvation of the fatherland and as a miracle of wisdom and holiness.

Five or six years after, Merovech, third king of the Franks, came before Paris, where the Romans still had a strong garrison; and after a very long siege, which some historians make five years, he made himself master of it. It is no wonder if Saint Genevieve, who was inside, did not avert this blow, since she took care not to oppose the designs of God, who wished to make of this city the capital of the most flourishing kingdom that has ever been on earth. But she then had a great occasion to show her charity; for this siege having ruined all the environs of Paris, it was followed by so great a famine that many of the inhabitants died of hunger, and the others were reduced to the last misery. The Saint, then, moved with compassion, embarked on the Seine,

and, going from town to town, did so well with the merchants that she collected, in a short time, the cargo of eleven large boats of wheat. Her voyage was accompanied by miracles. She drove from the river Seine two evil spirits who, hidden under a great tree, overturned most of the boats that passed near, and even tried to make hers perish. At Arcis-sur-Aube she restored health to the wife of an officer named Passivus, afflicted for four years with a paralysis that rendered her immobile. At Troyes, in Champagne, she gave sight to the blind, delivered the possessed and healed a great number of the sick. Having returned to Paris, she took care that the wheat she had brought should be distributed to the inhabitants; but above all she provided for the need of the poor, causing bread to be baked unceasingly for them in her house, and giving them the bread as soon as it was baked; thus she delivered Paris from a ruin that seemed inevitable, and she saved from death an infinity of persons who already bore its fatal marks on their faces.

The report of these marvels did not remain shut up in that city, but soon flew through all the earth. Saint Simeon Stylites, who was in Asia, seeing at the foot of his column some merchants of Paris whom a holy curiosity had brought there, begged them to salute on his behalf, on their return to France, their holy fellow-countrywoman, and to recommend him to her prayers. It was God, no doubt, who had given him knowledge of her by a particular revelation. She was respected by the persons most exalted in dignity, and even by the kings of France under whom she lived. King Merovech, in the short time that he survived the surrender of Paris, always showed her great honour; and, according to the idea that paganism gave him, regarded her as a demigoddess. His son, Childeric, had no less esteem for her; though he was an idolater, like his predecessors, he never refused her, nevertheless, what she asked of him. One day, wishing absolutely that some criminals should be executed, and fearing lest Genevieve should come to ask their pardon, he had the gates of the city, where she was, closed while the execution should take place outside, believing by this means to prevent her going out. But the Saint, having opened the gates by her prayers, had such force over his mind that she obliged him, against his resolution, to pardon these unfortunates. The great Clovis, our first Christian king, had still more affection and veneration for her; at her request he delivered prisoners, gave great alms to the clergy and the poor, and had beautiful churches built, such as was that of Saint Peter and Saint Paul on the Mount, above Paris, afterwards named Sainte-Geneviève, for having been the place of her burial and the glorious theatre of her miracles. Moreover, he made her a gift of two rich farms, which she assigned to the cathedral of Reims, where this great monarch had been baptised and had made profession of Christianity; Saint Remigius did not omit this fact in his will, where he also speaks with much honour of this illustrious benefactress. Finally, the queen Saint Clotilde, wife of Clovis, considered herself extremely favoured when Saint Genevieve paid her a visit; she made her sit near her, in her closet, and took pleasure in conversing familiarly with her on the means of pleasing God and assuring her eternal salvation.

During Childeric's absence from the kingdom, the Saint had the devotion to build a church over the tombs of Saints Denis, Rusticus and Eleutherius, apostles of France and martyrs, in the village of Catulliacum,[9] two leagues from Paris, on the north side. It is at present the town of Saint-Denis. She had no means to carry out this enterprise, and the priests to whom she spoke of it found many difficulties in it, because they did not know where, in that place, which was all surrounded with woods, the materials necessary for the building would be found; but she told them, in a prophetic spirit, that if they would take the trouble to pass over the bridge, this difficulty would be removed. In fact, having gone there, they heard two peasants saying that they had just discovered, in the neighbouring forest, two lime-kilns of extraordinary size, where the lime was quite ready to be used. This meeting made them know that Genevieve's design came from God. They informed her at once of what they had learned, and offered to assist her with all their credit and power for the accomplishment of so good a work. The Parisians and the inhabitants of that place did not fail either to contribute their alms. Thus this church was built in a short time, and it is the one where, more than a hundred and fifty years after, Dagobert, son of King Clotaire II, and afterwards his successor, took refuge to escape the wrath of his father, irritated against him, and where, a short time before, his hunting dogs had not dared to enter to pursue a stag which had taken refuge there. It remained always very famous under the name of

Saint-Denis de l'Estrée, until the same Dagobert, having ascended the throne, built near by the royal abbey of Saint-Denis, to which he had the bodies of our holy martyrs transported, which were found in this church, and where he and almost all his successors afterwards chose their burial. Besides, the edifice of Saint Genevieve was not finished without a miracle; for, the wine having failed the workmen, she miraculously filled their vessel, which could not afterwards be emptied until the end of the work. Going to this church with other holy girls, she relit, by her prayer, the torch that served to guide them, and which the violence of the wind and rain, or rather the demon, to whom her devotions were insupportable, had extinguished; a prodigy which was fairly familiar to our Saint, for we read further that candles were divinely lit in her hands, in the same church and in her house, without anyone putting fire to them. It was there also that she delivered twelve possessed persons who had been presented to her in Paris, and whom she had had brought expressly to this place, in order to be able to refer to the holy Martyrs all the glory of their deliverance: an excellent trait of humility.

The life of this illustrious Virgin is full of a crowd of other marvels. One day, being at Meaux, she spoke with so much eloquence of the happiness of the spouses of Jesus Christ to a young person of that place, named Celina, who was already betrothed to one of the richest and most advantageous matches of the country, that she made her resolve at that very hour to renounce marriage and ask the veil of virginity. The betrothed, being informed of it, fell into so great a fury against both Genevieve and this girl that he came, like a madman, to run his sword through their bodies; but they fled to the church, and the doors, which were closed, opened and shut again of themselves to save them; at this sight the young madman saw well that he had Jesus Christ Himself for a rival, and that Celina's resolution was an effect of the all-powerful grace of the Master of hearts; so he would not oppose it further, and left her at liberty. Afterwards she profited so well by the examples and instructions of her holy mistress that she became herself a Saint and merited a place, as such, in the Martyrology of the Saints of France, on 21 October, the day on which the church of Reims honours another Saint Celina, mother of its incomparable archbishop Saint Remigius. Our Saint healed further, in the same town of Meaux, two persons crippled in their limbs. And, harvesting a land which belonged to her in the territory of that town, she wrought a surprising miracle: although it rained impetuously all around her field, nevertheless not a single drop of water fell on her corn or on her reapers. A lawyer of the same place, who came expressly to Paris to implore her help, was delivered from a great deafness which had afflicted him for four years, by the sign of the cross which she made on his ears.

Going to Tours to visit the sepulchre of Saint Martin, she healed at Orleans several sick persons and, among others, a young girl named Claudia, who was near expiring. She obtained also in a miraculous manner the pardon of a servant who, having gravely offended his master, could not appease him by his prayers; this inexorable master, having even rebuffed the Saint, who asked grace for him, was seized on the hour with so violent a fever that, being as it were at the last gasp, he was forced to have recourse to her and to grant her what he had just refused. By this means the valet had pardon of his fault, and the master received the cure of the illness he had caused himself by his obstinacy. On Saint Genevieve's arrival at Tours the spirits of darkness were forced to leave the bodies of the possessed over whom they exercised their tyranny; and they were heard to cry publicly that her merits, joined with those of Saint Martin, were like two braziers in which they were cruelly tormented. One would never end if one wished to relate in detail all the miracles she wrought during her life. But here are two more that we cannot pass over in silence, because they are too remarkable: a child having been presented to her deaf, dumb, blind and lame, she cured him of all these evils, giving him at once sight, hearing, speech and walking, by the anointing of a blessed oil. Another child having drowned in a well, she recalled him to life after having covered his body with her mantle and shed many tears.

At last this admirable Virgin fell asleep in the Lord on the third day of January of the year 512.

Worship and relics

Her body was buried in the vault, or underground chapel, which the great Saint Denis had formerly consecrated in honour of the blessed apostles Saint Peter and Saint Paul, and over which Clovis had already begun, at her instance, a superb edifice, afterwards finished by Saint Clotilde. Saint Genevieve had bequeathed at her death to the basilica of the holy apostles Peter and Paul, built by Clovis, the properties which her parents possessed at Nanterre, and from that moment her house belonged to the priests of that church, in which Saint Genevieve, who had given the idea of it, wished to be buried. It was a place she had often watered with her tears and from which her spirit had been several times caught up into the heavens, to hear those secrets which it is not permitted to men to speak of. An infinity of miracles took place there at once. A lamp was lit there whose oil was not consumed, though it burned always and though this oil was continually taken for the healing of the sick. The blind received sight there; the dumb, the use of the tongue; the possessed, deliverance; persons tormented by fever, prompt and perfect health. A woman, reproved for working on the day of the Nativity of Our Lady, had answered impudently that the Virgin was a poor woman like herself, who earned her living by the work of her hands; in punishment of this blasphemy her fingers had so stuck to the comb with which she carded wool that they could not be separated from it; she was healed by praying at this sepulchre. This caused that church soon to add to its first title of the blessed Apostles that of Saint Genevieve, and in the course of time it has hardly been recognised except under the name of this Saint.

God has done since other very remarkable marvels to honour her merit. One day, the Seine having overflowed strangely and filled all the churches and houses up to the height of the first storeys, the bed on which she had rendered her blessed spirit, and which was preserved in a convent of nuns, was found all surrounded with water as with a wall, without being able to be inundated or even wetted. Then the flood ceased, and the river suddenly returned to its first state.

In the time of Louis VI, called the Fat, there arose in Paris a cruel malady which physicians call sacred fire. This sacred fire is believed to have been an epidemic gangrenous erysipelas. Many persons died of it without any remedy being able to be applied. This obliged the clergy and the people to have recourse to Saint Genevieve, in the hope that, by the merits of her incomparable purity, she would appease the wrath of God, justly irritated against their debaucheries and sensualities. It was therefore decided, at the instance of Stephen I, then bishop of that see, that the shrine in which her holy remains rested should be solemnly brought from her church to that of Notre-Dame; the effect of this devotion was felt at once, for all those poor burning sufferers [les ardents], who awaited only death, were healed on the instant, with the exception of three who lacked faith, or whom God did not will to heal for causes unknown to us. A church was then built in memory of this miracle, and it was formerly a parish of the Cité called Sainte-Geneviève des Ardents; the following year Pope Innocent II, being informed of all that had passed, ordered that a commemoration should be made of it every year, on 26 November, in the Breviary of Paris, and granted great indulgences to those who should visit this church.

In the year 1161, under the reign of Louis VII, called the Young, and under the episcopate of the celebrated Peter Lombard, called the Master of the Sentences, a rumour having arisen in Paris that the shrine of Saint Genevieve had been furtively opened and her precious head stolen, a solemn opening of it was made in the presence of the archbishop of Sens and the bishops of Auxerre and Orleans, whom the king had sent expressly; and it was happily found that the rumour was false, and that the entire body of the Saint, with her head, was in the shrine. It had been transported twice, during the ninth century, from the abbey where it rested to safe places, for fear of the Normans, who ravaged all France, and even besieged Paris and pillaged this celebrated abbey with that of Saint-Germain-des-Prés. These abbeys were not yet enclosed within the city; but the Saint's body had been brought back there, the onetime and the other with great solemnity, all the clergy and all the bodies of the city having gone out to meet it to receive it. Those who have written the histories of these translations relate, as eye-witnesses, a crowd of miraculous cures which took place through the intercession of the Saint during the whole course of the two journeys; but we excuse ourselves from

saying anything of them, so as not to be too long, and because similar prodigies are still quite ordinary with our Saint. All France, and principally the city of Paris, implores her assistance in time of war, plague, famine, drought, flood and too great abundance of rain, and in every other sort of necessity and important affair; then (said Fr. Giry in 1685) the shrine is only uncovered, or else it is lowered from the four great columns of jasper and the four gilded cherubim by which it is supported, and it is carried in procession to the cathedral church; which is done only by order of the king and by decree of the parliament, with magnificent ceremonies which are described at great length in the *Antiquities of Paris.* There is even a confraternity of burghers, the most honourable of the town, who are designated to carry these precious relics on this occasion. The account of the miracle of the Ardents, written as early as the year 1131 or thereabouts, assures us that this manner of carrying the shrine of Saint Genevieve, in public necessities, was inviolably observed from time immemorial, which shows that it began a few years after the decease of this holy Virgin, and that it is a devotion of almost all the centuries of our monarchy. So recourse has never been had to this means to appease the indignation of God and to merit His help and protection without feeling its power. Wars have thus been appeased, plagues dissipated, fair weather has been changed into rain or rain into fair weather, and the earth, which was sterile, has seen itself laden with a great quantity of fruits. This was experienced in the year 1675, after the lowering and procession of the shrine which was made on the nineteenth day of July, with an infinite concourse of people. For although continual rains had put all the country in the last desolation and the labourers were out of all hope of harvest, there took place suddenly so marvellous a change that the year became one of the most abundant that had been seen for a long time for wheat and for small grains; the heretics themselves and the libertines were forced to acknowledge that there was in the disposition of the season something extraordinary and miraculous.

The shrine of our illustrious patroness was formerly only of white silver and without many ornaments; but Robert of La Ferté-Milon, abbot of Sainte-Geneviève, had one made in the year 1242, into which entered 193 and a half marks of silver and 8 and a half marks of gold. Cardinal de La Rochefoucauld, the last commendatory abbot and restorer of the same abbey, with the liberalities of Queen Marie de' Medici, had it gilded again and enriched with a great number of pearls and precious stones which gave it a marvellous splendour. One could not believe how many people assemble every Friday at Sainte-Geneviève to venerate this Saint and to implore her help; how many Masses are said there, both to ask for cures and to thank God for those obtained; and how many ex-votos are hung near her mausoleum in witness of the graces received through her intercession.

What one has just read is now only a memory. A stone coffin, in which the body of Saint Genevieve originally rested, is about all that Paris possesses today of its holy patroness. A gust of wind sufficed to annihilate what thirteen centuries had spared. This coffin, placed in a sort of chapel, to the right of the choir, in the church of Saint-Étienne-du-Mont, is still the object of great devotion and the goal of numerous pilgrimages. Each year, on 3 January, there begins at Saint-Étienne-du-Mont and at the Pantheon, which is neighbouring, a novena in honour of Saint Genevieve, which attracts numerous faithful, in spite of the cooling of faith in the great city. In 1871 the Communards of Paris, worthy successors of the demolishers of '93, profaned the temple of Sainte-Geneviève; her shrine was violated and broken in, and the holy bones thrown to the wind: doubtless it was only a small portion of the relics of the patroness of Paris, for all those which the shrine preserved at the abbey of Sainte-Geneviève contained had been burned in the Place de Grève, on 3 December 1793; but a certain number of churches of France possessed some relics of the Virgin of Nanterre, and Mgr de Quélen, at the reopening of Sainte-Geneviève on 3 January 1822, was able to deposit there several particles of bones which he had obtained from various places. The piety of the faithful will perhaps find some consolation in learning that several precious relics of the august protectress of Paris still exist, notably at Verneuil, in the department of the Oise.

There was at Verneuil, before the Revolution of ’93, a priory; the parish church depended on it, and it bore the title of Priory of Sainte-Geneviève; it was the prior who named the parish priest. All religious acts anterior to ’93 end thus: “Done in the church of Madame Sainte-Geneviève.”

From time immemorial there is a little valley beginning in the forest and ending at the village which bears, in the forest, the name of Fonds de Sainte-Geneviève, and where it is cultivated, Vallée de Sainte-Geneviève. In this same valley the spring which gives birth to a little brook has always, within the memory of man, been called Source de Sainte-Geneviève; for about ten years there has been built over this spring a magnificent rock, which encloses the statue of Saint Genevieve and bears the name of Fontaine Sainte-Geneviève; — the water of this fountain is recognised by the physicians of the neighbourhood as having excellent properties, and they advise the sick to drink it. A *procès- verbal,* drawn up on 31 December 1821, which is found in the shrine of the church of Verneuil, and of which we owe a copy to the kindness of M. l’abbé Loin, parish priest of that parish (letter of 2 October 1871), informs us that before the persecution of 1793 the said church of Verneuil possessed a shrine of gilded copper enclosing hairs of Saint Genevieve; that this shrine had been carried off, in September 1793, by a detachment of the revolutionary army; that one Jean-Baptiste Dufour, of Verneuil, concierge of the district at Senlis, had — in gratitude for the marriage of his son, blessed at Verneuil — given to the church of the said Verneuil, among other relics fallen into his possession, a bone of Saint Genevieve appearing to be detached from a lower phalanx of the finger, measuring 22 lines in length by 4 lines in average width. This bone came from a reliquary exposed to the veneration of the faithful in the church of Sainte-Geneviève of Senlis, a church which stood in a street bearing the name of the Saint. When a decree of Louis XVIII, issued in December 1821, restored the Pantheon of Paris to the cult of Saint Genevieve, the inhabitants of Verneuil resolved to offer to the latter a part of the precious relic they possessed: the bone was therefore cut into two parts, one of which remained at Verneuil and the other was sent to Paris.

Jean-Baptiste Dufour, who had, during the revolutionary storm, become owner of the spoils of a great number of churches of the district of Senlis, gave besides to the church of Verneuil an arm of Saint Justus, martyr; a bone of Saint Columbus; two bones of Saint Justin, martyr; a bone of Saint Liberius, martyr, and other relics without designation. Another parish of the diocese of Beauvais — Gouvieux — obtained from Rome, about 1866, some particles of relics of Saint Genevieve.

Relics of Saint Genevieve are still venerated at La Ferté-sous-Jouarre and at Dians, diocese of Meaux.

We have said that Clovis built the church of Saint Peter, in which Saint Genevieve was buried; here is on what occasion:

Queen Clotilde had made the king promise, at the moment when he was about to begin the war against Alaric, who reigned over the Visigoths in the south of Gaul, to consecrate a magnificent church to the service of God if his arms were victorious. Returned to Paris, after the defeat of Alaric, the king carried out his promise and laid, about the year 508, the foundations of a basilica (church of royal foundation) in honour of the holy apostles Peter and Paul, on the top of the hill of the palace of the Thermes, in the midst of the vineyards which covered its sides. Arrived at the designated ground, he had hurled his axe straight before him, so that one day the strength of his arm might be measured by the length of the edifice. Clovis died in 511 without having seen the church finished; but Queen Clotilde had it completed and deposited in the sanctuary the remains of Clovis. Clotilde, dead in 513, was buried beside the king.

The church of Sainte-Geneviève was demolished in 1807, and the Rue Clovis pierced on its site. From the middle of the last century, the church threatening ruin, the necessity was felt of building a new one in a place not far off; but the canons, not being able to meet this expense, Louis XV assigned to it, from 1 March 1755, a part of the proceeds of the lotteries, and charged Soufflot, his architect, to draw up the plan of the new church; the king laid the first stone on 6 September 1764. In 1791 the unfinished edifice received the name of

Pantheon and was consecrated to the burial of illustrious men; one knows what illustriousness!

On 20 February 1806 an imperial decree ordered that it should be finished and dedicated, as a church, for the burial of celebrated persons. Restored exclusively to worship in 1821, and destined again in 1830 to receive the remains of great men, it has at last become again, in 1852, the church of Sainte-Geneviève. Since 1852 the church of Sainte-Geneviève has been served by a community of priests composed of a dean and several chaplains.

The chapter of Sainte-Geneviève was very rich and depended only on the Pope; it had full jurisdiction over its lands; its dean, styled abbot, had the right to wear, in ceremonies, the pontifical ornaments, that is, the mitre, the crozier and the pastoral ring. There were several reforms. In 1634 it was decided that the abbot should be named every three years; at the same time a general congregation was formed, according to the new regulations of Sainte-Geneviève, of which this abbey was the head, and the Genovefan canons received the name of Canons Regular of the Congregation of France. The Order of Sainte-Geneviève counted more than nine hundred houses in France, and named to more than five hundred cures, among others that of Saint-Étienne-du-Mont. The church anciently called Sainte-Geneviève la Petite, and which afterwards took the name of Sainte-Geneviève des Ardents, following the miracle related by Fr. Giry, was near the cathedral and the house where the Saint died. It was demolished in 1747 to build the hospital of the Foundlings.[10] Among the virgins who attached themselves to Saint Genevieve are named Saint Aude and Saint Celina, both born in the environs of Meaux: so in the Brie the name Céline is frequently given to girls.

In the eighteenth century, following in the footsteps of the first companions of the Virgin of Nanterre, the Daughters of Sainte-Geneviève were established, better known under the name of Miramiones, from the name of their foundress, Marie Bonneau, widow of M. Beauharnais de Miramion, councillor to the parliament. Let us say a word about the well, the underground chamber and the house of Saint Genevieve at Nanterre. There is still shown at Nanterre a well which the double testimony of tradition and history assures to be that spoken of in the life of Saint Genevieve, and with the water of which she healed her mother, blind for twenty-one months. It is doubly consecrated by the tears that Saint Genevieve shed on its curb, and by the sign of the cross she made over its waters, the effects of which are still felt in our days for all ailments of the eyes and the heats of fever. It was neighbouring and dependent on the house, the garden and some other small possessions of the Saint's parents, for whose use it served exclusively. The well and the ground formerly occupied by Saint Genevieve's house were enclosed not long ago in a chapel of which today only the enclosing walls remain; and yet, in spite of the misfortune of the times, this place is still the object of the veneration of the Christian people. One sees near the site of the house, on the left and descending a few steps, a kind of underground chamber or cellar where the Saint withdrew to pray with more recollection. The piety of the faithful had, from time immemorial, consecrated this place by the erection of an altar which was destroyed toward the end of the sixteenth century, and was completely abandoned since 1582, when in 1642 the zeal of Christians re-erected there a new altar where the holy mysteries were celebrated, and at the foot of which the crowd of pilgrims still came, before the first revolution, to pray to God in the same place where Saint Genevieve had so often invoked Him. The political troubles caused this pious practice to be abandoned; soon the altar disappeared, and the oratory soon became a wine-merchant's cellar. The parish priest of Nanterre, who has just rescued these places full of pious memories from profane hands, possesses at this moment only half of this cellar, which is cut in two by the wall of a neighbouring house, the acquisition of which might complete at once the other part of the precious underground chamber, and the properties of Saint Genevieve on that side. This cellar, like the well, has suffered the encroachments of the ground, and its semi-ogival vault is very low.[11] According to some authors, Mont Valérien, become famous in the war of France against Prussia in 1870–71, would owe its name to the father of Saint Genevieve, who is said to have been called Severus Valerian, and to whom the hill would have belonged in full ownership. On the flank of this mountain is still shown the Clos de Sainte-Geneviève: a spring flows near and also bears the name of

Fontaine de Sainte-Geneviève. It is there, say those who believe that Saint Genevieve was a shepherdess, that she came to quench her thirst and give her flock to drink. At the time when, on the height of Mont Valérien, there stood a calvary in the place of the formidable works of war which have been raised there, the faithful who went there on the feast of the Exaltation of the Holy Cross, 14 September, went to drink there out of devotion. At the place crossed today by the road from Nanterre to Chatou stood the Park of Sainte-Geneviève. There remains no vestige of the enclosure which enclosed this park, nor of the chapel that had been built there. When Saint Genevieve went from Paris to Troyes and Arcis-sur-Aube to buy provisions, she stopped, according to tradition, between these two towns, in a place called La Chapelle-Vallon. One sees in this last locality a monument of high antiquity, dedicated to the good Saint Genevieve, restored in 1842 by the inhabitants.

Ex-votos, which one may still see in our days at Saint-Merri and at Saint-Étienne-du-Mont in Paris, attest the celebrated miracle of the Ardents. The memory of this miraculous fact was preserved through the ages by a feast which was formerly celebrated on 26 November in the church of Sainte-Geneviève la Petite, in the Cité of Paris: this church had been erected on the site of the house where the Virgin of Nanterre had breathed her last.

The crypt of the ancient basilica of Sainte-Geneviève, whose tower, the only remaining debris of it, today forms part of the buildings of a lycée, contained the tombs of Clovis and of Saint Clotilde; but the most celebrated of the monuments sheltered by this sanctuary was that of the patroness of Paris; this tomb, precious to a Christian, has been preserved to us. M. l'abbé Amable des Voisins, afterwards named bishop of Saint-Flour, obtained, at the suppression of the old church of Sainte-Geneviève, to have transported to that of Saint-Étienne-du-Mont, of which he was parish priest, this stone which had contained the body of Saint Genevieve for so great a number of years. The holy relic of the Virgin of Nanterre was restored to public veneration on 8 November 1803. What chiefly attracts Christians to Saint-Étienne-du-Mont is, as we have already said, the chapel where the tomb of Saint Genevieve is found, decorated in the flamboyant Gothic style and the designs for which were furnished, in 1846, by the celebrated Father Martin, a Jesuit. Saint Genevieve is specially honoured at Thieulloy-l'Abbaye, at La Mirande, at Hédauville, at Assainvillers. There is a pilgrimage in these last two places, where she is invoked against inflammatory fevers. She is patroness of Flaucourt, of Framerville and of Guémicourt. A chapel is dedicated to her near Équancourt. Relics of the Saint are preserved at the cathedral, at the Louvencourt [house] and the Ursulines of Amiens, at Liancourt-Fosse, at Tilloy-les-Conty (in a shrine).

The arts have given of Saint Genevieve, and on her subject, the following various representations: 1. A devil strives to put out her candle, and an angel relights it; in the Middle Ages this devil was armed with a bellows; 2. she restores sight to her mother; 3. she keeps sheep while spinning with her distaff. This manner, according to Fr. Cahier, is not earlier than the seventeenth century; nothing, moreover, proves that Saint Genevieve was a shepherdess. When the sense of the symbols of the Middle Ages was lost, her candle or a stump of the candle was taken for a shepherd's crook; then, as before this epoch the episode of the siege of Paris had been represented allegorically, Saint Genevieve being placed on the ramparts between sheep (the inhabitants of Paris) whom she guards and wolves (the Huns) whom she repulses, one was led to take the allegory for the reality. This error is more pardonable than that of a contemporary sculptor who, in a group placed under the portico of the Pantheon, places Saint Genevieve at the feet of Attila. Never did SaintGenevieve approach Attila, and in any case it is permitted to believe that she would not have thrown herself at his knees. The children of God have more pride and more dignity; an infinity of examples of the same kind prove it; 4. she carries keys: they are those of the city of Paris, which was entrusted to her protection; 5. she appears in heaven above numerous sick people who invoke her in the disease of the fire of the Ardents; 6. she receives from the hand of Saint Germanus of Auxerre a medal with the effigy of the Crucified and passes it round her neck; 7. she carries bread in the folds of her robe, to denote either her

ordinary charities, or the help she gave to the people of Paris during a famine; 8. beside a well where she heals her mother.

The celebrated Carle Van Loo has represented Saint Genevieve for us with a medal hanging on her breast: it is that which Saint Germanus gave to the Virgin of Nanterre. The church of Saint-Jacques-du-Haut-Pas in Paris possesses a picture from the brush of M. Carbillet in which Saint Germanus, showing Saint Genevieve to her father and mother, says to them: “How happy you are to possess such a daughter!”

A wooden panel, carved about the year 1700, and placed to the right of the altar of Saint Genevieve in the parish church of Nanterre, represents the Saint receiving from Saint Germanus the sacrament of Confirmation.

Her life was written eighteen years after her death by an author whose name is not known, and some religious of her abbey at Paris have added to it, at various times, the accounts of her translations and miracles. Bollandus has reported them in his first volume of the month of January. There is no Martyrology that does not make a most honourable mention of her. Saint Gregory of Tours, Constantius, author of the life of Saint Germanus, Sigebert, Aimoin, Peter de Natalibus and many other historians also speak of her. And none of those who have written the Lives of the Saints in these last two centuries has omitted her. We have drawn from the oldest, that is, from the first sources, what we have reported here; but we have left out many things which the reader may seek in those primitive acts.

One of the most illustrious theologians of the Society of Jesus, Father Petau (whose most celebrated work, the *Theological Dogmas*, is on sale at the Célestins, at Bar-le-Duc), sang of Saint Genevieve, who had restored his health, in a double poem. Even Voltaire celebrated the praises of the patroness of Paris, in verses that smack of the schoolboy, as may be judged from the following, the least bad of the piece:

> *Far from opulent fortune, / To the treasures that I present to you / My sole ardour gives the value; / And if this ardour can please you, / Allow me to dare to make you / An homage of my writings.*

Saint Blimond, Second Abbot of Saint-Valery

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. pp. 128–132. End of the 6th century–650. — Popes: Saint Gregory the Great; Saint Martin I. — Kings of France: Clotaire II; Clovis II.)

> *Quantus qui non sibi, sed Deo vivit. — How great is he who lives not for himself, but for God! (Hymn at Matins of the office of Saint Blimond.)*

The Saints are not always destined by heaven to the sanctification of the places where they are born. Saint Blimond (Blithmundus), so revered in the country of Vimeux, in Picardy, was a native of Dauphiné. He was born in a castle situated along the river Isère, of parents equally illustrious for their nobility and their great wealth. But as the rich and powerful of the world are no more exempt from the disgraces of nature than the poor and needy, our Saint was afflicted from his childhood with so strange a contraction of the nerves that he became paralytic and altogether helpless, to the point of being unable to stand, or even to raise his head to look at heaven. His parents, extremely distressed at so grievous an accident, employed every human remedy to try to deliver him from it; but at last, having done so in vain for several years, they expected the cure of their son only from God. And as the report of the great miracles which Saint Valery, abbot of a monastery at Leuconaus, near the mouth of the Somme, now Saint-Valery-sur-Somme, in Picardy, wrought on all sorts of sick persons had spread through all France, they resolved to carry their poor cripple there themselves. About 614. Indeed they were not frustrated in their hope; for having presented young Blimond to this holy religious, they begged him with tears to have pity on their affliction, and to obtain from God, by the fervour of his prayers, the cure of their dear child. The holy abbot, whose heart was full of charity, could not refuse the request made him by these illustrious afflicted ones. He therefore at once betook himself to prayer, took the young man, and after laying his hands on all his crippled limbs, restored him to perfect health.

According to a tradition which is too learned ever to have been popular, says the abbé Corblet, it was from this day that our Saint, who was called Gogus, left his family name to take the surname of Blithmundus, which would mean "the cripple cured."[1] Whatever may be of this hybrid etymology, Blimond, believing he could never sufficiently acknowledge the signal favour he had received except by consecrating to the worship of the altars this very health which he had just received miraculously, resolved to become a religious under the wise direction of Saint Valery, so that, by the fine instructions of so great a man, he might preserve his soul from spiritual maladies, as he had been delivered, by the merits of the same saint, from so strange a bodily infirmity; his parents, whatever tenderness they had for him, being unable to oppose so pious a design, willingly left him in the hands of his benefactor, and according to an ancient tradition fixed their residence at Gouy, near Saigneville. They established, in a neighbouring plain, five farm-houses which soon gave birth to a village afterwards called by the name of Saint-Blimond. The grateful disciple made such progress in the school of Saint Valery that he became the example of the monastery. So it is not to be wondered at if, after the abbot's death, Blimond was elected by the votes of all the religious to succeed him. 622.

However, he could not govern this holy community long; for, from the following year, Scandinavian pirates came to desolate our maritime regions; the religious found themselves compelled to abandon Picardy, where the armies caused the most disorders, and to go and ask other abbeys less exposed for temporary hospitality. So that the holy abbot, seeing his monastery dispersing entirely without being able to remedy it, resolved to take refuge himself in that of Bobbio, in the Milanese; he determined on this choice no doubt presuming a favourable welcome from the abbot Attalus, who had been a disciple of Saint Columbanus, at the same time as Saint Valery, at the abbey of Luxeuil. He was sure, besides, of meeting compatriots there; for the Burgundians flocked to this community, as well as Irish, Frankish, Italian and Lombard monks. Saint Attalus, who then governed this house, received him with much charity, delighted to possess such a servant of God, and persuaded that this Saint's virtues would contribute not a little to increase the fervour of his religious. Blimond, having spent some years in this place in the exercises of a rigorous penance, thought he ought to return to France, where he learned that the troubles had ceased. He communicated his design to the abbot Attalus; the holy old man, unable to resolve to be deprived of a person with whom he had contracted a close friendship, and whose merit was perfectly known to him, strove to delay this painful departure; but one day when he was going to the church, leaning on Blimond's arm, he saw Saint Valery appear, all radiant with glory, and found himself so relieved of his infirmities that he thought himself transported through the air toward the place where he was going. The gratitude he felt toward Saint Valery did not permit him to oppose Blimond's project any longer; but God did not take from him the consolation he so much desired, of feeling his eyes closed by the holy abbot of Leuconaus. Some days later Attalus, seeing his end approach, had himself carried out of his cell to venerate the cross which sanctified its entrance. There, in the presence of Blimond, who never left him, he saw heaven open to let him perceive the place which he was to occupy there from the next day. Saint Attalus died on 10 March of the year 627. Blimond, having rendered him the honours of burial, set out at once for Picardy; he found there only a monastery in ruins; it was only with difficulty that he could recognise, all covered with brambles and thistles, the tomb of Saint Valery. Near it he built a cell to pass the rest of his life in solitude. Nevertheless he could not prevent the fame of his miracles, his austerities and his virtues from soon drawing numerous disciples to him, and most of the former monks of Leuconaus came back to put themselves under the direction of their old abbot. A new monastery was required. "Saint Blimond obtained from King Clotaire II, about the year 628, permission to build a vast abbey and to erect a church under the invocation of Saint Valery. These buildings were two kilometres distant from the village of Saint-Blimond, on the present road to Lanchères. The old people of the country still remember this site, called the Plaine d'Argent, situated near a wood which was cleared about 1852. These buildings were destroyed in the tenth century by the ravages of the Normans; Hugh Capet had this abbey rebuilt at the place where are dug the circumvallations of what is called today, at Saint-Valery, the Town."

Dagobert I, in the year 636, granted Blimond the domain of Routiauville.[2] After having solidly established regular discipline in his cloister, he began with truly apostolic zeal to work for the ruin of idolatry, which still infested some places of Picardy; assisted by his disciples, who spread through the whole province for the execution of so generous a design, he finished exterminating the remains of the idols, overthrew their altars, converted those who still adored them by making Jesus Christ known to them as the true God and the Redeemer; this to the point that we may with justice consider him as an apostle of this country, since it was by his care that the worship of false gods was entirely banished from it.[3]

He continued in his new functions the austere life he had undertaken on leaving Bobbio; in his extreme mortification he drank only water and ate only after sunset; he allowed himself only five hours of sleep on branches spread in his cell. Of unlimited confidence in God, he answered, when reproached with giving too much to the poor, that the more one strips oneself in their favour, the more right one has to count on the generosity of Providence.

Saint Blimond ended his days happily by a death precious before God, on 3 January of the year 650, after having had the consolation of seeing the building of his monastery and church completed. He was buried, it is said, in the chapel of Saint Valery, which was later replaced by the sanctuary seen today not far from the close of the old abbey. His relics, preserved to this day, were verified in 1651, and transferred in 1791 to the village of Saint-Blimond, where they were recognised in 1856 by Mgr Boudinet. The parish church of Saint-Valery, as well as Notre-Dame of Amiens, possesses some bones of Saint Blimond. The memory of this Saint, as we have already said, is very famous in the country of Vimeux.

Saint Blimond is patron of the village of the same name and third titular of the parish church of Saint-Valery. The abbey of Saint-Valery celebrated, with double rite, on 3 January the deposition of Saint Valery, and on 31 August the elevation of his body. The monastery of Corbie consecrated to him a single feast, on 28 February. The breviaries of M. de la Motte and of Mgr Mioland contain the simple office of Saint

Blimond, on 26 November. No commemoration of him is made in the present Proper of the diocese of Amiens. The patronal feast is celebrated, for Saint Blimond and Saint Valery, on the Sunday after 31 August.[4]

The Benedictine Martyrology makes a most honourable mention of him, as do the Martyrologies of Bucelin, of Hugh Ménard who wrote his life, of Du Saussay, etc.

Bollandus speaks of him in the first volume of January, and the Reverend Fathers Dom Luc d'Achéry and Dom Jean Mabillon have given us very learned notices of him in the second century of the Saints of the Order of Saint Benedict. Bollandus inserted on 3 January a very short Life of Saint Blimond by an anonymous monk; M. Ch. Barthélemy has published the translation of it in his *Annales hagiologiques*, vol. viii. Some information on Saint Blimond is found in the Acts of Saint Valery, composed by the monk Raimbert (Mabillon, *Act. SS.* saec. ii, p. 76), and in those of Saint Attalus, abbot of Bobbio, written by the monk Jonas (ibid., p. 126).

M. Arthur Demarsy possesses a manuscript life of Saint Blimond, which he had the kindness to lend us. It is an altogether modern and more than mediocre amplification of the passages of the Acts of Saint Valery which concern his disciple. (L'abbé Corblet.)

Saint Peter Balsamus, Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. pp. 132–135. 311. — Pope: Saint Melchiades. — Emperors: Galerius, Maximin, Licinius, Constantine, Maxentius.)

One thing I have asked of the Lord, that I may dwell in His house all the days of my life. (Ps. xxvi, 4.)

Peter Balsamus, a native of the territory of Eleutheropolis in Palestine, was arrested at Aulon, during the persecution of Maximin. He was brought before Severus, governor of the province, who began the interrogation by asking his name. Peter answered: “I am called Balsamus, after my father, and I received at baptism the name of Peter.”

Severus. From what country, of what family are you?

Peter. I am a Christian.

Severus. What is your employment?

Peter. Can I have a more honourable one, or what can one do better in the world than to be a Christian?

Severus. Do you know the ordinance of the emperors?

Peter. I know the ordinances of my God, the sovereign Monarch of the world.

Severus. You will soon know that there is an edict of the most clement emperors which provides that all Christians shall sacrifice to the gods or be punished with death.

Peter. You will also know one day that there is a commandment of the eternal King which provides that if anyone sacrifices to demons he shall be exterminated. Which do you advise me to obey? Which of the two do you think I should choose, either to die by your hand, or to be condemned to an eternal misfortune by the great King, by the true God?

Severus. Since you ask my counsel, I will tell you that you ought to obey the edict and sacrifice to the gods.

Peter. I cannot resolve to sacrifice to gods of wood and stone, such as those you adore.

Severus. You will learn that it is in my power to avenge by your death the injury you do us.

Peter. I had no intention of offending you; I have told you only what is written in the divine law.

Severus. Have compassion on yourself, and sacrifice.

Peter. It is by not sacrificing that I truly have compassion on myself.

Severus. I am willing to use patience still: so I give you time to think of yourself, that you may take the course of saving your life.

Peter. This delay would be useless, I shall not change my sentiment. Do now what you would be obliged to do soon, and finish the work begun by the devil, your father, for I will never do what Jesus Christ forbids me.

At these words Severus had him stretched on the rack; and when he was hung in the air he said to him, mocking: “Well, Peter, what do you say? Are you beginning to know what the rack is? Will you at last sacrifice?” Peter answered: “Tear me again with the iron claws, and speak to me no more of sacrificing to your demons. I have already told you that I would sacrifice only to the one God for love of whom I suffer.” At these words the governor had the torments redoubled; and Peter, far from uttering the least sigh, sang with joy these two verses of the Royal Prophet: “One thing I have asked of the Lord, and I will seek after it always, that I may dwell in the house of the Lord all the days of my life.[1] I will take the chalice of salvation, and I will call upon the name of the Lord.”[2] Then Severus, more furious than ever, gave order to new executioners to relieve the first, who were weary. At once the spectators, who saw the martyr’s blood flowing on all sides, cried out: “Obey the emperors; sacrifice, and deliver yourself from these horrible torments.” Peter answered: “What do you call torments? I feel no pain; but I know that if I fail in fidelity to my God, I must expect real pains, inconceivable torments.” The judge said to him again: “Sacrifice, Peter Balsamus, or you will repent of it.” *Peter.* I will not sacrifice, and I shall not repent of it. *Severus.* I am going to pronounce sentence. *Peter.* That is what I desire with impatience. Then Severus pronounced the sentence, framed in these terms: “We order that Peter Balsamus, for having refused to obey the edict of the invincible emperors,

and for having obstinately defended the law of the Crucified, shall himself be fastened to a cross." It was thus that this generous athlete received the crown of martyrdom, at Aulon, about the year 311, on 3 January, the day on which he is honoured in the Roman Martyrology and in that of Bede.

This life is taken from the genuine acts collected by Dom Ruinart and translated by Drouet de Maupertuy.

Persecution and death of the Caesar Galerius

It is not agreed at what time Saint Peter Balsamus died. But it is certain that it was in the persecution of Maximian Galerius, probably toward its end. It will perhaps not be out of place to say in a few words how far the cruelty of this tyrant went and how it was punished. "He governed tyrannically since his victory over the Persians; he openly praised their despotic government and their custom of treating their subjects as slaves. He diminished therefore in every way the liberty of the Romans. He had all sorts of persons put to the torture, without regard to dignities; free women and even noble women were taken by force for his palace. He had large bears to which he was found to bear a fair resemblance; he made them devour men for his amusement, principally during his supper. He delighted to have people burned over a slow fire; and, having practised on tormenting the Christians, he treated all the others whom he counted guilty in the same way; so that it was a favour to have one's head cut off. Under his reign eloquence was extinguished, advocates and jurisconsults were banished or killed; studies seemed pernicious to him and he hated men of letters. The judges he sent into the provinces were coarse and ignorant soldiers; they had no assessors, and he gave them all kinds of licence, without respect for the laws. He desolated the provinces by the greatness of the censuses and capitations, and by the rigour of his exactions… and, so that no one should exempt himself from his impositions under pretext of beggary, he had as many beggars as he could gathered together, had them put in boats and all thrown into the sea: such was the tyranny of Galerius Maximian. He exercised it principally against the Christians; so this third year… (305) was the most cruel, but only in the East; there was no more distinction of clerics and laymen; all Christians were put to death indiscriminately. The Caesar Maximin, who governed under him the province of the East, seconded him well…"[3]

We shall have occasion to relate in more detail the tortures invented against the Christians by Galerius and the ministers of his cruelties.[4]

The death of this monster was worthy of his life: "Galerius had entered the eighteenth year of his reign, on 1 March 310, having been made Caesar by Diocletian in 293. In this eighteenth year God struck him with an incurable sore: an ulcer came to him at the perineum, which extended fairly far. The iron was applied; the scar was closed, when the wound reopened, and he lost blood to the point of putting his life in peril. The blood was stopped; the scar closed again and opened again; he lost more blood than before; he became pale, his strength diminished. The blood was stopped, but gangrene spread all around. The most famous physicians were summoned from all sides: they did nothing. Recourse was had to the idols, to Apollo, to Aesculapius: Apollo gave a remedy that increased the evil greatly. The whole seat and the lower parts were going into corruption. The physicians, no longer hoping to conquer the evil, sought at least to soothe it; but it withdrew inward and reached the intestines; worms formed in it. An insupportable odour spread, not only in the palace, but in all the city of Serdica where he was; the passages of urine and of other excrements were confounded. His insupportable pains made him utter horrible cries. Animals were cooked, which were applied to him all hot to draw the worms; and, in fact, a prodigious quantity came out of them; but the corruption always spread. His body was disfigured in two ways: the upper part, down to the wound, was so thin and dried up that one saw only a livid skin sunk between the bones; the lower part was swollen like wineskins, and there was no longer any form of feet. The emperor Galerius was a whole year in this horrible illness. He put to death several physicians who could neither bring remedies to his ill nor bear its bad smell. One of them, seeing himself in danger, said to him: 'You are mistaken, Sire, if you think men can take away the evil that God sends you; this disease is not human nor subject to our remedies. Remember what you have done against

the servants of God and against the holy religion, and you will see where you must have recourse. I can die like the others, but the physicians will not cure you.' Galerius then began to understand that he was a man; subdued by the illness and pressed by pain, he cried out 'that he would rebuild the temple of God, and that he would make satisfaction for his crime, and, being able to do no more, he had an edict drawn up in his name and in the names of Constantine and Licinius.'[5]" This edict, in which Galerius is named consul for the eighth time, which marks the year 311, granted to the Christians liberty of worship. It suspended for an instant the persecution, which Maximin soon renewed. As for Galerius, he ended miserably a few days later, his whole body being consumed and corrupted.

Enoch, Seventh Patriarch (year of the world 622–987)

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. p. 136.)

Seth had left descendants who walked as he did in the paths of justice and virtue. Adam, in a prophetic spirit, had announced to them that before perishing by fire in a final catastrophe, the world would be ravaged by the waters of a universal flood. But this voice was not heeded by the children of men. The patriarch Enoch, worthy son of the Saints, made the threats of divine vengeance resound over the heads of the guilty, as is seen from the Epistle of Saint Jude.[1] This call to penance was heard by the world for three centuries, then the prophetic voice fell silent on earth; Enoch did not reappear in the midst of those corrupt generations: God had taken him away from the midst of so many iniquities and crimes, and no one, says Josephus, has ever written anything of his death. Modern rabbis, and Calvin after them, have maintained that Enoch, in a peaceful sleep, fell asleep without pain, and that his soul was carried to heaven. This opinion is formally contradicted by Holy Scripture. "In reward for his faith," says Saint Paul, "Enoch was translated from this world that he should not see death. He was not found, because the Lord had translated him. But before this translation he had obtained the testimony that he pleased God."[2] "Enoch," says the author of Ecclesiasticus, "pleased the Lord; he was translated into Paradise, to come back and preach penance to the nations."[3] The Fathers of the Church are all agreed in this sentiment, and they apply to Enoch and Elias the passage of the Apocalypse where Saint John teaches us that in the last days of the world these two witnesses of the Lord will reappear among men, to fight, in a supreme struggle, Antichrist and his impious militias. On the strength of the passage of Saint Jude, which reports the words of Enoch, clever forgers have put in circulation an entire book which was said to contain the prophecies of Enoch. Its falsity has been demonstrated.

Other Saints of 3 January: Daniel, Florentius, Gordius

(Les Petits Bollandistes, 7th ed., vol. I, 3 January, c. pp. 137–138.)

Saint Daniel, Martyr at Padua (168)

Saint Daniel is held in great veneration at Padua. He was a converted Israelite whom the holy bishop Prosdocimus, patron of that city, attached to his clergy. The governor of Padua not having been able to bring him to renounce Christianity, he was nailed between two boards, one of marble, the other of wood. The place of his burial had long been forgotten when, in 1064, a blind man of Tuscany received warning from heaven that he would be cured at the tomb of Saint Daniel, in the church of Santa Giustina at Padua. He went there and recovered his sight in a place of the sanctuary where excavations led to the discovery of the martyr's remains. The body, the nails, the wood and the marble were all found as if they had been deposited the day before.[1]

Saint Florentius I, Eighth Bishop of Vienne (235–252)

Saint Florentius was elected to succeed Saint Paracodes. The Martyrology tells us that he was sent into exile in the time of the emperor Gallienus, and that he died there after an episcopate of about seventeen years. Severus had still lived nine years after his edict of persecution against the Christians: he died at York, in England, and his two sons, Caracalla and Geta, mounted the throne. Caracalla murdered his brother to reign alone; at the end of six years he died a violent death. Macrinus, Heliogabalus and Alexander Severus [Alexandre Marnée], his brother, held the reins of the empire in succession and all perished in the same way in military riots. The Church, under the last, had nothing to fear of the evils with which she had so long been afflicted. The good education he had received from his mother Mamaea, whose name has served to distinguish him from Alexander Severus, had given him much inclination toward the Christians. But he having been killed at Mainz, in the twenty-ninth year of his age and the thirteenth of his reign, the persecutions began again under Maximin, who was recognised as emperor. He was a man of gigantic stature and extraordinary strength. His father was a Goth by nation, and the hatred he bore the Christians redoubled his natural cruelty against them. If his reign was short, it was none the less dangerous for the Church. With the design of destroying her radically, he ordered that her pastors should be particularly pursued. So it is to this time that the exile of Saint Florentius must be referred, who died in 252 and is honoured on 3 January.

Saint Gordius, Martyr (320)

Saint Gordius was born at Caesarea in Cappadocia. He served at first in the armies of the empire and reached the rank of centurion. When Diocletian had kindled the fire of persecution, he left the service and went to live in the desert. After a long preparation for martyrdom he reappeared at Caesarea on a day when the pagans were celebrating the feast of Mars, demon of war and of blood. He penetrated as far as the circus, and said aloud these words of Isaiah: “Behold I am here: they that sought me not have found me, and I present myself to those who ask not for me.” These words and the strange appearance of this inhabitant of the desert drew the attention of all those present. The governor who presided at the games questioned Gordius, and, unable to detach him from Jesus Christ either by the most advantageous promises or by the most terrible threats, condemned him to lose his head; which took place on the spot. Saint Basil, in his eighteenth homily, says in his panegyric that several of his hearers had been witnesses of the triumph of the holy Martyr. — The sword is his attribute.

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[1] *The birth into heaven*: this is how one renders in French the admirable Latin expression *natalis dies*, which is very ancient in the Church, and by which Christianity, bold to contradict the world, calls by the radiant name of birth what is for the world only dark and sinister death. Origen gives an exact account of it in the third book of his commentary on Job. And Pope Nicholas, in his letter to the Bulgarians, toward the end of chapter five, expresses himself thus: “When someone departs this life, we say that he is born. If, when a child comes out of the mother’s womb to come to the light of day, one says in common language that he is born, how much more reason is there to say it of him who comes out of the darkness of this world to rise to the light of the living?” (Baronius.)

[2] The word *cemetery*, which we find here for the first time in the Martyrology, deserves to be remarked. It is a wholly Christian expression, a creation of that evangelical spirit according to which death is considered as a deliverance, as a birth to the heavenly life; it comes from a Greek verb which signifies to sleep, and properly means dormitory. There were at Rome a great number of these Christian dormitories. Baronius counts and describes more than forty. They were all situated outside the walls: so the pagan legislation willed it, inspired by the feeling of horror of death. (Extract from Baronius.)

[3] The feast of Saint Bertilla is celebrated on 11 October in the diocese of Arras; her legend is referred to that day.

[4] The life of Saint Melor begins thus: “When at the origin of the Christian faith the doctrine of the Apostles was carried to all the nations of the earth, the heathen people of Britain was converted.” We transcribe these words for the benefit of the adversaries of the apostolicity of the Church of the Gauls, and we ask them how Missionaries of the time of the Apostles could have gone to preach in Cornwall without thinking of evangelising the Gauls, which they traversed from end to end? The relics of Saint Melor were venerated in France in the tenth century; but it is long since the trace of them was lost. (*Acta Sanctorum*, vol. i.)

[5] P. Guéranger, *History of Saint Cecilia*, p. 156.

[6] Bianchini, *Notes on the Liber Pontificalis.*

[7] Nanterre, *Nemetodurum*, signifies “temple on the river (of the Seine)”: *Nemet*, temple, *Durum*, river.

[8] The name Genevieve signifies “heavenly mouth” or “daughter of heaven.” Among the Celts *gen* or *geni* meant to beget. In Wales *genoeth* still means young girl. In the same country they also say *genoe* to signify the mouth. For their part, the Lower Bretons, to

designate the mouth, use the word *geno* or *genou* (pronounce *ghenou*), which approaches yet nearer to *Genovefa,* or *Genouefa,* as it was formerly written. As for the termination *efa,* which is found in so great a number of Celtic names, such as Marcouefa, Landovefa, Genovefa, etc., to which correspond the masculine names Marculfus, Landulfus, Genulfus, it seemed to us that we found its explanation in the ancient Breton word *eff,* which means heaven. Thus *Genouef* meant heavenly mouth or daughter of heaven. Even in our days, in Lower Brittany, to say heavenly mouth, one would write *gheno n'eve.* (Bullet, *Mémoires.*)

[9] The precise epoch at which the illustrious virgin was born is unknown to us. Although we have no positive information on this epoch, we can to a certain point determine it. We see, in a sort of commentary, or rather preamble, added by an author of the ninth century to the Life of Saint Genevieve, and copied almost entirely by Aimoin, that this great Saint was born under the emperors Honorius and Theodosius. On the other hand, we read that she saw (before her death, which happened on 3 January) the children of Clovis on the throne. Her birth cannot therefore be put later than the year 423, the epoch of the death of Honorius; nor her death earlier than 3 January of the year 512, since Clovis died in the month of December of the year 511, which makes a duration of eighty-nine years. (L'abbé Saintyves, *Life of Saint Genevieve,* etc., 8vo, 1846. — Cf. Aimoin, *De gestis Francorum.*)

[10] Pelagius, an English monk who taught, at the beginning of the fifth century, errors which were condemned by various Councils, among others by that of Carthage, 418. The canons of this Council, approved by Pope Zosimus, condemn: 1. Whoever shall say that Adam was created mortal and that his death was not the penalty of sin; 2. Those who deny that children should be baptised, or who, agreeing that they should be baptised, maintain nevertheless that they are born without original sin; 3. Those who say that the grace which justifies man through Jesus Christ Our Lord has no other effect than to remit sins committed, and that it is not given to help man that he sin no more; 4. Those who say that grace helps us only by making us know our duty, but does not give us to love and to be able to do what we know we ought to do; 5. Those who say that grace is given us only to do good with greater ease, as though one could accomplish the commandments by the sole forces of free will and without the help of grace; 6. Those who say that it is only by humility that we are obliged to say that we are sinners; 7. Those who pretend that the Saints, in saying in the Lord's Prayer "forgive us our trespasses," do not say it for themselves, because this petition is no longer necessary to them, but for the others who are sinners in their society. (See *General and Particular Councils,* by Mgr P. Guérin.)

[11] *Nonam atque duodecimam.* Although anciently they were very punctual in reciting each part of the divine office at the hour which answered to it, nevertheless Saint Germanus and Saint Lupus preferred to delay None and Vespers, in order to be able to say them in a church, rather than recite them on the road at their true hour. The word *duodecima,* employed to signify Vespers, shows clearly that their true hour was not at five, but at six in the evening, that is, at the twelfth hour of the natural day, about the equinoxes. The same thing is proved again by the ancient hymn of Vespers of the weekday, *Jam ter quaternis.* (See Bona, *De divina psalmodia,* etc.)

[12] The manuscripts of the *Life of Saint Genevieve* give various spellings of the name of the consecrating prelate. It was probably *Felix,* who occupied the see of Paris about 435 or 440; and *Felix* would be derived from *Vilicus, Vilic,* because of the likeness of these two words, especially in pronunciation. There was never a bishop of Chartres named Vilicus, and the epithet *Carnotensis* in certain manuscripts would indicate that Felix (Vilicus, Vilic) was a native of Chartres.

[13] These words of Saint Germanus prove evidently, according to *most* authors, that Genevieve was not a simple shepherdess. Her parents were among the most considerable of Nanterre, and if Genevieve kept flocks, she did it as David had done, who was of royal race and himself king.

[14] These were presents of blessed things that were sent to one another as a sign of union and friendship. Saint Germanus was in Italy when he charged his archdeacon to carry eulogies to Saint Genevieve. But the latter came to Paris only two years later: for Saint Germanus died at Ravenna in 448; and Attila, who began to menace the empire in 450, entered the Gauls only in 451. It is not known what could have delayed the archdeacon so long.

[15] Scholars are much perplexed to know what was this village of Catulliacum (*Catholacensem vicum*), to which Saint Genevieve often went, and in what place was the church built by this illustrious virgin in honour of Saint Denis and over the very tomb of the holy martyr. Tillemont places Catulliacum near Paris, and thinks he finds traces of this name in that of Chaillot (*Mém. eccl.,* vol. iv, pp. 712 and 715). Dom Toussaint du Plessis puts it still nearer to Paris, and for that he builds, on the right bank of the Seine, near Saint-Germain-l'Auxerrois, a church of Saint-Denis… which never existed (*Nouv. ann. de Paris,* pp. 21 ff., 39, 88, 252, 307, etc.). Godescard regards it as more probable that Catulliacum was situated at Montmartre, where Saint Denis and his companions were beheaded (*Lives of the Fathers,* etc., vol. i, at 3 January). Le Beuf puts it at the same place where the town of Saint-Denis now is, and claims that the church in question was built on the very spot where the abbey church stands (*Diss. sur l'Hist. eccl. et civ. de Paris,* vol. i, p. 8). Others, finally, think with Bollandus (*Acta Sanct.,* vol. i, at 3 January, *Vita Sanctae Genovefae*) that the church in question was built on the site of the ancient priory of Saint-Denis de l'Estrée (*Sancti Dionysii de Strata*).

[16] *Historical Notice on the Parish of Saint-Étienne-du-Mont,* by M. l'abbé Faudet, doctor of theology, parish priest of Saint-Étienne-du-Mont, and M. E. de Mas-Latrie.

[17] M. Ch. Barthélemy, *Annales hagiologiques,* IV.

[18] βλαῖσος, impotent; *mundus,* cured.

[19] *Villa Ratherii.*

[20] It is to be presumed that what is meant here is a worship carried on in the forests, of sacred fountains and venerated trees, and consequently the primitive worship of our ancestors, and not Roman polytheism.

[21] The family of Saint-Blimond, if the genealogists are to be believed, derives its origin from a younger brother of the second abbot of Leuconaus. Since the seventh century, it is said, it has possessed without interruption the land of Saint-Blimond which in 1682 was erected into a marquisate. The lords of Saint-Blimond have shown themselves generous benefactors of the abbey of Saint-Valery, of

the priory of Cayeux and of the collegiate church of Noyelles, whose ruins they repaired after the fire caused by the English in 1346. They possessed the barony of Ordre, in the Boulonnais, and twenty-four lands in Ponthieu. They allied themselves with the houses of Louvencourt, Auxy, de Fiennes, Halluin, Rambures, Gouffier, Carvoisin, Saveuse, Sempy, etc. Their arms were: gold, a saltire engrailed sable, with lions for supporters and crest and the coronet of a marquis. Marie-Louise-Agnès de Saint-Blimond, Princess of Berghes, last descendant of this family, who died on 24 January 1852, is buried in the church of Saint-Blimond, near the relics of the Saint, whose name became extinct in her person. She was the widow of the Prince of Berghes de Saint-Winoch, by whom she had three sons: 1. Alphonse, Duke of Berghes, father of several children; 2. the Princess Amélie de Berghes; 3. Prince Louis de Berghes. Thus the family of Saint-Blimond no longer exists; it is perpetuated in the family of Saint-Winoch de Berghes.

[22] Ps. xxvi, 4.

[23] Ps. cxv, 13.

[24] Henry [Fleury], bk. ix, ch. 11.

[25] See, at 2 April, Saint Appian; at 14 May, Saint Boniface; at 9 November, Saint Theodore; at 24 March, Saint Agapius; at 4 October, Saint Domnina; at 2 April, Saint Theodosia; at 16 February, Saint Pamphilus; at 4 June, Saint Quirinus; at 4 May, Saint Silvanus.

[26] Henry [Fleury], bk. ix, ch. 32.

[27] Verses 14, 15.

[28] Epistle to the Hebrews, xi, 5.

[29] [Ecclesiasticus] xliv, 16.

[30] Great Bollandists.

4 January

Martyrologies

THE ROMAN MARTYROLOGY

The Octave of the Holy Innocents. — In Crete, the birth into heaven of Saint Titus who, having been ordained bishop of the Cretans by the apostle Paul, after fulfilling with great fidelity the ministry of preaching, attained a happy death, and was buried in the very church of which the blessed Apostle had established him the worthy minister. About 103. — At Rome, the holy martyrs Priscus, priest, and Priscillian, cleric, and Saint Benedicta or Benoîte, a pious woman, who in the time of the impious Julian[1] consummated their martyrdom by the sword. 362. — At Rome again, Saint Dafrosa,[2] wife of Saint Flavian, martyr, who, after the execution of her husband, was first sent into exile, then had her head cut off under the emperor before named. 4th century. — At Bologna, the holy martyrs Hermes, Aggaeus and Caius, who suffered under the emperor Maximian. 304. — At Hadrumetum, in Africa, the memory of Saint Mavilus, martyr, who, in the persecution of the emperor Severus, having been condemned to the beasts by the governor Scapula, a most cruel man, received the crown of martyrdom.[3] About 203. — Again in Africa, the most glorious martyrs Aquilinus,[4] Geminus, Eugene, Marcian, Quinctus, Theodotus and Tryphon. — At Langres, Saint Gregory, bishop, famous for his miracles.[5] 539. — At Reims, Saint Rigobert, bishop and confessor. 743.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In the Lyonnais, at the monastery of Condat, the feast of Saint Eugendus (Oyend), abbot, who died on 1 January 510.[6] — At Uzès, Saint Ferreolus, bishop of that city and confessor. 581. — At Fezensac, in the county of Armagnac, in Gascony, Saint Fausta, virgin and martyr, whose body, found in the time of Charles the Bald, was, under the reign of Saint Louis, carried to the abbey of La Prée, in the diocese of Bourges. — The same day, Saint Celsus, confessor, whose tomb was found at Saint-Eucaire of Trier, in the time of Otto II. 150. — In Lorraine, Saint Pharaildis, virgin and widow, daughter of Thierry, duke of Lorraine, and of Saint Amalberga, and sister of Saint Emebert of Cambrai, of Saint Reineldis and of Saint Gudula or Goule; she died in extreme old age. Her body, for the greater part, is honoured at Saint-Bavon of Ghent, the cathedral of that city. About 710. — At Abirborch [Abernethy], in Scotland, the venerable Vigianus, monk of Cluny and bishop. — In the diocese of Belley, Saint Stephen of Bourg, one of the seven founders of the

Grande-Chartreuse and founder of the Charterhouse of Méria [Meyriat]. 1118. — At Élan, near Mézières, in the diocese of Reims, the blessed Roger, of the Order of Cîteaux, monk of the monastery of Lorroy (Louis Régis), in Berry, then abbot of Élan. 1175.[7]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil the Great. — Near Caccabe, in Sicily, Saint Theoctistus, abbot of the Order of Saint Basil, founder of the monastery of Saint Nicholas Cucumus [Cucumien], famous for the austerity of his life and for the glory of his miracles. About 800.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Limburg, in Germany, Saint Neophyta, virgin and martyr; this young princess, niece of the king of Northumbria, Oswald, was asked in marriage by a powerful personage of Spain, and refused to follow him, shutting herself up in a neighbouring monastery. Carried off by force with eight of her companions, she scorned threats as well as seductions; all nine were slain by their ravishers. Piously buried by her relatives, her body was at first transported to Rome, then brought back to the monastery of Limburg, founded in 1034 by the emperor Conrad. 7th century. — Saint Aeduus, bishop, mentioned in the martyrology of Saint Jerome, without designation of see. — At Bremen, the blessed Libentius, archbishop of that city. The king of the Danes, Sweyn, having resisted his prayers in favour of the Christians, was twice conquered and led captive by the Slavs. The courageous archbishop launched excommunication against pirates who were devastating his diocese, and consecrated several bishops whom he sent to preach the faith among those barbarians. A.D. 1013. — In Italy, the blessed Angela of Foligno, near Assisi, a holy widow whose life was written by her confessor, Brother Arnold, a Franciscan, and by several others afterwards; an analysis of it will be found below. After long sufferings, she went to receive the heavenly palm on 4 January 1309. — In England, Saint Rumon, bishop of Tavistock. Epoch anterior to the tenth century, but absolutely unknown. — In England, Saint David of Bangor, bishop and confessor of the emperor Henry V. — At the monastery of the Valley of Roses or Rosenthal, near Mechlin, Saint Elizabeth, of the Order of Cîteaux, famous for her piety and penance. 1560. — In Portugal, Saint Cisinand, disciple of Saint Bernard.

Saint Titus, Disciple of Saint Paul, Bishop of Crete

(Les Petits Bollandistes, 7th ed., vol. I, 4 January, c. pp. 139–146. Towards the end of the 1st century.)

> *Oportet episcopum sine crimine esse, sicut Dei dispensatorem. — A bishop must be without blame, as the steward of God. (Epistle to Titus i, 7.)*

"On 4 January, in Crete," says the Roman Martyrology, "the feast of Saint Titus, whom the apostle Saint Paul had ordained bishop of that island, and who, after having fulfilled with great fidelity the ministry of evangelical preaching, ended his days happily, and was buried in the church which had been entrusted to his care by the holy Apostle."[1]

Let us now enter into some traditional details. Here is, on the conversion of Saint Titus, what we find in the ancient monuments of East and West:[2]

Zenas, one of the 72 disciples, an apostolic man and versed in the science of the laws, wrote his life, in which he bears witness that Titus was born of noble parents, and that he was of the royal race of Minos, king of Crete. He had devoted his first years to the study of profane letters, the poems of Homer and the works of the philosophers: a study highly esteemed among the Greeks and held to be the only one capable of putting a young man on the road to honours.

Titus was therefore occupied in this pursuit and had already reached his twentieth year when he heard a voice from heaven which said to him to leave that place and save his soul.

"This profane science of the Greeks," it added, "will be of little use to you for salvation."

Titus wished to hear the mysterious voice once more, to make sure whether it came from heaven; for he knew that the idols sometimes uttered superstitious words. He therefore waited a whole year more. Then he had a revelation, in which he was told to read the Scriptures of the Hebrews. When therefore he had opened Isaiah, he fell upon this passage:

"All ye islands of the earth, lend an attentive ear to my words. Israel must be saved by an eternal salvation (or by an eternal Saviour)."[3] And what follows.

For this reason the proconsul of Crete, who was Titus's uncle, having learned of the prodigious and happy birth of Our Lord Jesus Christ, as well as the miracles which He wrought at Jerusalem and elsewhere, on the advice of the great men who surrounded him, sent Titus to Jerusalem to be an eye-witness of the prodigies of Christ. He was thought, indeed, very capable of appreciating the deeds of Jesus Christ, of hearing Him and even of speaking to Him to the purpose, then of reporting to the great men of Crete what he should have seen and heard.

Titus therefore set out for Jerusalem. When he had seen Our Lord Jesus Christ there, and had rendered Him his homage and adorations, he remained in that city, and was thus the spectator of His miracles. He believed in Him and became His faithful disciple. He was counted among the 72.[4] He was likewise witness of the Passion, source of our salvation, of the burial and resurrection of Jesus Christ, of His ascension into heaven, of the coming of the Holy Spirit and of His descent upon the Apostles. He was present among the hundred and twenty, and saw the three thousand men who, after hearing the preaching of Saint Peter, believed in Jesus Christ.

The Apostles consecrated him bishop or apostle, and sent him with Saint Paul to evangelise the Gentiles. He came first with Paul to Antioch, thence to Seleucia, then to Cyprus, to Salamis, to Paphos. Thence he set out for Perga, a city of Pamphylia, and for Antioch of Pisidia; he went next to Iconium, where he lodged in the house of Onesiphorus. Then he came to Lystra and to Derbe, preaching everywhere with Saint Paul the evangelical word. Rutilius, the husband of his sister, had already been governing the island of Crete for more than a year as proconsul when Paul and Titus landed in that island and began to preach Jesus Christ there. — Rutilius, a relative of Titus, mocked the two apostles. But some time after, his son having died and been raised by Saint Paul, Rutilius was converted to the faith and received baptism with all his household. The two apostles had a church built in the island, and Titus was instituted archbishop of Crete and of all the adjacent islands. After this illustrious and zealous disciple had governed for some time this vast church, he accompanied Saint Paul again in his apostolic journeys, and received from him a particular mission to go and evangelise Dalmatia,[5] as Saint Paul himself makes known to us in his epistle to Timothy. This is the reason why that country honours Saint Titus as its first apostle. It is reported that this holy disciple ordained as first bishop of Salona Saint Domnius, who is honoured on 7 May. The dignity of metropolis, which that see formerly enjoyed, has since been transferred to Spalatro.

Saint Paul had such esteem and attachment for Saint Titus that he made him his ordinary interpreter.[6] He calls him his brother and the fellow-worker of his labours. He represents him as a man burning with zeal for the salvation of souls.[7] When he speaks of the consolation he received from him, he uses the tenderest expressions: "God," he says, "who comforteth the humble and the afflicted, hath comforted us by the coming of Titus; and not only by his coming, but also by the consolation which he himself received of you, relating to me your earnest desire to see me again, the sorrow you felt, and the ardent affection you bear me: which was to me a greater cause of joy."[8] He goes so far as to say that he had had no rest in his spirit, because he had not found him at Troas.[9] In the year 51 of Jesus Christ, Titus followed Saint Paul to Jerusalem, and was present with him at the council held by the Apostles to decide the question which had arisen on the subject of the legal observances. Some false brethren among the Jews having wished to subject him to the law of

circumcision, the Apostle claimed the liberty of the Gospel. It is true that he had circumcised Timothy; but the circumstances were changed, and to weaken in these would have been to acknowledge the necessity of the ancient rites.

Toward the end of the year 56, Saint Paul sent Saint Titus from Ephesus to Corinth, with full power to remedy several subjects of scandal and to end the differences and divisions that troubled the church of that city. He was received there with the liveliest demonstrations of respect, and all the faithful hastened to procure him every kind of help. But as an excellent imitator of the great Apostle, he would receive nothing, not even what was necessary for the most indispensable needs. His arrival produced very happy effects: the guilty repented and returned to their duty. His tenderness for the Corinthians was extraordinary, and he charged himself with soliciting in their name the pardon of the incestuous Corinthian excommunicated by Saint Paul. The affairs of the church of Corinth being in good order, he went to rejoin the holy Apostle, to whom he gave an account of the success of his journey. Some time after, he was sent a second time to the same city, to have the alms intended for the poor of Jerusalem prepared.

After Saint Paul had returned to the East, Saint Titus came back to the island of Crete, where there was a numerous and very flourishing church, which was regarded by the ancients, and notably by Saint John Chrysostom, as one of the most important. But the apostle Saint Paul could not long do without a companion such as our Saint. This was what engaged him to address to him, in the autumn of the year 64, the epistle which forms part of our divine Scriptures. He told him to come to him at Nicopolis, in Epirus, where he reckoned to spend the winter, as soon as Artemas and Tychicus should arrive, whom he was sending to replace him. He charged him next to appoint priests, that is, according to Saint Jerome, Saint Chrysostom, Theodoret, etc., bishops, in all the cities of the island. Several authors show, from the words of Saint Paul to Titus, that the latter was invested with the archiepiscopal dignity, and consequently that archbishops are of apostolic institution. — After the detail of the qualities necessary to a bishop, the Apostle gives Titus wise advice on the conduct he should observe toward his flock, and on the accord of firmness and gentleness in the administration of discipline. Pastors draw from this epistle the knowledge of the true rules, and are excited to conform to them with the same fidelity as Saint Titus.

After Saint Paul had been martyred by Nero, Saint Titus no longer occupied himself with apostolic journeys as before; he attached himself to the care of the church of Crete, resided in the metropolis, and established in the various places priests and deacons. He discharged with zeal the duty of preaching himself. — One day when he was discoursing with eloquence on the faith one must have in Jesus Christ, there were pagans who resisted his word and remained unbelieving. On that occasion he addressed a prayer to the Lord, and at that very hour the idol of Diana, which these idolaters adored, fell and was reduced to dust. At the sight of such a prodigy five hundred persons were converted to Jesus Christ and received baptism.

Another day Saint Titus was passing before the palace and the sacred edifice which, by order of the emperor, the proconsul Secundus had had built in honour of Jupiter. He cursed this temple, which at that instant fell in ruins. At this spectacle Secundus came to Saint Titus, and begged him with tears not to allow the loss of so costly a work to weigh on him and make him responsible before the emperor. Saint Titus commanded him to begin the reconstruction of the edifice anew in the name of the one God of the Christians, assuring him that by this means he could re-establish it in accordance with the wish he had just expressed; which was done so. The work finished, Secundus received with his son the seal of baptism.

It was about this time that Saint Titus, who, as has been said, had received from Saint Paul a precious letter, received from Saint Denis another, more extensive,[10] relating to theology and to matters of Holy Scripture. It is the ninth epistle, which is found among the works of Saint Denis. This other disciple of Saint Paul sent him at the same time his treatise on symbolic theology.

Dexter, in his *Chronicle*,[11] affirms that Saint Titus came to evangelise Spain; that he wrought great miracles there, of which the memory was perfectly preserved in the fourth century. He adds even that Pliny the Younger, after having left Pontus and Bithynia to come to Crete, where he had built a temple to Jupiter by order of Trajan, was converted to the faith in that island by Saint Titus. According to the Greeks,[12] this Apostle died at the age of 94, after having wisely governed his Church and spread the faith in the surrounding islands. His body was formerly kept in the cathedral of Gortyna, the ancient metropolis, three leagues from Mount Ida. The Saracens having ruined this city in 823, nothing was found of all the relics of Saint Titus but his head, which has since been carried to Venice and placed in the church of Saint Mark.[13] The ruins of Gortyna are still seen today. The city of Candia, which has given its name to the whole island, is now the metropolis.

For the celebration of his feast, with Mass and office throughout the Catholic world, the sovereign Pontiff Pius IX has assigned the first free day after that of the octave [incidence].

Saint Titus has been represented standing, his arms stretched out, without particular attribute.

Legend of the Breviary. See also, besides Baillet and Godescard, Saint Paul, Tillemont, Dom Calmet, Le Quien (Oriens Christianus), Farlati (Illyricum Sacrum); M. l'abbé de Maistre, History of the Seventy- two Disciples, from whom we have borrowed this very complete life of Saint Titus.

Saint Robert or Rigobert, Archbishop of Reims

(Les Petits Bollandistes, 7th ed., vol. I, 4 January, c. pp. 146–152. 650–743. — Popes: Saint Martin I; Zachary. — Kings of France: Clovis II; Pepin the Short.)

> *Oportet episcopum… esse… non iracundum… non turpis lucri cupidum. — A bishop must be gentle and disinterested. (Epistle to Titus i, 7.)*

This prelate is the more admirable for having lived in a time when holiness was rarer, and when the empire of vice was more powerful and more widespread, under our last kings of the first race. He was born in the country of the Ripuarian Franks, afterwards become the duchy of Jülich,[1] about the middle of the seventh century. His father, called Constantine, was of an ancient family of the Ripuarians. His mother's name is not given; we are told only that she was of Frankish race and of the territory of Porçain [Ponthieu?], at the mouth of the Somme. As they noticed in their son strong inclinations to piety, they had him brought up in the abbey of Orbais, founded by Saint Reol, archbishop of Reims, their nephew.[2] It was in this academy that he became learned in the science of the Saints and trained himself in the exercise of the most heroic virtues. He made profession there of the rule of Saint Benedict, and kept it with such exactness that, still very young, he could serve as an example to the old. He prayed ceaselessly, never spoke without necessity, and joined to an extraordinary prudence and wisdom so great a goodness that he easily won the hearts of the persons with whom he conversed. These fine qualities were the cause of his being raised to the greatest charges. He began with the government of the monastery of Orbais, whence he was taken in the year 698, to be consecrated archbishop of Reims, in the place of Saint Reol, his first cousin (698). As he took up this important charge with the spirit of Jesus Christ, it is not surprising that he was singularly loved and revered by all the world in it. The good cherished him, because they found in him a perfect model, a faithful guide and a powerful protector; the impious feared him, because they saw well that he had eyes only for justice and closed them to all human considerations; this gave him great freedom to reprove and punish them. His zeal for the sanctification of his people was extreme, and he spared nothing for a work so worthy of episcopal vigilance. He maintained the just in good, threatening them with great chastisements if they abandoned justice; and drew sinners to penance, promising them the mercy of God and the forgetting of their crimes if they were converted and returned to Him with all their heart. Thus he frightened some, lest they should presume on themselves, and encouraged others, lest they should cast themselves into despair. By this means he brought

back to his fold many strayed sheep, and raised to perfection many persons who were content with a common life.

His principal application was to reform the ecclesiastics of his diocese. To this end he re-established the ordinances of his predecessors touching the discipline of the clergy, and made, by his vigilance, the chapter of his cathedral one of the most regular then in France. As most of the goods of this chapter had been alienated, he took great care to recover them, so that the canons might have an income sufficient for their subsistence, and that poverty might no longer serve them as a pretext to neglect the divine service. He even bought for them, with his own money, several estates, and made very useful exchanges in their favour. He assigned them the church of Saint Hilary for their burial, established among them a common treasury, and hired servants to provide for all their needs, with so fine an economy that, without leaving their cloister, they found everything they could have sought elsewhere.

Pepin of Héristal, called the Fat, who governed France as mayor of the Palace under the reigns of Clovis III (691), Childebert III (693) and Dagobert III (711), was an intimate friend of this great archbishop, and gave him numerous testimonies of it on various occasions. One day when he had come to a country house near Reims, at the village of Gernicourt, to amuse himself with hunting, the Saint, with his usual courtesy, sent him some refreshments, and came to salute him. Pepin, wishing to acknowledge this generosity by a considerable gift, begged him urgently to tell him what he wished for his person and for his church, assuring him that it was the most sensible testimony of friendship he could give him. The Saint, to satisfy him, asked him for the house where he then was, which was not of great price, but entirely to his convenience. Pepin granted it very willingly, and told him that besides this he gave him round about as much land as he could mark out by walking during his afternoon rest. The Saint accepted this gift and at once traced its limits, walking round the house. A thing worthy of remark is reported on this subject: the footprints of the man of God, it is said, remained imprinted all round the circuit; the grass on which he had walked never dried up either in winter or summer, and this little inheritance, of which he had acquired possession, was so favoured by heaven that neither hail nor lightning damaged it. The memory of it is still preserved in this village. It was soon seen that the archbishop, in asking for this place, had not had the design of enriching himself, since as soon as he was its master he gave the property of it to his church, to form part of the episcopal *mensa*.[3]

His zeal for the temporal of the house of God was nothing in comparison with that which he had for the spiritual. He was a second Saint Paul who embraced, in the vast extent of his charity, the care of all the faithful, particularly of his household, to whom the first rank belongs, according to the rules of justice. He was all things to each of them, and measured himself to their weakness to raise them the more effectively. This conduct was admired by all the world, and it was one of the principal reasons which had so convinced Pepin of the extraordinary merit of this great man. He wished his son, Charles Martel, to receive the quality of child of God by his ministry: he even entrusted his education to him, hoping that one day he would succeed to the esteem and affection which he had for him. But the father’s good intentions were not seconded by the son, and as much as the first had honoured him, so much the second persecuted him. Here is the subject. After the death of Pepin, which occurred under Dagobert III, in 714, this king, and then Chilperic II, his successor, gave the charge of mayor of the Palace to a lord named Rainfroy at the request of the lords of Neustria; Charles Martel, who laid claim to it as son of Pepin of Héristal, made great armaments to put himself in possession of it. The holy archbishop remained faithful to the king, as to his lawful prince, and, although he had very great obligations to Pepin, although he had baptised and brought up his son, he preferred the interests of his conscience to his particular inclinations. When Charles Martel presented himself at the gates of Reims, under pretext of wishing to say his prayer in the church of Notre-Dame, Rigobert generously refused him entrance and answered that since he, Charles, and Rainfroy, mayor of Austrasia, were disputing the government, he would open the gates of the city only to him in whose favour heaven should declare itself by victory. Charles Martel was so offended at this that, having become master of Reims,

after three battles won against the king and Rainfroy, he drove Saint Rigobert from his see, without any ecclesiastical judgment, and by his authority had substituted for him, to the great scandal of the Church, one named Milo, quite unworthy of that charge, and who was as yet only tonsured. This Milo, son of Saint Lutwin, who died metropolitan bishop of Trier on 29 September 713, would resemble his father only by his title, which he arrogated as by right of succession. A mercenary pastor, he sought in ecclesiastical dignities only the goods attached to them.

It was a great grief to our Saint to see that his people had a wolf to lead them, instead of a true pastor; but on the other hand, he had much joy at seeing himself relieved of a burden which had always appeared to him infinitely formidable. He withdrew into Gascony, waiting until the storm should cease or his banishment end with his life. His ordinary exercise was prayer and the visiting of the churches and relics of the holy Martyrs. Something happened which revealed his merit and dignity. One day when he was praying in a place where there were two bells which had been taken from his church, these bells became mute and could no longer give any sound. The parish priest, much astonished, addressed himself to the Saint, asked his name, and whence came the silence of these bells. This encounter obliged him to speak, and to tell all those present that these bells belonged to Saint Peter's of Reims; in proof of the truth, he rang them easily, which was the cause of their restitution; and the eminent virtue of Saint Rigobert continued to make a noise in the province.

Milo, usurper of his see, having been charged by Duke Charles with an embassy to Gascony, found Saint Rigobert there about the year 732 and proposed to him to return to Reims, where he engaged to restore to him the bishopric, on condition that Rigobert should cede to him the lands he possessed of his patrimony. The pious pontiff promised it to him at first, but, having returned to Reims, he feared that this agreement was not canonical enough, though he had made it only to redeem an unjust vexation. He declared to Milo that he had given all his property to his church and could no longer dispose of it in favour of another. The intruder bishop therefore did not give him back his see. Rigobert contented himself with asking him an altar of the Blessed Virgin in the church of Notre-Dame of Reims, that he might celebrate the holy mysteries there; that alone would suffice for his repose and happiness. Milo, who cared very little for the spiritual, granted it to him without difficulty, and the holy bishop went to dwell at the village of Gernicourt (today in the diocese of Soissons), in the country house that Pepin had given him; there he lived poor, solitary and hated by the minister of State, but much respected by his people. He often visited the Blessed Virgin in her holy house, relieving his pains with her, and asking her the grace to suffer without murmur until death. From there he entered the churches of Saint Maurice and Saint Remigius, and the other places of devotion of the city, employing the day in these exercises of piety, and returning in the evening to his solitude, until Our Lord, who had purified him by so long a series of trials, withdrew him from the world to crown his patience. Authors do not agree on the year of his death; some put it in 773, others in 749; others, in greater number and with more probability, on 4 January of the year

Great funeral honours were paid him. All the clergy and people of Reims were present at his burial, and his body was deposited at Gernicourt, in the church of Saint Peter, which he had founded, and placed to the right of the high altar, where numerous miracles were afterwards wrought. The cure of three lame persons is noted; that of a blind woman who recovered sight there, and of several other sick who went home in perfect health. A brilliant light has been seen several times, at night, on his tomb, and at the same time such ravishing concerts were heard there that it was easy to see they were formed by the angels. A religious, who had a fluxion in the cheek, sent a candle to burn before the Saint's relics, and at once he was relieved and found himself able to go and pay his homage to so powerful a physician. He is particularly invoked for toothache.

Saint Rigobert is represented: 1. accompanied by a goose. It is claimed that this bird offered itself to him on a journey and thereafter followed him faithfully like a dog; 2. addressing remonstrances to Charles Martel.

His holy relics have had several translations. The first was made, in the year 864, by Hincmar, one of his successors in the archbishopric of Reims, to the monastery of Saint-Thierry, two leagues from the city, where he continued to work great prodigies. The second took place in the church of Saint-Denis of Reims, which he had consecrated during his prelacy; and that day a blind woman and a deaf man were healed there. He has been transported several other times. For, as it was necessary to pull down this church of Saint-Denis to make a new wall for the city, he was put in the church of Notre-Dame: and, a little time after, was carried to a borough of Vermandois, where he was deposited in a church of Saint Martin. From there he was brought back to the church of Saint-Denis, rebuilt by the care and at the expense of the canons of Reims. Finally these precious remains have been divided: for his shrine was before ’93 in the cathedral of Reims, and some of his bones were preserved in this church of Saint-Denis as well as in the treasury of the cathedral of Paris.

At Gernicourt there has always been a very present memory of Saint Rigobert. The green path still exists, there is moreover a fountain; and in the country no one remembers having seen hail or storms.

The cathedral of Reims formerly possessed many memorials of this holy archbishop:

> *On the high altar, a shrine or fierté, adorned with figures of gilded silver, made at the expense of William Fillastre, dean of the church of Reims, and cardinal of the title of Saint Mark, in 1427 (destroyed since ’93); 2. A chapel dedicated to him; 3. A well to which the clergy formerly went in procession.[4] His life was written by a cleric of the church of Reims whose name is unknown. Surius abridged it, and Bollandus reports it at full length. All the Martyrologies mark his feast. Flodoard, Sigebert, Colvenerius, Hugh Ménard and others make mention of him; and the learned religious who composed the Année bénédictine gave him a place among the Saints of her Order. See also Gallia Christiana nova, vol. vii, col. 24; M. Anquetil, canon regular of the Congregation of France, Hist. civ. et pol. de la ville de Reims, vol. i, p. 73.*

Blessed Angela of Foligno, Widow

(Les Petits Bollandistes, 7th ed., vol. I, 4 January, c. pp. 152–170. 1309. — Pope: Clement V. — Emperor: Henry VII of Luxembourg.)

In the person of this humble handmaid of Jesus Christ we have so fine a model of perfection for women, and especially for widows, that there is cause for astonishment that the history of her life has not been made more common. We know that it contains some rather singular things which are not all imitable; but that is not a sufficient reason for hiding altogether the work of God, and depriving the public of a good that seems to belong to it; one will discover, besides, in the conduct of this devout servant of the Saviour, an infinity of rare examples of patience, charity, humility and several other virtues which will greatly edify the faithful.

Persons of the sex engaged in the cares of a numerous family will take pleasure in knowing that this pious woman was, like them, obliged to answer every day a thousand different events which happen in life; and those who, in the midst of so many labours, come to be deprived of the help of a husband on whom one relies for everything, will be glad to see the prudent conduct of a widow who, remaining in the world, charged with the care of several children, nevertheless knew how to find the means not only of faithfully obeying the evangelical precepts, but even of tending to the perfection of the counsels.

The Blessed Angela was a native of Foligno, a city of Italy, three or four leagues from Assisi, in the delegation of Perugia (States of the Church). We know little of the years which preceded the time of her conversion; besides, ought not the days not employed in the service of God and the business of one’s salvation to be counted for nothing? We may nevertheless conjecture, from several passages of her writings, that in youth she led a life little conformed to the rules of the Gospel, and she gives ground to believe that she was very worldly, that she refused nothing to her senses, loving show, pleasure, new fashions, and all that can contribute to maintaining a soft and sensual life; for, come back from her wanderings, she very often asks God’s pardon for all her disorders, of which she herself gives a particular detail. She embraced the state of marriage, in which she had a great number of children; she then felt, more keenly than ever, the weight of the

laborious condition in which she found herself; it was, nevertheless, in the midst of the cares of her household that God, by a singular mercy, touched her and gave her the first sentiments of a perfect conversion: He disclosed to her the dangers she was in, in the state of indifference in which she found herself regarding her salvation; she knew the ugliness of sin, and, reflecting on the disorders of her past life, she was so touched by it that she began to weep for them most bitterly. She relates, in her life, that God led her through several different degrees, which she calls spiritual steps, to introduce her into the way of penance; speaking of the first step, or first degree, here is what she says of it: “I began to make serious considerations on my bad conduct, and God gave me the grace to give me a clear knowledge of my sins, which threw me into a great apprehension of eternal damnation.” She planned, then, to seek the means of entering into the exercises of a serious penance; she found herself nevertheless seized with so great a confusion at the sight of her sins that, being at first stopped by a natural shame, which she overcame only afterwards, she confesses that she approached the holy Table several times without daring to declare entirely what she had done. She had great remorse of conscience at acting in this way; at last God made her overcome her weaknesses and fears, rather ordinary in persons of her sex. She made a vow to heaven to find an enlightened confessor, and took the resolution to overcome all her shames and apprehensions by a general and sincere avowal, even of the least circumstances of her faults. Having found a wise and prudent director, such as she had asked, she made him an entire and perfect confession, and yet she felt none of those particular sentiments of love which she received afterwards; but she felt only a great sorrow and an extreme confusion at having offended the divine Majesty.

This disposition lasted rather long, and as long as it continued she contented herself with exercising herself in the practices of mortification, and with faithfully performing the salutary penance which had been imposed on her by her confessor, to satisfy for her sins; she bore with patience (since God so willed) to see herself deprived of all sensible consolation; it is in this way that she began to sustain the trials of the life called purgative, through which one must resolve to pass if one wishes to render oneself worthy afterwards of the other favours of heaven.

Angela, having been faithful to these first steps of penance, was not long without receiving new graces; for she perceived a ray of light by whose favour she recognised the infinite mercy God had exercised toward her in presenting her the means of coming out of the abysses of hell, in withdrawing her from the disorders of sin in which she was plunged, to favour her with the grace of penance; this made her enter into sentiments of so lively a gratitude that she wept her sins anew more bitterly than she had yet done; she studied every day to invent practices of a mortification so extraordinary and so little imitable that she did not think herself obliged to give knowledge of them to men, so as not to give occasion to others to exercise upon themselves rigours which she judged to be proper only for her.

As she advanced in the painful ways of the cross, she received new strength from heaven, which sustained her in the labours through which divine Wisdom made her pass. She had, at that time, a strong impression which made her understand that, in offending God, the creator of all things, she had also offended all creatures; this view made her utter new sighs toward heaven and increased the knowledge she had of the unhappy consequences of sin. She believed herself so indebted to divine justice that, to have a powerful protection with her judge, she addressed herself to the Blessed Virgin and to several other Saints in whom she had the most confidence, to obtain by their intercession a full pardon of all her faults. She apostrophised all creatures, even inanimate ones, of which she said she had made very bad use, and conjured them to pardon her and be pleased to spare her at the judgment of God.

Her sentiments, which proceeded from a heart truly contrite and humbled, drew and merited her several extraordinary graces; for she avows that she received as it were an interior answer which made her understand that she was favourably heard, and that mercy would be shown her since she asked it with so many tears and perseverance. She received yet another grace after having long asked it: it was to be able to

contemplate assiduously Our Lord Jesus Christ, dead on the cross for our love; she declares, nevertheless, that the considerations she made at first on this perfect model were accompanied by great dryness; but, not wearying on that account of keeping her eyes fixed on the Saviour, she dug so well into the depth of His sacred wounds that she merited to discover great marvels there. She knew how the malice of men in general had caused Jesus Christ to die on Calvary, and how she herself in particular had contributed to putting Him in the deplorable state in which she contemplated Him; there was then formed so great a brazier of love and such deep sentiments of compunction in her heart that, being one day at the foot of a crucifix, she resolved to strip herself entirely of all that could be an obstacle to her in the way of perfection; she made at the same time a perfect offering to God of her whole self, and pronounced the vow of keeping chastity inviolably for the rest of her days. In the serious reflections she never ceased to make on the disorders of her youth, she accused and condemned often all her senses one after another of having served her as an instrument to offend her God.

As her greatest desires terminated then in asking the science of the cross, and in having no other refuge, in her pains, than on Calvary, she was instructed from heaven what she had to do. Here is how she explains it: “God made me know that, if I wished to hold the way of the cross, I must disengage myself from all creatures and discharge myself of all the cares of the earth, to be freer in this noble undertaking; I knew, moreover, that I must forgive without any exception all those who had offended me, and that it was very advantageous to me to be deprived of the company of all men, to be removed from my friends and relatives, to leave all my goods and to die entirely to myself, to be in a state to consecrate myself totally to God.

“I began, to this end, to despise rich stuffs and worldly fashions; I left off worldly and affected head-dresses; I deprived myself of delicate meats, and I avow, however, that I did not respond without pain to the motions of grace, which led me to do all this, but without any relish: for I did not then experience the agreeable impressions of sacred love, which make the most bitter and difficult things sweet and easy, and I found myself still engaged in the necessity of pleasing a husband whom my state obliged me to consider; but it happened by the orders of divine Providence which conducts all according to its eternal wisdom that my mother was withdrawn from this world, and I must avow that, although I did not lack tenderness for her person nor gratitude for what I owed her, I did not fail to remark that she was in some manner an obstacle to me in the ways of perfection to which I saw myself called.

“A little time after, it pleased divine Providence again to withdraw from the earth my husband and all my children. The privation of so many persons, who were besides very dear to me, was not, however, very sensible to me, the more so as I was somewhat prepared for it by the desire I had conceived of seeing myself delivered from all the bonds of nature, and by the prayers I had made to obtain this grace from God. From that time I remarked that my heart was in accord with the designs of my God upon me, and that I had no other will than to render myself perfectly conformed to His.”

The Blessed Angela, seeing herself thus entirely free on the side of the world, and remembering what Saint Paul says, that she who is truly a widow ought to hope in God and continue night and day in prayer, thought no more of anything but pleasing her heavenly Spouse, in whom she put all her confidence; she asked Him, by continual and fervent prayers, that He would be pleased to disclose to her what He desired of her that she might show Him a more perfect love; she assures us that she was heard, and that Jesus crucified often made her know all that He had suffered for her salvation, and taught her that it would be only by faithfully imitating the traits of His Passion that she could be more perfectly like Him. The grace she received in her new impressions concerning the Passion of the Saviour was so considerable, and she entered into sentiments of so true a compassion for suffering Jesus, that she shed for it most bitter tears, so burning that they dried the skin of her face, and obliged her to use a little cold water to moderate this excess of sorrow. Grace, which never remains idle in a heart of which it has once taken possession, inspired her then to seek the means of leaving the world entirely, to go and practise, in some solitary place, evangelical poverty; she was vividly

combated in this design, because she was still young and feared dangerous encounters; but a new help from heaven made her overcome these difficulties, and she took the resolution to suffer, if need be, hunger, thirst, cold, heat, confusion and all the greatest inconveniences of life, and death itself, to attain the happiness of seeing herself poor and thereby giving Jesus Christ, her master, evident proofs of her perfect detachment: it is believed that it was about this time that, unable to leave her relatives or her country, as she had so many times wished, she embraced the rule of the third order of Saint Francis of Assisi, to be in a state to practise more perfectly humility and poverty, of which a special profession is made in that Order.

The flames of divine love, thus growing more and more in her heart, made her conceive a great desire for martyrdom. “I wished,” said this generous lover, “that someone might be found who would deprive me of life, provided it were in hatred of the faith, and to give my God an evident testimony of the love with which I feel my heart burning for Him.” She adds, nevertheless, that as she believed herself unworthy of the grace of martyrdom, she would have wished to suffer all its pains without receiving its glory; she declares that she could then imagine no kind of torment, however vile, that she did not think herself worthy of some death yet more shameful; which made her say, in a sentiment of confidence in the divine mercy and of contempt for herself: “Lord, even if it were true that You had condemned me to eternal flames for my sins, I should not fail nevertheless to do penance and reduce myself to the greatest poverty I could; and, whatever may happen to me, I shall never cease to remain in Your service.” Although this holy widow received from day to day new lights, nevertheless her heart was always in suffering, until, asking God once to grant her some favour, to serve Him with more liberty, she was heard. One day when she was reciting with great fervour the Lord’s Prayer, for which she had a singular devotion, she knew so clearly the excess of the divine goodnesses on the one hand, and the abyss of her own unworthiness on the other, that she avows she has no expression to make known what was inspired in her on that subject. “They explained to me,” she says, “in the depth of my heart, all the words of the Our Father, with so much clearness, and I pronounced all its words with so much contrition and interior recollection, that, although I was plunged in great sorrow by the memory of my sins, I felt nevertheless on the other hand a great consolation, and I tasted something of those heavenly sweetnesses of which God sometimes gives a share to His favourites; and I have never found,” she continues, “a better means to know well the mercies and goodnesses of God toward men than to recite this Prayer, of which Jesus Christ Himself is the author.” False spirituals may here recognise their error, when they say, under pretext of elevation, that one can and even ought to leave all vocal prayers to listen to the voice of God in a greater silence. Our blessed disciple of the Cross, walking by such solid ways, made great progress in virtue; she was favoured with a gift of extraordinary prayer; she felt so much attraction in it that she easily forgot drinking and eating, and would even have fallen into great illusions on this point if a special light from heaven had not come to her aid; for she felt herself several times tempted not to think at all of her bodily needs, or to take only a very light nourishment, under pretext of giving herself longer and more purely to the exercises of contemplation, but she recognised that it was a real temptation of the evil spirit; she therefore exercised herself, but with discretion and after taking counsel, in an infinity of other rough exterior penances, without however her health being in any way altered, and she even counted for nothing what would have been insupportable to many others.

She said that temporal goods, such as riches and honours, were but as the smallest crumbs of bread that fell from God’s table; but that crosses were the delicate dishes of this sacred table, and that for this reason they were given to favourites; she assured us that those who suffered much were seated at this table, near the adorable Jesus, that they ate from the same dish and were nourished with the same meats: being persuaded of these truths, she once undertook a pilgrimage of forty leagues to obtain the great gift of the cross in poverty. The fire of sacred love also took such an increase in her heart that, when she heard God spoken of, she fell into tremblings of a heavenly joy so violent, and of which she was so little mistress, that, though it should have cost her her life, she could not have prevented herself from showing them outwardly; at the sight of pictures representing something of the Passion of the Saviour, she fell suddenly into redoublings of love so

vehement, caused by an interior agitation which did not appear natural, that she fell at once into languor; “whence her ordinary companion, wishing to prevent her feeling too frequently these excesses of love or interior joy, whose effects were often produced too much outwardly, was obliged prudently to veil, on certain occasions, the images which represented some traits of the death and passion of the Saviour.”

These great communications she received from heaven were but as preparations for the rude assaults she was afterwards to sustain from the side of hell; for God, who wished to form in the person of Angela a model of strength and courage, which all persons of her sex could imitate in the austere ways of the supernatural life, gave permission to the powers of darkness to try, as on another Job, the virtue of His servant. Here is how she speaks of this new disposition: “Lest,” she says, “the number and greatness of the revelations and visions should puff up my heart, and the delights with which I am filled should suggest to me vain complacencies, God permits that I be tempted and afflicted in an infinity of ways. I am delivered to the malice of several demons, who make me suffer countless torments in all the parts of my body, and I do not think it possible to give the detail of it in writing; I am never without feeling pain; I suffer a state of perpetual languor; I feel such great weaknesses that I am constrained to remain almost always stretched on a bed; I am overwhelmed with a universal weariness; there is no member in me that has not its torment and its particular wound; I am always infirm and dependent on everybody; moreover, though I am constrained to remain lying down, I suffer extraordinarily from keeping this posture, difficult to change, being scarcely able to give myself any movement; I cannot take the nourishment that is necessary to me, and besides all the bodily evils I feel yet others in the depth of my soul which are far more insupportable.” Indeed she makes known that all her passions revolted against herself, that she felt the attacks of several vices which she had overcome, and of several others she had never known; that she was tempted on all sorts of objects; that the flesh revolted against the spirit, that the senses seemed to overcome reason, and that reason refused to submit to the laws of grace; she imagined she had never known virtue; nothing gave her more pain than to believe herself deprived of the inclination she had formerly had, she said, for good; the sole thought of believing herself far from her God, and of feeling then repugnances for the exercises of piety, caused her so sensible a grief that she shed torrents of most bitter tears for it, without being able to receive any consolation from anyone; she imagined she had committed crimes of which she would not receive pardon; she saw arise in her such thick clouds that she could not distinguish true virtue from that which had only its appearance; she wished to put herself above all the attacks the demons delivered to her, and to conquer the vices which presented themselves to her mind, and she felt nevertheless a weakness which seemed to belie her great courage.

But what caused her the harshest of all her torments were the frequent and different assaults she had to bear on the part of the demons against purity, the dearest of her virtues; we shall excuse ourselves from relating the detail of them here, which may be seen in her life which she dictated to her confessor: she assures us that the combats she had to sustain were so insupportable to her that she would rather have suffered all the diseases and all the kinds of evils that can befall a human body, and accepted the harshest martyrdoms, than see herself exposed to such temptations. It pleased, however, divine Wisdom to leave, for the space of two years, this faithful lover of the cross in these rough trials, and the fidelity with which she always behaved, joined to the altogether singular means she used to overcome such continual and dangerous attacks, gives very evident proofs of the innocence and love of purity which the Blessed Angela possessed. God very often made her know that such unclean imaginations and such terrible representations were suggested to her only on the part of the demons; but at other times she remained in such great perplexities and in such painful doubts about her salvation that she knew not what to resolve; having nevertheless returned a little to calm, she understood that, however troublesome and painful her trials might be, they were but effects of the wisdom and goodness of God, who makes even the most innocent souls pass by these extraordinarily painful ways to purify them, like gold, in the crucible of tribulation. “The more a soul,” she says, “is afflicted, annihilated and humbled in this manner, the more it is purified, raised, and capable of noble divine communications, and the degree of humiliations always makes the degree of elevations.” One may see, in the

fiftieth chapter of her Life, with what light, wisdom and experience she describes the usefulness of these great spiritual combats. What happened to the Blessed Angela after such rude temptations is an evident proof of what she teaches in her writings; for she was favoured afterwards with an infinity of lights which dissipated in a very short time all her scruples, all her doubts and all her troublesome representations, and her heart was filled with such sweet consolations that she soon lost the memory of the bitternesses and anguishes to which she had so often seen herself reduced.

Indeed, on leaving Calvary, she was introduced into the cellars of the Spouse; and was made to taste what He had most delicious. She received admirable knowledge on the mystery of the Holy Trinity and on the principal attributes of God, such as goodness, wisdom, power, justice, love and several other like divine perfections. One reads in her Life whole chapters on each of these attributes; she was further divinely instructed on a great number of circumstances which concern the person of the most holy Virgin, the Passion of Our Lord Jesus Christ, the venerable sacrament of the Eucharist; an abridgment does not permit us to report all the fine lessons she received of God, which she left to posterity, and which serve usefully for the instruction of so many persons.

This virtuous widow was not of the number of those persons who, under pretext of some high contemplation with which they believe themselves favoured, neglect the exterior works of piety; but, possessing the qualities the Holy Spirit asks of the valiant woman and fulfilling the duties Saint Paul requires of true widows, she put her hand to work; and, weak and languishing as she was, she did not fail to go, and even to lead others, to the hospitals, to offer her services there, give alms and exhort to patience the poor sick, whose salvation she sought as much as their health: far from believing that her exterior occupations diminished the attraction she had for prayer and interrupted the sweet silence of her soul, she declares, on the contrary, that the commerce she had with her God became more intimate and more abundant in her actions of charity. “Let us go,” she said to her companion, “let us go to the hospital, perhaps we shall have the advantage of finding Our Lord Jesus Christ there among the ranks of the poor”; and God did not fail to reward her confidence and charity by interior communications and delights which she says she cannot express.

She did not go empty-handed to those places; she knew that the poor listen well to the lessons of heaven only when they receive some little benefit from the hand of those who visit them and exhort them to patience: in this sentiment she always carried them something. One day it happened that she had nothing to give them; but as the love of charity is always ingenious, she bethought herself to inspire her companions that they had only to give the veils with which they covered their heads and other small garments of the kind, to have them sold for the profit of the poor; indeed, having put all this in the hands of the servant of the hospital, they begged her to go and fetch the price of it and to use at once the money which would come of it to bring some sweet thing and little refreshment to the sick; joining then the bread which they had previously begged in the town to what was brought from the market for the price of what they had had sold, they distributed all to the sick with incredible joy.

They were not content to give their goods, they rendered further to the infirm of these poor houses the most vile services, without paying attention to the inconveniences that ordinarily come from them, preferring the offices of charity to their health and life; they would not know the distinction between common maladies and those that were very dangerous; they even braved dangers so as not to fear them; they followed to the letter the counsel of the Apostle, who desires that widows exercise hospitality and wash the feet of the Saints, so that one day, after having washed the hands of a leper, which the disease made dirty and infected, they had courage enough to drink the water; there is more, for our delicate ears must hear the courageous language of charity: Angela assures us that it seemed to her she had, on this occasion, tasted an admirable liquor, which she said proceeded from the qualities of this water, the more so as she had felt in her mouth some little crust fallen from the ulcers and wounds of this leper.[1]

These admirable actions of charity make it well known that this holy woman lived in a state of prayer not subject to illusion, since good works were its principal foundation. She would not have action ever separated from contemplation, and it is for this reason that in the fine lessons she left in writing on the subject of prayer she speaks so often of a prayer which she calls corporal; that is, in which the body is made usefully to serve in raising the spirit to God and maintaining it in fervour. “This prayer,” she says, “is accompanied by vocal prayers, genuflexions, bowings and other like exterior exercises; I never forget,” she continues, “to use these practices, because the state of transformation of the soul in God is not continual, one must use all kinds of means to re-enter that beautiful union. Divine Wisdom, which does all things with order, weight and measure, has willed that no one should arrive at praying well mentally if he does not also exercise himself in exterior actions, which help to sustain its fervour. This same Wisdom,” continues our Saint, “wills that one faithfully acquit oneself of vocal prayers, in the time appointed for it, unless a great reason exempts one. Wishing to make mental prayer, I have often experienced that I lost the fruit I expected from it, whether on account of a certain drowsiness which surprised me, or also through a natural laziness to which the body ordinarily carries us; but the holy exterior postures keep the mind in the attention suitable to prayer.”

This doctrine and these precautions taken by this faithful servant of Jesus Christ show how far she was from all deception; she also distrusted her own lights extremely: so she wished that the whole edifice of the interior life should be based on the knowledge of the very miseries which one ought to recognise in oneself, rather than on great elevations which quite often keep souls in presumption. “Visions,” she says, “revelations and the other exercises of contemplation are of no use if one has not the true knowledge of God and of oneself.” It is in these sentiments that she perpetually exhorts everyone to meditate on the death and passion of Our Lord Jesus Christ crucified, which she says is the book of Life, in which one finds all the lessons one can wish to learn to know oneself well; she proves very clearly that, as the whole life of the Saviour was accompanied by poverty, contempt and sorrow, it is necessary that we follow Him in this way, and that every other path may be suspect. It is from these same principles that she speaks so frequently of the virtue of humility, and assures us that prayer which does not suppose this foundation will never produce any fruit. One may judge, by a contrary reasoning, of the solidity and truth of the noble supernatural dispositions of this learned disciple of Jesus Christ, since it is difficult to find a person who has suffered more humiliating things, and who has more humbled herself than she. I shall add to the proofs we have already given that she said aloud, and believed very sincerely, that she was the most unworthy and contemptible of all creatures, and that she most ardently desired to be treated as such; she declares further, concerning her writings, that they ought not at all to be esteemed: “I am a blind woman,” she says, “and I am not the depository of truth; regard all my words as liable to error, and as coming from a person who is full of malice; censure very rigorously all that I say, believe nothing of what I advance except so far as you find it otherwise conformable to the maxims of Jesus Christ, and my lessons lead you to imitate His virtues.” Thus the Blessed Angela expresses herself, speaking of her works. This doctrine, nevertheless, despised only by her who is its author, has served as a torch to an infinity of great men who have adorned their writings with it, and there are few authors who have treated of the states of the spiritual life without citing this learned mistress, who knew by experience what she dictated in her works. Saint Francis de Sales, among others, has not failed to authorise by the testimony of this Saint what he advances in speaking of the painful states of the spiritual life, as may be seen especially in the seventh book of his *Treatise on the Love of God.*

It is time that we speak of her precious death. This holy widow, seeing herself on the point of departure for eternity, gave, for the last time, fine instructions to those who had the happiness of assisting her in those last moments; she exhorted them to despise honours, offices and the authority which everyone wishes to have above others; she made them understand nevertheless that there was still much more danger in wishing to pass for sufficient and great doctors in the supernatural ways, as, for example, in speaking often of God, in explaining the holy Scriptures and in giving it to be understood that one is greatly occupied with spiritual affairs; it is on this subject that, exhorting those to whom she was speaking to occupy themselves only with

their nothingness, she cried out as much as her strength permitted her: “O unknown nothing! O unknown nothing! In truth,” she added, “we can never have fairer visions nor acquire higher sciences than to know our nothing, and to know how to remain with patience and submission in the dungeon of humiliation in which God has shut us.” The day before that of her death she repeated incessantly these words which she addressed to God: “My Father, I commend my soul and my spirit into Thy hands.” On that same day all the pains, both of body and spirit, with which she had long been overwhelmed, ceased all at once, and she was filled with so sweet a joy, and appeared to enjoy so great a rest, that it seemed she was beginning to enter the abode of glory; she received the Sacraments in this beautiful disposition. At last, on 4 January of the year 1309, the day of the Octave of the Innocents, about midnight, she gently rendered her soul to God to go and enjoy the fruit of her labours.

In the images made of Saint Angela, Our Lord Jesus Christ appears to her and invites her to approach holy Communion, from which her scruples kept her away; she chains the devil who wished to push her to despair by representing to her her past life.

Her body is preserved at Foligno, in the church of the Franciscan Fathers, enclosed in an elegant shrine.

We composed this life on that which she herself dictated to her confessor, containing chapters; Bollandus has faithfully reported them in his first volume, after having compared them with the originals.

Saint Ferreolus, Bishop of Uzès

(Les Petits Bollandistes, 7th ed., vol. I, 4 January. 553– 581. — Pope: Pelagius II. — King of France: Chilperic I.)

Saint Firminus of Uzès, who died in the year 553, had for successor his nephew, Saint Ferreolus. Ferreolus was the son of Ansbert and Blitilde, celebrated for the part they took in the discussions among the learned on the genealogies of our kings. He was brought up at Uzès with his paternal uncle, whom he succeeded. From the beginning of his episcopate he applied himself to winning the Jews by gentleness, and he even admitted them to his table. As several councils of the Gauls had forbidden eating with the Jews, the conduct of the holy bishop was interpreted in an unfavourable sense, and on the complaints received by Childebert he sent him an order to repair to Paris. He was detained there three whole years in a sort of exile, after which, his virtue and the purity of his intentions having been recognised, he was at last permitted to return to his church. Ferreolus then changed his conduct and drove from the city all the Jews who would not be converted.

He founded a monastery in honour of Saint Ferreolus (martyr), whose name he bore, and composed for this community a rule in which are found several things worthy of remark. It is divided into thirty-nine chapters and addressed to Lucretius, bishop of Die, to whose judgment the author submits it.

One of the articles of this rule seems to us worthy of being cited. “A collection of the acts of the martyrs and saints shall be drawn up,” it says, “which shall be recited in the oratory on the day of their death.” It was a sort of martyrology in which the saints of the day were read: it is the first time we find this usage. Saint Ferreolus also published a collection of his letters, in imitation of Saint Sidonius;[1] and after having governed his church twenty-eight years, he died in the sixth year of Childebert II, that is, in the year 581. His cult is very ancient at Uzès and in Lower Languedoc, where his feast is celebrated on 4 January. Saint Ferreolus had a sister named Tarsicia, who merited, by her love of virginity and her other virtues, to be placed among the holy virgins. She is honoured at Rodez on 15 January.

Taken from Baillet, 18 September. — See a note at 15 February.

Saint Pharaildis, Virgin, Patroness of Ghent

(Les Petits Bollandistes, 7th ed., vol. I, 4 January. 710. — Pope: Constantine. — Mayor of the Palace: Pepin of Héristal.)

Saint Pharaildis belonged to a very illustrious family. Some authors believe that she was the daughter of Blessed Witger and Saint Amalberga; and others suppose that Saint Amalberga, her mother, had married first a lord of Austrasia named Theodoric, by whom she had Saint Pharaildis. She would consequently be uterine sister of Saint Reineldis, Saint Gudula, and Saint Emebert, bishop of Cambrai. Perhaps the name Amalberga, which is met with several times at this period, has been the cause of this diversity of opinions on which even the ablest hagiographers are not agreed. Taken up from the baptismal font by Saint Gertrude, her relative, and instructed by her, our Saint, from her tenderest years, practised piety with great fervour.

Her parents married her against her will. But Pharaildis, persevering with energy in her resolution to keep chastity, preserved her virginity during the whole time of her marriage, by a particular benefit of God and by the same all-powerful grace of the Holy Spirit which had formerly made the glory of Saint Cecilia, and which afterwards made that of Saint Henry, emperor, and his spouse. She neglected nothing, however, to give all her love to Jesus Christ. She spent all her goods in alms, and macerated her body by fasting and prayer. At last, venerable for her religion and virtue, the Virgin, aged 90, passed from this world to the immortal Spouse whom she had preferred to the mortal husband.

Agelfrid, bishop of Liège, returning from Rome, transported the body of this Saint from Lorraine to the monastery of Saint-Bavon in the year 761. Afterwards the religious of Ghent, fearing the fury of the Normans, wandered in various places, carrying with them the relics of Saint Bavo, Saint Pharaildis and other Saints. Then, the storm past, they brought these precious remains back to Ghent, to the church of Château-Neuf, situated on the banks of the river Lys; later, about the year 939, they were carried back to the chapel of Saint Pharaildis. Later still, a part of the relics of our Saint was transferred to a church dedicated to her at Bruay, near Valenciennes, in the diocese of Cambrai. Tradition reports that at the village of Bruay Saint Pharaildis caused an abundant spring to gush forth with a stroke of her spindle; this fountain comes out from the slope of a hill, and its waters have the virtue of curing children afflicted with diseases of languor. So every Friday there are seen in the Saint's chapel, in the church of Bruay, pilgrims who implore their patroness for the cure of their children. There is still in this parish an ancient confraternity erected in honour of Saint Pharaildis, which has been followed with piety at all times by the faithful of the village and the neighbouring places. The attributes given to Saint Pharaildis are: 1. a goose or a stork which she carries in her arms; 2. loaves changed into stone. Here is how, according to various Flemish authors analysed by Father Cahier, the legend has interpreted these pictures. — Saint Pharaildis is said to have had driven to her farm a flock of wild geese or storks which were devastating the fields, and to have ordered them to be fed like domestic birds. It is from the bird which characterises its patroness that the city of Ghent is said to have taken its name; for *Ghent* in Flemish and German, *ganta* in low Latin, *gante* in old French, designate equally the goose or the stork. — With a little good will one would find again the goose of Saint Pharaildis in the name of another Flemish locality — Steenockerzeel — where there was a pilgrimage in her honour. In this case this name would have two elements referring to our Saint: the syllable *ock,* which would be the same thing as the old French *auque,* the Italian *occa,* the Gascon *oque,* the low-Latin *aucha,* and the *oue* or *oie* of semi-modern and modern French. As for the syllable *stein* of the Flemish name, it would recall the stone loaves which also serve to characterise Saint Pharaildis. It is told through Flanders that about the sixteenth century a poor sick woman asked her sister for a loaf for her child. The latter had the hardness to refuse it, saying: "If I have bread in my house, I wish it may be changed into stones." This imprudent wish was granted, and the rich miser died of hunger before loaves changed into pebbles. It is claimed that Saint Pharaildis had taken the form of that poor woman to put her wicked sister to the proof. However that may be, the stone loaves of Saint Pharaildis are still shown at Ghent.

The patroness of Ghent is invoked for the cure of sick children, the prompt making and preserving of butter, and also for the health of cattle.

Bolland., vol. i of January, page 170.

Saint Stephen of Bourg

(Les Petits Bollandistes, 7th ed., vol. I, 4 January. 1118. — Pope: Gelasius II. — King of France: Louis the Fat.)

Saint Stephen of Bourg was a canon of Saint-Ruf at Valence, in Dauphiné. Nothing was more edifying than his life in that house. But solitude, where, as Origen says, the air is purer, the heavens more open, and where God communicates Himself with more familiarity, solitude charmed and irresistibly drew him. Accompanied by another canon of Saint-Ruf, named Stephen of Die, he repaired to Sèche-Fontaine,[1] in the diocese of Langres, where Saint Bruno, with some companions, had already begun to lead the eremitic life. Saint Robert, abbot of Molesme, had drawn them there and given them a rule. However, Saint Bruno did not find this solitude wild enough: then the two newcomers proposed to him to go and settle in a desert of the diocese of Grenoble called Chartreuse. They assured Saint Bruno that he would be content with the roughness and aridity of this retreat. They added that Hugh, bishop of Grenoble, a great friend of the religious life, would be happy to see them settle in his diocese. Saint Bruno, persuaded, set out with his companions; the pilgrims were seven in number; warned by a mysterious dream, Saint Hugh received them with transports of joy and led them to the Chartreuse; they arrived there on the day of Saint John in the year 1084. On that same day the foundation of the Grande-Chartreuse was begun. Saint Stephen of Bourg passed thirty-three years of his life there. That time having expired, God, before calling him to Himself, wished him to crown his career by the work of an important foundation. At the request of Blessed Ponce de Balmey, his relative, Dom Guigo, his prior, gave him the order to go and found a Charterhouse at Meyriat. It was begun in 1116; it was peopled with a flourishing colony of religious two years later, when its holy founder left it (4 January 1118) for the heavenly dwelling. Miracles took place at his tomb. The Charterhouse of Meyriat lasted until 1792, always governed by men eminent in virtue and holiness. This date of 1792 says enough what hands destroyed it; it is now only a heap of ruins.

Saint Fausta (date unknown)

(Les Petits Bollandistes, 7th ed., vol. I; placed at the end of 4 January in the volume, before the heading of the 5th.)

The memory of Saint Fausta, virgin and martyr, is famous at Fezensac, in the ancient county of Armagnac, today the department of the Gers and diocese of Auch. Her relics were long preserved and honoured in the same place, in a church built under her invocation, which the Normans destroyed in the year 864. The monastery of Solignac, founded in the Limousin by Saint Eligius, having been burned the same year by these barbarians, Arnaud, duke of Gascony, who had formed the project of rebuilding it and of taking the religious habit there, persuaded the abbot to send to Gascony the monk Aldarius, to bring back relics of Martyrs with which the monastery would be enriched. The latter, after having visited various places in vain, arrived at last at Fezensac, at the sanctuary of Saint Fausta, which he had learned had been destroyed by the barbarians; and at once clearing away the ruins under which the Saint’s body lay buried, he took it away unknown to the inhabitants, and carried it to the monastery of Solignac.

From Solignac the holy relics were transported, in 1247, to the diocese of Bourges, to the Cistercian abbey of Notre-Dame de la Prée, near Issoudun.

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[1] Julian the Apostate, who, it is said, never came to Rome, had entrusted its government, the urban prefecture, to Apronianus. Now Ammianus Marcellinus, a pagan author, relates that this man exercised great severities against the magicians, a term by which there is no doubt that he designated the Christians, as was the custom of the idolaters.

[2] Mother of Saint Bibiana. See the latter on 2 December.

[3] Tertullian gives a fine eulogy of this Martyr, in a letter which he writes to the governor Scapula, on whom he lays the responsibility for a scourge sent from heaven to avenge the death of the Saint. Baronius thinks that this is the same Scapula to whom a rescript of the emperor Commodus is addressed, and who, under Severus — emperor only twenty-four years after Commodus — exercised in Africa the office of executioner of the Christians.

[4] Martyred in the persecution of the Vandals, toward the end of the 5th century.

[5] His feast is celebrated on 6 November. See that day.

[6] See the life of Saint Eugendus (Oyend) on 1 January.

[7] Élan, abbey of the Order of Cîteaux, was a daughter of Lorroy, as Lorroy was of La Chaise-Dieu. Élan, founded by Withier, count of Rethel, became the burial-place of his family and descendants. Blessed Roger, who was its first abbot, was an Englishman by nation: he led, says his biographer, an altogether angelic life. (*Acta Sanctorum*, vol. i, Jan., p. 182 ff.)

[8] Martyrolog. Rom. 4 Januarii; Bede and the other Latins; the Greeks, however, in the Menologion, on 25 August.

[9] What follows is found repeated more or less at length in the various Menaia and Menologia of the Greek and Eastern churches; in the Latin authors, and in particular in Peter de Natalibus. (Ap. Bolland., 4 Jan.)

[10] Isaiah xli, 1, etc., according to the Septuagint version, which was then in the hands of Titus and Zenas: *Innovamini ad me, insulae multae. Israel salvatur a Domino (Jehova) salutem sempiternam.* In the Vulgate, however: *Taceant ad me insulae,* etc.

[11] Saint Hippolytus and Saint Dorotheus assure us that "Saint Titus was one of the seventy-two disciples of Jesus Christ; that later he was bishop of Crete, preached the Gospel in that island and in the other islands adjacent; that he died in Crete, and was buried there with glory." (S. Doroth. *in synopsi.*) The celebrated Chronicle of Alexandria counts him the sixty-third among the seventy disciples of Our Lord. (In *Biblioth. SS. PP.*, vol. xv, p. 62.)

[12] II Tim. iv, 10.

[13] As Saint Peter, at the same time, had made Saint Mark his usual interpreter.

[14] II Cor. viii, 16; xii, 18.

[15] II Cor. vii, 6, 7.

[16] II Cor. ii, 13.

[17] [Ita] Bolland.; Petr. [Natalibus?]; Pachymeres, etc.

[18] *Chron.* year 220.

[19] The Greeks in the Menologia, apud Baron.

[20] *Creta Sacra*, by Flaminio Cornelio, Venetian senator. In Godescard.

[21] The Franks properly so called were divided into several tribes, the principal of which were the Salian Franks, dwelling on the banks of the Sola (Yssel), and who afterwards established themselves in the West and Centre of France; and the Ripuarian Franks, who occupied chiefly the banks of the Weser and the Rhine, in Germania prima and Belgica prima; these had Cologne for their principal city.

[22] Saint Reol or Rigulus succeeded, about the year 672, Saint Nivard, bishop of Reims; he founded, with the approval of Ebroin, in 680, the monastery of Orbais (*Orbacum*, or *Dorbacense monasterium*), and put in it Benedictine religious of the monastery of Rebais, where he had himself lived. Orbais depends today on the diocese of Châlons-sur-Marne.

[23] *Mansa*, from *manere*, to dwell, income necessary for dwelling in a place; *episcopal mensa*, the revenue of a bishopric.

[24] M. Cerf, honorary canon of Reims.

[25] It is above all before facts like these that it is good to remember that there are in the lives of the Saints many things more admirable than imitable.

[26] Gregory of Tours, *Hist.*, bk. vi, ch. 7.

[27] Or better Saisse-Fontaine, in Latin *Saxi-Fontana*, fountain of the rock.

5 January

Martyrologies

THE ROMAN MARTYROLOGY

The Vigil[1] of the Epiphany of Our Lord. — At Rome, Saint Telesphorus, pope, who, under Antoninus the Pious,[2] after having suffered much in defence of the name of Jesus Christ, attained the glory of martyrdom.

138. — In Egypt, the memory of several holy martyrs who, in the Thebaid, during the persecution of Diocletian, were put to death by various kinds of tortures. About 304. — At Antioch, Saint Simeon, monk, who remained several years standing on a column,[3] which gained him the surname of Stylite; his whole life was only a long series of prodigies. 459. — In England, Saint Edward, king, famous for his chastity and for the gift of miracles. A decree of Innocent XI has fixed his feast on 13 October, the day of the translation of his body. 1000.[4] — At Alexandria, Saint Syncletica, whose fine deeds Saint Athanasius described and whose life he composed. 4th century. — At Rome, Saint Aemiliana, virgin, aunt of Saint Gregory, pope, who, being called by Tharsilla, her sister, who had preceded her to God, passed on the same day from this world into the company of the Lord. 6th century.[5] — The same day, Saint Apollinaria, virgin. About 440.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Sens, Saint Honobert or Annobert,[6] bishop. About 639–643; and Saint Arnulf or Arnoul,[7] his son, who was also his successor in that bishopric. About 654–651. — At Saint-Messens of Plélan, in Brittany, Saint Convoyon, first abbot of Saint-Sauveur of Redon-sur-Vilaine, in the diocese of Vannes, who, having gone to Rome with Susan, bishop of Vannes, and Felix, bishop of Quimper-Corentin, obtained from Leo IV the convocation of a council on the occasion of some prelates of Brittany accused of simony, and brought back the body of Saint Marcellinus, pope, which Leo IV had given him; the city of Paris was chosen for the holding of this council. 868. — At Valkenburg [Fauquemont], in the county of Limburg, Saint Gerlach, soldier, then solitary, whose body was deposited and honoured in a church of his name held by nuns of the Order of Prémontré, in the diocese of Roermond. 1170. — In the diocese of Nevers, Saint Simeon of Menou, hermit, patron of the parish of Nanvigne. End of the 10th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Calced and Discalced Carmelites. — The vigil of the Epiphany of Our Lord. — At Rome, Saint Telesphorus, pope, of the Order of Carmelites, who, after numerous sufferings endured under Antoninus the Pious for the name of Jesus Christ, attained a glorious martyrdom. His feast, however, is celebrated on 13 February.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, the saints Felix, Secundus, Honorius, Lucian, Candidus, Januaria, Caelifloria,[8] Jucundus, Acutus, Peter, Mark, Severus, Anastasia, Telesphorus, martyrs, mentioned in the martyrology of Saint Jerome and in various manuscripts. These are probably the companions of those who were burnt during the persecution of Severus, and whose feast is celebrated on the following day. — In Sicily, Saint Euprepia, widow, and her daughter Saint Theognia, virgin; about the year 280. — At Bergamo, Saint Domnio, martyr, tortured and put to death under the emperor Maximin, after having converted one of his judges, who was himself martyred in 307. — At Cagliari, Saint Theodore, or Terou, martyr, to whom several churches of Sardinia are dedicated; he is known only by an inscription discovered in the subterranean basilica of Saint Restituta.[9] — At Brescia, Saint Rusticianus, bishop of that city and successor of the blessed Honorius. He is believed to have died under Constantius. — In the East, Saint Talida or Aimée, abbess of Antinoë in the Thebaid; she had sixty nuns in her monastery, where she remained eighty years. 5th century. — In Sicily, Saint Phosterius, abbot, who was fed by an angel like Elijah (the place of his monastery is not designated). — In Spain, commemoration of Saint Flavian, martyr at Cusa, probably under Maximian, according to du Saussaye. — In Greece, Saint Gregory, native of Crete, who became a monk at Constantinople, after having been persecuted at Jerusalem by the Saracens and the Jews. About the year 820. — Saint Gaudentius, monk of the monastery of Saint Alexis, at Rome, and disciple of Saint Adalbert.

Saint Telesphorus, Pope and Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 5 January, c. pp. 136–137. 127–138. — Roman emperors: Hadrian; Antoninus.)

> *Beloved brethren, we have confidence that you keep intact the faith of the Apostles.*
>
> *— Epistle of Saint Telesphorus to the bishops of the whole Church. (Patrologia Graeca, vol. v, cols. 1081–1084.)*

Saint Telesphorus was a Greek by nation, and an anchorite. It is a tradition in the Carmelite Order that the place where he practised the solitary life, before undertaking the preaching of the Gospel, was Mount Carmel, famous for the sojourn of the holy prophets Elijah and Elisha. Having come to Rome to labour at the establishment of the Christian religion, he gave such visible marks of consummate wisdom and holiness that, after the martyrdom of Saint Sixtus, the first of that name, he was put in his place and created sovereign Pontiff, under the empire of Hadrian.

Among several fine regulations which he made for the advancement of the Church, one of the principal was that of the forty days' fast before Easter, which we call Lent. It is not that he was the first author of this observance; for Saint Ignatius, martyr, who lived before him, makes mention of it in his Epistle to the Philippians; and it is the common opinion of the Fathers of the Church that it is of apostolic tradition: several even speak of it as a thing of divine institution, inasmuch as Our Lord taught it to us by His example. But what this holy Pope did was to establish by a decree what was kept only by the authority of tradition, and to revive the fervour of the Christians who were beginning to grow slack in this holy practice: on this subject one may see a very curious treatise on fasts which Fr. Thomassin, so well known for his penetration in ecclesiastical antiquity, has given to the public. It is also said that our Saint ordained that at the solemnity of Christmas Mass should be celebrated in the middle of the night, whereas at other times it was celebrated only at the hour of terce, that is, about nine in the morning: which is to be understood of the solemn Mass, and of what was most ordinarily done in the churches. To him is also attributed the command to sing the hymn of the angels, *Gloria in excelsis,* etc., before the action of the sacrifice.[1] All these ordinances are reported in the *Liber pontificalis.*

In the time of this blessed pontiff there arose three most pernicious heretics, namely Valentinus, Marcion and Apelles, whose impious and sacrilegious dogmas are reported by Saint Epiphanius and by the other ecclesiastical authors who have written on the heresies.

This apostolic man did not fail to combat them with all the vigour that could be expected from a head of the Church as learned and as pious as he was, and he was helped in this combat by the great Saint Justin, Christian philosopher, who afterwards also presented to the emperors two excellent apologies to justify our holy religion of the crimes which the pagans imputed to it, driven as they were by their own malice and by the diabolical doctrine and corrupt morals of those heretics who gave themselves out as Christians. At last Saint Telesphorus, after having governed the Church eleven years, three months and twenty-two days, was crowned with a most glorious martyrdom, as Saint Irenaeus expressly says.[2] He had held ordinations three times in the month of December, and created twelve priests, eight deacons and thirteen bishops. His body was buried in the Vatican, near that of the Prince of the Apostles, and his memory is celebrated in the Church on the very day of his martyrdom, according to the order of the breviary reformed by Clement VIII.

Saint Telesphorus is painted with a chalice surmounted by three hosts, to recall that he instituted the practice of saying three Masses on Christmas Day.

The Roman Martyrology mentions him on this day, after the vigil of the Epiphany, as also do those of Bede and Usuard, and generally all the authors who have written the lives of the sovereign Pontiffs. Zegers of Paul, sub-prior of the Carmelites of Cologne, composed the life of our Saint with notes, and Bollandus gives it on 5 January.

Saint Simeon Stylites the Elder

(Les Petits Bollandistes, 7th ed., vol. I, 5 January, c. pp. 137–145. Fourth century. — 459. — Popes: Saint Siricius; Saint Leo the Great. — Theodosius I in the East; Leo I.)

> *One must first apply oneself to conquer oneself, and then one easily rises to the highest perfection.*
>
> *— Voice from heaven heard by Saint Simeon.*

It must not be a matter of surprise if one finds in this life unheard-of actions which seem to pass all belief. God did not give Saint Simeon to the world merely to be the model of common virtues, but to show by experience how far His inspiration and His assistance can carry the weakness of a mortal man. He raised him upon the column to serve angels and men as the spectacle of a more than human virtue, and to be, in the order of grace, what prodigies are in the ordinary course of nature. Theodoret, bishop of Cyrrhus, who was his particular friend, and who did not forget his life in his *History of the Holy Fathers*, entitled *Philotheus*, or *Theophilus*, declares that although he saw with his own eyes the marvellous actions which he relates, and has almost all men as witnesses of their truth, he yet fears that posterity may take them for fables, so extraordinary are they and so far above all our thoughts; but we believe that our age is too prudent and has too much respect for antiquity not to give credit to what great men have left in writing, not on the deposition of one or two persons, but on the report of an infinity of witnesses, some of whom were eyewitnesses.

This wonderful man was born in the town of Sisan, which lies between Syria and Cilicia, of poor but Christian parents. His father was called Susocion or Ysicius, and his mother Matane or Martha. His employment in childhood was to keep the flocks. One day when he had been unable to lead them to the fields because of snow, he entered the church and heard these words of Holy Scripture: “Blessed are they that mourn; blessed are the clean of heart.” Touched by this lesson, he asked an old man what was to be done to merit this happiness. The old man answered that the surest way was to leave the world and promptly retire to a monastery. On this answer Saint Simeon went away to another church where, having prostrated himself face to the ground, he prayed Our Lord to show him the way of perfection and to teach him to do in all things His divine will. After this prayer, which was long, having quietly fallen asleep, he had this vision: it seemed to him that he was digging in the earth to make foundations, and that someone said to him: “You are not low enough; dig boldly, and make the pit deeper”; and when he had again dug a good while, the same command was repeated to him: which happened four times; then the voice said: “It is enough; labour now to raise the building, and the thing will be easy to you; for one must first apply oneself with a sort of obstinacy to conquer oneself, and then one easily rises to the highest perfection.” Awake, and feeling himself filled with new courage and a heavenly vigour, he ran to the nearest monastery, governed by the holy abbot Timothy. He remained prostrate there several days in succession, without drinking or eating, asking no other grace than to be received as a servant, destined for the lowest offices of the house. Admitted to the number of those who were on probation, he began by learning the Psalter by heart, which was the first thing required of novices. He could not leave this divine book. He passed two years there in extreme austerity and perfect innocence; but, not yet finding there all the perfection he desired, he left at the end of that time and passed to the solitude of Teleda, near Mount Coryphaeus, where a holy abbot named Heliodorus, aged sixty-five and of consummate virtue, governed a convent of eighty religious, in which he had been brought up since the age of three.

Simeon gave himself over to this man of God, and remained some years with him. He considered himself the servant of everyone, and took pleasure in fulfilling the most repulsive duties. His abstinence was so prodigious that he remained from one Sunday to the next without eating, distributing to the poor what was given him for his refreshment. Having found a rope woven of wild palm — a sort of palm which is very rough and very prickly — he put it on his bare flesh all round him, from the loins to the neck, and drew it so violently tight that it sawed through his whole body and made great wounds in it. The worms that fell from it, the blood that flowed from it in abundance, and the stench that came from it soon revealed this new kind of mortification. The brethren warned the abbot, who ordered his clothes to be taken off: it took three days of

moistening them, so stuck were they by the corrupted blood, before they could be detached. The rope was found already so deeply sunk in the flesh that only its surface appeared: everyone was horrified, the more because it could not be removed without causing him extreme pain. He did not wish to be dressed, that he might continually bear in his body the mortification of Jesus Christ; but the holy abbot insisted, and, after he was healed, dismissed him from the monastery, for fear that his extraordinary fervour might be a cause of scandal to the weaker. Simeon, going out, placed himself near by in an abandoned well in which there was no water, and passed five days there in prayer and continual tears, esteeming himself a very great sinner. At the end of that time the abbot, frightened by terrible visions, went himself to seek him with five of his religious, threw himself humbly at his feet, asked his pardon, and begged him to return to the monastery. The Saint, who thought he had been treated according to his deserts, was extremely confused at this action, and although he would have wished to remain solitary, he did not fail to yield to what was desired of him.

A year later the Holy Spirit, who called him to greater things, led him to the foot of a mountain, near the town of Telanissus, where, retiring into a hut which he made himself with simple stones, without mortar, or which he found made at the foot of a mountain, he remained three years in the exercises of a life more angelic than human. He had a devotion to fast forty days and forty nights in imitation of Our Lord, Moses and Elijah: he communicated it to a holy priest named Bassus, who presided over all the priests of the solitude and served him as director. This priest approved his design, provided he had bread and water in his cell, that he might not appear to tempt God. Simeon accepted this condition, but these foods were useless to him. He passed the whole forty days in a continual fast, and this happy trial gave him courage to undertake the same thing often, but with such success that whereas the first times he fell at the end into faintness, he became at last so strong and vigorous that on the last days he had no need even to lie down, or sit, or lean. He passed the first days of the forty entirely standing, praising God; the following days, his body, weakened by fasting, no longer having strength to hold itself in that state, he remained seated, and so said his office; and on the last days, his strength being entirely spent and finding himself as if half dead, he was forced to remain lying on the ground. After so novel a Lent, which he ended by holy communion, which Bassus gave him, he chose for his dwelling the top of a mountain in Syria, beyond the town of Teleda. He made himself an enclosure there with a little wall of simple stones, and attached himself in the middle by a chain of twenty cubits, one end of which was fastened to a great stone and the other to his right foot; thus, having no liberty to go out, nor any other shelter than the sky, he continually raised his eyes to it to contemplate Him who is above the firmament. Meletius, that admirable bishop, or rather chorbishop, who then had the care of the country of Antioch, visited him in this voluntary prison, and learning from his own mouth that he had chained himself thus to take from himself the power of passing the bounds of his enclosure, told him that wild beasts needed such bonds, but that for man reason aided by grace was enough to bind him. Simeon, understanding this truth, yielded at once: a locksmith was brought who broke his ring. Meletius had taken off at the same time a piece of hairy leather with which he had wrapped his leg, for fear the iron should cut the skin; and then it was seen that it was full of great bugs, whose stench and bites the Saint suffered with invincible patience; this filled all the spectators with astonishment, and principally Meletius and Theodoret.

The life which Saint Simeon led in this place was so prodigious that his reputation flew at once through the whole universe. An immense crowd ran about him, some to be cured of their diseases, others to receive consolation in their afflictions and relief in their troubles; others finally for their conversion and the remission of their sins; and there was no one who went away dissatisfied and without having obtained the effect of his requests. This made the concourse grow more and more; so that his hermitage, in Theodoret's manner of speaking, was like a great sea of men and women of all conditions, and the roads leading to it resembled great rivers coming to empty themselves into this sea. There were seen even pilgrims from the most distant parts of the earth: Ishmaelites, Persians, Armenians, Georgians and Homerites, as also inhabitants of our most western regions, namely of Italy, Spain, the Gauls and Great Britain. The same historian, an eyewitness, gives us indubitable assurances of it.

The holy man, seeing this great affluence and unable to bear that people pressed so eagerly to touch him and to cut pieces from those vile skins with which he was clothed, devised a manner of dwelling and retreat unheard of until then, which has since astonished all ages. It was to raise himself upon a column,[1] at first six cubits high, then twelve, then twenty-two, at last thirty-six. His disciple Antony gives five measures: the first of four cubits, the second of twelve, the third of twenty, the fourth of thirty, and the fifth of forty. And perhaps on this point he is more credible than Theodoret and Metaphrastes, who gave us the first measures, he who had climbed it and come down from it so often; but this difference is of little importance. The top of these columns was surmounted by a balustrade three feet in diameter, so that the Saint could neither lie down nor sit. Would that I had the tongue of angels, to be able worthily to represent the manner in which this heavenly man lived on these columns, the great fruit he produced in the world, and the incredible prodigies which God wrought by his means! He had neither chamber nor shelter; he was exposed to the heat of the sun, the rigours of cold, rain, snow, hail, storms, and all the inclemencies of the air. It cannot be said that he ate, since Theodoret assures us that he took nourishment only once in forty days, except the Holy Eucharist, which he received every eight days. He was never seen either lying or sitting; but was always standing or with his face prostrate to pray. His prayer lasted from evening until the next day at noon, and when he spoke standing, he made an infinite number of bows to adore the majesty of God, so that someone of Theodoret's company counted up to twelve hundred and forty-four in one day, and at last, growing weary, was obliged to give up the count. On the principal feasts of the Church he prayed all night, with eyes and hands raised to heaven, without it ever being perceived that so constraining a posture wearied him, or that he was obliged to interrupt it.

This faithful disciple, who composed his life, relates that he remained a whole year supported on only one foot, to which he had condemned himself for having inconsiderately lifted his foot. Here is the circumstance: In spite of the habit he had of eluding all the artifices of the demon, God permitted, to make him ever more humble and more watchful over himself, that he should once be surprised in a dangerous snare. He thought he saw, not the tempting spirit, but an angel of light, come to him with a chariot all radiant with heavenly fire. The spirit, approaching, told him that he was sent by God to make him mount and carry him off into the glory prepared for him. The Saint, at that moment deprived of his ordinary discernment, lifted his foot to get into the chariot; but at the sign of the cross which he made to bless his departure, the whole phantom vanished. He then recognised his error, and punished himself for it in the cruel manner of which we have spoken. He endured burning pains from an ulcer which he had in his thigh; the worms fell from it continually; but far from having it dressed, he obliged Theodoret to gather up these worms when they fell from the foot of his column, and put them back into his wound, saying to them: "Eat what God has given you." This ulcer was discovered in the following circumstance: a deacon of great consideration having come to visit him, and learning that he neither ate, nor drank, nor slept, took the boldness to ask whether he was a man, or a spiritual nature which had taken only the appearance of a man. The bystanders were offended at this question; but the Saint, without being disturbed, begged him to climb with a ladder upon his column to recognise by his own experience what he was. The deacon climbed up, and Saint Simeon, lifting the edge of his hair-shirt, showed him this horrible wound, which clearly showed that he was composed of flesh and bones and subject, like others, to corruption. One of the worms which swarmed in this ulcer having fallen, Basilicus, king of the Saracens, who was at the foot of the column, ran promptly to pick it up and put it on his eyes; and at once this worm was changed into a very beautiful and very fine pearl, which he carried away as a treasure which he valued more than his empire. The honours which were continually paid to Saint Simeon did not prevent him from being supremely humble, from regarding himself as the last of all men, and from being ready to obey everyone. Here is a famous example, related by Evagrius, Simeon Metaphrastes and Nicephorus Callistus. The neighbouring solitaries, astonished at so new a life, and fearing that it did not come from the Spirit of God, but rather from that of the demon, who sometimes leads men by extraordinary ways to precipitate them into pride, resolved among themselves to test the Saint. They therefore sent him two

monks of their company, with orders to reprove him for thus abandoning the road which so many holy Fathers had traced, and by which they had indubitably arrived at eternal happiness, to follow the inventions of his own mind and a way which none but he had held. These deputies were also to order him to come down from his column; if he received this command humbly and showed himself disposed to descend, they would not allow him to do so, because that would be a mark that his undertaking was of God; but if he showed, on the contrary, resistance and obstinacy, they would make him come down at once, even by force, and have his column razed. When they arrived at his side, they were seized with so great a respect that they scarcely dared to speak to him and look him in the face; nevertheless, not to fail in their mission, they gave him the reprimand and the command which they were charged to give. At once this admirable man, who was dead to his own will and judgement, and who knew that God asks of us obedience rather than victims, set about descending; he asked for a ladder, approached the edge of the column, and told these solitaries that he was extremely obliged to them and to the holy Fathers who had sent them for the care they took of him; thus he showed that he was led by the Spirit of God, and that humility and obedience had struck deep roots in his soul. This was all that these deputies wished to learn. After so strong a trial they told him to continue freely what he had begun, and wished him for it the blessing of God and the gift of perseverance until death.

This great humility of Saint Simeon was accompanied by a wonderful modesty, grace and affability; he received everyone agreeably, rich or poor, great lords or artisans, faithful or infidel, and won them all by the sweetness of his words and by his looks full of kindness. He satisfied their doubts, he settled their differences, he remedied their ills, and no one withdrew from him without being very content with his charity. The zeal he had for the Church and for the salvation of souls was admirable. He preached twice every day from the top of his column to an infinity of persons who assembled to hear him, and his discourses tended only to inspire contempt for all the things of earth and desire for eternal goods. He vigorously combated pagans, Jews and heretics, less to confound them than to win them to God, and his historians assure us that he converted thousands of Saracens, Georgians, Persians and Armenians, who asked in crowds for holy Baptism. The most hardened sinners were softened in his presence; witness that notable robber and murderer named Antiochus, who conceived near the Saint's column, where he had taken refuge, so vehement a contrition for his crimes that, a heavenly voice having assured him they were forgiven him, he died of sorrow pronouncing these words: "My Lord Jesus Christ, only Son of the eternal Father, who didst not come for the just but for sinners, receive my spirit into Thy hands." Our Saint even took the boldness to warn, by word or by letters, prelates and princes of what was their duty, and his counsels were received as if an angel had given them. The emperor Theodosius the Younger always deferred greatly to his counsels. We have, in the acts of the Council of Ephesus, a letter of this prince, by which the same emperor begs our Saint to labour for the peace of the Church, and to bring about that John, patriarch of Antioch, should cease to support the cause of the impious Nestorius.[2] The emperor Leo, who succeeded Theodosius after Marcian, wrote to him concerning the Council of Chalcedon and the affair of Timothy Aelurus, who, having put to death Saint Proterius, patriarch of Alexandria, had seized his see. Saint Simeon did not fail on this occasion to show his great zeal for religion. He wrote to the emperor to confirm him in respect for this holy Council and in the just indignation he had conceived against this false bishop. He rendered the same duty to Basil, patriarch of Antioch, his own prelate, but with so much humility that in this letter he called himself a vile and abject worm, and the abortion of monks — he who was their example, or rather their miracle. This holy letter is found in Evagrius and in Nicephorus. The empress Eudocia, widow of the young Theodosius of whom we have just spoken, having let herself be inconsiderately drawn into the heresy of the Eutychians by a monk, also named Theodosius, who had usurped the episcopal chair of Jerusalem, sent deputies to our Saint to learn what was his sentiment concerning Eutyches and the Council of Chalcedon which had condemned him. He answered her with admirable courage and freedom that the demon, seeing her so rich in good works, had undertaken to strip her of them, by corrupting her faith and poisoning her mind through the pernicious Theodosius; but that, if she wished to come out of this misfortune, she must have recourse to Saint

Euthymius, who was not far from Jerusalem, where she had chosen her dwelling. The emperor Marcian disguised himself as a private man, to satisfy with more freedom his ardent desire to see the Saint with his eyes and hear him with his ears. Varanes, king of the Persians, and the queen his wife, gave him public marks of their veneration. The princes and princesses of Arabia came to receive his blessing and let their subjects enjoy the same favour. Thus this great man served all as salt, light, guide, master and instrument of salvation.

He had in an excellent manner the gift of prophecy. One day he saw a rod which threatened the earth with a great and frightful calamity. God made him know that it was the sign of an extreme drought, followed by famine and plague, which He wished to send to the world to punish its crimes. He warned the people who were around his column, and two years later the fatal fulfilment of his prediction was seen. Another time he saw two rods descending from heaven, one from the side of the East and the other from the side of the North, and he was told that they foretold the irruption of the Persians and the Scythians into the Roman empire. In fact, they made great preparations of war to throw themselves into it; but the Saint did so much by his prayers and tears that he turned aside, or at least deferred, these great scourges. He foretold again, in a certain year, that there would soon be born so prodigious an army of locusts, cockchafers and other insects that it would cover all the country, but that the damage would not be so great as might be feared. And indeed, a fortnight later, so great a quantity arose that the air was even darkened; but they spoiled only the meadows and did no harm to the grains which are for the use of man. Saint Daniel the Stylite relates a still more admirable fact; for not only did Saint Simeon disclose to him, from his column, many things that were to happen to him; but also, while still alive, he appeared to Daniel in the form of a traveller on the road to Jerusalem, whither the latter was going, to prevent him from pursuing his journey, which would have made him fall into the hands of the Samaritans; he exhorted him to direct himself towards Constantinople, where God wished to use him for great things; after his death he appeared to him again to assure him of his happiness and to counsel him to mount a column after his example. Finally Theodoret assures us that he foretold to him the end of a persecution from which he suffered much, and that this persecution ceased precisely at the time the Saint had marked.

It would be too long to relate all his miracles: I shall touch only some of the most remarkable. He caused a spring to gush forth in a dry place where there was extreme need of water. He obtained a son for the queen of the Ishmaelites, who was barren, and a daughter for the queen of the Saracens, who was in the same affliction. And this child having become paralytic at the age of three, he restored her by his prayers to perfect health. The whole court of Persia recognised, by a great number of miraculous cures, the virtue of an oil which he had blessed, and his very image, as we have already said, wrought so many prodigies that everyone wanted to have one in his house. He had established as an inviolable law that women should never enter his hermitage, that is, within the wall which surrounded his column, and he kept this rigorous measure even toward his own mother, who had an extreme desire to see him. Nevertheless there was one who had the temerity to disguise herself to violate this holy enclosure; but scarcely had she set foot on the threshold of the door to carry out her design when she fell dead in the presence of everyone, leaving to posterity a terrible example of God’s wrath against persons who attempt the enclosure of religious houses.[3] When the hour of his death had come, he bowed, according to his custom, to pray, and in this posture he gave back to God his blessed soul, which was carried by the angels to the place of eternal rest. He appeared immediately afterward to his disciple Antony, and assured him that he enjoyed glory. The news of his death having been carried to Antioch, the patriarch, with three other bishops and Ardabur, commander of the soldiers, hastened there with soldiers to guard the holy body. The bishops, having taken it down from the column, placed it near the altar, which was before it, and where Mass had been customarily said for him. The desolation of the country was so great that the weeping of the peoples and the cries of the animals were heard seven miles away. The very mountains, the fields and the trees of the surroundings seemed to be in sadness, the whole region being covered with a very dark cloud, as with a mourning mantle. As he was being carried solemnly to Antioch, he stopped short in a town named Meroë, to give a man possessed for forty years by a demon which made him

deaf and dumb and kept him among the tombs, the opportunity to touch his coffin that he might be delivered and receive his healing. That whole great city came out to meet him, and deposited him first in the church of Saint Cassian, then in another which was built in his honour under the name of Concord or of Penitence; and more miracles were wrought at his tomb than there had been during his life. The emperor Leo wished to have his relics brought to Constantinople; but the inhabitants of Antioch obtained from him the keeping of this great treasure, a treasure which served them as walls and ramparts, their ancient fortifications having been overthrown by a horrible earthquake. Nevertheless we read in the acts of Saint Daniel the Stylite, worthy imitator of our Saint, that some parts of his relics were given to this emperor, with the cowl which the servant of God wore on his head. There was also built, on the mountain where Saint Simeon had lived, a magnificent temple, in the form of a cross, adorned with four fine porticoes and in the middle of which was his holy column, uncovered. There appeared every year, on the day of his feast, a marvellous star, which Evagrius the Scholastic, writing more than a hundred and thirty years after the Saint's death, assures us he saw, as also his precious head, still covered with its skin and its hair.[4]

There are two other Simeons also Stylites, that is, dwelling on columns, whose memory is celebrated on other days. This one is mentioned in all our Martyrologies on 5 January, and in the Menology of the Greeks on 1 September.

It is quite natural to represent Saint Simeon Stylites on his column: to distinguish him from the other Stylites he is given a column whose stages are marked; for the first, on which he mounted, was of six cubits; the second, of twelve; the third, of twenty-two; and the fourth, of forty.

We have drawn this life from those which have been written by Antony his disciple, Theodoret as reported by Rosweyde, and Simeon Metaphrastes as reported by Bollandus, with what the same Evagrius, Cedrenus, Suidas and Nicephorus Callistus have added.

Saint Convoion, Founder of the Abbey of Redon

(Les Petits Bollandistes, 7th ed., vol. I, 5 January. 868. — Pope: Adrian II. — King of France: Charles the Bald.)

Saint Convoion was born at Comblessac of a distinguished family, about the year 788. He received from his parents an education suited to his birth and made rapid progress in knowledge and virtue. He then consecrated himself to the service of the altars: he was already a priest in the time of Wenhaeloc, bishop of Vannes (815–821), according to a deed of the Cartulary of Redon.

Under the bishop Raginarius or Rainier (821– 838) he became archdeacon, and discharged this important office for several years to the general satisfaction. He alone was not content with his person, because, not loving the world, he found himself out of his centre amid the honours of the age. To obey God, who called him to a greater perfection, he resolved to embrace the monastic life, and made five priests of the clergy of Vannes share his desire, named Louhemel, Guencalon, Gondeloc, Conhoiarn and Thetwin.

This was in 832. He resigned his functions as archdeacon, and with the consent of his bishop he settled at the eastern extremity of the diocese of Vannes, near the confluence of the Oust and the Vilaine, in a place then called Ros or Roton, and today Redon. Ratuili, lord of the place, ceded to them the ground necessary to build a monastery there. A holy solitary named Gerfroi, who had practised the rule of Saint Benedict at the convent of Saint-Maur-sur-Loire, in Anjou, came for two years to form the new religious in the Benedictine observances.

Meanwhile Saint Convoion wished to obtain civil consecration for his work. He applied as early as 832 to the emperor Louis the Debonair; but the latter rebuffed him twice, at the castle of Joac, in the Limousin, and at Tours. At last, in 834, at the instance of Nominoë, governor of Brittany, the emperor ratified the foundation

of the abbey of Redon, and gave it the parishes of Bains and Langon, and some time afterward added Renac and Brain. Religious vocations soon flowed into Redon, and the holy abbot had the consolation of seeing charity, abstinence, chastity and all the other virtues flourish around him.

The zeal of the holy abbot was not confined within the monastery; it extended also outside. Having remarked that simony was beginning to creep into ordinations, he pointed out this disorder to the prince Nominoë. The latter convoked the accused bishops, and it was decided that a deputation should be sent to Rome. Convoion was one of it. But on the return, when he saw the violences of the prince against the bishops, he separated from him (848). However, trials, which are always the mark of the works of God, could not fail the establishment of Redon. Several lords harassed the monks, threatened them with death, and sometimes extorted money from them. In 854 the terrible Normans went up the Vilaine, and the frightened religious took flight.

These incursions having been renewed several times, Saint Convoion had recourse to the prince Solomon, to ask him for a place of refuge. The latter, touched by his reiterated entreaties, built him a new monastery near Plélan. Saint Convoion retired there with a part of his community, leaving the rest at Redon. He died in this retreat on 5 January 868, at the age of eighty. His body was buried in the new monastery, which was not yet completely finished. Later his relics were transported to Redon and were constantly honoured there until 1793, when they were shamefully profaned.

A decree of the Congregation of Rites, of 1 September 1866, re-established his cult for the diocese of Rennes, and solemn feasts took place on this occasion at Redon on 18, 19 and 20 January 1868.

M. Le Mené, secretary of the bishopric of Vannes.

Saint Gerlach, Penitent

(Les Petits Bollandistes, 7th ed., vol. I, 5 January. Died about 1170. — Pope: Alexander III. — Emperor of Germany: Frederick I (Barbarossa).)

> *Quam bonum est correptum manifestare poenitentiam.*
>
> *How good it is that the man who has been reproved should show repentance and do penance! — Ecclus. xx, 4.*

It is so rare and so difficult to change one’s ways when vice has been strengthened with age that we may regard this history as one of those signal wonders of grace which are so extraordinary that they surprise everyone when they occur. Blessed Gerlach was a gentleman of the country of Valkenberg or Valkemburg, which we call Fauquemont, in Limburg; in his youth he followed the profession of arms. Goswin II, known in history for his brutal valour, was then lord of Heynsberg and of Fauquemont. Gerlach accompanied him on some of his expeditions, which were ordinarily nothing but brigandage. A soldier in this army, he soon gave himself up to all pleasures and threw himself into all disorders. But God, who in the impenetrable order of predestination had chosen him to be an admirable example of penance, so touched his heart in the midst of his pleasures that he entirely changed his life, and lived in the manner we shall see.

Gerlach, who was a master-of-camp of a regiment of cavalry, passionately loved tournaments. One day he had made a plan, with other gentlemen, to amuse himself in the town of Jülich; but, as he was clad in his arms, lance in hand and ready to joust, the news of the death of his wife was brought to him. It was a thunderbolt; he was so struck by it that, divine grace making him know at the same moment the inconstancy and vanity of the things of earth, he laid down his arms, dismounted, and in the presence of the whole assembly, which was composed of an innumerable multitude of persons, made a sacrifice of them to God and protested that he abandoned them for ever, in order to follow Jesus Christ perfectly. Then he mounted an ass, after the example of our divine Saviour, and returned to his house.[1] After having settled all his domestic affairs, he put on a hair-shirt on his bare flesh, took an iron cuirass, and set out on the road, barefoot, to visit

places of piety and devotion. He went to Rome to receive absolution of his sins. He made his general confession at the feet of Pope Eugenius III,[2] who imposed on him as penance to go and serve the poor of the hospital of Jerusalem for seven years. The holy penitent accepted this satisfaction with all his heart and acquitted himself of it with very profound humility. But seeing that the officers of the hospital, who had recognised by his face and his air that he was a man of quality, would not employ him in the vilest services, he begged them earnestly not to spare him, and judging himself even unworthy to serve the members of Jesus Christ, he asked and obtained, by dint of prayers, that the care of the swine and the other cattle should be given him. Going through the fields, he one day hurt his foot so roughly that he suffered very great pains; the Saint remembering that in his childhood he had given a kick with that same foot to his mother, he gave thanks to God that He chastised that part of the body which had once served to offend; he had an ulcer in the same place all his life.

The seven years of his penance having elapsed, he returned to Rome, and addressed himself to Adrian IV (who had succeeded Eugenius in 1154), to beg him to prescribe a rule he could keep for the rest of his life. The Pope proposed several religious orders to him; but the penitent having represented that he had made a vow never to eat meat nor drink wine, to observe a perpetual fast, to wear the hair-shirt unceasingly and to practise other mortifications, the Pope counselled him to return to his house, to lead a private life there and to give all his goods to the poor and to the churches; which he confirmed by a bull which was still preserved in the time of Fr. Giry in the monastery of Gerlach, inhabited by nuns of the Order of Prémontré. The zealous servant of God was no sooner returned home, about 1136, than he had the hollow of an old oak which was near his house filled with pebbles, and having a mat spread over it to serve him as a bed, he retired there clad in his hair-shirt and his iron cuirass, with a white habit, after the fashion of the religious of Saint Norbert. He employed all his income in assisting the poor and receiving pilgrims, contenting himself for his food with barley bread mixed with ashes, and for his drink with a little water from a neighbouring fountain, which has ever since kept the name of the fountain of Saint Gerlach, and whose waters have served to work several miracles. All his time was spent in contemplation, prayer and other works of piety. He rose every night at the first crowing of the cock, and, however bad the weather and the road, he went barefoot to the town of Maestricht, which was a good league from his hermitage, to be present at Matins in the church of Saint Gervase (*Saint-Gervais*); on Saturdays he never failed to go on pilgrimage to the famous chapel of Our Lady built by Saint Charlemagne at Aachen, from which he was three good leagues distant. A life so holy and so conformable to that of the ancient Fathers of the desert, who lived in dens and caves, was nevertheless not exempt from the persecutions of envy and slander; the religious of the monastery of Mersen,[3] unable to bear that the angelic life of Blessed Gerlach should condemn the licentious life they led, accused him before the bishop of Liège, and gave him to understand that the holy Solitary was a hypocrite who amassed money instead of giving it to the poor; the prelate, believing this report too lightly, went to the spot, had Gerlach's oak cut down and commanded that all the stones be drawn out of the grotto, where the monks had said he hid his money. He was much surprised to find there only instruments of rigorous penance; wherefore, to repair the Saint's honour, he ordered that of these same stones two cells be made: one for the blessed penitent (it was so low that he could be in it only lying or kneeling), and the other for a chapel for his use. To shelter him from the persecution of his envious enemies, the bishop placed him under the direction of the abbot of Rolduc, to administer to him the divine sacraments. We pass over in silence many other trials which he still suffered, both from men and from the demon.

But if our Saint was on one side persecuted by the envious, he was on the other consoled and honoured by that admirable prophetess of the New Testament, Saint Hildegard, whom God often favoured with heavenly visions. Now this faithful spouse of Jesus Christ, in one of the apparitions which were usual with her, saw one day, when she was transported in spirit into heaven, a choir of blessed confessors, and in the midst of them an empty throne, but of admirable beauty; as she considered this marvel, desiring to know for whom this throne was prepared, she learned that it was for the solitary Gerlach, who every day went to visit the

relics of Saint Gervase, at Maestricht. This vision having made her know the merit of the blessed Penitent, she wished to contract a spiritual society with him, and, to give him a greater mark of her esteem, she sent him the crown which the bishop of Mainz had placed on her head in giving her the veil of virginity; it was kept, in the time of Fr. Giry, in the monastery of Saint Gerlach, of which we have already spoken. God Himself made known by miracles the virtue of our admirable Penitent. One Passion Sunday, the priest who ordinarily went to say Mass in his chapel having also brought him some water from the fountain to relieve his thirst, it was found three times changed into very good wine. This marvel, which happened some time before his death, was followed by another still greater at the hour of his blessed decease; for the priest not having come soon enough to administer the holy Viaticum to him, a venerable old man, whom everyone believes to have been Saint Gervase himself, appeared to him in his cell, clad in priestly vestments of marvellous brilliance, and gave him the last sacraments; the holy Solitary then gave back his soul to God, on the eve of the Epiphany, in the year of Our Lord 1170. He had done penance fourteen years in the same place, without leaving his hair-shirt or his iron cuirass, with which he was also buried in the same chapel. Some time later his body came out of the earth of itself, and so remained more exposed to the devotion of the faithful.

The religious of the monastery of Heinsberg established a succursal chapel in this holy place. Such was the origin of the monastery and of the village of Gerlach. Molanus attests that in his time the Saint's relics were still celebrated for the miracles wrought there. The illustrious bishop of Roermond, Dr. Henry of Cuyck, confirmed this testimony and contributed much to reviving the cult of Saint Gerlach. In 1599 he made the solemn blessing of the celebrated fountain of Saint Gerlach, which had long disappeared and had just been found again; its waters then restored health to many men and animals.

"The monastery of Saint Gerlach formerly belonged to the diocese of Liège; it was united to that of Roermond at the erection of that see in 1559. In its primitive foundation, about 1201, it was a double monastery, like that of Heinsberg, of men and of girls of the Order of Saint Norbert; later it was transformed into a provostship of canonesses depending for spiritual direction on the abbey of Heylissem, and whose provost was chosen from among the members of that community.

"The old monastery was rebuilt with luxury by the care of the provost Francis Van Cauwenberg of Tirlemont, licentiate in theology of the University of Louvain, who died in 1718, under the reign of Joseph II; the nuns were expelled from their convent and withdrew to Roermond.

"The church and the monastery escaped the devastation. Sold by the French government, they became the property of a private man who adapted the buildings of the convent to his own use, and who ceded the church to his parish, on certain conditions which the parish council accepted, because this church was incomparably more beautiful, larger and more central than the old parish church. It has only one nave, wide and very lofty; inside, all round, the life of Saint Gerlach is represented in fresco paintings. The parish itself, placed under the patronage of this Saint, bears today the name of Houthem-Saint-Gerlach.[4]

"It is in this church that the Saint's relics are preserved; namely: the skull, enshrined in a silver reliquary; a small relic which seems to be a rib, enshrined in a silver reliquary of smaller dimension; a considerable quantity of large bones, kept in a wooden shrine worked in the form of a *fierté.* This shrine is placed in the middle of the church, at the head of a wooden statue representing the Saint life-size, and lying on a very simple monument three or four feet high. If the authenticity of the first two relics is incontestable, it is perhaps not the same with those which the shrine in question contains. For when, in 1841, the last two nuns who were still at Roermond since the time of the suppression of their convent, gave back to the church of Houthem the relics of their patron, a solemn translation was made on that occasion of which a *procès-verbal* was drawn up in due form; but no document was found proper to establish that the bones enclosed in the shrine belonged, in part or in whole, to the true relics of the Saint. Moreover, these bones are not mentioned in the printed works or in the rare written notes preserved at Houthem, where there is question of the relics

which were anciently in the church of the monastery.

“The fountain of Saint Gerlach, of which we have already spoken, is found in one of the meadows of the farm situated near the buildings of the old monastery. This fountain is surrounded and covered by masonry of dressed stone and provided with two buckets attached to a chain to draw the water. A considerable number of pilgrims are accustomed to go to this fountain to drink its water, of which supplies are carried away as a preservative in epizootics.

“On 5 January and 1 June there are every year two solemn feasts in honour of Saint Gerlach; on the Tuesday of each week a Mass is celebrated for the same intention. These annual feasts and even the weekly Mass ordinarily attract a great number of pilgrims, especially when diseases reign among the cattle.

“The *Proper* of Roermond, which Cuyck had printed at Cologne in 1604, contains hymns, lessons and a prayer proper for the Saint’s feast; on account of the solemnity of the Epiphany, it has been transferred to the Monday before Pentecost; in the diocese of Liège it is celebrated on 1 June.”[5]

Saint Gerlach is represented: 1° in search of a hermitage, mounted on an ass! There was a long way from the humble mount to the palfrey of the tournaments: it is again mounted on an ass that, having grown old, he went on pilgrimage to Aachen; 2° lodged in the hollow of an old tree; 3° his foot pierced by a thorn. He is then in the costume of a pilgrim or shepherd; 4° clad in an iron cuirass which recalls his former profession of man-at-arms and serves him as an instrument of penance; 5° a spring flows near him: it is the one which even in our day is called the fountain of Saint Gerlach; 7° [*sic*] receiving the Viaticum from the hands of Saint Gervase, whose tomb he had been faithful to visit every day, barefoot.

Saint Syncletica (fourth century)

(Les Petits Bollandistes, 7th ed., vol. I, 5 January.)

Saint Athanasius wrote the life of Saint Syncletica, so that, he said, women might find in her a model to follow, as men had one in Saint Anthony. Syncletica was the mother of religious women, as Saint Anthony had been the father of monks. She was born at Alexandria of a noble and rich family. Nothing was lacking to her of what ordinarily attaches one to the world: family, riches, beauty, seductions of every kind; but all these ties together could not hold against the irresistible force of the divine vocation which drew her. She broke them all and went to hide herself in a tomb. She lived there until the age of eighty-four, constantly visited by a multitude of persons of her sex, whom her instructions and examples formed to the religious life and to virtue. The last years of her life were filled with sicknesses and very acute sufferings which she endured with admirable patience. Let us say, for the consolation and edification of women, so often visited by cruel illnesses, that our Saint was, in her extreme old age, attacked at once by a malignant fever, an abscess and a cancer! All this lasted four years. She feared only one thing: that the physicians should lessen the keenness of her pains. She scarcely permitted them to cut or embalm the parts of her body that were dead. The cancer had taken from her the use of speech. Three days before her death she made it understood that her soul was about to be delivered from the prison of the body. When the hour came, she appeared surrounded by a dazzling light, and gave up her soul into the hands of God the Creator. The life of Saint Syncletica by Saint Athanasius, which had long been lost, was found again at the Escorial.

The Greeks celebrate her feast on 4 January.

Saint Apollinaria (about 440)

(Les Petits Bollandistes, 7th ed., vol. I, 5 January.)

She was the daughter of Anthemius, a consular personage, a very religious man, who was consul under the reign of the emperor Arcadius, and who governed the empire during the minority of Theodosius the

Younger. Faithful to the vow she had made to remain a virgin, after refusing the most illustrious suitors, she retired into a marsh where the skin of her body became, through the stinging of gnats and her great austerities, as hard as that of a tortoise. After some years thus passed, the Spirit of God inspired her to leave this place, to change her name to Dorothea, to put on men's clothes and to go and place herself under the guidance of Saint Macarius of Alexandria. She obeyed and lived holily under this skilful direction without being recognised. At her death, which took place about the middle of the fifth century, Saint Macarius had a revelation of her name and her life. God has made His servant illustrious by several miracles.

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[1] A *vigil* or *watch* is the name given to the whole day which precedes a solemnity, for the celebration of which one prepares by prayer, abstinence and fasting. In the first centuries this name was given to the pious assemblies which were held at night before some great feast, as is still done on Christmas night. The vigils were attacked by the heretic Vigilantius and victoriously defended by Saint Jerome.

[2] Yet another martyr under a prince justly renowned for his humanity and clemency, a prince who had rectitude of mind enough to recognise the truth and justice of the reasons which Saint Justin laid before him in his Apology, and who even published an edict very favourable to the Christians. It is an apparent contradiction which is explained by the reasons we have already given on the subject of Saint Martina, and in addition by the following: Saint Telesphorus was martyred before the composition of Saint Justin's Apology and before the promulgation of the decree in favour of the Christians. (Eusebius, *Hist.*, book IV, chaps. 11 and 12. — See note 3, p. 1 of this volume.)

[3] On the subject of the column of Saint Simeon, Baronius makes the following remark: The first who imagined to build a cell upon a column was a Roman named Maenius. Having sold his house in order to build a basilica, this man reserved to himself the ownership of a column, to set up on it a structure of planks from which he and his heirs could watch the gladiatorial combats which were then given in the forum.

[4] See his life on 13 October.

[5] See, in the life of Saint Felix, on 25 February, a passage of Saint Gregory the Great relating to his holy aunts.

[6] In about 639 he was witness of a donation which Clovis II made to Saint Babolenus, abbot of Saint-Maur-des-Fossés, and he subscribed, on 7 May 640, with other bishops, to a donation made to the same monastery by a deacon named Blidegisilus. Annobert was the father of Saint Arnoul, who ascended the episcopal throne of Sens after Armentarius, and it is to them that we must refer what is read in a very ancient hagiology of the church of Soissons: "On the nones of January, death of the bishops Honobert and Aunulf, of the same city." Honobert and Aunulf were father and son. Both rest in the church of Saint-Didier, in the suburb of Sens. Annobert and Arnoul were honoured in the diocese on 4 September, as is seen in the Breviary published in 1702. Memory of them is made to-day on 5 January (639–643). (*France pontificale.*)

[7] Son of Saint Annobert, he had built, about 655, at the foot of the mountain of Paron or of Saint-Bond, a monastery of nuns under the title of Saint Medard. This convent was destroyed by the Normans, and a cross long remained on its site. It is not known till what year he occupied the episcopal throne. (*France pontificale.*)

[8] Flower of heaven! what a beautiful name for a Christian woman!

[9] After saying that Saint Theodore of Cagliari probably suffered martyrdom at the same time as Saint Restituta, mother of Saint Eusebius of Vercelli (4th century); after citing the epitaph of the Saint, which epitaph bears the fourth indiction, the Bollandists do not pronounce on the epoch of the martyrdom. From these data it appears to us that it took place: first, in the fourth century, and second, in the year 372 of that century, it being admitted that the indiction is a way of counting by periods of fifteen years, and that the first year of the first indiction began the era of Constantine, in 312. Here is the inscription: *HIC IACET B. M. THEODORUS OPT. QUI VIXIT AN. PLV. MN. XXXXV. REQUIEVIT IN PACE NONIS IANUARII IND. IIII.*

[10] It is known that the first words of this canticle were sung by the angels when they announced the birth of the divine Saviour; hence it has received the name of angelic hymn. The origin of the words which follow is not altogether certain: they are attributed to the Apostles, to Saint Telesphorus, to Pope Symmachus, to Saint Hilary, bishop of Poitiers. It is easy to see the likeness there is between our *Gloria in excelsis* and that of the *Apostolic Constitutions*, as transcribed by Doctor Grancolas: *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, hymnis te celebramus, te benedicimus, gloriamus te, adoramus te, per magnum pontificem. Te Deum ingenitum, inaccessum, solum, propter magnam gloriam tuam. Domine, rex coelestis, Deus pater omnipotens. Domine Deus, pater Christi agni immaculati, qui tollit peccatum mundi, suscipe deprecationem nostram. Qui sedes super cherubim, quoniam tu solus sanctus. Tu solus Dominus Jesus-Christi Dei omnis naturae creatae, regis nostri per quem tibi gloria, honor, veneratio.* It is especially since Saint Gregory the Great that this beautiful hymn was sung or recited at Mass, first by bishops, then by priests, who originally had the right to it only on Easter day. The bishop of Bethlehem, who had his see in the chapel of the hospital of Clamecy, diocese of Nevers, alone could say the *Gloria in excelsis* at all Masses, even during Advent, Septuagesima and Lent, in memory of that which was sung by the angels. Is there anything more touching than this privilege: the hymn of the Crib sung by the bishop of Bethlehem!

[11] Book III, ch. 3. *(Irenaeus, Against Heresies.)*

[12] This is what gave our Saint the surname of Stylite. This surname comes from the Greek word *stylos*, which signifies column.

[13] Part 3, ch. 25.

[14] Cardinal Baronius says that Saint Simeon lived more than eighty years on his column, and he proves it because the Saint mounted it as early as the time of Meletius, patriarch of Antioch, who died in the year 381, and Simeon died only on 5 January of the year 459, which was the fourth of the empire of Leo. This chronology supposes that this Meletius, of whom we have spoken above, and who counselled the Saint to leave the chain with which he had bound himself, was the great Meletius, who died at the first general council of Constantinople; but it is more than probable that it was another of the same name, who lived afterwards, and who was only a suffragan or chorepiscopus of this patriarchal see. Simeon Metaphrastes gives our Saint only fifty-six years, which Bollandus explains of the time he was in the desert and in the exercises of the monastic life.

[15] Majelli, a Roman prelate, in his dissertation on the Stylites, represents the column of Saint Simeon as enclosed at the top by a sort of balustrade. He proves that since Saint Simeon there have always been Stylites in the East, down to the empire of the Saracens and the Turks. The inclemency of the air makes this kind of life impossible to Westerners. Nevertheless Saint Gregory of Tours speaks, bk. viii, ch. 15, of a certain Vulfilaic who lived some time on a column in the neighbourhood of Trier. He was from Lombardy, and had been a disciple of the holy abbot Aredius (Yrier), in the Limousin. He induced the people of the neighbouring villages to renounce the worship of idols, and to pull down the great statue of Diana of the Ardennes, honoured since the reign of Domitian. His bishop having ordered him to leave a manner of life too austere for a cold climate, he obeyed on the spot and retired into a monastery. It appears that Vulfilaic was the only stylite of the West. See Fleury, bk. xxxv, vol. viii, p. 54.

[16] About the year 1143.

[17] He sat from 1145 to 1153.

[18] Mersen or Meerssen (*Marsna* or *Marsana*), on the river Geul, between Fauquemont and the Meuse. It was at first an ancient palace, famous for the assemblies held there in 847 and 851 by the sons of Louis the Debonair, the emperor Lothaire I, Louis, king of Germany, and Charles the Bald, king of France; it was afterwards a little monastery depending on Saint-Remi of Reims (between 968 and 986), then a rich provostship: it is today a farm belonging to the heirs of Count Belderbusch, who, under Napoleon III, was senator and prefect of Beauvais.

[19] These details and those that follow are given to us by Professor Ubaghs, who obtained the information at Houthem itself.

[20] Extracted from the *Revue catholique* of Louvain. See also the *Acta Sanctorum*, on 5 January.

6 January

Martyrologies

THE ROMAN MARTYROLOGY

The Epiphany of Our Lord.[1] — In the territory of Reims, the martyrdom of Saint Macra,[2] virgin, who, in the persecution of Diocletian, having been thrown into the fire[3] by order of the governor Rictiovarus, and having remained in it without receiving the least injury, then had her breasts cut off, was shut up in a frightful dungeon, rolled over very sharp potsherds and burning coals, and died[4] praying to God, about 287. — In Africa, the memory of several holy martyrs who, in the persecution of Severus, were bound to stakes and consumed by fire.[5] About 210. — At Rennes, in France, Saint Melaine, bishop and confessor, who, after a life full of prodigies and virtues, ever applied to heavenly things, departed gloriously from this world. About 530. — At Florence, Saint Andrew Corsini, of Florence, Carmelite, bishop of Fiesole, glorious for his miracles, and whom Pope Urban VIII has put in the rank of the Saints. His feast is celebrated on the fourth day of February. 1373. — At Gerisa, in Egypt, Saint Nilammon, recluse, who, while he was being led away against his will to be raised to the episcopate, set himself to prayer and rendered his spirit to God.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Cologne, the three holy Kings, the Magi, who adored Our Lord in the manger, and were the first of the Gentiles who embraced Christianity. They were called Gaspar, Melchior and Balthasar, and died in the East, in the labours of the Gospel. Their holy bodies were transferred first to Constantinople, then to Milan, and finally to the city of Cologne; they are also honoured separately on different days of this month, namely: Gaspar on the 1st, Melchior on the 6th, and Balthasar on the 11th. — At Sens, Saint Liturgia, who, in the ancient litanies of that city, is among the virgin martyrs. — At Reims, Saint Donatian, bishop, whose principal feast is celebrated on 14 October, the day of his death.[6] 389. — At Ambleteuse, between Boulogne and Calais, Saint Peter of Doreverne [Dover],[7] disciple of Saint Augustine of England, first abbot of the

monastery of Saint Peter of Canterbury. 608. — At Arras, the blessed Frederick, provost of Saint-Vaast. About 1020. — In the Valais, Saint Guérin (Warinus), of the Order of Cîteaux, first abbot of Hautecombe, in Savoy, then bishop of Sion (Sedunum), to whom Saint Bernard gives great praises. 1150.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Calced and Discalced Carmelites. — The Epiphany of Our Lord. — (As in the Roman, except the following mention, which is read in the fourth place, after the martyrs of Africa.) — At Famagusta, in Cyprus, the decease of Saint Peter Thomas, of the Order of Carmelites, and bishop of the Church of Constantinople, who, after several victories won over the enemies of the Cross, after many books composed and miracles wrought, fell asleep in the Lord on the day and at the hour foretold by himself. His feast is celebrated on 14 February. 1366.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

The Bollandists indicate, on this day, only one of the three Kings the Magi, Saint Melchior, and refer the other two to 1 and 11 January. — The saints Honorius, Julius, Antoninus, martyrs, mentioned only in the martyrology of Saint Jerome. — At Cagliari, in Sardinia, Saint Pompeian, martyr, whose relics were found in 1614 in the basilica of Saint Saturninus, near the same city. — At Sirmium, in Slavonia, Saint Anastasius, martyr. — In Germany, Saint Erminold, abbot of Lorch, then of Prüfening, a monastery of the Order of Saint Benedict, situated near Ratisbon. The emperor Henry V, having come, after his excommunication, to visit this house, the holy abbot forbade him the entrance. Erminold was killed, shortly afterwards, by a horde of conspirators. He wrought numerous miracles after his death, and is considered a martyr. A.D. 1121. — In Holland, the venerable Gertrude van Oosten (or “of the East”), virgin, beguine at Delft, who bore the stigmata of Christ on her body; she died on 6 January 1358. — At Valencia, in Spain, the Blessed John of Ribera, archbishop and viceroy of that city. 1532–1611.[8]

The Epiphany of Our Lord, or the Adoration of the Kings

(Les Petits Bollandistes, 7th ed., vol. I, 6 January.)

> *If God grants me the grace to go to heaven, I rejoice from this day at being admitted into the society of the Saints, of whom the legend tells so many marvellous things; above all I shall go in search of the three Magi, to tell them how much I love and admire them. — A. Stolz.*

It was right that the Son of God, who had clothed Himself with human flesh to save all men, should make Himself known to everyone, and that He should manifest Himself not only to the Jewish people, who were enlightened by the law and the prophets, but also to the Gentile people, who lived in ignorance and infidelity, in order that those who had before been so different in religion might be happily united in the knowledge and worship of one and the same divinity. It was also very fitting that the Child Jesus should give marks of His sovereign power, and show that the weaknesses of that age did not hinder Him from being that strong and mighty God who executes all that pleases Him and whom no one can resist. This is why, being today laid in a manger and on a little hay, He calls to Himself heaven and earth, angels and men, the learned and the ignorant, rich and poor, kings and shepherds, and obliges them to render Him the homage they owe Him as their sovereign Monarch. All the holy Scriptures preach to us the greatness of this mystery; the Psalms of David and the Prophecy of Isaiah offer us the image and description of it, rather than the prediction and promise. As the birth of this lovable Saviour was announced to the Jews and the shepherds by the ministry of an angel sent from heaven, so it was made known to the Gentiles and the kings by the appearance of an extraordinary star, which God formed expressly for this end.[1] And indeed, since kings are the stars of the world, it was reasonable that these kings of the East should have a star destined to guide them, and that they themselves should be instructed of the coming of the new king by the mute word of a heavenly torch.

These men so illustrious are called Magi in the holy Gospels, not that they were enchanters and magicians, according to one meaning of the word Magi, but because they were very learned in natural things and endowed with an extraordinary wisdom; it was the name which the Persians and most of the peoples of the East gave to their doctors, as the Hebrews called them Scribes; the Egyptians, Prophets; the Greeks, Philosophers; and the Latins, Sages. The Church also gives them the title of Kings, as we have already named them: which is founded on these words of Psalm lxxi: "The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts. And all the kings of the earth shall adore Him, and all nations shall serve Him." The most ancient paintings of our mystery agree with this sentiment, representing the Magi crowned and with all the marks of royal dignity. Indeed, it is the common belief of all the faithful, of which the beginning cannot be marked, and which consequently could not have come down to us except by the tradition of the first centuries. We have even testimonies of it in the most celebrated Fathers of the Church, as in Tertullian, Saint Cyprian, Saint Hilary, Saint Basil, Saint John Chrysostom, Saint Isidore, the Venerable Bede, Theophylact and several others. It was the custom of that time, in the countries of the East, to raise to royalty the persons most recommended by their erudition and wisdom, or, if the kingdoms were hereditary, to form their young princes early in the natural sciences and the exercises of the mind which could make them deserve the name of Sages. This is what Plato remarked, treating of the education of the children of the kings of Persia, where he adds that astronomy especially has always been esteemed a science worthy of sovereigns.[2] If Saint Matthew does not call these Magi kings, it is to teach us that, in the presence of Jesus Christ, no one ought to attribute to himself the august and majestic title of king, and that the most powerful monarchs are only His humble vassals and unworthy servants.

We may also believe that these Magi were priests, according to the ancient custom of several peoples reported by the same Plato, speaking of royal functions: they made their kings priests, or conferred on priests the power and dignity of kings, doubtless that their kings, continually approaching the altars to offer sacrifices there and to be occupied with divine things, might more easily take on the manners and inclinations of the divinity, and be also more respected by their subjects. But whether these Magi were properly kings and priests or not, it is certain that they were persons of great merit and very high consideration, and it has always been believed that they were three, not counting their retinue, namely: Gaspar, Balthasar and Melchior. They thus represented, at the Saviour's crib, the three branches of humanity: Melchior, the descendants of Shem; Gaspar, those of Ham; Balthasar, those of Japheth. Having then observed, by their astronomy, that there appeared a new star much more brilliant than ordinary stars, they judged at once and believed indubitably that it was that star of Jacob of which the prophet Balaam, whose predictions were known to them, had formerly spoken, and which was to announce an admirable king born for the salvation of peoples. Moreover, the Creator of the stars, who enlightened them inwardly and spoke to them in the depth of their heart, effectually urged them to follow this new guide, and to seek him whom He wished to show them. So, without consulting human reasoning any further, or the principles of their astronomical science, they said to one another: "This is doubtless the sign of that great king whom we await; let us go and seek him and offer him presents." And, abandoning their States and their goods to the care of divine Providence, they took the road to Judea, where they knew by their traditions that this King desired by all nations would be born. It is not known precisely whence they came, because the Evangelist contented himself with saying that they came from the East, that is, from a country which was eastern with regard to Jerusalem and Bethlehem, or from that part of the world which is called absolutely the East, which includes a great number of provinces and kingdoms. The most probable opinion is that they came from Arabia Felix, which was inhabited by the children Abraham had by Cetura, his second wife, namely Jecsan, who was father of Saba, and Madian, who was father of Epha. This is what the Royal Prophet seems to testify when he says "that Our Lord will be adored by the kings of the Arabians and of Saba, and that gold of Arabia will be given Him";[3] and the prophet Isaiah, when he says "that they would come from Madian and Epha on camels to acknowledge Him."[4] The presents which the Magi offered Him greatly favour this opinion: for it is principally in Arabia

that gold, frankincense and myrrh are produced.

It is not known exactly how long their journey lasted. The tradition of the Church teaches us that they arrived at Jerusalem on 6 January. If the length and difficulty of the roads caused them much fatigue, they were infinitely consoled by the sight of the marvellous torch which shone before them and showed them their way, and by the hope of soon enjoying the presence of that incomparable King whom the very stars announced to the world; moreover, the Holy Spirit did not fail to pour into their souls His divine sweetnesses, which seemed to them the more sensible as they were not accustomed to these supernatural impressions.

Arrived in the capital of Judea, the Magi asked, not whether the king of the Jews was born, but in what place he was; "for," they said, "we have seen his star in the East, and are come to adore him."[5] This language greatly disturbed Herod, surnamed the Great or the Ascalonite; the family of the Herods, which had taken the throne of Judea from the legitimate family of the Machabees, feared incessantly to be dispossessed of it. The Ascalonite, moreover, was of a suspicious and cruel character; he had put to death Mariamne, his wife, at first loved to distraction; Alexander and Aristobulus, whom he had had by that first princess; another of his sons, Antipater, whom he had had by Doris, his first wife, and many eminent personages who excited his suspicions.

As soon as he heard speak of a king of the Jews newly born, he resolved to shrink from no crime to rid himself of him. But, the better to hide his bloody designs, he pretended to attach no importance to the prophecies of which the Magi spoke; he granted them and their retinue the liberty to continue their journey, recommending to them nevertheless the greatest secrecy. And, as if he were ready to aid them by every means in their projects, he assembled, under pretext of furnishing them the information they asked, the chief of the priests and the most considerable doctors of the city, to learn from them where the Christ was to be born whom they awaited for their king. They answered him that, according to their traditions, founded on a prophecy of Micheas, it was to be at Bethlehem of Juda. Then he took the Magi aside, asked them very precisely the time at which this star of which they spoke had appeared to them, and sending them to Bethlehem, he said to them: "Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him." Nothing was further from his thought, but he wished to know the place of the Saviour's birth, in order to have him slain as soon as possible, as the massacre of the Innocents afterwards proved.

The Magi, having received these instructions, set out that very hour from Jerusalem, little edified by this procedure of the Jews, who neglected to seek among themselves him whom strangers came to adore from the most distant countries. And behold the star which they had seen in the East went before them until, advancing ever, it stopped above the place where the Child was. At the sight of the star they were transported with great joy.[6] They entered and found a child thirteen days old, wrapped in poor swaddling-clothes and laid on a handful of hay. It is true that there are authors who hold that the Holy Family, that is, Mary and Joseph with their divine child, had then withdrawn into a more convenient house in the town of Bethlehem, and they ground themselves on these words of the Gospel of Saint Matthew: "And entering into the house, they found the child." But the common sentiment of the holy Fathers is that it was in the very stable where the Saviour was born that He was found by the Magi; the words of Saint Matthew are not contrary to this opinion, since the word house in Holy Scripture signifies every sort of dwelling. However that may be, such mean externals were not able to repel them; penetrating, by the light of faith, the infinite greatness of him who appeared only a child, they recognised him as true God and sovereign Monarch of the universe. They prostrated themselves before him to the ground, they adored him with profound respect, and opening their treasures, they offered him as presents gold, myrrh and frankincense: gold to honour his royalty, frankincense to do homage to his divinity, myrrh to bear witness to his passible and mortal life. "But, O Magi! what are you doing?" cries Saint Bernard. "O sages of the world! what are you thinking of? You adore a child hanging at his mother's breast, lodged in a vile hovel and wrapped in poor swaddling-clothes. What! do you believe that this child is

God? God is in the immensity of heaven as in the temple of His glory, and this child is reduced to the narrow dwelling of a stable, a manger and a mother's bosom. Do you believe, once again, that he is king? Where then is his royal palace? Where is the throne of his empire? Where is the circle of his courtiers? Perhaps the stable is his palace; the manger, his throne; Mary and Joseph, his courtiers. How is it that persons so wise have so blinded themselves and renounced common sense to such a point as to adore as God a child whose age and surroundings seemed to have nothing but what was contemptible and infinitely far from divinity? It is doubtless the Holy Spirit who has blinded them and inspired them with this folly according to the world, to make them wise according to God."[7] We could add to these fine sentiments of Saint Bernard other very elevated and very pious thoughts on the same subject; but the books of meditations are full of them; let us content ourselves with this reflection. Although this poor place, on which the star stopped, and where the Magi found Jesus, does not appear the palace of a king nor the temple of a God, it is nevertheless both; and indeed there is no palace in the world so superb nor temple so magnificent. It is a palace consecrated by the presence and dwelling of Jesus. It is a temple where Jesus, who is the first and sovereign Priest, offers to His eternal Father the sacrifice of His humiliations, His annihilations, and even His sufferings, shedding His blood there in the Circumcision. It is a holy house which we may call the paradise of earth, since God is there in the splendour and glory of His majesty; since the eternal Word, delight of the blessed, reposes there as truly as in heaven; since the holy soul of the Saviour enjoys there the intuitive vision of the divine essence, with the same perfection as at the moment of His resurrection and ascension, and throughout all ages; in short, since all the powers of heaven descend there in crowds to adore, in the infirmity of the flesh, Him whom they adore since the creation of the world in the strength of the divinity.

After the Magi had rendered their homage to this sovereign Lord and had enjoyed for some time the admirable conversation of Mary and Joseph, they were warned by revelation not to pass again through Jerusalem, not to return to Herod, but to take another road to reach their country. They therefore took leave of the Son, the Mother and the holy foster-father, shedding abundant tears and protesting to them that they would never abandon that faith of which they had just made profession. They left their heart and soul in that stable and manger where they had found so great a treasure, and departed quietly and as secretly as they could, without making themselves known in the places through which they passed, for fear that notice might be given to Herod.

The monk Cyril, in the life of Saint Theodosius, abbot, says that they shunned the highways and the places most frequented by travellers, and went by byways and retired at night into caves which they found in the midst of the wilderness. Led by the same hand that had brought them, they arrived at last in their own country, where they preached to their peoples what they had seen and heard of the marvels of the Word of God incarnate for the salvation of men. Leaving then their kingdoms, their pleasures and their riches, the better to conform themselves to the state of poverty and abjection which they had recognised in the Saviour of the world, they began to make profession of Christian humility. They continued with great constancy, striving moreover to make penetrate into souls blinded by the darkness of idolatry the light with which they had been enlightened, and to inflame the hearts of those who heard them with the divine fire which consumed their own bowels. They were still living when, after the death, resurrection and ascension of Our Lord, the apostle Saint Thomas came into their country; he taught them all that had taken place since their departure from Judea, during the course of the Saviour's life and after His death, instructed them in all the mysteries of our holy religion, baptised them, confirmed them, made them priests and consecrated them bishops; they then had more liberty to publish on all sides the faith of Jesus Christ and to exercise in those eastern lands the apostolic functions.

At length, by their zeal and generosity, they won the crown of martyrdom, offering themselves in sacrifice of an odour more agreeable than had been the gold, frankincense and myrrh which they had formerly presented at Bethlehem. This is what the tradition of the Church furnishes us that is most certain on the Magi, although

the calendar of Cologne relates their decease otherwise; according to this martyrology, these holy personages, being already priests and bishops, met all three together, in the year 54 of Our Lord, in the city of Servan, after numerous evangelical labours, and celebrated there together the feast of Christmas; then Melchior died the first day of January, aged one hundred and sixteen years; Balthasar, the sixth, in the hundred and twelfth year of his age; and immediately after, Gaspar, aged a hundred and nine years. When the second was dead and they wished to bury him in the sepulchre of the first, the body of the latter drew back of itself to give him the right-hand place; and when the third was brought there, both drew back also to give him the middle. These things, nevertheless, are uncertain, for there is no ancient author who makes mention of them. What is more certain is that their holy relics were first transported from Persia to Constantinople by the zeal and piety of the empress Saint Helena, and that they were deposited there with magnificence in the august basilica of Saint Sophia. Afterwards they were brought to Milan, in the time of the emperor Emmanuel, by the bishop Saint Eustorgius, and they remained, according to the reckoning of Peter Galesinius, for the space of 670 years, in the church called Eustorgian, where it was the custom to celebrate the holy mysteries on the feast of the Epiphany, in the middle of the night and with the same ceremonies as on the feast of the Nativity of Our Lord. At last, in the year 1162, when the emperor Frederick Barbarossa took and sacked the city of Milan, these precious remains of the bodies of the holy Magi were transported to Cologne in Germany, where they are kept to this day with extreme veneration.

In 1794, when the French armies were approaching the city, the treasure of the cathedral was carried to the right bank of the Rhine; the chapter emigrated to Arnsberg, in Westphalia, and put the shrine in a safe place there. From Arnsberg this treasure was carried to different places, and finally to Frankfurt-on-the-Main. It was there that the canons took the resolution to sell the shrine to procure means of subsistence. The rumour of this spoliation, already in part executed, reached the ears of an inhabitant of Frankfurt, who, alarmed at this news, sought to avert the fatal lot which threatened this precious monument.

Mr. Molinari (that is the name of this zealous friend of the arts) went to the French President at Frankfurt, and obtained from the First Consul permission to have the ancient reliquary of Cologne carried back to its old place. It was on 4 January 1804 that the shrine entered the city and was deposited in the chapter hall, where it remained until it had been suitably repaired. The transport had notably damaged the monument: some of the statues were broken, twisted, or detached and lost; a great number of stones had been taken away; the decorations of the lids were almost entirely missing. A goldsmith named William Pollock, aided by his two sons, was occupied for several years with this restoration, and succeeded in putting the shrine nearly in the state in which it is seen today.

On 23 December 1807 the shrine was publicly exposed in the chapter hall, and on 8 January 1808 it was blessed and replaced in the marble chapel which had been assigned to this purpose in the seventeenth century. However, a new disaster was to befall this monument.

A wretch, tempted by cupidity, conceived the idea of seizing this treasure, and in the night of 18–19 October 1810 he carried off several ornaments of gold and silver and a great number of precious stones. Thanks to the activity of the police, the thief and the objects taken were soon discovered; the most precious things were returned to the cathedral chapter, and on 6 June [1822], the shrine, entirely restored for the second time, was replaced in the sanctuary consecrated to it.[8]

It is easy to recognise the Magi Kings in the different representations which the arts have given of their adoration, whatever the varieties of costume with which they are decked, and the multiplicity of accessories with which they are accompanied.

Artists have rarely failed to put, in the sky spread like a tent over their heads, the guiding star. The meaning of this star is most clear when, in this star, painters have placed a swaddled child who seems, from the height of the firmament, to invite to His cradle the first-fruits of the Gentiles. Their head is sometimes covered with

the Phrygian cap which Greco-Roman art attributed to the Assyrian and Median races that remained outside ancient civilisation; sometimes it is surrounded by the oriental turban, sometimes finally it bears the crown which recalls their dignity as kings. Behind them is placed a train of camels. Finally, one of these monarchs often takes the negro type, to give to understand that all the human races were called in their persons to the knowledge of the Gospel.

A Greek Menology of the ninth century has them presented by an angel to the King Jesus. The Campo Santo of Pisa possesses a famous fresco of the adoration of the Magi made in the fifteenth century by Benozzo Gozzoli. — Ciampini has published a mosaic of Ravenna, of the sixth century, where four angels surround the throne of the Virgin holding the Child Jesus presented to their adorations. The same subject occurs in several mosaics and several bas-reliefs of the tombs of the catacombs. The Magi Kings, as is known, are specially honoured at Cologne. Their cult is also in honour at Lima, capital of Peru. They are invoked against epilepsy. Finally the wood-sawyers at Mechelen, and card-makers in all countries, have adopted them as patrons.

The feast of the Epiphany has been at all times very celebrated in the Christian Church; so much so that even emperors dared not fail to assist that day at the holy mysteries and ecclesiastical ceremonies. Julian the Apostate, although he was a very wicked and impious prince, yet wished, being in France, to cover his apostasy by assisting, on the day of this feast, at the solemnity that was made of it in the Church. The emperor Valens, although he was infected with Arianism and held the holiness of our mysteries in horror, fearing to pass for a man entirely devoid of religion, had not the boldness to absent himself. As to the most religious emperor Theodosius, he honoured this feast to the point of ordering, by an express law, the cessation of all acts of the bar, seven days before and seven days after. According to a usage which was preserved at the court of France until 1378 and beyond, the Most Christian King, coming to the offertory on this day, presented gold, frankincense and myrrh as a tribute to Our Lord.

The Church honours on this feast not only the manifestation of Jesus Christ to the Magi, but she celebrates also the memory of two other manifestations of the Saviour. The first was made at His baptism, when the Holy Spirit descended visibly on Him in the form of a dove, and a voice from heaven was heard saying: “This is my beloved Son, in whom I am well pleased.” The second was made at the marriage of Cana, where Jesus Christ wrought His first miracle by changing water into wine: by this miracle the Saviour manifested His divinity, and gave beforehand, as it were, the presage that He would one day convert wine into His precious blood: which He did at the last supper, and which He does every day in the celebration of the holy sacrifice of the Mass.

To complete the picture of this feast, we borrow from the *Liturgical Year* of Dom Guéranger the following extracts:

“The feast of the Epiphany is the continuation of the mystery of Christmas; but it presents itself on the Christian cycle with a grandeur of its own. Its name, which signifies manifestation, sufficiently indicates that it is employed to honour the appearance of a God among men.

“This day, indeed, was consecrated for several centuries to celebrate the birth of the Saviour, and when, about the year 376, the decrees of the Holy See obliged all the Churches to celebrate henceforth, with Rome, the mystery of the Nativity on 25 December, 6 January was not entirely disinherited of its ancient glory. The name of *Epiphany* remained to it, with the glorious memory of the baptism of Jesus Christ, of which tradition fixes the anniversary on this day.

“The Greek Church gives to this feast the venerable and mysterious name of *Theophany*, so celebrated in antiquity, to signify a divine appearance. This name is found in Eusebius, in Saint Gregory Nazianzen, in Saint Isidore of Pelusium; it is the proper title of the feast in the liturgical books of the Melkite Church.

"The Orientals still call this solemnity the *holy lights*, on account of the baptism which was conferred on this day in former times, in memory of the baptism of Jesus Christ in the Jordan. It is known that baptism is called, in the Fathers, *illumination,* and those who have received it, *illuminated.*

"Finally, we familiarly name, in France, this feast the Feast of Kings, in remembrance of the Magi whose coming to Bethlehem is particularly solemnised today.

"The Epiphany shares with the feasts of Christmas, Easter, the Ascension and Pentecost the honour of being qualified as a most holy day in the Canon of the Mass, and it is ranked among the cardinal feasts, that is, among the solemnities on which the economy of the Christian Year rests. A series of six Sundays borrows its name from it, as other Sunday successions present themselves under the title of Sundays after Easter, Sundays after Pentecost.

"As a consequence of the convention made in 1801 between Pius VII and the consuls of the French Republic, the legate Caprara proceeded to a reduction of feasts, and the piety of the faithful saw with regret a great number suppressed. There were solemnities which were not suppressed, but whose celebration was put off to the following Sunday. The Epiphany is among those which underwent this fate; and every time that 6 January is not a Sunday, our Churches see postponed until the following Sunday the pomps which accompany so great a day in all the Catholic universe.

"The piety of the faithful in the Middle Ages presented to the priest, to be blessed by him on the feast of the Epiphany, gold, frankincense and myrrh, and these touching signs of their devotion to the Son of Mary were preserved, in honour of the three Kings, as a pledge of blessing for houses and families. This usage has been preserved still in some dioceses of Germany, and it disappeared from the Roman Ritual only in the edition of Paul V, who thought he ought to suppress several blessings which the piety of the faithful asked for only rarely.

"Another usage subsisted longer, inspired also by the naive piety of the ages of faith. To honour the royalty of the Magi come from the East to the Child of Bethlehem, a king was chosen by lot in each family for this feast of the Epiphany. In a banquet animated by a pure joy, and which recalled that of the wedding of Galilee, a cake was broken, and one of the portions served to designate the guest on whom had fallen this royalty of a moment. Two portions of the cake were set apart to be offered to the child Jesus and to Mary, in the persons of the poor, who also rejoiced on this day at the triumph of the humble and poor King. The joys of the family were once more blended with those of religion; the bonds of nature, of friendship, of neighbourhood were drawn closer around this table of the Kings, and if human weakness could sometimes appear in the abandon of a feast, the Christian idea was not far off and watched in the depth of hearts.

"Happy still today the families in the bosom of which the feast of Kings is celebrated with a Christian thought!"

Extract from the Liturgical Year *of Dom Guéranger.*

Blessed Frederick, Provost of Saint-Vaast of Arras

(Les Petits Bollandistes, 7th ed., vol. I, 6 January. 1020. — Pope: Benedict VIII. — King of France: Robert II.)

Amid those proud knights whom the history of the Middle Ages presents everywhere, in those castles and fortresses which feudalism had multiplied on all sides, God more than once went to seek men after His own heart, to give the peoples great lessons. Blessed Frederick was of this number. His father, Godfrey the Bearded, count of Verdun, had married in second marriage Matilda, daughter of Hermann, duke of Saxony, and widow of Baldwin, count of Flanders. Five sons, of whom our Saint was the third, were born of this union; from Frederick's childhood happy dispositions were remarked in him. They developed in his heart

and made of him a valiant knight, a wise and moderate lord, and above all an accomplished Christian. Humble amid greatness, he found in this virtue arms to resist worldly seductions, and inspirations to show himself always kindly and charitable toward the least of his vassals. For a soul so well prepared, even the most heroic sacrifices became easy. So one is little astonished when one sees this lord make a donation of his county of Verdun (985), which he had inherited at the death of his father (997). Frederick wished to guarantee the clergy from the vexations which it had suffered under the counts his predecessors; perhaps also he was happy to find an occasion to repair the wrongs of some of his ancestors toward this church of Verdun. It was in 997, after the death of his elder brother, Adalbero II, bishop of Verdun, that our blessed man made this cession of his domains. After this great act of renunciation, he undertook a journey to the Holy Land. His faith and piety found in these places sanctified by the presence of the Saviour an inexhaustible nourishment. On returning from this pilgrimage, he went to Reims, to the venerable Richard, dean of the metropolitan church. It is believed that there were already relations established between these two men of God, whose names thenceforth become inseparable.

Indeed, at the moment when Frederick opened his heart to Richard to manifest his desires to him and ask the counsels of his experience and friendship, the latter avowed that he felt, for some time especially, agitated by the same thoughts, and that he was seriously thinking of leaving the world to consecrate himself to God in the monastic life. From that moment their resolution was taken, and they began to deliberate to know toward what religious house they should direct their steps. Their choice fixed itself on Saint-Vanne, at Verdun, which enjoyed a great reputation for regularity. This monastery, ruined formerly by the Barbarians, had only feeble revenues and imposed on its members privations of every kind. It had for abbot an Irishman, called Fingen, a man of exemplary virtue and austerity. Seeing Frederick and Richard present themselves, who asked him to receive them among his spiritual children, he gave thanks to God; but remarking at the same time that these two personages belonged to noble and rich families, he feared that they might not be able to submit to the observances which the rule imposed. Several trials to which he subjected them served only to manifest more brilliantly the virtue of the two postulants. Frederick, in particular, studied to make his brethren forget, by his humility and self-denial, from what race he was descended. One could not help admiring this lord become a poor monk, an untiring servant, in this city of Verdun where, a few years before, he had commanded as master. Even at that time, in spite of the liveliness of faith in the hearts of peoples, it was sometimes difficult to appreciate this holy folly of the cross. One day even Godfrey, brother of Frederick, could not help reproaching him for his conduct. Having come in the evening to the monastery, he found him occupied in washing the dishes. “What an occupation for a count!” he said to him in a disdainful manner. — “You are right, my brother,” answered the humble religious, “it is far above me, for who am I that I should deserve to render the least services to Saint Peter and Saint Vanne, patrons of this house?” Another time, one of the religious wishing to take off his shoes, Frederick made him this answer: “Of what use would it be to me to have left the honours of the world if, without necessity, I received from my brethren the services that were rendered me formerly in the world? I am not here to be served, but to serve.” This conduct of Frederick’s made the most profound impression, not only on the religious of Saint-Vanne, but on the great of the world and in particular on the members of his family. Hermann, one of his brothers, wished to consecrate himself to God, with his son Gregory, in this same community, and under the direction of the venerable Richard, named abbot at the death of Fingen. Called later to the monastery of Saint-Vaast of Arras, to establish the reform there, Richard took Frederick with him and entrusted to him the functions of provost. The latter acquitted himself of them with zeal and prudence until the day of his death, which occurred on 6 January 1020. The abbot Richard had the body of his pious friend carried to the monastery of Saint-Vanne at Verdun, and kept at Arras only his entrails.

Lives of the Saints of Cambrai and Arras, by the Abbé Destombes.

Saint Guérin (Guarinus), Abbot of Notre-Dame of Aulps and Bishop of Sion

(Les Petits Bollandistes, 7th ed., vol. I, 6 January. 1150. — Popes: Gelasius II, Eugenius III. — Dukes of Savoy: Amadeus III and Humbert III, the Saint.)

Saint Guérin, born at Pont-à-Mousson, in Lorraine, entered early the abbey of Molesme. His rapid progress in the ways of virtue and the direction of souls caused him to be chosen, about 1110, to go and direct the abbey of Notre-Dame d'Aulps,[1] founded in the Chablais, in the diocese of Geneva, about the year 1094. By his humility, his spirit of penance, his lively piety, he acquired enough influence over his religious to re-establish discipline there, to cause the scattered cells to disappear, to forbid women entrance to the monastery, and finally to have the reform of Saint Bernard of Clairvaux adopted. It was following this change that Pope Callixtus II, former metropolitan of the Viennoise, declared in 1120 the abbey of Aulps independent of that of Molesme. Saint Guérin may be considered its second founder. He had indeed given this house such an increase of vigour that the following year it was able to furnish a swarm of religious to go and found a new house on the mountain of Gessens, called Hautecombe, near Rumilly, in Savoy. The liberalities of the house of Savoy drew these religious to the shores of the lake of Bourget, where they transferred their monastery, with its name of Hautecombe, in 1125. It still subsists. It was one of the burial places of the house of Savoy.

The reputation of the house of Aulps, growing from day to day, attracted to it important donations. The holy abbot accepted them only with a view to the service of God, and he sent, into each parish of which the bishops entrusted the direction to him, priors who carried there the spirit of the monastery. He contributed likewise to the liberalities which were bestowed on the abbeys of Bonmont and Abondance, although of another order, in the same diocese. His skill in affairs was scarcely less than his piety. Thus he was, in 1124, one of the arbiters of the dispute between Humbert, bishop of Geneva, and Aymon, count of the Genevois, relating to their temporal rights. Saint Bernard of Clairvaux praises him in a letter of 1135, to Ardutius, bishop of Geneva, to whom he recommends the abbeys of Aulps, Bonmont and Hautecombe. The following year, in a letter to the holy abbot of Aulps, the abbot of Clairvaux approves his piety and his perseverance in maintaining the discipline of his monastery.

The bishop of Sion, in the Valais, having died in 1138 on returning from Jerusalem, the wishes of the clergy and people called to succeed him the abbot of Aulps, whose holiness and prudence shone more and more throughout the neighbourhood. But a repeated order of Pope Innocent II was needed to make him accept this charge. Promoted to the episcopate, he changed nothing of his habits as a religious. He set to work with great activity in his new functions. He re-established discipline and morals by his examples and his unceasing preaching, in spite of his great age. From time to time he came back to steep himself again in the spiritual exercises of the solitude of Aulps. At the last of these retreats he fell ill and wished nevertheless to return to his diocese. But at a short distance he felt himself prostrate and was able to re-enter the monastery, where he gave back to God his beautiful soul, full of merits, in 1150. An oratory, which has just been restored, still marks the place where he had been obliged to turn back.

His body was kept in the monastery which he had so long edified. At the Revolution the religious were dispersed, the church and monastery pillaged and devastated. But the precious remains of the Saint were hidden and saved, and later exposed to the veneration of the faithful on the left altar of the parish church of Saint-Jean d'Aulps, raised at a short distance from the ruins of the monastery. He is the object of a pilgrimage for cattle plague in the dioceses of Annecy, Tarentaise and Sion, where numerous chapels are raised in his honour in the mountains. There is preserved at the parish of Armoy, in the Chablais, the key of his hair-shirt, which the religious formerly made touch the animals afflicted with diseases. His feast is celebrated on 1 September in the diocese of Tarentaise.

The Abbé Ducis, archivist of Haute-Savoie.

Saint Peter Thomas, of the Order of Carmelites, Patriarch of Constantinople and Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 6 January. 1366. — Popes: Saint Benedict XI; Urban V. — Emperors of the East: Andronicus II; John V.)

> *Heaven rejoices, hell trembles, the world becomes vile to me and all flesh withers, sadness departs, cowardice vanishes, devotion grows, compunction is born, hope is enkindled… when I say: Hail, Mary. — Thomas à Kempis, Soliloquy, xxiii.*

The birth of Saint Peter Thomas has nothing brilliant in the world's eyes, and his greatness is founded only on the particular graces which God bestowed on him from his childhood, and on the fidelity he brought to corresponding with them until his death. He was born in a little village of Périgord, named Sales,[1] of parents so poor that they were obliged to earn their living by tilling the earth, and had not the means of sending him to the schools. This poverty constrained him, as soon as he was of an age to know himself, to leave his father's house and quit the village to retire to the town of Montpazier, which is near it. He found there honest persons who assisted him with their alms and furnished him with the means of studying. As God had endowed him with an excellent mind, he made such marvellous progress that in a very short time, from a little scholar he became a great master, and taught others what he himself had just learned; he went afterwards to Agen where, with the help of other charitable persons who provided for his subsistence, he advanced more and more in the knowledge of the liberal arts. The prior of the Carmelites of Lectoure, seeing him so capable, although he was only twenty, took him with him to have him teach humanities and logic for a year. Then he went, with the prior of the same place, to Condom,[2] where he took the habit of this holy Order, and after a year of probation he made profession there, at the age of twenty-two.

After his vows, the superiors employed him to teach the young brethren, first in this same convent of Condom, and then in the town of Agen, until, having attained the age required to receive holy orders, he was made priest by an express command of his provincial, which he could not resist; from that time he made such progress in virtue that he was considered not only a treasure of knowledge, but also a model of modesty, purity and charity. He had above all a very great devotion to the most holy Virgin, whose love was so strongly engraved in his heart that the blessed name of Mary recurred in all his discourses. He never sat down to table without having said or done something in her honour; and the dishes would have seemed to him insipid and tasteless if they had not been seasoned with the remembrance of that queen of Virgins. In all his labours, in all his affections, it was the altar of Mary that served him as asylum; there he continually found arms against the snares of his enemies, and by this help he won admirable victories over them. At last the ardour of this piety possessed him so that he could scarcely taste, pronounce or hear anything but the name of Mary, and it is said that this holy name was found engraved on his heart after his decease, as the adorable name of Jesus on that of Saint Ignatius the Martyr. Desiring to increase the honour which is due to the queen of angels, the benefactress of men, he wrote a book expressly to prove her Immaculate Conception, and always showed himself an intrepid defender of this mystery. In return the Blessed Virgin assisted him with her favours, and obtained graces for him from her Son; appearing to him one day in the dormitory, she promised him that she would never forsake him; and once, when the convent of his residence found itself in extreme want, this dispenser of the treasures of heaven sent him, by an unknown man, who is believed to have been an angel, a notable sum of money to supply the needs of the religious.

So brilliant a light was assuredly not to be hidden under a bushel: wherefore the superiors wished to profit by our Saint's talents; they employed him to lecture on philosophy and theology,[3] first at Bordeaux, Albi and Agen, then at Cahors, and finally at Paris, where, out of obedience, he was obliged to take the degree of bachelor and afterwards that of doctor; but it was in an extraordinary manner, because instead of the five years which he should have employed in making his course, according to the statutes of the University, this time was reduced for him to three years, after which he passed doctor in theology, to the applause of the

chancellor and of all the doctors; he went afterwards to Avignon, where the Holy See had been transferred. Pope Clement VI, a Frenchman by nation, created him regent doctor in theology in his pontifical court, where he made himself admired by the first minds of his century.

He excelled not only in the schools, but also in the sacred pulpit. He was a truly apostolic preacher who said the truth aloud, without ever disguising or diminishing it by any human respect, not even in the presence of the cardinals and the sovereign Pontiff; which he did so prudently and with so good a grace that everyone found good what he said and remained edified by it. He bent hearts and won the affection of his hearers, sometimes by making their tears flow, sometimes by bringing them to joy, and often by leaving them in extraordinary sentiments of compunction for their sins, and as it were ravished and beside themselves by the force and energy of his words, which persuaded all that he wished. Indeed, having once preached in the city of Avignon against the luxury of ladies, there was not one in all that great city who did not bring to the Saint's feet all her finery, her pearls and her other ornaments of vanity, to do with them what he pleased. This is not to be wondered at, for one day when he was preaching his voice had so much efficacy that it opened heaven to draw down rain, at a time when the goods of the earth were perishing for want of water. But what I admire most, in all the functions which this great man fulfilled — lecturing, preaching, auricular confession — is that all this never hindered him from rising at midnight to sing Matins with the other religious, nor from celebrating Holy Mass every day very early in the morning, and he himself confessed that he received far more light in the celebration and in the silence of this holy mystery than in all his studies: so he often said very beautiful things which came to him while preaching and of which he had never had the thought; he acknowledged himself very particularly obliged for it to Our Lord and to His most holy Mother who always assisted him, as she had promised him. When he preached in any town where there was a convent of his order, he did not fail to retire there, and he ordinarily took his meals in the refectory with the other brethren, thus avoiding singularity, which is the plague of monasteries. While the Saint was producing such great fruits in Avignon, Pope Clement VI died on 6 December 1352. And as it was a question of carrying his body to France, to the abbey of La Chaise-Dieu, in Velay, of which he had been a religious and abbot, the conduct of it was given to Blessed Peter Thomas, who preached once each day at the place where the body halted. It happened that in the cathedral church of Notre-Dame du Puy, in Velay, the Saint found his voice so hoarse, on account of the fatigues of the road and the preceding sermons, that when he wished to begin his sermon he could not say a single word; then, turning his eyes upon an image of the Blessed Virgin, his particular protectress, he recovered all at once a voice so clear and intelligible that he never preached better. Innocent VI, who succeeded Clement, had no less esteem than his predecessor for Blessed Peter, and always made use of him in important affairs. He sent him first to the Genoese, to negotiate their reconciliation with the republic of Venice. Then he made him his apostolic nuncio in the kingdom of Naples, to King Louis and Queen Joanna.[4] By a third legation he deputed him to the emperor Charles IV,[5] as also to the king of Rascia,[6] who had himself called emperor of Bulgaria; but, because this legation was more important than the other two, the Pope wished his nuncio to be honoured with the dignity of bishop of Patti and Lipari, in Sicily. The Saint passed more than a year in this embassy, during which various events befell him, even miraculous ones; for one day, travelling by sea on the coasts of Slavonia, the bark in which he was was attacked by a Turkish vessel; but a great cloud having placed itself between the one and the other, hid the ship of the Christians from the sight of these enemies of the faith. Another time, the same bark finding itself in great peril on account of a furious tempest in which everyone thought himself lost, the Saint made a prayer with entire confidence in the Blessed Virgin, his powerful protectress, and at once the ship was miraculously transported into a neighbouring lake separated from the sea, until the storm had ceased. We leave these marvels to be related by the authors who have written his life more at length, to follow him to the court of the Pope, whither he repaired toward the end of the year 1355.

The following year he was again honoured with a new legation to Louis, king of Hungary, sprung from the blood of France through the branch of the kings of Sicily, to negotiate some accommodation between him

and the Venetians, against whom he was at war; our holy nuncio acquitted himself of this mission with a very happy success. But here is the most celebrated embassy with which Blessed Peter Thomas was honoured: the Pope having learned that John Palaeologus, emperor of Constantinople, wished to re-enter the bosom of the Catholic Church, the whole Roman court cast its eyes on the bishop of Patti to charge him with this reunion. He worked at it with such happiness that the emperor, renouncing the schism[7] and all the errors of the Greeks, made his profession of faith, and promised obedience to the head of the Church, the Roman Pontiff, lawful successor of Saint Peter.

On his return he passed through the kingdom of Cyprus, where King Hugh, of the illustrious house of Lusignan, gave him the best reception he could; the Saint fell ill there, and Queen Eleanor, daughter of the prince of Aragon, prepared and served herself the food he needed. For the rest of the time that he sojourned at Famagusta, where he had landed, he always lodged at the convent of his Order, to observe more freely there all the holy practices of religious life. He passed on afterwards to Jerusalem, to visit the holy sepulchre and the other sacred places watered by the precious blood of Jesus; everywhere he celebrated Mass, and preached publicly, although at the peril of his life, because he was often sought out to be put to death. The king of Cyprus, seeing that he had recovered his health, attributed it to a miracle. It is told that after his return, while once making his prayers at night, there were seen to descend as it were globes of fire which stopped over his room.

This legation to the kingdom of Cyprus being happily finished, toward the end of the year 1358 Peter Thomas returned to Avignon, where the Pope, fully informed, by the letters of the emperor and the king of Cyprus and by his own experience, of the great qualities of the Saint, had, with the advice of the cardinals, a bull dispatched by which, after having given praises to his virtue, he established him general and special legate of the Holy See throughout all Thrace: namely, in the patriarchate of Constantinople, in the kingdom of Cyprus, and in the archbishoprics of Crete, of Smyrna, of Athens and of other cities of the East, revoking all the other particular legates of those countries. Moreover, the Holy Father transferred him from the bishopric of Patti to those of Coron and Negropont, the latter depending on the archbishopric of Athens, and the other on that of Patras. The servant of God, furnished with this commission of the Pope, set out for Constantinople with a multitude of ships and galleys, well furnished with Christian soldiers, which he had gathered from several places, to lead them to the emperor to assist him in the war which he was sustaining against the Turks; and, as legate, he kept him faithful company, often ran danger of his person and life, freely exposing himself to hazards for the glory of God. It was he who caused the castle of Lepseke, a little distant from the sea, to be taken by force, because from there the Turks notably incommoded Christian travellers; and as, on the return, his little troop found itself surrounded by a great body of enemies, without appearance of being able to escape this peril, he alone, fortified with a heavenly virtue, so encouraged the soldiers that they passed over the bellies of the Turks, killed their chief and left three hundred dead on the spot. We leave several other martial actions which this invincible soldier of Jesus Christ performed with the material sword during the four years that his legation lasted, because the account of them would doubtless be too long, and beyond the limits which we have prescribed ourselves in this abridgment. But we shall add that he made no less useful use of the spiritual sword and of ecclesiastical censures, in order to purge all the provinces of the East of the errors of the Greeks and of other abuses which he found there. In the island of Crete, now Candia, he had cited before him, as inquisitor general against heresy, all the leaders of a pernicious error which had arisen there, and condemned them.

He conducted himself with no less energy in the kingdom of Cyprus, where, after having crowned king the prince Peter of Lusignan, in the presence of his father and the queen his mother, he undertook to re-establish in that island the purity of the Catholic faith. Indeed, God so blessed his zeal that he at last brought back, by his exhortations and by his care, the primate of the Greeks with all their bishops and all their priests, to obedience to the Roman Church; all the powers of the world had laboured in vain until then to obtain this

result.[8]

From Cyprus our holy legate sailed for Achaia, to visit his bishopric of Coron; it was there that he made most of his dignities of legate and bishop, preaching and labouring unceasingly to bring the Greeks back to obedience to the Holy See. He reformed the churches of the Latins and their pastors; he strengthened and fortified the princes in the faith; he fed the people with the divine word, and did many other fine actions which admirably increased devotion and the fear of God in the hearts of the faithful; but the miracles which he wrought during his journeys rendered him singularly recommendable to everyone. By his prayers he obtained a son for one of the lords of the province of Arcadia; he appeased a furious tempest at sea when all those on the ship thought themselves lost; he took a cross, and attaching it to a rope, threw it into the waves, after having knelt and raised his eyes and heart to heaven to implore help: instantly the tempest calmed; he stopped the scourge of the plague in the whole kingdom of Cyprus, by ordering public penances and general processions, in which he appeared first, covered with a sack and a hair-shirt, ashes on his head, a rope about his neck and barefoot, to appease the wrath of God. He himself, arriving at the port of Paphos, for the coronation of the king of Cyprus, was delivered from a grave illness, against all the hopes of men, by the merits of Saint Gregory, as he expressly says to the dean of the church of Nicosia. But I return to the sequel of his history. The holy legate, seeing that the affairs of Christianity were in fairly good state in the provinces of the East, and that the new king of Cyprus, Peter of Lusignan, whom he had crowned, as has been said, was resolving to pass to the Holy Land to recover the kingdom of Jerusalem, persuaded him to come first in person to ask help of the princes of the West, and to confer with the Pope, who was then Urban V. The king found this advice good: he arranged his household and left Cyprus toward the end of the year 1362, taking with him Blessed Peter Thomas; the latter, leaving the king at Genoa for some affairs, went to await him at Avignon. He was received there with all possible honour by the cardinals and particularly by the Pope, who, to exalt still more the merits of the servant of God, named him of his own motion to the archbishopric of Candia, vacant by the decease of Urso, formerly legate of the Holy See at Smyrna.

At this same time there arose a great dispute between His Holiness and the duke of Milan, over some respective pretensions they had on the city of Bologna; this was the reason why the Pope, who knew the experience of our blessed man in the conduct of affairs, cast his eyes on him and chose him to end this quarrel. Indeed, he acquitted himself with so much prudence that, against all human appearances, he at last brought this prince to put the city of Bologna back under the power of the Holy See; God doubtless granted this happy success to the fervour of prayer and the penances of the Saint, who ceased not to importune His divine Majesty for the conclusion of peace, for fear that this particular war should thwart the enterprise of the Holy Land. To make this treaty more secure (during which he was miraculously delivered from several dangers and snares which enemies of the public peace had laid for him to assassinate him), he was obliged to remain some time in Bologna; there, having given proofs of his rare mind and great holiness, he was chosen by the doctors of the University of that city to be the foundation-stone of a faculty of theology which they established there at that same time, with the authorisation of the Pope; they have preserved the memory of it down to today, acknowledging Blessed Peter Thomas as their principal founder. When he was in this same city, having learned that some restless spirits were speaking ill of the order of Mount Carmel and of the favours it has received from heaven, he had recourse to the Mother of God, his usual refuge, and ceased not to pray to her until she appeared to him on the day of Pentecost, after Matins; she said to him: “Peter, have confidence: for the order of the Carmelites will persevere until the consummation of the ages, this grace and favour having already been obtained for it long ago by Elijah, its founder.” After which she disappeared, leaving the Saint filled with consolation. It was during these important negotiations of Saint Peter Thomas that the crusade was resolved on. The Pope named for chief and general of this great enterprise John,[9] king of France, who had come to Avignon to visit His Holiness, and for universal legate the cardinal of Talleyrand-Périgord. As for the king of Cyprus, he was asked to prepare and dispose all things, as being a neighbour of the infidels. But the death of the king of France,[10] chief of this pious party, having occurred, to

the great regret of all Christendom, and the cardinal of Talleyrand having also passed from this life to the other, the whole affair was entrusted to our Peter Thomas, on his return from Bologna and Venice, with the title of universal legate of the Holy See in the Holy Land and in all the other provinces of the East. To honour him still more and give him more power in the East, the Pope, on the advice of the cardinals, named him to the patriarchate of Constantinople. The bulls of the one and the other were dispatched to him toward the end of the month of June of the year 1364; the Vicar of Jesus Christ, in these bulls, calls him "a man according to the heart of God, resplendent by the purity of his life, excellent in knowledge, admirable in humility, very learned in the law of the Lord and in the Catholic faith, prudent, generous and merciful."

Peter Thomas took leave of the Holy Father and received his blessing to go to Venice to hasten the help which he had obtained from the republic. While waiting for the king of Cyprus to come there on the appointed day, our zealous legate did not remain idle there: he occupied himself in winning several souls to the service of God, as much by his familiar discourses as by his preachings animated with a heavenly fire which set hearts ablaze. Indeed, a great number of gentlemen joined themselves to him, and, to give him a more assured mark of their fidelity, received from his hand the cross of Jesus Christ, protesting that they were ready to give their blood and life for the glory of His name. But the king of Cyprus, not having come on the named day and having afterwards brought with him only a very mediocre help from the Christian princes, nearly caused the whole enterprise of the Venetians to break down, who withdrew their word, and the crusading nobility began to grow weary of so long a delay. Nevertheless neither this disgrace, nor a new dispute which arose on the part of the Genoese who, holding themselves offended by some injuries received from the officers of the kingdom of Cyprus, were on the point of declaring war on their king, cast down the courage of our holy legate, chief of the crusade; he appeased the Genoese by his prudence, and brought the king of Cyprus to resolve to trust in the power of God and to pursue his design.

The island of Rhodes was designated for the general rendezvous of the army. When about twelve thousand combatants had arrived, all the care of our Saint was to establish good order among the troops, particularly in what regarded the conscience of the crusaders. He disposed them all, from the first to the last, to receive the Body of Jesus Christ, which he administered with his own hand to the king, to all the lords and to the greater part of the soldiers; they received from it very sensible strength and an intrepid courage to attack the enemies; two Turkish chiefs who learned of these dispositions were afraid; they sent their ambassadors to the king of Cyprus, to put themselves under his protection and become his tributaries; moreover they gave him a notable help of men of war and provisions.

At last, toward the last days of the month of September, in the year 1365, the army set out from Rhodes, and the navigation was so happy that in less than four days all the vessels, which a furious tempest had scattered here and there at sea, found themselves, in spite of an annoying and contrary wind, assembled in sight of one another, to the great astonishment of the pilots, opposite Alexandria, which they wished to attack first. The enemies had no sooner perceived this fleet than, coming out well armed, they put themselves on the defensive between the town and the port, to prevent the landing of the Christians, who were not a little frightened at first to see so many infidels before them. But the holy legate, having recourse to his ordinary arms, that is, to tears, prayer and the powerful exhortations which he made to the soldiers, mounted on the highest place of his ship, without wishing to use a shield to cover himself, and from there, holding a cross in his hand, so encouraged the Christians that, in spite of a continual hail of arrows which were shot at them from all sides, they came alongside and were at last able to disembark; after an obstinate combat of a whole hour, the infidels turned their backs and fled into the town. But they were soon forced and constrained to abandon it; so that the king, the holy legate and all the army entered it in triumph, on the fourth of October of the same year 1365, rendering a thousand praises and a thousand thanksgivings to God for having given them so fair a victory without their having suffered almost any loss.

Meanwhile, if one may call a loss the death of a good man whose life ought to last for centuries, this same victory was very fatal to the Christians, because Blessed Peter Thomas, who in the heat of the attack on this city of Alexandria stood in the midst of the army, cross in hand, was pierced by so many arrow and dart wounds that, if his wounds did not take his life on the hour, they were nevertheless so grave that he died of them three months afterwards, as we shall see. Not pursuing with enough energy the results of the victory which God put in their hands, the Christians had not even the courage to hold and keep the city which they had taken with so much good fortune. Whatever the holy legate and the king of Cyprus could do to raise the cowardice of the soldiers, promising them very great rewards, it was quite impossible to dissuade them from returning; which could not but be extremely shameful and fatal to Christendom. God, who ardently desires the glory of His name, did not leave unpunished the authors of such cowardice; for on their unhappy return they were so violently tossed at sea that they made three or four times the voyage from Alexandria to Cyprus and from Cyprus to Alexandria, until, touched with repentance, but too late, they at last confessed that these disasters befell them for not having followed the counsel of the holy man and the command of their king.

Behold then our holy legate returned to Cyprus, laden with labours and years, overwhelmed with vigils, fasts and penances, and suffering from his wounds, but suffering still more from the sorrow which the loss of Alexandria and the cowardice of the Christians caused him. He followed the king as far as the city of Nicosia whence he took leave of His Majesty for Famagusta, with the design of making another voyage to Avignon, and giving account to His Holiness of their expedition. But God, who holds in His hands the moments of our life, was preparing for him a longer and happier voyage, that of heaven where He was to recognise and reward the labours which His servant had suffered on earth. He went then to Famagusta for the feast of the Nativity of Our Lord, and lodged, according to his custom, at the convent of the Carmelites whence he went to the cathedral church, assisted at the whole office and sang there the three high Masses: one at midnight, another in the morning and the third during the day. On the following feasts he also celebrated pontifically in various churches. On the day of Saint John he went to say Mass outside the town, at Notre-Dame de Cena, whither he went barefoot, in spite of the mud, and stood always so on the pavement during the service. As his servants represented to him that he exceeded in this and did harm to his health, he replied: “What! did not our ancient Fathers of the desert always go barefoot? Why should we not imitate them?” Toward the end of the feasts he was seized with a fever which made him know the approach of that blessed hour for which he had so long sighed, and of which he foretold the day positively to the grand chamberlain of Cyprus, Peter Marcelli. The chancellor of the same kingdom, named Philip Mazzeri, who was his very intimate friend, having come to visit him in this illness, the Saint made him a declaration of his whole life, down to the least of his faults, which he wished to pass for great offences. On Sunday morning he made his general confession to Father Arnold of Solins, Carmelite religious, his confessor; then he heard Mass with very fervent devotion, and wished that all his servants should communicate at it in his presence; after which he exhorted them to persevere in the fear of God, the best of all masters, the most powerful to reward them; then he distributed to them with his own hand a thousand florins, anticipating by this action what he would have wished to be done after his decease.

He covered himself with a quite torn sack, put a thick rope about his neck and had himself laid on the bare earth, and in this state, according to his desire, the holy Body of the Son of God was brought to him, which he received with joined hands and eyes bathed in tears, having first asked pardon of all the bystanders and made a generous profession of faith; he was then put back on the bed, still with this sack and this rope which he would never take off. Then the enemy of mankind wished to frighten him with spectres and phantoms; but the most holy Virgin, his powerful protectress, appearing to him in this extremity, soon made them vanish by her presence; the holy sick man was so consoled by it that he could not conceal his joy from two holy priests who had come to visit him. As his illness constantly increased, he asked for the sacrament of Extreme Unction; and, to dispose himself for it, he had himself put once more on the ground with the cross and the holy-water vessel at his side, and several lighted candles around him; then he commanded that his room

should be open to whoever wished to enter. In this state he received with all possible devotion this last Sacrament, which was administered to him by the bishop; he was begged to allow himself to be carried back to his bed, but he refused, saying “that the Christian ought to die nowhere but on ashes and on a hair-shirt.” He gave his blessing to the bystanders and begged the bishop to return with his clergy; then he had the Passion of Our Lord Jesus Christ read to him. This divine Saviour often consoled him by His presence during the greatest pains of his illness; He made him know the day and hour of his death and gave him assurances that he was of the number of the elect; hence he assured, before all the bystanders, before giving up his soul, that he died content and at rest in spirit. Some nourishment was offered him to give him a little strength; but he turned toward the cross, and taking it between his hands, he uttered these words with marvellous confidence: “This is the only food I desire, and no other; it is the fruit of life which governs and sustains me and in which I have put all my hopes.” At last, having thus put his conscience and his affairs in good order, provided for the interest of his servants and ordered that he be buried at the entrance of the choir, that he might be more often trodden underfoot, he peacefully gave his soul to God on the day of the Epiphany, at two o’clock of the night, in the year of Our Lord 1366. His body exhaled, after his decease, as it were an excellent perfume, and his face became ruddy and beautiful like that of an angel. Rays of light were perceived on his body, which was so warmed by them that a certain sweat flowed from all the parts; it had to be wiped with cotton which has since served for several miraculous cures. This sacred deposit was kept six whole days, exposed in the choir of the convent of the Carmelites at Famagusta, where he had died, without any trace of corruption being perceived there in all that time. All the honours which are ordinarily rendered to Saints were rendered to him by the people, even by the schismatics who, during his life, held him for an antichrist and for their mortal enemy.

The title of saint has remained to him among Catholics, as also that of martyr, because he died as a result of the wounds which he had received in battle, in a holy war against the infidels. This is no small subject of joy and consolation for our generous Christian soldiers who, when led against the enemy of that glorious name, freely give their lives to oppose his conquests; for they may expect from it the most illustrious and most glorious title of martyrs of Jesus Christ, as King Saint Louis called his soldiers who died in a like war. Indeed, as regards our Blessed Peter Thomas in particular, the Holy See has never refused him the qualities of saint and martyr, since it has permitted the whole Order of Carmelites to celebrate Masses of him and to make the office, as of a holy Martyr, on 14 February, because the day of his decease is occupied by the feast of the Epiphany: such is the sense of a decree of the sacred Congregation of Rites, given at Rome on 11 June of the year 1618.

Blessed Peter Thomas is represented with an olive branch in his hand: it is the symbol of the numerous missions of pacification which, in his quality of legate, he accomplished, whether in the East or in the West.

The life of this great Saint was first written by Philip Mazzeri, chancellor of the kingdom of Cyprus, from what he had seen with his own eyes and what he had heard from the very mouth of the Blessed man, a little before he passed from this world. And since then all the chronicles and all the Martyrologies of the Order of Carmelites, as also that of France, acknowledge him under this quality of Saint and Martyr.

Saint Melaine, Bishop of Rennes

(Les Petits Bollandistes, 7th ed., vol. I, 6 January. 442 or 456 – 530. — Popes: Saint Leo the Great; Boniface II. — Kings of France: Merovech; Childebert I.)

> *Nonne spes nostra est de hoc saeculo? — Is our hope, then, in this world? — S. Aug., Serm. 108 (Lesson 7 of the office of Saint Melaine).*

Saint Melaine, called by the Bretons Saint Malani, was born in the diocese of Vannes, in the year 442 or 456, at Platz, on the bank of the river Vilaine, nearly at the place which is today called Brain. Illustrious by his

origin, he was still more so by his virtues. Brought up from his most tender childhood by great prelates, he made marvellous progress in sacred letters; his faith was already so lively that he worked miracles. From this august school he passed into a monastery where he perfected himself, in a short time, in the exercises of the most austere life. Beautiful in body, more beautiful in soul, he had all that was needed to please heaven and earth. God discovered his merit to Saint Amandus, bishop of Rennes, and made known to him, on his deathbed, that Melaine would be his successor. The clergy and people of Rennes, having learned from the mouth of their holy bishop what the divine will was, had no sooner rendered him the last duties than they went to take Melaine, in spite of his resistance, from the cloister which he thought he should leave only with the earth: and in spite of his reasons, his prayers, his tears, he was elected and consecrated bishop. Charged with this heavy burden of the episcopate, he thought he could not bear it without extraordinary helps from heaven: to merit them he redoubled his vigils, fasts, macerations and prayers. He applied himself with new attention to the study of Scripture, to the presence of God, whom he consulted before undertaking anything; he frequently visited the churches of his diocese, preaching more by his examples even than by his words, and choosing, as a charitable physician of souls, suitable remedies for each patient. While he deprived himself of necessaries, he took care that not one poor man should remain in want, so that the prayers of those he assisted might obtain mercy for him. For he had unceasingly present before his eyes the day of judgement, and this thought made him shed abundant tears. Thus raised almost above the human condition, he received from God the gift of miracles: we shall not tell of the blind to whom he restored sight, the lame whom he set straight, the dumb whom he made speak, the languishing persons whose strength he restored, the sick of all kinds whom he restored to health, the possessed whom he delivered, nor the dead whom he raised; we shall report only one of the extraordinary marvels of this last kind. One day when the Saint was in the country of Vannes, a venerable old man, either by his rank or by his age, presenting himself before him, begged him to raise his son who had just died. The holy bishop, turning to the crowd that surrounded him and to those who bore the corpse, said to them: “Men of Vannes, what will it avail you to see prodigies wrought in the name of Jesus Christ, you who for so long refuse to embrace His faith?” He spoke to them thus because that part of Brittany was still almost wholly pagan. “Be sure, man of God,” answered the bystanders, “that if you raise this dead man, we shall all believe in the God whom you preach.” At once Melaine betakes himself to prayer and lays a cross on the breast of the deceased, who suddenly returns to life. After this prodigy there remained no one in the country who did not receive baptism and profess the Catholic faith. The humble wonder-worker hid his miraculous works as much as he could: he rarely laid hands on the sick without employing at the same time over them either holy water or holy oil, that the cures might be attributed to these sacred objects.

So many virtues did not allow Saint Melaine to remain unknown to Clovis, king of the Franks. This prince made him one of his principal counsellors; and it was by his docility to the advice of the holy bishop that he built several new churches, raised up those which had been thrown down by the misfortune of the times, and founded some monasteries with the decency which befitted such establishments. It was also by Melaine’s counsels that Clovis spread his liberalities on the indigent, honoured the servants of God, of whatever state they were, governed his peoples with justice, and employed his authority usefully for the propagation of the faith and the increase of divine worship. Finally, our Saint was one of those who contributed most to having the first Council of Orleans (514) assembled, and he distinguished himself there in a particular manner among all the others, whether in refuting the objections of heretics, or in solidly establishing the sacred dogmas of the Gospel.

Several years after this council, Saint Melaine and some others found themselves at Angers on the first day of Lent: all these prelates deferred to him the honour of celebrating the sacrifice in the church of the Mother of God, which has since been called the Ronceray (a celebrated monastery of women), and Melaine, after the sacrifice, distributed to the four bishops sacred *eulogiae* (a kind of blessed bread) in sign of charity and communion, and gave them his blessing. Three of them, Saint Aubin of Angers, Saint Victorius II of Le Mans and Saint Laud of Coutances, consumed their *eulogia;* the fourth, Saint Mars,[1] preferring fasting to

charity, let his *eulogia* fall into his bosom, instead of eating it. But when the holy prelates, after giving each other the kiss of peace, had returned to their dioceses, Saint Mars felt great remorse, accusing himself of having failed in respect for a sacred thing, and of having put after fasting charity, which Saint Paul places first of the virtues; it is said that God, to enlighten him, had changed the *eulogia* into a serpent. He went therefore to find Saint Melaine, then Saint Aubin, then Saint Victorius II, to prostrate himself before them and obtain his pardon; he returned at last to find Saint Melaine, who gave him absolution, and so delivered him from his pains. The holy bishop was then at Platz, in the monastery which he had built on his own inheritance.

One of his neighbours, Eusebius, king of Vannes, was obliged to have recourse to him for a fault followed by a great misfortune. This prince had made a cruel ravage with his troops in the canton of Comblessac; following the transports of a blind fury, he had caused the eyes to be torn out and the hands to be cut off of a great number of inhabitants; but the following night he felt himself tormented by insurmountable pains, and the physicians whom he summoned could give him no relief. At the end of three days his daughter, named Aspasia, fell into convulsions so violent that they were attributed to a possession by the demon. Saint Melaine was begged to come and see the sick at Primeville. He went there from Platz with some of his religious; Eusebius confessed his crime with tears, acknowledged that he suffered justly, and begged the holy bishop to employ his credit with God for his cure and that of his daughter Aspasia. Melaine, after having imposed on him a penance proportionate to his fault and his repentance, said to him to console him: “This infirmity, my brother, has not been sent you by God to make you die, but to put you in the way of salvation and bring you to render to your Creator the honour that is due to Him.” This said, he anointed him three times with holy oil, invoking the name of the Lord, and the sick man, finding himself at once better, rose and gave thanks to God. After that Melaine approached the place where Aspasia was and restored to her health of body and mind by the efficacious virtue of his prayers. As he could not bear praise, he at once asked leave to withdraw; Eusebius granted it only with regret: at the same time, at the prayer of Aspasia, and to mark his gratitude to God, he made a present to Saint Melaine of all the land of Comblessac, to help in the maintenance of the holy disciples whom he trained in his monastery of Platz.

Melaine betook himself to Rennes, where he continued to join the virtues of a perfect solitary to those of a vigilant and zealous pastor. He often returned to his establishment at Platz to taste at leisure the solid repose which is found only in God. It was there that God made him know the day of his death; he announced it himself to his disciples, to prepare them for the grief of this cruel separation. This moment, happy for him, sad for them, approaching, he gave them with his blessing the general absolution, according to the custom of bishops; he tried to console them, and made them a pathetic discourse on their duties and on the manner in which they should conduct themselves, both for their own sanctification and for the edification of the faithful. He then took the Body and Blood of Jesus Christ, and furnished with this holy viaticum he left the earth on the day he had marked, that is, on 6 November of the year 530. It is said that the four bishops of whom mention was made above, Saint Aubin, Saint Victorius II, Saint Laud and Saint Mars, were at his obsequies with a great multitude of the faithful. The recommendations ordained by the Church were first made for his soul. The following night was passed in watching and praying, and the next day Mass was celebrated at early morning.

After which the body was put in a boat which, fortunately, was found there close by, and going up the Vilaine, the bishops and religious conducted, to the chant of the litanies, the mortal remains of the holy prelate as far as Rennes, twelve leagues beyond Platz. The people followed singing canticles of thanksgiving, to give glory to God for the eternal happiness which they were persuaded their holy bishop already enjoyed. At the approach of the holy body the whole city of Rennes, people and clergy, went out to meet it, with crosses, candles and banners, singing and praising God for having granted them the grace of being honoured with this precious deposit. The sound of these chants penetrated to the bottom of a tower which was on the

south of the city, near the walls, and which served as a prison. Twelve robbers who were kept there in chains, informed of the universal joy, began to join their lamentable voices to these melodious chants, invoking the mercy of our Saviour and the help of His holy pontiff. At once the tower, which was built of stone, opened from top to bottom, and the prisoners were unbound and set at liberty. A woman of condition, from near Rennes, who had her lands on the bank of the Vilaine, obtained a grace no less signal on this day of blessing. She had been long blind and dared not hope for her cure. At the approach of the body of Saint Melaine she felt confidence arise; having herself conducted to this sacred relic, she prostrated herself on the ground to address her prayer to God; then, kissing the feet of her holy pastor, she recovered the sweet light which her eyes had lost for so many years. To leave a mark of gratitude which future ages could not efface, she made gift to the deceased of the land which she possessed by inheritance beyond the Vilaine. The four holy prelates of whom we have spoken carried with their own hands the body of Saint Melaine to the place which Providence had destined for it, where it pleased God to honour his memory by several miracles.

Gregory of Tours, who lived at the end of the following century, relates that the Christians raised a church of surprising height over the tomb of Saint Melaine, bishop of Rennes, who, his spirit ever attached to heavenly things, had been an object of admiration in his time by the multitude of his miracles; afterwards, fire having accidentally caught this church and entirely consumed it, the cloth (a most combustible material) which covered the sepulchre of the holy confessor was not damaged by it, nor was the body of the holy bishop. Venantius Fortunatus relates a no less marvellous trait of Saint Melaine: he says in the life of Saint Paternus, bishop of Avranches, that Melaine, Leontianus, bishop of Coutances (probably Saint Laud), and Vigor, bishop of Bayeux, three holy prelates whom it had pleased God to call to Himself, appeared one night to Saint Paternus, and in this vision ordained him bishop. It is to be believed that Saint Paternus showed himself very grateful to Saint Melaine, and as it is known that he established many monasteries in various countries, and among others in the country of Rennes, the abbey raised on the spot where the body of Saint Melaine lay, and which bears his name, is doubtless indebted for its foundation to Saint Paternus.

The most considerable portion of the relics of our Saint was preserved in the church of Saint-Melaine and carried to Bourges in 853, during the ravages of the Normans. It is not known by what chance Rorans, grandmother of Gervase, archbishop of Reims, had had a part of these same relics, which she kept with extreme veneration at Argentré, an estate which formed part of her dower; but it is certain that Gervase, her grandson, made a present of it to Even, abbot and restorer of Saint-Melaine, and afterwards archbishop of Dol; in the letter which accompanies this present, he relates many miracles due to the holy relics, of which he was witness or which he had from eyewitnesses. The body of a Saint Melaine (it is not known whether it is ours) was raised in 1231, at the castle of Preuilly, by the archbishop of Tours. Hervé, second of the name, abbot of Saint-Melaine of Rennes, who lived in 1258, took care to bring into his abbey a part of these blessed ashes which he obtained from the monks of Preuilly. Finally, in the year 1679, Jean-Baptiste d'Estrades, former bishop of Condom and abbot of Saint-Melaine, recognised the relics of the holy patron of his abbey and placed them in a new shrine of gilded wood.

There remains today (1872) in the church of the former abbey only a piece of the Saint's tibia, and particles at the cathedral of Rennes.

The diocese of Rennes celebrates the feast of Saint Melaine on 6 November. Jean-Baptiste de Beaumanoir, bishop of Rennes, had struck it out, like many others, in 1710. Certain Martyrologies, among others the Roman, mark the decease of Saint Melaine on 6 January.

Saint Melaine has been represented with a demon under his feet, a symbol which is common to him with all the missionary saints who drove the demons from the hearts of peoples; delivering a possessed man by giving him a box on the ear: this miracle was wrought before his death; but what characterises him above all is a dismasted bark going up the Vilaine and bearing his coffin without the help of sails and against the current of the waters.

This Life is taken from Dom Lobineau (new edition published by the Abbé Tresvaux), who wrote it from a contemporary author whom Dom Rivet considers altogether worthy of belief and, moreover, very lettered for the period.

The Venerable Gertrude van Oosten, Virgin, Beguine of Delft

(Les Petits Bollandistes, 7th ed., vol. I, 6 January. 1358. — Pope: Innocent VI. — King of France: John II, the Good.)

> *To serve God, it is enough to have good will and five fingers that know how to hold a spindle.*
>
> *— Acta Sanctorum, Life of the venerable Gertrude.*

The venerable Gertrude was born at Voorburg, a town of Holland situated equidistant from Delft and The Hague; her parents were simple peasants. On leaving childhood she went into service at Delft, to provide for her subsistence. There she made the acquaintance of two other young servants, pious like herself. When they had leisure, the three friends employed it in singing on the bridges of the town a pious canticle beginning with these words: *The day dawns in the East,* in Dutch — *Het daghet in den Oosten.* It is from the first noun of her hymn to God that the holy musician was called Gheertrude van Oosten, Gertrude of the East.[1] She had been betrothed to a young man who soon afterwards forsook her for a more fortunate rival. Our Saint returned good for evil: for having learned that she who had stolen from her the heart of her betrothed was being brought to the gates of death by the pains of childbirth, she obtained from heaven both her delivery and her cure.

What graces are attached to the pardon of offences! Who knows whether Gertrude of the East did not owe to this heroic forgetfulness of a sort of desertion, particularly cruel, the exchange of her title of spouse of a perishable man for that of spouse of Jesus Christ?

However that may be, she entered among the Beguines and began a manner of life more perfect still than that which she had led until then. Poor, she reduced herself to begging her bread out of humility rather than out of necessity. Her needs, moreover, were reduced to very little, for early she was favoured with heavenly ecstasies, and more than once she remained six weeks in succession in her little room, rapt to heaven, a stranger to earth. When she went out, the good odour of her virtues followed her. She took pleasure in visiting the maidservants whose condition she had shared and in letting them hear words of consolation as well as of edification. When those whom she urged to lead a pure and fervent life said to her: “How are we to live?” she answered them: “To serve God, it is enough to have good will and fingers that know how to hold a spindle.”

She had thus lived seven years in watching and fasting. The demon could not see without jealousy so persevering a virtue; not having been able to trouble her mind by impure thoughts and images, he attacked her in a sensible manner: he went so far as to strip her of her mantle, to shake her violently by the arms, to carry her up into the air and let her fall. But the arm of the Lord sustained her in these falls. Gertrude passionately loved little children; once, then, the devil took the figure of one of those angels of earth and presented himself to her all in tears; but the servant of God recognised the snare and repulsed the tempter.

She exercised herself every day in meditating on the Passion of Jesus Christ and the principal mysteries of our faith, according to the order of the times in which the Church celebrates them. She took pleasure above all in contemplating Jesus in the mysteries of His childhood.

This devotion to the Holy Childhood, which was to be renewed three centuries later by the community of the Carmelites of Beaune, and which was to receive its full flowering in the nineteenth century, gained for the little servant of Jesus Christ, Gertrude van Oosten, the most signal favours of the divine Child.[2] And prodigies followed prodigies in this humble existence which ravished with admiration the choirs of Angels.

On the evening of Holy Thursday of the year 1340 she was absorbed, with Jesus in Gethsemane, in the contemplation of the sufferings of her Saviour, when suddenly she felt five pricks in the two hands, the two feet and the side, then a stream of vermilion blood flowed from these five wounds: these were the stigmata of His Passion with which Jesus Christ had just marked His servant. The next day and the following days, the blood flowed seven times in the same day: the flow coincided with the seven canonical hours. This marvel attracted a great number of pilgrims and a still greater number of the curious to the cell of the poor Beguine. Fearing then that a feeling of vain complacency might slip into her soul, she prayed her Lord and her God to put an end to these visits by withdrawing these sacred wounds. Our Lord heard her and there remained to Gertrude only the imprint of the stigmata. She lived eighteen years more from that moment; but her body remained so weak that she had to make three pauses to go from her cell to the church.

It is in the last period of her life that she had foreknowledge of the future and distinct sight of events which were taking place far from her, for example, of the battle fought in 1351, on the banks of the Meuse, between the empress-duchess and her son William. She read consciences, and more than once she used this gift of clear sight to bring back sinners or to reassure about their state souls newly converted. Her confessor — a holy man — had the intention of buying a house in Delft: “Do not hurry,” Gertrude said to him, “for it will not be long before there are many houses here to sell, and cheap.” Indeed, a year after the death of the Saint, who was born for heaven on 6 January 1358, Albert of Bavaria came to lay siege to this city and make the price of real estate fall. This prophecy was fulfilled in 1359. At the moment of expiring she cried out: “My sisters, I am going home.” As it was remarked to her that she was at home, she answered: “It is not of this one that I speak, but of the house whose pavements are of gold.” She was buried in the parish cemetery, at the foot of the tower of the old church of Delft, on the south side.

We have taken this Life from the Acta Sanctorum.

Saint Nilammon, Recluse in Egypt (fifth century)

(Les Petits Bollandistes, 7th ed., vol. I, 6 January.) There was, two and a half leagues from Pelusium, a town called Geris, not far from which Nilammon had built himself a little cell, the door of which he had afterwards walled up, and where he lived in great retirement. His principal design in shutting himself in thus, says Sozomen, had been to avoid being raised to holy orders, as sometimes happened to other solitaries. But in spite of the silence he kept, his so narrow enclosure spoke sufficiently in his favour and made him more respected than he would have wished by the inhabitants of the town. Their esteem appeared especially at the death of their bishop, for they immediately cast their eyes on our solitary to make him his successor. They came therefore to his cell with this intention, but they could not obtain from him that he should consent. While they were occupied in overcoming his resistance, Theophilus of Alexandria returned from Constantinople, and bad weather obliged him to put in at Geris. He learned from the inhabitants the merit of Nilammon, and the choice they had made of him to fill the vacant see; he joined them to determine him to accept this charge.

Nilammon opposed to his entreaties likewise the reasons which his humility inspired in him. At last, seeing that the patriarch did not cease pressing him, he said to him: “I beseech you, my Father, to give me time until tomorrow, that I may arrange my affairs, and you shall then do with me what you will.” Theophilus did not fail to repair next day to his cell, followed by all the people, and wished to have his door opened, which was walled up; but Nilammon said to him: “If you please, my Father, we will make the prayer beforehand.” — “That is just,” answered Theophilus; “I am willing.” Nilammon then put himself in prayer, and in praying gave up his spirit to God. Meanwhile Theophilus, who was waiting outside until he should have finished praying, seeing that time was passing, called him several times; as he received no answer, he ordered the stones that blocked the opening of his door to be removed, and found that he was dead.

His surprise and that of all the people was extreme; but if they could not have him for bishop, they wished to have him for patron with God. They could attribute only to his profound humility the difficulty he had made of taking on the heavy burden of the episcopate, and his so unexpected death only to the force of his prayer, which had obtained for him from God the grace of dying rather than being exposed to the dangers of that eminent dignity. It was in this conviction of so well-marked a holiness that they buried him with all suitable decency. They afterwards built on his tomb a chapel in his honour, and celebrated there every year the day of his death with much solemnity.

His feast was still kept in the East in the time of the historian Nicephorus, who speaks of it. Sozomen remarks that his departure ought not to be called a death, but rather a true life in heaven, since he left the earth only to be raised to an honour of which his extreme modesty made him believe he was not worthy.

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[1] What shows, says Baronius, how considerable this solemnity always was among the Christians, is the presence of the emperors at the assemblies of the faithful on that day. Even the impious princes did not fail to attend. When Julian the Apostate was in the Gauls, and his secret impiety was dissembling in the midst of the faithful, he took part in the sacred mysteries. (Ammianus Marcellinus, book xxii.) The adoration of the Magi, the baptism of Our Lord, and His first miracle at the wedding of Cana, are the three mysteries which the Church honours on this great feast.

[2] See her life on 11 June.

[3] Cf. the Bollandists, vol. i of January, Palmé edition.

[4] Baronius.

[5] Tertullian, in his *Apologeticus*, alludes to this kind of punishment when he says: “Call us, if you like, Sarmenticii and Semaxii, because you burn us with faggots, after having bound us to stakes. That is our victory, these are the insignia of our glory, this is our triumphal chariot.”

[6] See 14 October.

[7] See 30 December.

[8] The father of the Blessed was Don Pedro de Ribera, duke of Alcalá, governor of Andalusia and viceroy of Naples. Having brought up his son in piety, he saw him with happiness enter the ecclesiastical state to which he was drawn by the love he had for the Saviour hidden in the Eucharist. Raised, despite his persevering refusals, to the see of Badajoz, a short time afterwards the Pope named him patriarch of Antioch, and Philip II archbishop of Valencia. The Moors dwelt in great numbers in the country, which they spoiled by their bad example and the bad use of their riches. They had in their hands all the commerce and industry. The holy archbishop struggled against their disorders, but in vain. Then he asked and obtained from Philip III their expulsion. His charity softened for these unfortunates the severity that such a measure had for them; he brought back several to the true faith. God had given the archbishop the gift of prophecy: he had predicted the ill success of Philip II against England. Having become,, viceroy of Valencia, he endowed that city with a magnificent college. Pius VI beatified him.

[9] Here are the three most commonly received opinions on the star of the Magi: 1° Dr. Sepp, who, instead of isolating the life of Jesus Christ as is too often done, connects it, or rather shows that it belongs to the history of the universe and that it has left ineffaceable traces in the sky and on the earth, gives on the nature of the star of the Magi the most scientific explanation, according to Kepler and the best astronomers of modern times. In 1604 the astronomers observed the conjunction of the three planets Saturn, Jupiter and Mars; a new star appeared suddenly between Mars and Saturn, at the foot of Ophiuchus. This star had the size of the fixed stars, almost that of Jupiter, Saturn or Mars; it shone moreover with an extraordinary brilliance, and seemed to flood the sky with a coloured light. This conjunction presented a magnificent spectacle: no star gave a brilliance like that of these two planets, so close to one another that their light seemed to make but one. Their conjunction had taken place in the year 1603, in the sign of the Fishes, in the watery trigon. Then, when it passed into the fiery trigon of the Ram, the following spring, Mars approached in his turn, then the Sun, Mercury and Venus; and in the month of September this new luminous body had acquired a truly extraordinary brilliance: it shone like a star of the first magnitude, with the three planets Saturn, Jupiter and Mars.

Saturn and Jupiter taking 794 years, 4 months and 12 days to run through the zodiac, these conjunctions in the fiery trigon therefore take place about every 800 years. Seven periods of 800 years have thus elapsed since the creation of man; they are like 7 climacteric days of humanity. The first day, from Adam to Enoch (3200 before Christ). The second, from Enoch to the Flood (2400 before Christ). Indeed, the most ancient astronomical annals of the Chinese make mention of this remarkable conjunction of the planets, 2449 years before Christ. The third day, from the Flood to Moses (1600 before Christ). The fourth, from Moses to the era of the Greeks, Babylonians, Romans, in the time of Isaiah (800 before Christ). Jesus Christ, at last, appeared at the beginning of the sixth day of humanity as the second Adam. The fifth day extends from Jesus Christ to Charlemagne (800 after Christ). The sixth, during which Kepler lived, who observed the conjunction of 1605, from Charlemagne to the so-called reformation (1600 after Christ). The seventh day, which is ours, will end in 2400 after Christ. Is the star which guided the Magi anything other than an astronomical combination of the kind of which we have just spoken?

I put this question; I dare not resolve it; I shall only remark that this solemn meeting of the planets, awaited, noted, and the sign among all peoples of some great event in the history of humanity, seems to me worthily to announce the appearance, among men, of the God

who came to work their deliverance.

Now, whether this was or was not the star of the Magi, it is certain that the planetary conjunction described above existed and must have been observed by those learned men.

In the year 6 before our era, says Schuhmacher — the year 6 before our era, or the year 7 according to the ordinary reckoning — towards the end of the month of August, a heliocentric conjunction of Jupiter and Saturn took place; but the Magi could not have observed it. In the same year 747 three conjunctions of Jupiter and Saturn were observed on earth: the first, towards the end of May; the second, towards the end of August, very near the heliocentric conjunction; the third, about Christmas, and all three in the sign of the Fishes. These planets were not even a degree distant from one another in the three conjunctions: they were, as is seen, very close together. The conjunction of these two planets, and their opposition with regard to the Sun, had already appeared so remarkable to antiquity that the ancient astronomers and astrologers, particularly the Orientals, had called it by the name of constellation or great star. Mars, already near the sign of the Ram, and after him the Sun, Mercury and Venus having come in their turn into the fiery trigon, there resulted, in the month of May 748, a combination of almost all the planets in the sky, forming in some sort a compound of seven luminous bodies and a pleiad shining with an extraordinary and mysterious brilliance. Does not this majestic meeting, this retinue of Jesus newly born, recall the mystery of the seven stars which the Son of Man holds in His right hand, in the midst of the seven golden candlesticks? (Apoc. i, 16; ii, 1.) The ancients attached great importance to the signs of the planets at the very hour of birth. The Messiah being born under the sign of the Fishes, the name of his star was to serve in some sort, according to the mystical language of antiquity, to designate Himself. As Juda, in the blessing of Israel, receives the name and the symbol of the Lion, so the Fathers of the Church and the Christians of the first centuries designate Christ by the name of *Ichthys.* Doubtless this name is an acrostic composed of the first letters of the five Greek words *Iesous Christos, Theou Hyios, Soter*, Jesus Christ, Son of God, Saviour; but it also expresses a relation between the sign of the Fish and the birth of the Messiah, since the Messiah also bears the name of fish in Hebrew in the writings of the Talmud.

2° Astronomy does not oppose the admission of the appearance of a new star (and here moreover a miraculous one) which, after having accomplished its mission as guide, would have disappeared. Such stars are so little rejected by science that they are mentioned there under the name of *temporary stars.*

3° It is objected to the first two explanations that a conjunction of planets, or a fixed star too distant or of too great a volume, could not indicate a house, nor even the city of Jerusalem; I do not see the necessity that they should indicate it: the Magi could, while being guided by the star, very well ask their way like ordinary travellers. But finally this objection has led to the adoption of a third opinion. We may suppose, says Godescard — and he does not depart in this from the data of science, in no way contrary to a phenomenon of this kind — we may suppose that it was a meteor resembling a star and miraculously inflamed in the middle region of the atmosphere. In fact, its movement was contrary to the natural course of the stars; it led the Magi with a sort of intelligence, accommodating itself to their needs, appearing and disappearing according as it was more useful to them. It is seen then that science, far from being contrary to the heavenly phenomenon which miraculously guided the Magi, explains it in several ways, without taking from it its character of miraculous guide.

[10] Tertullian, *Book against the Jews;* — S. Cyprian, *Book on the Baptism of Jesus Christ;* — S. Hilary, *On the Trinity*, bk. iv; — S. Basil, *Hom. on the human generation of Jesus Christ;* — S. Chrysostom, *Hom.* vi *on Saint Matthew;* — S. Isidore; — Bede; — Theophylact, *on ch.* ii *of Saint Matthew;* — Plato, *Alcibiades*, bk. [i].

[11] Ps. lxxi.

[12] Isaiah, lx.

[13] Matt. ii, 2.

[14] This account of the Bible does not necessarily indicate that there were between the star of the Magi and an ordinary star the nine differences which Fr. Cornelius a Lapide finds in it, nor even that it really walked before the Magi as a guide. It is even difficult for a meteor, however low and docile it may be, to indicate alone and precisely a stable. Here is how Dr. Sepp continues his explanation (I do not concern myself with the others, because they are easy to understand): At the moment when the Magi were leaving Jerusalem, the two planets of which we have spoken above entered for the third time, towards evening, into conjunction in the part of the sky situated towards the South. The star rose in the part situated towards the East, and advancing in the direction of Bethlehem, it showed them the way they should follow. While they walked they saw it continually in the same direction above the place where the Child was. This expression of the Evangelist is confirmed by the position of the places. In fact, the road which goes from Jerusalem to Bethlehem crosses a deep valley named Gihon or Hell [Gehenna]. Bethlehem itself is only about ten kilometres distant to the south of Jerusalem. It is situated on a high mountain, and consequently the horizon to the South, behind the little town, must have appeared very limited to the observer. If I am obliged to give account in my turn of the manner in which the Magi found the stable, I shall answer that they asked it of the inhabitants of the little town, as is ordinarily done, or else, if you prefer, that the Holy Spirit guided them inwardly; for, without that, it would not have been easy for them to see exactly above what house the star shone.

[15] Saint Bernard, Serm. i.

[16] *Dictionary of Pilgrimages*, Migne.

[17] *Monasterium beatae Mariae Virginis Alpium*, or *de Alpibus.*

[18] Ancient diocese of Sarlat, erected in 1317, today diocese of Périgueux.

[19] John XXII erected the ancient abbatial church of Condom as a cathedral (1317). It is known that Bossuet was bishop of Condom: this old see, suppressed, is united today to the bishopric of Auch. Condom, a town of 8,000 inhabitants, is the chief town of an arrondissement in the department of Gers.

[20] "*Lire* is said, speaking of some book which a professor explains to his hearers. 'Our professor read us Virgil.'" — Bescherelle's *Dictionnaire.*

[21] Joanna I, queen of Naples, succeeded in 1343 Robert of Anjou, her grandfather. She first married Andrew of Hungary, her cousin, who died assassinated, then Louis of Taranto, her lover, author of the assassination. Attacked in 1347 by Louis, king of Hungary, brother and avenger of Andrew, she fled into Provence, which belonged to her; she could return to her States of Italy only by the judgement of the Pope, to whom the two parties agreed to submit. After three marriages, having had no child, she adopted Charles of Durazzo, her cousin. The latter, frustrated by a fourth union, joined the queen's enemies to make war on her, and, having seized her, had her smothered (1382); she was sixty-seven years old.

[22] Son of John of Luxembourg, king of Bohemia in 1346, and emperor the following year, he published the famous Golden Bull (1356) which, to our own day, has been the fundamental law of the Germanic empire.

[23] Rascia, ancient Dardania, comprised the eastern part of Serbia; it forms today, in Turkey, the livah of Novi-Bazar. Rascians are still found in the south of Hungary.

[24] The Greek schism, provoked by Photius, patriarch of Constantinople, in 862, was consummated by the patriarch Cerularius in 1058.

[25] To remain in historical truth, one must add that this union, which was so to speak only sketched between the Roman Church and the Greek Church, scarcely lasted, thanks to the fanaticism of the Greek clergy and the indifference of the Latin princes to the state of the Greek empire. The Turks profited by it; Mahomet II took Constantinople in 1453, and those proud patriarchs, who thought they abased themselves by submitting, like everyone, to the spiritual authority of Rome, have since that time bought their place, for money, from the Sultan's ministers, and humbly let the latter confirm this worthy election!

[26] John II, called John the Good, the vanquished of the Day of Poitiers, who of his own accord returned to his prison in England in order not to fail in his word, saying: "If good faith were banished from the earth, it should find an asylum in the hearts of kings."

[27] On 8 April 1364.

[28] Probably bishop of Nantes. Cf. *Proper* of Rennes, 1863.

[29] *Proper* of 1863.

[30] "For on a certain occasion, when she was giving herself to such meditations … delighting in the Lord Jesus Christ born a little child, the breasts of the virgin Gheertrudis began to swell and to flow with milk; and so each day, from the feast of the Lord's Nativity to the feast of the Purification, the flow of virginal milk did not cease… The aforesaid miracle is the more marvellous the rarer it is: but they will easily believe it who have read and believed that Saint Lambert was nourished with the virginal milk of a certain blind virgin, but through the same virginal milk … enlightened. For according to Jerome, all true virgins are mothers of Our Lord Jesus Christ…." (*Acta Sanctorum.*)

7 January

Martyrologies

THE ROMAN MARTYROLOGY

The return of the Child Jesus from Egypt.[1] — The same day, the birth into heaven of the blessed Lucian, priest of the church of Antioch and martyr; he acquired a great reputation for learning and eloquence, suffered martyrdom at Nicomedia for the faith of Jesus Christ, in the persecution of Galerius Maximian, and was buried at Helenopolis, in Bithynia. Saint John Chrysostom pronounced his panegyric. 312. — At Antioch, Saint Cler [Clarus?], deacon, who, for his glorious confession of the Christian name, was put seven times to the torture, languished long in a prison; finally, having his head cut off, he consummated his martyrdom. — In the city of Heraclea, the holy martyrs Felix and Januarius. — The same day, Saint Julian, martyr.[2] — In Denmark, Saint Canute IV, king and martyr; his feast is celebrated on 19 January. 1086.[3] — At Pavia, Saint Crispin I, bishop and confessor. 248. — In Dacia, Saint Nicetas, bishop, who, preaching the Gospel to savage and barbarous nations, rendered them gentle and tractable. 5th century. — In Egypt, the blessed Theodore, monk, who flourished in holiness under the reign of Constantine the Great, and whom Saint Athanasius mentions in his life of Saint Anthony. 4th century. — At Barcelona, Saint Raymond of Peñafort, of the Order of Preaching Friars, famous for his doctrine and holiness. His feast is kept only on 23 January.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Issoire, in the diocese of Clermont, Saint Yvoine: coming from Languedoc, he did penance near the Allier, half a league from the town of Issoire, in a place called Pierre-Scise. This place was called Saint-Ivoine when a church was built there which serves as a parish. A church had also been dedicated to him at Royat, near Clermont, which disappeared long ago. Epoch unknown. — Near Thouars, in Poitou, Saint Viergue (Virginia), after whom a village is named. Tradition relates that she was a shepherdess.[4] — At Embrun, Saint Pelades, bishop, whose body was carried to Saint-Père de Cardon, a monastery of the Order of Saint Benedict, in the diocese of Gerona, in Catalonia. About 540. His feast is celebrated on 28 January, in the diocese of Gap, on which the ancient archbishopric of Embrun now depends.[5] — At Senlis, Saint Sanctinus, bishop.[6] 4th century. — In the diocese of Limoges, Saint Theau or Tillon, disciple of Saint Eligius and abbot of Solignac, who voluntarily left his abbey to retire into solitude, where he became the father of a great number of religious. 702. — At Le Mans, Saint Aldric or Audry, first canon and precentor of Saint-Étienne of Metz, then bishop at Le Mans, who assembled in a cloister the canons of his cathedral, until then dispersed in the town, and procured many other spiritual and temporal goods. He was buried at Saint-Vincent. 856. — At Sens, Saint Anastasius, bishop and confessor, remarkable for his great abstinence and his extreme charity toward the poor, who had the construction of the great church of Saint-Étienne begun, and was buried at Saint-Pierre-le-Vif, where he is honoured. 977. — At Saint-Jean-sur-Loire, in Anjou, Saint Julian, martyr. 11th century. — In the territory of Avranches, the blessed Vitalis, founder of the Congregation of Savigny, famous for his preaching. 1119.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Discalced Carmelites. — The eulogy of Saint Raymond of Peñafort is read also in the same place that it occupies in the Roman Martyrology. — At Barcelona, Saint Raymond of Peñafort, of the Order of Preaching Friars, famous for his holiness and doctrine. The day of his feast comes with us on 18 February.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Verona, Saint Senator, who was bishop of that city between Saint Proculus and Saint Prohus, under the emperors Diocletian and Maximian. — In Bavaria, feast of Saint Valentine, bishop of Passau, and apostle of the Tyrol. 5th century. — At Pavia, Saint Crispin III, bishop, who must not be confounded with his predecessor Saint Crispin I, mentioned above. He instructed Saint Epiphanius, who was also bishop of Pavia. A.D. 466. — In Sicily, the blessed Matthew, of the Order of Saint Francis, bishop of Agrigento. 1200. — In Spain, the venerable Maria Raggia, of the Third Order of Saint Dominic. End of the 16th century. — In Italy, Saint Valentine II, bishop of Terni and confessor; he converted a great number of Arians, and remained thirty-nine years at the head of his diocese. About the year 533. — In England, Saint Cedd, bishop of London, who converted a part of the Angles, subjects of King Penda, a Christian himself; he was also the apostle and second bishop of the East Saxons, baptised King Sigeberht, built several monasteries, and died of the plague in 664. — In Germany, the blessed Widukind the Great, the celebrated duke of the Saxons, whom Charlemagne brought to the Christian faith and held at the baptismal font. The ceaseless wars and revolts of Widukind before his conversion are intimately bound up with the history of his conqueror, and are related by all the annalists. The edifying conduct which he held after his final submission is less known: this barbarian, so many times perjured, was as ardent to repair the evil as he had been to commit it. He covered his territory with churches and monasteries; one remembers the tradition according to which he came one day to present himself to Charlemagne under a disguise of a beggar, among the poor to whom alms were being distributed, and saw, during the divine service, a little child enter, with the holy species, into the mouth of each of the communicants. His fidelity toward God and toward the emperor excited against him the hatred of the other Saxon chiefs. He died about the year 808, in a war against the Suevi; his remains were carried to Paderborn, where they were honoured with a public cult. — At Cologne, in the monastery of Saint Pantaleon, Saint Reynold, monk and martyr, made by his abbot master of the stonecutters; these, out of jealousy, plotted

against his days and put him to death. 960. — In Denmark, Saint Canute, duke of Schleswig, king of the western Slavs, and grandson of Saint Canute IV; he was martyred by the Danes on 7 January 1130. — At Siena, the blessed Albert, monk under the orders of Saint William, formerly count of Poitiers and duke of Aquitaine, then hermit of the Order of Camaldoli in the territory of Siena. About the year 1181. — The Bollandists add yet to this day the life of the venerable Father Louis of Blois, abbot of Liessies (*abbas Laetiensis*), in Belgium, not, they say, that he is yet honoured with any cult, but on account of his great celebrity and out of gratitude for the protection with which he surrounded the Society of Jesus at its cradle. He died in 1566. — In Scotland, Saint Kentigerna, daughter of Kelly, prince of Leinster, in Ireland, and mother of the holy abbot Foelan; after the death of her husband, she retired to Scotland and there took the monastic habit. There was a parish church of her name at Lochlomond, in the little island of Inchcailloch. 728. — At Brescia, finding of the relics of Saint Benjamin and Saint Maximus.

Saint Lucian of Antioch, "the Syrian," Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 7 January. 312. — Pope: Saint Melchiades. — Roman emperors: Constantine, Licinius and Maximin Daia.)

> *Lord, the explanation of thy word giveth light and understanding to the little ones. — Ps. cxviii.*
>
> *Study, and above all strive to understand, the commentaries which the Doctors have made on the holy books. — Thomas à Kempis.*

This great personage was a Syrian by nation, of an illustrious family of the city of Samosata.[1] His parents, who were Christians, took particular care to bring him up in the fear of God, and to have him learn the maxims of true piety and of the Christian religion. He remained nevertheless an orphan of father and mother at the age of twelve, and from that time, judging that the religious life was a safe harbour against the storms of the world, he retired to a holy man named Macarius, who made profession of interpreting the Holy Scriptures in the city of Edessa. Lucian profited so well in this school that he prescribed for himself from then on a very austere way of living: so that for his most delicate dishes he used only dry bread, raw herbs and roots; and, however severe the cold in winter, he never approached the fire. Prayer and silence were his most familiar conversations, and if a word sometimes escaped his mouth, it was drawn only from Holy Scripture.

Advancing more and more in age and virtue, he had himself ordained priest in the city of Antioch; and to be more useful to the public, he undertook to instruct youth, both in letters and in the practice of piety. To this end he kept an open school, after the example of his master Saint Macarius, so that all those who wished to enjoy the fruit of his labours might do so without any difficulty. And, to have wherewith to give alms to the poor, he acquired such a facility in good writing that he earned enough by it for his own support and that of others. He undertook, moreover, a very difficult work; for, having observed that heretics, translating the sacred books in various ways, had slipped many errors into them, he resolved to revise all the translations and to make an entirely new one from the Hebrew into Greek; this edition merited the universal esteem, and was very useful to Saint Jerome, who relates that it was used in the Church of the East, particularly from Constantinople to Antioch.

While our Saint was thus labouring for religion, the emperor Maximin renewed the edicts of his predecessors Diocletian and Maximian, and continued to persecute the faithful. Knowing that this most holy priest was one of the firmest supports and one of the strongest pillars of the Catholic Church of Antioch, and that the faithful had much deference for him, he resolved to have him arrested; but the holy man, having notice of it, in order not to expose himself rashly to danger, went out of the city and retired secretly into the country, practising in this the counsel of the Saviour, who said to His disciples: "When they persecute you in one city, flee into another."[2] Nevertheless, having been denounced by a wicked apostate, a partisan of the heresiarch Sabellius, he was taken prisoner and led to Nicomedia. 303.

Passing through Cappadocia, he met some soldiers of his acquaintance who, through fear or by the violence of torments, had renounced Christianity: the Saint, animated with fervour and zeal, made them so lively and so charitable a remonstrance that, touched with repentance, they promised to do henceforth only the acts of good Christians; and of forty that they were, the greater part died courageously for Jesus Christ; the others, triumphing over the cruelty of the torments, survived the rage of the tyrant. The holy martyr produced no less fruit when he arrived at Nicomedia; he found there also some Christians who had likewise suffered shipwreck in the faith, brought them back by his fervent exhortations, and made them return into the bosom of the Church. Thus this most holy priest bore with just title the name of Lucian (which comes from *lux*, light), shining by the brilliance of his faith and virtues, not only in himself, but also for others.

One would think that Maximin feared to be enlightened by this light, if he interrogated him himself; he covered himself, so to speak, with a veil, and spoke to Lucian only through an interpreter. He offered to associate him in the government of the empire, and to make him his colleague and his counsellor, if he would only sacrifice to the idols; but the Saint, mocking his vain promises, protested aloud that he would never do any such thing. Then Maximin, passing from promises to threats, had him taken to prison, where, after several other outrages, the holy Confessor had to undergo frightful treatments. A great piece of wood was prepared, pierced in four different places, and after having made him put his legs as far as the knees into the two upper holes, they were cruelly bent back to put them into the lower holes, which dislocated his bones and horribly strained the joints. Then his hands were fastened above his head to another piece of wood, so that, lying down, he could not move at all, and the place having been covered with potsherds, he was stretched quite naked on this bed of pain, to make him suffer, without relaxation, an insupportable torture. The executioners left him twelve or fourteen days in this state, giving him nothing to eat but meats which had been offered to idols; but he would sooner have suffered a thousand deaths than touch a single morsel, relying on this law: that one cannot eat what has been offered to idols, if scandal to the weak must result from it, and if the pagans exact it as an act of idolatry. Meanwhile the feast of the Epiphany was approaching, and his disciples who came to visit him would have greatly wished to see him free on that day, to take part with him in the holy mysteries of our redemption: which the holy martyr promised them. Indeed, when the day arrived, he told them that his breast would serve well as an altar, and they, as a church, by ranging themselves around his person. They brought then the bread and wine upon the breast of this holy priest, who, after the accustomed prayers, blessed them both, consecrated them and received holy Eucharist, which he caused to be distributed afterwards to the whole assistance. And what is admirable in this is that God did not permit, during the whole time of this august ceremony, a single pagan to present himself who could hinder them from finishing it.[3]

The next day the emperor, irritated that the martyr lived so long, sent to see whether he was not dead; but, as far off as he perceived the ministers of iniquity, he cried out: “I am a Christian.” The executioner, astonished at this constancy, asked him of what country he was: “I am a Christian,” he answered. — “What is your profession?” replied the minister of Satan. — “I am a Christian,” replied the holy Martyr. — “But who are your parents?” added once more this pagan. — “I am a Christian,” answered at last the generous Martyr. He had no sooner made this last profession of faith than he gave up his soul to God: it was on 7 January, in the year three hundred and twelve. It is believed that he remained nine years in prison, since, according to the report of Eusebius, he received the crown of martyrdom only after the death of Saint Peter of Alexandria, which took place in 311. Saint Chrysostom has written marvels on this admirable answer of Saint Lucian; because, he says, the disciple of Jesus Christ, in saying that he is a Christian, explains perfectly well, in a single word, what is his country, his family and his profession. His country, because, having none on earth, he recognises no other than the heavenly Jerusalem; his family, because he does not believe he has other relatives than the Saints; and finally his profession, since all his life is in heaven.

The tyrant, listening to his rage even after the death of the holy Martyr, commanded that a great stone be fastened to his right hand, and that his body be thrown into the sea, to take away from it for ever the remembrance. But the Creator of the waters preserved it fourteen days in that element, as long as he had suffered martyrdom; and on the fifteenth the Saint appeared to one of his relatives, who was also his disciple, named Glycerius, to tell him to go to such a place on the shore, which he indicated to him, and that there he would infallibly find his body. Glycerius went there, assisted by some other Christians, and they had no sooner arrived than they perceived a great dolphin which, bearing this precious treasure on its back, discharged it in their sight on the edge of the sea; it was easy to convince oneself that this dolphin was not a phantom, but a real fish, for it expired on the shore as soon as it had discharged its burden, as appears from the last stanza of a hymn which was formerly sung in honour of Saint Lucian; here is the sense of it:

> *The dolphin, appearing, took charge of the Martyr, And wishing to render his body a pious homage, Bore it on his back to the edge of the shore, Where before all the world he died of pleasure.*

This holy body was received entire and without any corruption or ill odour, except that the right hand had been separated from it by the weight of this stone. But God, wishing to ratify by a prodigy the labour of this same hand which had served for the correction of the errors introduced into the versions of Holy Scripture, caused the sea, a little time after, to bring it back on its waves, and it was perfectly reunited to his body; it received with him the honour of burial which his disciples rendered him, as far as time and opportunity permitted. Saint Helena, mother of the emperor Constantine, passing afterwards by Nicomedia, on her return from the visit to the holy places of Jerusalem, had a devotion to honour the sepulchre of the holy martyr Lucian; to exalt it the more, she had a fine city built on that same spot, which changed its ancient name of Drepanum to that of Helenopolis, that is to say, the city of Helena, and by the same means she had built there a beautiful temple which bore the name of the Saint. But, in the course of time, the emperor Charlemagne had his precious relics brought to the city of Arles, in Provence, after having had a church built in honour of the Saint; his rich remains were honourably deposited there by Turpin, archbishop of Reims, who died in the year 800, on 2 September. These relics, taken out of their reliquaries in [17]93, were afterwards mingled with others. Mgr Bernet, archbishop of Aix, recognised the whole in 1839 as being probably the remains of Saint Lucian and of Saint Vincent.

This is how Saint Lucian is represented: he is brought before the emperor Maximin who, unable to bear the brilliance and majesty of the holy Martyr's face, has a veil stretched before him. In his prison he celebrates Mass and — himself a victim — offers to the eternal Father the host of propitiation, in the manner we have described in the Life; an executioner hurls him into the sea; a Dolphin brings his body back to the shores of the Bithynian sea.

Saint John Chrysostom, vol. ii, p. 524; Saint Jerome, On Illustrious Men, *ch. 77; Eusebius, bk. viii, ch. 13; bk. ix, ch. 6; Rufinus; Tillemont, vol. v, p. 474, and Fr. Pagi, ad an. 311. Metaphrastes wrote his life very fully, as it is reported by Surius and Bollandus in their first volume; it is from there and from the* Annals of the Church *that we have made this compilation for the day of his feast, which is celebrated by the Latins on 7 January, although the Greeks make mention of him only on 15 October.*

Writings of Saint Lucian the Syrian

Saint Lucian left to posterity several excellent works which are so many relics of his mind; besides his version of the Bible,[4] there is a fine apology for the defence of the faith and of the Christian religion, which is called the *Profession of Faith of Saint Lucian,* and which he made at the time when Maximin was persecuting the Christians with so much rigour. (This formula may be read in Dom Ceillier, p. 75.) Saint Lucian also composed various little works on the faith, and some very short letters, of which very little remains to us. Rufinus reports a fragment of which Fr. Colonia, a Jesuit, Lardner and Bullet have made good use. Here it is: "If you refuse," said Lucian, "to rely on my testimony concerning the divinity of Jesus Christ,

you have only to consult your annals, and to dig into your fasti and your archives; you will find there that in the time of Pilate, while Christ was being put to death, the sun disappeared and the universe was buried in darkness at full noon." This holy Martyr was not so fortunate in his disciples, for the greater part, leaving the true faith, attached themselves to the impieties of Arius; and their imprudence went even so far that, to exalt their sect the more, they called themselves Lucianists, as Arius styled them when he wrote to them; but afterwards Marius Victorinus called them Arians. Their imposture was nevertheless discovered some time afterwards, and it was ascertained that Saint Lucian had never been infected with heresy; this was recognised most evidently in a synod held at Antioch under the emperor Constantine, where the Saint's profession of faith was presented by the Arians themselves, who thought to use it to authorise their errors. But it was verified by this same writing that Saint Lucian believed in the identity of substance of the Father and the Son, and that he professed all that Catholics believe of it, although he did not expressly use the term Consubstantiality, because it was not in use in the Church before the Council of Nicaea. Saint Athanasius himself, writing to Constans Augustus, calls Lucian a saint, a great and religious martyr. No less praises will be found in the excellent panegyric which Saint John Chrysostom made in his honour.

The work of Saint Lucian on the Old Testament was limited, according to some, to revising the text on different copies of the Septuagint, compared together; others say that he corrected it on the Hebrew, of which he had a great knowledge.

We learn from Saint Jerome that there were anciently three celebrated editions of the Greek Bible: that of Saint Lucian, received in the churches of the East, from Constantinople to Antioch; that of Hesychius, adopted by the churches of Alexandria and Egypt; finally that which Saint Pamphilus and Eusebius had given after the Hexapla of Origen, and which was used in Palestine. The same Father adds that the edition of Saint Lucian was the most exact, the best purged of the falsifications charged against Aquila, etc., and that in consequence it was often called, in an absolute sense, the Bible of the Septuagint or the Common Version. See Saint Jerome, preface to *Paralipomenon*, in the explanation of Daniel, and *Ep. to Sunia and Fretela.* Euthymius further says that the edition corrected by Saint Lucian was conformable to the text of the Septuagint and that no interpolated passage was read in it. Everyone agrees today, as the learned Kennicott observes, speaking of the edition of Saint Lucian, *Diss.* ii, p. 397, that it has more conformity than any other with the true text of the Septuagint, which is the common version; so critics measure the esteem due to a Ms. of the Septuagint by the greater or less conformity it has with the edition of Saint Lucian. This is the place to say a word of the two celebrated Greek Mss. of the Vatican and of Alexandria, the latter of which is kept in the British Museum. They are the oldest that are known, since they are believed to be of the fifth century. The first was printed in 1587, by order of Sixtus V, but with corrections made from other Mss. This edition is known under the name of Sixtine. When Grabe published the Ms. of Alexandria, he also made corrections in it. It is certain that the Mss. of the Vatican and of Alexandria follow in many places different versions. The second, as Fr. Montfaucon has remarked, *Prael. diss. in Hexapla,* p. 43, often agrees with the Hexapla, whereas the first rarely follows them. The same remark was made by Grabe, *Proleg.* vol. 3, and by Blanchini, in his *Vindiciae vet. cod.,* p. 256. The latter cited forty-six examples to prove that the Ms. of the Vatican is the most conformable to the edition of Saint Lucian; so several scholars have given it the preference over that of Alexandria. See Walton, *Proleg.;* Masius, *praef. in Jos.;* Morin; Simon, bk. ii, ch. 3; Wetstein, *Proleg. in Nov. Testam. graec.* We have three other celebrated editions of the Bible of the Septuagint: one called of England, because it was inserted in the Polyglot of Walton, printed in England; another called of Complutum, because it was printed at Alcalá (Lat. *Complutum*) in the Polyglot of Cardinal Ximenes (it has since appeared in the Polyglot of Le Jay); the third called of Venice, because it was printed in the city of that name by the famous Aldus Manutius (it was formerly much followed in Germany). All critics agree that in the last two there are many things borrowed from the version of Theodotion. The first deserves the preference, according to Walton, Masius, Morin, Simon, etc. See the places cited.

The faith of our Saint has been suspected, on account of the unfavourable testimony which Saint Alexander, bishop of Alexandria, bears of him. He says, in fact, that Lucian lived separated from the communion of the Church under three consecutive bishops of Antioch, namely Domnus, Timaeus and Cyril. The motive of this separation was this Lucian's attachment to the party of Paul of Samosata, a heretic condemned in the Council of Antioch (269). But first Dom Ceillier (vol. iii, p. 77, Vivès edition) thinks, with some other critics, that the Lucian of whom Saint Alexander speaks was different from our Saint, since Saint Alexander gives him neither the title of priest nor that of martyr. To this must be added that Eusebius, Saint Chrysostom and Saint Jerome do not say that he was ever separated from the communion of the Church, or that he fell into the errors of Paul of Samosata. Then, if one wishes absolutely to see our Saint here, we say that in following Paul of Samosata he had been deceived by the artifices of that heresiarch. In any case, he died in the bosom of the Catholic Church.

Saint Aldric, Bishop of Le Mans

(Les Petits Bollandistes, 7th ed., vol. I, 7 January. 800– 856. — Popes: Leo III; Benedict III. — Kings of France: Charlemagne; Charles II, the Bald.)

> *Nothing can be decided against him who has taken refuge in the bosom of the Roman Church.*
>
> *— Letter of Gregory IV in favour of Saint Aldric. (Baronius, vol. xiv, Bar. ed.)*

The Church of Le Mans, one of the happiest in France in holy bishops, had twelve of them since its establishment, having suffered no more than one interruption in so fair a succession, and without even having needed martyrdom to advance or assure their sanctity. This fecundity seemed to have stopped at Saint Beraire, the thirteenth of its bishops, when God, wishing to make it know that He had not forgotten it, gave it again Saint Aldric, who was its twenty-third. He was born in Saxony, on 21 June of the year 800. His father was named Sion, and his mother, who was of Germanic and Bavarian origin, bore the name of Gerildis, both members of the imperial family of the Carolingians. Brought up first by bishops, he distinguished himself by his progress in studies, by the purity of his morals and by his regulated exterior. His father led him at the age of twelve to the palace of Charlemagne; he soon won the friendship of that prince and of all who surrounded him, but especially of Prince Louis, then thirty-four years old and already king of Aquitaine. He spent his days in the exercises of the palace school, and employed a notable part of the nights in holy vigils and fervent prayers. About the year 814, when death had just struck Charlemagne, and Louis the Debonair was called to gather his vast inheritance, our Saint, who might have formed the most brilliant projects, received from heaven a sudden inspiration which abruptly changed the course of his life. One night when he was reciting, according to his custom, psalms and prayers, alone, recollected, prostrate to the left of the altar, in the palace chapel (church of Saint Mary), he felt inwardly a strong inspiration to abandon the militia of the world, to apply himself solely to the service of the Lord. He wished at first to repel this thought as an illusion; it pursued him, tormented him for six months, without his being able to rid himself of it. He resolved therefore to obey the voice of God; he disclosed his design to the emperor, who employed every means in vain to retain him, and he would accept nothing from that prince but the prebend of Saint Stephen at Metz, where he desired to live alone with two clerics. Gundulf, bishop of Metz, received with eagerness a cleric of such great hope; the clergy, happy to admit into their body the favourite of the emperor, imitated the eagerness of their bishop, and a pompous reception was given to Aldric, with the singing of sacred hymns and holy blessings, according to the usage practised for great personages. Aldric, having received the ecclesiastical habit, with the imposition of hands of the bishop and of all the priests, lived with the canons who followed the written rule of Saint Chrodegang, perfecting his knowledge, above all of Roman chant and of the seven liberal arts. There was no more flourishing school than that of Metz. His principal study, however, was that of the holy books: he applied himself to them with such care, and his efforts were crowned with such success, that he learned by heart all the books which the canon of the revealed Scriptures comprises, and was able to develop

the different senses hidden under the letter. Two years after his entry into the ranks of the clergy, he was raised to the subdiaconate, whose functions he faithfully exercised for three years, which consisted, besides the service of the altar, in instructing the people and watching over the goods of the Church. Gundulf having died in 823, his successor, Drogo, son of Charlemagne and monk of Luxeuil, after having long combated Aldric's modesty, obliged him to receive the priesthood. He soon imposed on him, in concert with the clergy, various dignities, first that of grand cantor, one of the most distinguished, then that of primicerius according to the Roman order: in this capacity he was charged with the inspection of the clergy of the city, of the non-exempt monasteries and of the parishes; he enjoyed even a certain jurisdiction over all clerics. Louis the Debonair, having learned with what wisdom he filled all these employments, summoned him, and established him in spite of himself head of the priests in the palace and even his confessor.

Aldric remained in this charge only four months: he was named to occupy the episcopal see of Le Mans, which was vacant by the death of Francon the Younger; as sad as the court he was leaving was, so joyful were the people and clergy of Le Mans. Landramn, archbishop of Tours, consecrated him on 22 December 832. Three days later the emperor repaired to Le Mans to celebrate the feast of Christmas with him. Aldric received him worthily; he came to meet him with the clergy, and introduced him into the church giving him his hand; he led him then successively to all the altars, reciting prayers particular to each to draw down on this prince the blessings of heaven: choirs of clerics made a cortege, bearing crosses, banners, torches, singing hymns and psalms. The emperor remained at Le Mans eight days, during which the feasts were brilliant and magnificent. In consideration of the new bishop, his friend, he restored by a diploma to the church of Le Mans the domain of Breuil which had been taken from it (and which comprised in its vast territory the present parishes of Neuville-sur-Sarthe and Saint-Pavace). He could not resolve to do without the counsels of this holy bishop, and often obliged him to leave his diocese to come to court.

Hence it comes that this great man left unfinished many works which he had undertaken for the glory of God, in his episcopal city, in the monasteries and in the rest of his diocese. Nevertheless, the things which he accomplished are still too numerous for us to relate them all. From the beginning of his episcopate, according to an ancient tradition, he built on the left bank of the Mayenne the monastery of Saint-Martin, replaced since by the parish of that name; he had an aqueduct dug and constructed at great expense, which brought the water of the springs of Isaac to near the cathedral, to the fountain which today bears the name of Saint-Julien (before that water was so scarce that it was paid for at a silver denarius, that is, about 2 fr. 65 c. the muid or sixty-eight litres). From the inspiration which he received one night, while conversing with God of the needs of his flock, he formed the project of establishing among his canons the fine order which he had seen practised at Metz by the disciples of Saint Chrodegang. Thanks to his munificence and his care, there was soon seen to rise a most magnificent cloister in the place of his episcopal palace (from the rue du Doyenné to that of the Chanoines); he transferred this palace from the south and east of the cathedral church to the west, where it remained until the spoliation of the church at the end of the eighteenth century. The domestic chapel of the bishops of Le Mans, the ancient church of Saint Michael, found itself enclosed in this cloister. Aldric built another, which he dedicated, with great pomp, to Saint Stephen, first martyr, patron of the cathedral of Metz, and to all the saints, on 9 November 835. Several miracles were accomplished on this occasion: a deaf man received the use of hearing, a dumb man that of speech, an energumen was delivered from the evil spirit which tormented him, a blind man recovered sight. Aldric, who seemed wholly given to these vast undertakings, meditating the restoration of his cathedral church, restoring the monasteries and increasing the revenues of the Church, still found time to attend the councils of his province, and even others more distant. And yet the greatest troubles seemed to hinder the works of peace. The sons of Louis the Debonair, for motives which it would be too long to set forth here, had taken arms against their father. Their partisans did everything to raise the Maine against the holy bishop, ever faithful to his king, to his friend, even when everything seemed to abandon him: this country had to suffer all the evils of civil war.

Driven from his episcopal city by armed factions or by the popular uprising, Aldric saw himself even deposed from his see by the prelates enemies of Louis, who were the most numerous. But, sure of his innocence, he appealed to Pope Gregory IV, who had come into the Gauls to labour at the reconciliation of Louis the Debonair with his sons, and was at that moment at Colmar.

The sovereign Pontiff, although surrounded by Aldric's adversaries, received his petition favourably, and to forestall all the machinations that might be made against him, he wrote to all the bishops of the Catholic world a letter in which he declares that, according to the decrees of the Fathers, the bishop of Le Mans having had recourse to the tribunal of Saint Peter, no one ought to be so rash as to anticipate this judgement: "If the grievances alleged against him were found to be of a nature that could not be borne, it still belongs to us," says the Pontiff, "to pass judgement: for nothing can be decided against him who has taken refuge in the bosom of the Roman Church and has once implored her help; it is she, indeed, who has granted to the other churches the management of a part of her authority, but has not conceded to them the fullness of it (8 July 833)." The voice of the Vicar of Jesus Christ calmed the tempest, and our holy bishop, returned to his episcopal city, laboured with new ardour to procure the good of his people and diocese. The cathedral church, by its lack of extent, was insufficient for the needs of the population: Aldric had undertaken to restore it; he had called all the arts to adorn it. When the works were finished, he made the dedication of one part on 21 November 834, and of the other on 21 June 835. Moreover, he made for his clergy a *Collection of Canons* which has not come down to us. Thanks to his care, the school of Le Mans could rival the most renowned; there were composed there the *Gesta* of Saint Aldric himself, and those of the bishops of Le Mans, Legends of Saints full of charm and unction, poems whose language is not always pure, but which are none the less, amid the barbarism of those centuries, like precious flowers in a savage desert. The learned bishop took part in the liturgical discussions of that period; he made with his clergy serious studies on Gregorian chant, the ceremonies and the very words of the divine offices, and re-established the usages of the Church of Rome which Saint Julian had brought into the church of Le Mans. At the Council of Aachen (836) he made himself so remarkable by his wisdom and capacity that he was entrusted, together with Erchanrad, bishop of Paris, with the difficult mission of going to find Pepin, king of Aquitaine, to present to him a memorial of the abuses which it was desired that this prince should remedy.

Some time after his return, he received a celebrated deputation from Badurad, bishop of Paderborn, who asked of him relics of Saint Liborius, that the miracles he expected from them might convert the pagans of his diocese. These deputies arrived at Le Mans on 27 April of the year 836. The bishop received them with the greatest courtesy, and, learning that their request came from heaven, and that it concerned the salvation of a whole nation newly converted, granted them a large part of the body of Saint Liborius. When these holy relics were raised, handed to the deputies and escorted outside the city with the greatest solemnity and by a numerous crowd; when they crossed France and arrived at Paderborn, they worked the greatest miracles; we shall speak of them in the life of Saint Liborius. There was thus established, between the two churches of Le Mans and Paderborn, bonds of brotherhood which still endure today. It would be too long to enumerate merely the other religious festivals which took place under Aldric's pontificate: he instituted five solemn feasts, to consecrate five anniversaries particularly dear to his piety; one of his birth and episcopal consecration, and the others of different dedications of churches or altars. His liberality, on those days, made to all the clerics who lived in common, and to a great number of poor, the most abundant distributions of bread, meat and wine. The neighbouring bishops often attended these great solemnities. There were a great number on Easter day of the year 837; there were also when he made the dedication of Saint-Sauveur, built and founded by his care, on the banks of the Sarthe, less than a mile from the city of Le Mans. He had doubtless displayed great magnificence in this edifice, since the basilica had fifteen altars dedicated to different saints whose relics reposed there. In the year 840 he transferred there the entire body of Saint Pavace and the right arm of Saint Liborius. The monks whom he called followed the rule of Saint Benedict; they depended on the bishop of Le Mans, except for the election of their abbot, which belonged to them

exclusively. The Saint, to assure the existence of a house which was so dear to him, united it to the abbey of Les Fossés, of the diocese of Paris. The solicitude of the holy prelate was not limited to the abbey which he had founded: he made all the other monasteries of his diocese flourish, among others that of Saint Mary, founded by Saint Tenestina; he raised it almost from its ruins, enlarged it, built a church there and called to it religious women from Entrammes who followed the rule of Saint Benedict. He likewise restored the monastery of Saint-Vincent, which he caused to re-enter the dependence of the cathedral, as well as those of Saint-Aubin and Saint-Ouen: the agents of the imperial treasury had usurped these ecclesiastical goods and many others: Aldric discovered the titles which established the rights of his church, and had them renewed by imperial diplomas. In all this Aldric was working for eternity; he had death continually before his eyes, his will was made before he was forty years old. He declares in it that all the riches that should be found, in silver or clothing, in his houses at the moment of his death, as well as all the provisions of wine and others, should be divided into several parts and distributed to his clerics, whether regular or secular, and to the poor; he does not forget the colonists, leudes and serfs who cultivate his domains, nor the widows and orphans. He says that he makes these liberalities to obtain prayers and the pardon of his sins. He bequeaths, with as much equity and prudence, the revenues of the domains of his cathedral church, which he had in great part recovered. At the time he made this will, he had founded a hundred and fifty-two very flourishing farms. But this number was far greater at his death; for he continued to the end to cultivate with untiring zeal, to improve his double domain, temporal and spiritual. In the last years of his life, he founded an abbey at Gonnerré and another at Teloché, which he endowed magnificently, according to his custom. If he pursued and won against the monks of the abbey of Saint-Calais an unjust suit, it was because he was deceived by false titles, according to which he believed that this house belonged to his church; he acted according to his conscience, and thus committed an error, not a fault. But he further increased his claims to the gratitude of his country by the foundation of seven hospices, two of them in his episcopal city; one on the banks of the Sarthe, outside the walls, at the head of a bridge then named Sainte-Marie, and today Isoir: it was destined to receive the bishops, abbots, counts and other personages of the first rank who came to visit the sanctuaries of the city of Le Mans; the other near the cathedral church, at the entrance of the street which still bears at present the name of the Hôpital: this last was for the poor, the sick and the indigent of every kind. He assigned as endowment to these fine establishments domains and tithes which belonged to the cathedral church; he did this only with the consent of the bishops of the province, of the clergy and of the freemen of the whole diocese; he convoked assemblies for this purpose, and charters were drawn up in them which recorded the resolutions taken in common. The church of the holy Apostles, where the body of Saint Julian rested, and other sanctuaries, formerly much frequented by the piety of the faithful, had fallen into a state of ruin and desolation; on the advice of his clergy, Aldric had excavations made in these holy places; the relics which remained without honour were taken from them, and were translated, either to the cathedral or to other churches worthy of these venerable remains. The translation of the relics of Saint Julian took place on 25 July of the year 840, and the memory of it is still celebrated today. Great and numerous miracles were wrought on this occasion. Our Saint continued at the same time to raise the splendour of worship and of the divine offices in his church. He had twelve bells cast and placed them in several campaniles which adorned the venerable edifice. He also promulgated a very detailed constitution on lights and incense; regulations of more general interest were settled in a synod which he held in the month of May of the same year. One especially admires in them this charitable provision worthy of being re-established: “When any priest shall happen to die, the dean in whose circumscription he is shall be charged to take note of it and to give notice of it at the next synod, that the priests may celebrate twelve Masses for his intention, and recite the vigils of the dead composed of nine psalms, nine lessons and as many responsories, and add to them the office of Lauds.” These assemblies of the diocesan clergy were held every year, or even twice each year; all the clergy and even deacons and monks were convoked to them. Saint Aldric did not preside at them as often as he would have desired, because of the great affairs which often called him outside his diocese. He was replaced in this important function, not by the chorbishop or suffragan bishop, who held his place whenever the episcopal

character was required, but by the abbot of Saint-Vincent, who had possessed this right since the episcopate of the venerable Aiglibert. We see further by the acts of these synods that the diocese of Le Mans was administered by rural deans, of whom it is probable that Aldric was the institutor: above them were the archpriests, who seem to have been for a long time two in number in this diocese. If most of these acts were not lost, one would doubtless find in them, as in those of Tours, a multitude of recommendations in favour of the people, such as to establish schools in each parish. Indeed, the archbishop of Tours, Hérard, had proposed our holy prelate to himself as a model in the government of his church. Having the greatest veneration for the usages of the Roman Church, Aldric introduced at Le Mans or consolidated there the custom of stations; people and clergy went in crowds to the different churches to celebrate the feasts proper to them, for example the anniversary of a dedication; and God authorised these pious solemnities by miracles. The contemporary historians and disciples of Saint Aldric say that two or three quires could not have contained the history of the miraculous cures of all sorts of diseases wrought in the mother-church during the holy bishop's episcopate. He also received a great distinction, the dearest after those which come directly from God: Pope Gregory IV, who knew his zeal for the good of his church, his labours for the maintenance of ecclesiastical discipline and all his great qualities, sent him the priestly ornaments which he had himself used in the solemnity of Easter, then a crozier which he had likewise given him, and finally a letter full of tenderness, inviting him to come to him, and promising him all sorts of favours and blessings.

Meanwhile Louis the Debonair had died on 20 June 840. At once war broke out among his sons: Lothair planned to invade the whole paternal inheritance; he stirred up against Charles the Aquitanians and the Bretons, who ravaged the counties of the Loire and the Maine as far as the Mayenne, then he advanced as far as the city of Chartres, forcing the people to acknowledge his authority, and confiscating the goods of the lords who refused to obey him. There were many defections, even on the part of bishops. But Aldric did not forget that his friend Louis the Debonair had recommended to him his young Charles, and that he had taken to the latter an oath of fidelity. The emissaries of Lothair, it is true, spared nothing to win him; but neither promises nor threats could shake his constancy. The two counts who governed the Maine, in the name of Charles the Bald, were no less devoted to him. But the petty tyrants raised everywhere the standard of revolt; under pretext of embracing the party of Lothair, they worked to make themselves independent. The greatest troubles broke out in the Maine; the goods of the Church and of the monasteries were soon given up to pillage, and Bishop Aldric was obliged to flee. He took refuge with King Charles, sharing his fate and his designs. Charles, whether by his arms or by his bad faith, for he promised everything without keeping anything to those who made their submission, promptly reconquered Neustria, gained, with his brother the Germanic, a decisive victory over Lothair, on 25 June 841, between Thury and Fontenay-en-Puisaye, in the Auxerrois, and came a second time himself to re-establish the holy bishop at Le Mans. Peace was not for that restored to this region: Lothair hurled upon it bands of pagan Normans, who abandoned themselves to every excess. The treaty of Verdun itself, which in 843 put an end to all division between the three princes Lothair, Louis and Charles, did not appease the troubles of Neustria, where the authority of the feeble Charles the Bald was disregarded by the petty sovereigns. Nominoë declared himself independent, took the title of king of Brittany, and pushed his invasions into the Maine, which he ravaged in 844 and the following years. Until the end of his life our holy bishop saw his church become the prey, either of the Bretons or of the Normans; he struggled with constancy against these disasters, raising up the ruins as they were made.

The interior administration of his diocese did not prevent him from attending several councils, in which the Church combated the barbarism that threatened to engulf what remained in France of light, human dignity and rights. A paralysis did not permit him to go to that of Soissons; he excused himself in a letter to the bishops who composed it, conjuring them to pray for him during his life and after his death, which he regarded as near. It came in fact two years afterwards, on 7 January 856, after an episcopate of twenty-four years and sixteen days. He was buried in the abbey church of Saint-Vincent and Saint-Laurence, which he had repaired. The prodigies which took place at his tomb were striking signs of the glory which he enjoyed in

heaven. These miracles did not cease to attract to his shrine, until the French Revolution, a numerous crowd of pilgrims, whether from the Maine or from more distant countries. Our fathers, says Dom Piolin, still saw flowing from the marble which covered his holy relics a marvellous oil which restored health to the sick. The church of Le Mans celebrates his memory on the fourth day of January, although he is honoured in other places on the day of his repose in the Lord, the seventh of the same month. In relating the actions of this holy prelate, instead of praising his virtues, we have wished to show, by facts, how he was the father of his people, how much he contributed to the prosperity of his province. To his zeal for preaching the truths of religion, his constancy in defending orthodoxy, his love for the poor, his tenderness for clerics and religious, must be added another virtue: his solicitude for the ransom of captives. He was one of the holy personages who did most for the abolition of slavery.

We have composed the abridgment of his life from the History of the Church of Le Mans, *by the Rev. Fr. Dom Piolin.*

The Venerable Louis de Blois, Abbot of the Benedictine Monastery of Liessies

(Les Petits Bollandistes, 7th ed., vol. I, 7 January. 1506– 1566. — Popes: Julius II; Pius V. — Kings of France: Louis XII; Charles IX.)

> *A continual practice of aspirations or ejaculatory prayers is the surest means of attaining promptly and easily to perfection, to the science of mystical theology and to union with God.*
>
> *— Louis de Blois, Spiritual Exercises, ch. v.*

At the time when schism and heresy were making the greatest ravages in the Church of Jesus Christ, there lived in Belgium a man of eminent holiness, who, after having passed his first years at the court of Charles V in perfect innocence, went, still young, to bury himself in the abbey of Liessies. This is the venerable Louis de Blois, afterwards abbot of that monastery. He was the son of Adrian de Blois, lord of Jumigny, who derived his origin from the lords of Châtillon and the counts of Blois. His mother, Catherine de Barbançon, a noble lady of Donstienne, near Beaumont in Hainaut, gave him birth in that same castle, in the month of October 1506. He received, like his five brothers and three sisters, an excellent education, and was remarked from his first years for a great gentleness of character. The innocence of his conduct and his piety made many persons think that he would become afterwards a great servant of God. Sent to court as page of the young archduke Charles, afterwards Charles V, Louis de Blois knew how to preserve there the whole integrity of his virtue. He shone there also by his chivalrous qualities and those amiable gifts of nature which attached hearts to him. The young archduke, in particular, vowed him a friendship which only grew with the years. His parents, who founded great hopes on him, were flattered by the testimonies they received of their son’s conduct. They were already forming brilliant projects of future for him, when a providential accident came to give a new direction to the thoughts of the young courtier. One day Louis de Blois received a wound on the head, for which he had to undergo a painful operation. The surgeon having asked him what form he wished given to the incision which had to be made in the flesh: “the cross of Burgundy,” answered the young knight at once. This word made an impression on the persons who were near him: Louis himself could not help remarking it, as if this answer, in which vanity had its part, had revealed a secret design of heaven. However that may be, it is certain that an astonishing change then took place in his sentiments and thoughts. His soul, still pure and innocent, began to understand all the vanity of the things of the world and the happiness one tastes in renouncing them for God. These salutary reflections purifying more and more what contact with the world might have left of worldly ideas in his mind, Louis de Blois soon took the resolution to leave the court, and, with the permission of his parents, to retire to the monastery of Liessies. He was only fourteen years old when he took this courageous determination. His fidelity to grace was promptly rewarded by special favours of heaven. So he was seen, in a short time, to make rapid progress in virtue. Everyone admired his fervour in the fulfilment of the duties of the religious life, and the air of happiness and inner peace which shone in his

eyes. The abbot of Liessies, who had received his new disciple as an angel sent from heaven, did not doubt that his community would one day draw precious advantages from his presence. He entrusted him in a quite special manner to Dom John Meurisse, master of novices, who made him advance with great strides in the ways of perfection. The novitiate ended, Louis de Blois was sent to Louvain to make solid studies there, which might put him in a state to render important services to the Church. He met in the university of that city the most distinguished professors, and followed with success under their direction the courses of philosophy and theology. Latin, Greek and Hebrew became equally familiar to him, and he went deeply into the works of the ablest doctors and the writings of the holy Fathers. The piety of the young religious kept him constantly on guard against that dryness of heart, that restless curiosity and immoderate desire to know, which so often become a stumbling-block to the best minds. Louis de Blois avoided it by applying himself with care to prayer and other spiritual exercises, which maintained and developed more and more in him the spirit of Jesus Christ.

The abbot of Liessies always followed in thought the young disciple sent to Louvain, and of whom he received the most flattering testimonies. Feeling that the infirmities of age would soon no longer permit him to fulfil all the functions of his charge, he thought of asking for a coadjutor. The dispositions of his religious in favour of Louis de Blois were so well known to him that he did not fear to propose him to them. All, even the oldest, gave their voice to the young religious, whom the nobility of his birth, his knowledge and still more his virtue rendered the most capable of directing the community in these difficult times. The humble disciple, on learning this news at Louvain, was as it were cast down by it. Dom Meurisse even judged it necessary to write him a letter to console and encourage him, showing him all the good he could do in the charge that was imposed on him. Louis de Blois remained two years longer at Louvain to perfect himself in the ecclesiastical sciences; but at the death of the venerable abbot Gripe [*sic*], which took place on 2 March 1530, the religious begged him to come among them. They then renewed in his presence the election they had already made; and some months later, the venerable Louis de Blois having been ordained priest, the whole community attended his first Mass and the abbatial blessing which he received the next day, 13 November 1530. The holiness of the new abbot soon appeared before the eyes of his brethren, who ceased not to admire the assemblage of so many virtues and qualities united in his person. This favourable disposition encouraged him in the design he had conceived of establishing a reform, by cutting off certain abuses which the weakness of some abbots, his predecessors, and above all the continual wars of that period had occasioned. These wars often forcing the religious to go seek refuge in other countries, it was impossible that discipline should not suffer greatly from it. At that very moment war broke out again between Francis I and Charles V; but this time Providence permitted it to contribute to seconding the projects of the wise abbot of Liessies. Indeed, having retired to Ath with three religious disposed to embrace the reform, he soon saw the other fugitive religious hasten to him from Mons, where they had taken refuge. All asked to follow, in its primitive rigour, the rule of Saint Benedict, with some modifications which appeared necessary to them. Louis de Blois, wishing on the one hand to restore to the community of Liessies its first regularity, and fearing on the other to demand more than he could obtain, asked the Lord earnestly that He would deign to enlighten him with His light. He consulted also wise persons filled with the spirit of God, who answered him that it would be better to take for his reform a suitable mean, leaving to particular fervour certain more painful charges. The worthy abbot, ever disposed to follow the judgement of others rather than his own, yielded to this advice. A short time after, he re-entered Liessies full of joy with his religious, who resumed the exercises of their institute with new ardour. It was to increase still more this good disposition that he composed then spiritual treatises, full of the spirit of God and of so sweet an unction that it is impossible, in reading them, not to feel touched and excited to make the most generous sacrifices.

The first of these works has for title: *The Mirror of Religious.* Under the name of Abbot Dacrius, that is, one who weeps, who groans, the author deplores the misfortune of a religious lukewarm and negligent in the fulfilment of the duties of his state; at the same time he indicates the virtues and interior dispositions which

render a religious worthy of his vocation. The second work is entitled: *Rule of the Spiritual Life.* The venerable Louis de Blois gives in it the wisest counsels to overcome the different temptations, to walk holily in the ways of God, and to unite oneself closely to Him by the exercises of the spiritual life. His other principal works bear the following titles: *The Conclave; — The Recreation and Sacred Retreat of the Faithful Soul; — The Institution* and *The Spiritual Pearl; — The Manual of the Little Ones; — The Rule of him who is still a novice in the ways of the spirit; — The Consolation of the Pusillanimous; — The Collyrium of Heretics* and *The Torch to enlighten them.* There are found besides, among the works of the venerable Louis de Blois, meditations, affections and prayers, in which breathes the sweetest piety. One may judge of it by this single citation, taken from the preamble of the statutes which he gave to his community, and in which he seeks to show the advantages of the monastic life. “Happy,” he exclaims, “those to whom Jesus speaks to the heart, and to whom He says: Come, let us go out, let us go into a desert place! Happy those whom the Lord transports from the vast sea of the world, from the midst of its innumerable reefs, to the harbour of the religious life! There life is peaceful and without dangers; there abounds peace, tranquillity and the joy of the Holy Spirit; there, without any solicitude for passing things, men serve freely, day and night, the immortal king of the ages. One single thought occupies them, that of pleasing God by a faithful obedience to His wills, by a sweet assiduity in holy prayers, by the exercise of pious reading and the effusion of tears in which the soul is purified. All is piety, all is sweetness in a community of religious who live according to their rules. One breathes there the delicious perfume of all the virtues: the roses of charity shine there with their purple brilliance, the lilies of chastity lift to heaven their head of dazzling whiteness, and the violets, symbols of humility, flower there and spread their sweet odours. There is no tumult, no confusion; far from this sweet and lovable solitude are quarrels and dissensions; there again each day courageous athletes struggle in the arena of the spiritual combat and gain victory over their enemies. The angels of heaven fly swiftly to be witnesses of this struggle, and to strengthen the soldiers of Jesus Christ. Happy then those who, fleeing the tempests of the age, have retired into the sure and agreeable harbour of the religious life, because, after having passed the rest of their days in the joy of the Holy Spirit, solely occupied with the service of God, they shall receive at death the inestimable reward of the heavenly kingdom and enjoy it eternally.”

There was something still more touching and more persuasive than the words and writings of the venerable Louis de Blois: it was the example of his virtues and the fidelity with which he fulfilled even the least observances of the rule. He presided at all the exercises of the community, and by his presence inspired sentiments of devotion. Meditation made his delight, and during prayer he was so absorbed in God that it seemed his soul had penetrated into the heavens. Attentive to profit by all circumstances and all means to advance in perfection and maintain himself in the spirit of faith, the venerable abbot repaired to the first Fathers of the Society of Jesus at Louvain, to make, under their direction, the spiritual exercises of Saint Ignatius. He vowed to these religious a sincere affection and an entire devotion; so he not only honoured them with his friendship and favoured their projects, but also took up their defence with the great and in the councils of princes. There was long preserved at Louvain a letter which he wrote at that time, and in which he victoriously and energetically refutes the numerous enemies which the Society already met at its origin. This attachment of the venerable Louis de Blois for the Jesuit Fathers he communicated to his religious, who always kept up with the Order of Saint Ignatius the relations of a holy and touching confraternity. There is especially one circumstance which, in a work of this nature, ought to be pointed out, namely that the abbey of Liessies was, a little later, as it were the cradle of the important work of the Bollandists. It was, in fact, in its magnificent and rich library that Fathers Rosweyde and Bolland began the labours which were to give birth to this truly admirable work.[1] Of all the abbeys of the north of France, that of Liessies was the richest in passionals, in manuscript lives of the Saints, and in all sorts of precious works. It owed these literary treasures above all to Louis de Blois, who sought, by every means in his power, to develop piety in the hearts of his disciples. Not content with having gathered the acts of a great number of Saints, he also procured many of their precious relics, and had a magnificent chapel built to keep them there religiously.

Charles V had never forgotten on the imperial throne the young page who had grown up under his eyes when he was still only archduke of Austria. All his life he preserved for him a respectful esteem and a particular benevolence, which showed itself on many occasions. When the bishopric of Cambrai was vacant by the death of Robert de Croy, he wished to have the abbot of Liessies named to it; but Louis de Blois made such entreaties that this project had to be given up. Maximilian of Berghes, who was bound to him by close friendship, was then raised to this dignity. Later the emperor, to give the worthy abbot a new proof of his benevolence, offered him the direction of the celebrated abbey of Saint-Martin of Tournai; but he refused again, and even repaired to Brussels to Charles V, "to ask him to live and die in the abbey of Liessies." He continued indeed to live there in the fulfilment of all the duties of his holy state. A witness of the disorders and sacrilegious impieties which the Calvinists of the Low Countries committed everywhere, he ceased not to groan before the Lord over these excesses. While he composed works in which he refuted their errors, he laboured to bring back into the fold the sheep which had strayed from it. There is cited, among other persons thus withdrawn from heresy by his care, a noble lady, his relative, to whom he addressed a strong and touching letter which is found in his works. The biographer of the venerable abbot also relates that a powerful lord having been condemned by Mary, governess of the Low Countries and sister of Charles V, to an honourable imprisonment in the monastery of Liessies, he was so touched by the discourses of Louis de Blois, and above all by his conduct, that he abjured his errors, and became from that day a fervent Catholic. The abbot, already happy to have restored the faith to this illustrious personage, wished still to restore him his liberty. He asked it of the governess, who not only granted his request, but left to the prisoner his goods and dignities, which, according to the laws of the empire, he deserved to lose. The abbey of Liessies had thus become a place where all holy works were accomplished. Spiritual charity was exercised there in a thousand ways, bodily charity was not less dear to all hearts there, and the name of Father of the Poor, given throughout the country to the venerable Louis de Blois, says enough with what largess he poured out his alms into the bosom of the unfortunate. "Let there be no covetousness," he said, "in men consecrated to God, for it is acknowledged that it has overthrown discipline in many communities; let there be no sordid and hard tenacity either, but let alms be made with charity, according to the means of the monastery." The conduct of the worthy abbot corresponded to these words, so that the monastery of Liessies was everywhere called the *Asylum of the Poor*.

Let us add a few words more on the admirable virtues of Louis de Blois. It has been seen with what innocence he passed his first years at the court of the archduke of Austria, and how he came out of it with all the purity of his morals. His biographer indicates the means which he used to keep far from him all that could have tarnished it. "It was," he says, "by a great temperance in food, by flight from occasions and the least dangers, by a continual vigilance over his senses and particularly over his eyes, by the austerities which he imposed on himself, by the habitual elevation of his soul toward God, and finally by a great exterior cleanliness which he often recommended to his religious." His constancy in the adversities and contradictions to which he was exposed never failed either. When his monastery of Liessies was ravaged by the French, at war with the emperor Charles V, no complaint was heard to come from his mouth. Then again he repeated this word of the Psalmist which was familiar to him: "He that relies only on the help of the Most High shall dwell tranquilly under the protection of the Lord who reigns in heaven. He shall say to the Lord: Thou art my protector and my refuge." Such was the conduct of Louis de Blois until the day of his death, which took place on 7 January 1566. The bishop of Chalcedon, suffragan of the archbishop of Cambrai, came to Liessies to render the honours of burial to the venerable abbot. His body was laid in the choir of the abbey, where it remained until 15 June 1631, when Francis Vander Burch, archbishop of Cambrai, transferred this sacred remains under a fine mausoleum placed in the middle of the choir. This epitaph was engraved on it:

> *Louis de Blois, who from his tender youth knew perfectly three languages, who spread everywhere the perfume of virtues, is dead, alas! and under this tomb rests the glory and the miracle of our age. Reader, pray for him and prepare thyself to appear before the tribunal of the Sovereign Judge.*

"My beloved sons," says somewhere in one of his works the venerable Louis de Blois, "you who have embraced the so sweet yoke of the Lord, I pray you, remember your vocation; flee iniquity, despise vanity. Consider the world attentively; it grows and decays: nothing in it is stable; like the dust which the wind disperses, so vanishes the world and its concupiscence. Consider that the present life is but a vapour which quickly dissipates, that all flesh is as grass and that its glory soon disappears." These words coming from the mouth of a mighty man of the world whom grace had touched and enlightened will produce on our hearts a profound impression. They tell us enough that all earthly goods should never make us lose sight of the more precious goods of eternity; that we ought to use the first simply, but that the latter should be the object of our most ardent desires.

Bolland., 7 Jan.; *Ludov. Blosii opera,* summarised by the Abbé Destombes.

Saint Valentine, Bishop of Passau, Apostle of the Tyrol

(Les Petits Bollandistes, 7th ed., vol. I, 7 January. Fifth century.)

> *Per quos transivi praedicans regnum Dei … et docens quae sunt … — I have passed among these peoples, preaching to them the kingdom of God … and teaching them what concerns … — Acts xx, 25 and xxviii, 31.*

Saint Valentine opened to Saint Severinus, apostle of Noricum, the road which the latter travelled with success after the death of our Saint. Armed with the divine word, he left the shore of the sea, coming, according to all appearance, from the Low Countries, to bring the light of the Gospel to the inhabitants of the banks of the Inn and the Danube. His zeal for the salvation of souls, and also love of his compatriots, drew him to Passau, which was a colony of Batavians.[1] But, reflecting that he had no other mission than that which he had given himself, he remembered the instructions of Saint Paul:[2] "How shall they preach unless they be sent?" He repaired therefore to the vicar of Jesus Christ, that he might, in undertaking this work, guide himself entirely by the orders of the great Apostle of the Gentiles. Saint Leo then occupied the see of Saint Peter (440–471).

On leaving Rome, our Saint went straight to Passau and began to preach the doctrine of Jesus Christ to the inhabitants of that place. 445. But his words were not listened to, which afflicted him so keenly that he resolved to plant elsewhere the standard of the cross, and to go seek new instructions from the common Father of Christendom. Leo, surprised at so prompt a return, answered the Saint, who had set forth to him the reasons: "Announce the word; whether you be well or ill received, persevere; if you succeed in conquering yourself, in remaining and in softening the ferocity of this people so long restive, you will gather the most beautiful fruits of your pains. But if a third attempt should fail, I permit you, and command you, by virtue of my apostolic power, to go among other peoples to announce the holy faith." Having said these words, he imposed hands on him, consecrated him bishop and sent him back strengthened by his blessing. Soon Valentine reappeared at Passau; his voice rose with new force to announce the word of God; but this time again it resounded in the desert. The inhabitants of this country, composed of Arians and pagans, rose up against him, insulted him, ill-treated him and drove him out of the country. Shaking the dust from his feet, he passed to the Grisons, where he was received with joy by the populations, which hastened to embrace Christianity. He arrived at last in the mountains of the Tyrol and scattered the seed of the kingdom of God in the valley of the Vintschgau,[3] where he found a fertile soil. He stopped at Mais, not far from Meran, and had the consolation of seeing an abundant harvest grow around him.[4] Several times he even advanced toward Italy, leaving everywhere that he penetrated traces of his benefits, converting and baptising a great number of persons. In the provinces of Italy he brought back into the ways of truth a great number of Jews and Arians. God accompanied his preachings with the power of miracles, which struck with astonishment many pagans and heretics, and won them to a religion which grants such great powers to its ministers.

Valentine spoke with an unction which it was impossible to resist, and which often drew the most lukewarm soul toward conviction. But the sweetness and charm of his private life equalled the zeal and perseverance with which he announced the holy doctrine. To maintain continually that life of the soul which too often dries up without the divine dew, he devoted to prayer and contemplation a great part of the night, and all that he could steal from the day; he built for himself for this purpose a little cell where, far from tumult, he might, without being disturbed, plunge into his pious meditations. This cell, which is found in the castle of Neuburg, is still shown today under the name of Saint Valentine's chamber.

Valentine also founded a community of priests, who were subject to a common rule and who seconded him in his apostolic labours. Saint Lucillus, his disciple, names him in express terms his abbot. After the death of his master, Lucillus associated himself with Saint Severinus and helped him faithfully in the work of conversion. And when Saint Severinus had in his turn passed to a better life, this old man, laden with years, was still seen at the head of a convent near Vienna.

Saint Valentine died on 3 January. However, the year of his death is uncertain; some say 440, others 442; there are even some who say 470: what is certain is that in 474 he was no longer living. His disciples buried his body in the church which he had had built at Mais and which became very celebrated throughout Rhaetia. When Mais fell into the power of the Lombards, the Saint's bones were transferred to Trent, and afterwards to Passau with those of Saint Corbinian, bishop of Freising; they were placed between two walls in the cathedral church of Saint Stephen. Later God inspired some pious souls with the thought of rendering more honour to these sacred remains: they were exhumed and transferred near the bishop's throne. His feast is celebrated on 7 January; the Roman Martyrology names him on 29 October, with the title of confessor.

Saint Valentine is the patron of the Tyrol and of the diocese of Passau. Popular devotion, in Germany, has always associated his name with those of three other celebrated saints: Saint Rupert of Salzburg, Saint Quirinus of Sissek, and Saint Anthony the Great. The significant name of *Messengers to God*[5] designates all four to the confidence of the peoples.[6]

Lesser Saints of 7 January

(Les Petits Bollandistes, 7th ed., vol. I, 7 January: Crispin III, Nicetas, Theau, Reynold, Anastasius, Blessed Vitalis.)

Saint Crispin III, Bishop of Pavia (A.D. 466)

He flourished in the time of Saint Leo the Great, pope, and attended the Council of Milan, then assembled; the proof of this is in the synodal letter sent to the pope by the same Council. He had for successor Saint Epiphanius, his equal in holiness and in knowledge. Ennodius, bishop of Pavia, speaks of him in his life of Saint Epiphanius, and in a poem of the same Ennodius these verses are read:[1] "Hail, holy father; hail, ashes of Crispin, so venerated; hail, admirable soul, sacred dwelling of the sciences and of evangelical virtues."

Saint Nicetas, Bishop of the Danubian Countries (fifth century)

This bishop of the Danubian countries was not unknown at Rome. Saint Paulinus (epistle x to Severus) praises his learning highly and proposes him to the admiration of the Romans: he was accustomed to come on pilgrimage to the Holy Places, in Italy. It was on the occasion of one of these pilgrimages that Saint Paulinus composed a fine ode in Sapphic verse, in which he celebrates his fine actions, and among other things speaks of the conversion of the Bessi to the faith of Jesus Christ. They were a nation savage above all, for, according to the testimony of Strabo, the habit of theft which these peoples had caused them all to be given the common name of *Latrones,* Robbers. Here are the verses of Saint Paulinus on this subject:[1]

"Savage by their climate and their nature, the Bessi, a nation harder than their glaciers, changed into peaceful lambs, assemble under his crook in the dwelling of peace."

The Bessi, says Saint Jerome, a horde of savages covered with the skins of beasts, who formerly immolated men to the shades of the dead, have now softened their strident voices to sing the praises of Christ.

Saint Theau (Tillo, or Thielman), Abbot of Solignac (A.D. 702)

Carried off in childhood by brigands from his family, which was of the Saxon nation, Saint Theau or Tillo had the happiness to be sold as a slave to Saint Eligius, bishop of Noyon. Saint Eligius treated him as his son, sent him to study at the abbey of Solignac, in the Limousin, then raised him to the priesthood, and afterwards entrusted to him the mission of announcing the Gospel at Tournai and in other places of the Low Countries. Theau returned to Solignac after the death of Saint Eligius, lived there in solitude, recalling the lives of the Anthonys and Macarii by his simplicity, his fervour and his austerities. His brilliant holiness attracted so many people around him that his desert was peopled at his death with three hundred religious.

Our Saint had reached the age of ninety-four; feeling his end near, he dispatched a young man to the bishop of Limoges, and said to him: "Go, my son, in all haste to the city of Limoges, and tell the pastor of the church that I beg him to come tomorrow to this place, to commend me to God in his prayers, and to give my body back to the earth." Theau received the last Sacraments, and died sweetly in the Lord, amid the tears of his religious assembled at his bedside. Meanwhile the young man went to the bishop of Limoges, Hermenus, who at that moment was kept in bed by a grave illness; but he had scarcely learned Theau's will when he betook himself to the place indicated to bury his holy body. This took place in the year 702.

Several miracles have been wrought through the virtues of his relics. The inhabitants of Iseghem, near Courtrai, honour him as their apostle. There are in Flanders, Auvergne and the Limousin several churches consecrated to God under the invocation of Saint Theau.[1]

A notable part of his head is still preserved in the church of Solignac. The faithful have a great devotion to this Saint, and invoke him especially for sick children.

Saint Reynold of Cologne, Master Mason (A.D. 960)

Reynold was a monk in the monastery of Saint Pantaleon at Cologne, where his superior charged him to oversee the masons and stone-cutters who were working at the construction of the monastery. His sequence in the old missals of Cologne says:

> *Justi vitam livor zelat: — Dark envy lays snares for the life of the just: Clam necatur, stagno celat — A stone-cutter kills him in secret and commits the waters to hide him from the sight of Malleator sociis; — his companions; Sed insigne margaritum — but numerous miracles come to attest that this brilliant pearl Declaratur expolitum — was cut for heaven. Signorum praeconiis.*

In conformity with these data, the painters beyond the Rhine have represented Saint Reynold struck down by the bush-hammer of a stone-cutter who had ended by finding himself annoyed at being pressed too closely by the conscientious master-mason of the monastery of Saint Pantaleon. — As for the armour which these same painters give to our Saint, it recalls the tradition according to which Reynold, a grandson of Charlemagne, had left the camps for the cloister. In the last half of the eleventh century, the inhabitants of Dortmund, in Westphalia, asked the archbishop of Cologne, Hanno (1036– 1075), for the body of a saint, who granted them the relics of Saint Reynold. The translation took place on 7 January, and it is on the same day that his feast is celebrated at Dortmund, of which he is the patron.

Cf. Boll., 7 January, and Godescard, Brussels edition.

Saint Anastasius, Archbishop of Sens (A.D. 977)

Son of the lord of Angers, near Provins, Anastasius was elected by a unanimous voice to the archbishopric of Sens, and consecrated by his suffragans on 14 December 968; he took possession of his see a few days afterwards. A man full of virtues and talents, he showed himself worthy to bear the archiepiscopal crozier, and made the evil days of his predecessor forgotten. He began the restoration of the church of Saint Peter, recalled the religious whom Archambaud had expelled, and had as many holy places built as the latter had destroyed or profaned. It was he who laid the foundations of the present cathedral; he himself traced the plan of this edifice, except that of the crossing which is of the thirteenth century. He disposed the three chapels in the order in which they had been placed before, that is, Saint Stephen in the middle, that of the Blessed Virgin on the right, and that of Saint John on the left. He carried the choir up to the capital of the gables, but death, which struck him on 8 January 977, stopped him in the execution of his pious designs.

Anastasius had bought back the greater part of the goods of the church which Archambaud, his predecessor, had given as reward to the companions of his dissipated life and military exploits. Inexhaustible in alms, when this holy bishop had seen the end of the resources which his economy, his privations and his abstinence furnished him, he solicited of kings, princes and the faithful the help he needed to meet the expenses of the immense constructions he had undertaken. At last he gave all his goods to endow the canons of Notre-Dame and Saint-Jean, whose chapels were built and finished before Saint-Étienne.[1]

Blessed Vitalis, Solitary (A.D. 1119)

Blessed Vitalis was one of those numerous solitaries whom the breath of God formerly sowed in the forests of our France, precious seed which gave birth to almost all our ancient monasteries. After having shared the apostolic labours of Robert of Arbrissel, he retired into the forest of Savigny, in Normandy, and it was there that at his death he left, in place of his solitary's hut, a flourishing monastery, which united itself a little later to the great Order of Cîteaux. He was born at Tierceville, near Bayeux. He left this world in 1119. See in the Supplement more complete details on his life, his cult and his relics.

Supplement — Blessed Vitalis, Founder of the Abbey of Savigny (1122)

(Supplement to vol. I, day VII of January.)

Blessed Vitalis, son of Rainfroi and Roharde, was born in the diocese of Bayeux, in the village of Tierceville, and was brought up in his father's house with the tenderest care. When he had reached an advanced age, the profound knowledge he had of theology and civil law, his admirable eloquence, and above all the purity of his morals, caused him to be sought by Robert, count of Mortain (Manche), who attached him to his person as chaplain. He remained long at the court of this prince; but, weary of the noise of the world and sighing after the silence of retreat, he ended by withdrawing to a desert called Dampierre (1088). This place, situated in the parish of Mantilly (Orne), a short distance from the hermitage founded by Saint William Firmatus, seemed disposed by Providence to raise the soul to contemplation: everything there breathed calm and peace. Forgetting in this solitude the world and its vanities, Blessed Vitalis applied himself courageously to bearing, with a still greater fidelity, the yoke of Jesus Christ, and to following Him, like the Apostles, by the royal way of poverty, humility and mortification. He was continually given to fasting and prayer. Several persons, desirous of working at their perfection, came to place themselves under his direction; among them one must cite especially Saint Bernard of Abbeville, who afterwards founded the abbey of Thiron. Blessed Vitalis soon saw the treasures of virtue that God had deposited in this soul and the extraordinary talents He had given it for preaching. He resolved to profit by them for the execution of a great design which he had formed for some time. At that period there reigned in almost all the provinces of France a frightful licence. The secular clergy, though fighting courageously against the evil, did not succeed in repressing it sufficiently. God

inspired several fervent religious with the thought of coming to the help of His Church, by labouring by their preaching at the conversion of sinners. In the first rank of these apostolic workers was Blessed Vitalis. Endowed with an extraordinary eloquence and energy, he never feared to tell sinners the whole truth. He spared the rich no more than the poor, the great no more than the small. The crowd pressed on his steps to hear his word, then returned penetrated with repentance and confusion. He pursued vice to the utmost, and put before the eyes of sinners all the ignominy of their conduct. He thus succeeded in subduing to Jesus Christ the proudest knights and the most perverted populations.

Meanwhile Ralph of Fougères, to whom the forest of Mantilly belonged, seeing that the number of hermits was always increasing, designated to them, to establish their dwelling there, a forest situated in the parish of Savigny. Blessed Vitalis and his companions, leaving in their first solitude a very small number of brothers, went to settle in this new retreat (1105). They built a monastery there which, five years after its foundation, saw the number of its religious rise to more than a hundred and forty. As considerable lands were needed to feed so numerous a community, Ralph of Fougères granted to the Blessed one the whole forest of Savigny and several surrounding lands (1112).

The work to which Blessed Vitalis gave his attention most particularly was the good order and regularity of his monastery. He gave his religious the Rule of Saint Benedict, to which he added some particular constitutions of very great austerity. God so blessed this community that, in the space of forty years, it gave birth to some thirty other abbeys, which edified France, England and Ireland by their pious austerities. Among those which arose in Normandy are counted the abbeys of La Trappe, Saint-André-en-Gouffern, Villers-Canivet, Aulnay, Barbery, Beaubec, Foucarmont, Bival, Bondeville, Le Trésor, Le Breuil-Benoît, Thorigny, and the White Ladies of Mortain.[1] These numerous and painful occupations did not prevent the Blessed one from giving himself to the preaching of the word of God. Our Lord gave him particular graces to labour at the conversion of women of evil life. Ever charitable, even toward the greatest sinners, he nevertheless had some enemies; but God constantly turned their evil designs to the glory of His servant.

In 1118, Blessed Vitalis undertook a journey to England, whither the interests of his church called him. He traversed several provinces of that kingdom to establish houses of his Order there, and to call the peoples of that country to penance. On his return, he was pressed by his religious, whose number was always growing, to ask back the land of Mortain which he had formerly ceded to the abbot of Saint-Étienne of Caen. The latter gave back this land with joy to Blessed Vitalis and his good religious, because they were too poor to suffice for themselves. The following year Henry, king of England, gave him in perpetuity the land of Dampierre, situated in the parish of Mantilly, that he might establish a priory of his Order there.

The holiness of this humble servant of Jesus Christ drew to him not only the respect of kings, princes and the powerful of this world; the sovereign Pontiffs themselves were pleased to give him marks of their esteem and affection. He passed still some years on earth in procuring the glory of God, defending the poor against their oppressors, and above all leading in the ways of salvation the beloved flock that our Lord had entrusted to his keeping. Ever attentive to watching and praying, one would have said that he hastened to do good and to amass merits for heaven, in the foresight of a near death. This thought of death, far from inspiring him with fear, made on the contrary his joy and strength; for he called with all his wishes for the moment when his soul, delivered from the bonds of the body, would go to heaven to unite with its beloved. A few days before that happy moment, he set out for the priory of Dampierre, whither an important affair called him. It is there that he rendered his soul to God, on 16 September 1122. At his death a luminous cloud was seen to appear in the midst of the church, and a perfume of the sweetest filled the whole house. His body was transported by the religious to Savigny, where it was kept for three days. It was then deposited in a tomb and lowered into a large pit made in the middle of the northern chapel of the abbatial church. The graces and miracles obtained at his tomb became so numerous that the abbot and religious of Savigny resolved to raise the body of the servant of God from the earth. It was transferred into the chapel of Saint Catherine, on 30 March 1182, in

presence of a great number of the faithful. In 1243 the body was transferred into the great abbatial church and deposited near the high altar. Besides the head of Blessed Vitalis, the abbatial church possessed a very great number of other relics, with which the piety of bishops and princes had enriched it. There were venerated there above all wood of the true Cross, relics of the prophet Daniel, of Saint Joseph, of Saint John the Baptist, of Saint Peter, of Saint Matthew, of Saint Bartholomew, of Saint James, apostles, of Saint Victor, of Saint Bernard, of Saint William Firmatus, of Saint Thomas of Canterbury, of the chasuble of Saint Peter, and of the chasuble of Saint Vitalis. All these relics were kept in a great and magnificent shrine which was carried every year in procession on Easter Tuesday to two crosses raised in the forest of Savigny. The head of Blessed Vitalis was carried apart. This fine ceremony drew a considerable number of pilgrims, who came from very far to honour the Blessed one. This religious cult, rendered for more than six centuries to the memory of the servant of God, led, in 1738, the general chapter of Cîteaux[2] to establish a feast in honour of this holy abbot. It was celebrated in the church of Savigny on 16 September, and was interrupted only at the epoch of the Revolution, which drove the religious of Blessed Vitalis from their venerable sanctuary. The reliquaries of the abbey were then solemnly transferred to the parish church. After having been exposed to the veneration of the faithful, the holy relics were placed under the altar of the choir. But in 1793 some impious men, animated by a sacrilegious fury, broke the reliquaries and scattered their precious bones on the pavement. A few days afterwards they were piously gathered up, then placed in large wooden chests and deposited under the high altar, where they remained until 1803. At that time large reliquaries in the form of a tomb were prepared, in which all the relics of Blessed Vitalis and his companions were placed. From that moment they were exposed to the veneration of the faithful and carried each year in procession on Ascension Day. In 1833 they were recognised as authentic by the bishop of Coutances. To-day the ancient and beautiful abbatial church of Savigny is destroyed. Only a heap of ruins remains of that illustrious monastery. The tomb of the Blessed one was not spared; it was broken, in 1791, in order to extract the relics which were still preserved in it, and which were transferred to the parish church of Savigny-le-Vieux. A part of this broken tomb was lost during the Revolution and only fragments of it are kept to-day. But respect and devotion for Blessed Vitalis are still deeply engraved in the hearts of the inhabitants of Savigny and the neighbouring populations. As in preceding centuries, the faithful come in great number to pray before his relics.

Extract from the Lives of the Saints of the Diocese of Séez, *by the Abbé Blin, parish priest of Durcet.*

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[3] The Child Jesus was at most seven years old.

[4] Baronius could not say of which Saint Julian there is question here. The discoveries made since have not, in our opinion, advanced the question much:

The Spaniards pretend that the Martyrology names Saint Julian, first apostle of Toledo, disciple of Saint Peter, friend of Saint Martial, and martyr under Domitian in the year 94;

The Italians, on the contrary, maintain that it is a question of a Saint Julian, surnamed Comes (the Count), whose tomb was discovered at Cagliari, in Sardinia, on 22 July 1625. Saint Julian the Count, they say, is so famous and his cult so popular that, even before the discovery of his relics, his name had been inserted in Sardinia into the *Confiteor*;

The French might in their turn advance that the Martyrology designates Saint Julian of Anjou, whose body formerly rested in the priory of Saint-Jean-sur-Loire, but of whom nothing is known to-day but the name. 11th century. (Cf. *Acta Sanctorum,* vol. i of January, pp. 355 and 357, Palmé edition.)

[5] See on the 19th of this month.

[6] See the 31st of this month.

[7] See on 28 January.

[8] Saint Sanctinus succeeded Saint Lethard, when that Pontiff accompanied the princess Bertha to England. — See the life of Saint Ethelbert on 24 February. — The name of Sanctinus figures among those of the bishops who attended a council held at Paris under Chilperic I. Not far from the church of Saint-Rieul, a chapel was dedicated to him. See on 7 February.

[9] More probably of Antioch, according to Baillet.

[10] Matt. x, 23.

[11] This fact, which is found in his Acts, is also reported by Philostorgius, an Arian historian, bk. ii, ch. 12, 13.

[12] "It is said," writes Dom Ceillier, "that it is still found today in manuscript in the library of the Vatican and in that of Queen Christina."

[13] Fr. Heribert Rosweyde, professor at Douai, spending, according to his custom, his leisure as a professor in visiting the libraries of the Flemish abbeys, took to seeking by preference some lives of the Saints. The abbey of Liessies furnished him a great number of passionals, and it was there that he conceived the first design of the *Acta Sanctorum.* Liessies deserved to be the cradle of the *Acta.* A pious and learned abbot, whom one would be tempted to call the last of the Belgian saints, Louis de Blois, had just died there in the odour of sanctity. It was there that Fr. Rosweyde found, besides the hospitality so largely granted in these ancient monasteries, a special and most generous kindness, a friend, a Maecenas, in the abbot Dom Antony de Winghe; then, later, as a devoted child in another abbot, Dom Thomas Luytens, one of his pupils. Everything was open to him; copyists were placed at his disposal; the manuscripts were delivered without reserve. (R. D. Pitra, *Études sur la collection des Actes des Saints,* p. 9.) Fathers Bolland and Henschen also worked very often in the library of Liessies, and it is even to Thomas Luytens, abbot of this monastery, that the former addresses the general preface which he put at the head of the immortal work to which his name has been given.

[14] He went to Passau, say the Bollandists, because it was a city of Belgian origin called *Castra Batava,* or simply *Batava,* whence the Germans made *Battaw,* and later *Passaw,* their custom being to pronounce B as P, and to change the Flemish T into SS. (*Acta Sanctorum,* vol. i, p. 369.)

[15] Rom. x, 15 .

[16] The Vintschgau or Finstgau, also Vinstgow, in Latin *Vallis venusta,* in Italian *Valle di Venosta,* is in the midst of the mountains: a beautiful and romantic valley of the Tyrol, comprising also the Münster and the Passeyer-Thal, and extending from Glurns to Meran, being 9 German miles long by half a mile wide. See *Legenden Heiliger Gottes und verehrter Landespatronen in Oestreich,* p. 3.

[17] Mais, Maïa or *Alpes Majae,* receives sometimes also the name of Matsch.

[18] *Die vier Botschafter.*

[19] Cf. Bollandists, vol. i of January, p. 338 ff.; Godescard, Brussels edition, at 7 January; — *Bavaria sancta,* by [Rader], where he is represented in his solitude, near Meran, with a child whom he has just raised from the dead.

[20] *Salve, sancte pater, salvete, o saepe recepti / Crispini cineres, ad cujus vota redundat / Quidquid in hoc Christi miramur dogmate dignum,* etc.

[21] *Nam simul terris animisque duri, / Et sua Bessi nive duriores, / Nunc oves facti, duce te, gregantur / Pacis in aulam.*

[22] Father Mabillon has given his life.

[23] *France pontificale.*

[1] This abbey, so called on account of the colour of the habits which were given to the nuns by Blessed Vitalis, was bought back about 1825 to found a minor seminary in it. This establishment, entirely rebuilt, is to-day very flourishing.

[2] The abbey of Savigny, and all the abbeys that depended on it, were united to the Order of Cîteaux in 1147.

8 January

Martyrologies

THE ROMAN MARTYROLOGY

At Beauvais, in France, the holy martyrs Lucian, priest, Maximian and Julian; the last two perished by the sword of the persecutors. Saint Lucian, who had come with Saint Denis into the Gauls, persevering in confessing with living voice the name of Jesus Christ and ceasing not to do so, after having been cruelly scourged, was condemned to the same torment as his companions. — The same day, Saint Eugenian, martyr.[1] About 340. — In Africa, the holy martyrs Theophilus, deacon, and Hellas, who, first torn with blows of thongs, then pricked over their whole bodies with the points of very sharp potsherds, were at last thrown into the fire, where they rendered their souls to God. — At Venice, the decease of the blessed Lawrence Justinian,[2] confessor, first patriarch of that city, canonised by Pope Alexander VIII, illustrious for the excellent gifts of heavenly knowledge and by the incomparable wisdom with which God had filled him. Mention is made of him again on the fifth day of September. 1455. — At Hierapolis, in Asia, Saint Apollinaris, bishop, who shone by his learning and holiness, under the reign of Marcus Antoninus Verus. About 180. — At Naples, in Campania, the birth into heaven of Saint Severinus, bishop, brother of the blessed Victorinus, martyr, who, after having wrought many miracles, died in peace, full of merits and virtues. 540.[3] — At Pavia, Saint Maximus,[4] bishop and confessor. 6th century. — At Metz, Saint Patientus, bishop. 2nd century. — The same day, in Noricum (Austria), Saint Severinus, abbot, who propagated the

Gospel in that country and was called the Apostle of Noricum. His body was brought miraculously to Lucullanum,[5] near Naples, whence it has since been transferred to the monastery of Saint-Séverin. 482.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Troyes, in Champagne, Saint Frobert or Frodobert, abbot of Montier-la-Celle. 673. — At Laon, Saint Baldwin (Balduinus), canon of that city, son of Saint Blandinus and Saint Salaberga, and brother of Saint Austrudis, assassinated for his love of justice and for his piety. 677.[6] — At Verdun, Saint Hermenfrid, bishop and confessor. 374.[7] — At Autun, Saint Egemonius, also bishop and confessor.[8] — At Saumur, Saint Maurontus, abbot of Saint-Florent-le-Vieux, who flourished in holiness in the time of King Childebert II. About 710. — At Brussels, Saint Gudula, commonly called Goule, virgin, daughter of Saint Amalberga, patroness of Brussels, where her relics are preciously kept in a church which bears her name. About 710. — At Ratisbon, Saint Erhard, native of Narbonne, chorepiscopus of Ratisbon and regional bishop for Bavaria, and his brother or companion Saint Albert, also bishop. 8th century. — At Viviers, the birth into heaven of Saint Arcontius (Arçons), bishop of that place,[9] massacred for having defended with zeal the liberties of his church; his body, which was honoured at Saint-Vincent, the cathedral of that city, was burnt by the Calvinists, with that of Saint Aulne or Aule, another bishop of Viviers, successor of Saint Eucherius. 8th century. — At the Cistercian monastery of Doest, at Bruges, the venerable Torphin, bishop of Hamar, in Norway; exiled from his diocese for having zealously reproved those who violated the liberties of his church, he came to end his days in the asylum which had formed his youth to knowledge and virtue. 1284.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Greece, commemoration of Saint Shemaiah (Séméï), prophet who stopped King Rehoboam, marching to the extermination of the ten rebel tribes. In the year of the world 3080; before Christ 924. — At Sirmium, in Slavonia, the saints Anastasius, Jucundus, Ratis, Peter, Florus, Tilis, Florian, Tatia, martyrs, mentioned in the Martyrology of Saint Jerome. — At Terni, the saints Claudius, Carbonan, Tibudian, Planius, martyrs; the first was chief of the militia of Terni, and the others served under his orders; they perished in the persecution of Claudius II. A.D. 268. — Besides the bishop of Pavia Saint Maximus II, mentioned above, the feast of his predecessor Saint Maximus I is also celebrated on the same day. About 270. — In Greece, Saint Cartier, priest and martyr, who overthrew an idol of Serapis at Caesarea and was put to death under Diocletian. — In Greece, the saints Timothy, Polyeuctus, Rusticus, Cipisaeus, Secundus, Lucius, Felix, Januarius, Palladius, martyrs, mentioned in the Martyrology of Saint Jerome. — At Constantinople, Saint Atticus, bishop of that city. A.D. 425.[10] — In Greece, Saint Dominica, Saint George the Chozebite and Saint Aemilian, confessor; the first, of African origin, was baptised at Constantinople, where she had come with four other virgins, by the archbishop Nectarius. About the year 475. — At Cologne, Saint Afflin, bishop. At an uncertain epoch. — At Constantinople, Saint Cyrus, patriarch, who received the visit of Pope Constantine. About the year 714. — In England, Saint Pega, virgin, nun in the monastery of Peakirk, in the county of Northampton, about the year 719; and Saint Wulsin, bishop of Sherborne. A.D. 973. — At Ratisbon, Saint Garibald or Gaudebald, first bishop of that city, after the reorganisation of the church of Bavaria by Saint Boniface. 761. — In Scotland, Saint Nethelm or Nathalan,[11] bishop of Aberdeen. 452. — In England, Saint Guithelin, bishop of London. 435. — At Salzburg, Saint Maximus, priest and companion of Saint Severinus of Noricum, hanged by the Heruli in one of their nocturnal raids. — At the same place, fifty-five martyrs, companions of Saint Maximus. — Saint John, hermit of Sicily, who saw Saint Denis, Saint Maurice and Saint Martin dispute with the demon for the soul of Dagobert. — At Bruges, decease of Saint Peter, bishop of Roskilde and relative of the king of Denmark. He had taken the cross and died, on the way, at the monastery of Doest.

Saint Lucian, First Bishop of Beauvais, and his Companions Maximian (Maxien) and Julian, Martyrs

(Les Petits Bollandistes, 7th ed., vol. I, 8 January. Died in the second half of the first century. — Popes: Saint Peter; Saint Clement. — Roman emperors: Caligula; Domitian.[1])

> *Remember your spiritual leaders who have spoken to you the word of God, and considering the end of their life, imitate their faith. — Epistle to the Hebrews, xiii, 7.*

Here is another Saint Lucian, older than the one whose memory the Church kept yesterday. After having long accompanied the prince of the Apostles in his journeys for the propagation of the faith, he came to enlighten France with the admirable light of the Gospel. He was a native of Rome, son of the consul Lucius, and was converted and baptised by the same Saint Peter, on the first journey which he made to this capital of the world, to combat Simon the Magician. He was called Lucius, like his father; but, by a happy presage that he would be a star whose splendour should illuminate the whole house of God, the Apostle added two letters to his name, calling him Lucianus, as God had increased that of Abram by calling him Abraham.[2]

Our neophyte gave himself wholly to the prince of the Apostles, esteeming himself very happy to follow him everywhere as his humble disciple; indeed, he accompanied him on the journey which he made in the East, to obey the emperor Claudius I, who commanded all the Jews to leave Italy, as is reported in the Acts of the Apostles;[3] he followed him again when he returned to Rome, under the emperor Nero, to combat Simon the Magician anew. In all these places Blessed Lucian served as interpreter to Saint Peter to converse more easily with the Latins, whose language he knew perfectly.

At the moment chosen by God for the conversion of the countries lying between the Seine and the Somme, Pope Saint Clement consecrated Lucian bishop,[4] and sent him into the Gauls, with Saint Denis, Saint Saturninus, Saint Rieul, and several other generous confessors. “Go,” the Pontiff said to them, “intrepid soldiers of Jesus Christ. As the Lord was with the Apostles, so shall He be with you.”

Although the Gauls were the theatre where our missionaries were to display their zeal, Denis and his companions did not fail to scatter on their way the divine seed of the Gospel; but the demon, seeing his empire threatened, raised against them the fury of the Gentiles. Lucian was the first exposed to persecution: as he was preaching in a place near the city of Parma, he was seized, overwhelmed with ill-treatment and cast into an obscure prison. He entered it blessing the Lord, and full of the consoling hope of being soon delivered. His prayers and confidence merited for him prompt help; during the night, pious Christians, whom the Church already counted in that country, restored him his liberty. Reunited with his companions, Lucian pursued his road, continuing to announce to the peoples the word of Jesus Christ. Before leaving Italy, our courageous Apostles converted a multitude of pagans at Pavia, where they sojourned some time, and in several other countries witnesses of their preachings and virtues.

From this land fertilised by their sweat, the Spirit of God guided them toward the shores of the Gauls. After a happy voyage they landed at the port of the city of Arles. The inhabitants of this city, hoping to see renewed the prodigies of mercy of which Saint Trophimus had already been for them the source, received them with a generous benevolence. Their charity was not long in being rewarded: God loading them with His graces, a great number of them renounced the worship of idols, and became Christians. Rieul, well worthy to succeed Saint Trophimus, remained at their head, and his companions directed themselves toward the field which the father of the family had assigned to their labours. Saturninus took the road to Toulouse, and Denis, accompanied by Lucian, came to evangelise Paris, the principal hearth of the errors and vices of paganism in the Gauls.[5]

However, the Lord did not permit Lucian to remain long associated with the apostolate of Denis: soon He sent him to labour at the conversion of the inhabitants of the Beauvaisis.

This country was then in the power of the Romans; but a century and a half of oppression had not been able to make it accept a foreign domination. Its conquerors were not ignorant of it: so they maintained at Beauvais a strong garrison, to repress any attempt at revolt. Enemies of Christianity, which condemned their

prejudices, their customs and their passions, they were a powerful obstacle to our Saint's mission. Lucian was to meet difficulties of another kind in the state of the country he was to traverse, in the ignorance and coarseness of the ancient Gauls, and finally in the sanguinary fanaticism of the Druids.

The Beauvaisis was covered, in great part, with thick forests and impracticable marshes. There was little cultivated land. Part of its inhabitants dwelt in the woods, where they had built themselves miserable huts; the others lived in towns or villages situated along the principal water-courses. One could hardly form an idea of their intellectual and moral degradation. The discoveries which have been made in this territory show us the religion of the conquerors mingled with that of the conquered: statues of Mercury and Ceres have been found there, and stones of great size, destined to receive the blood of human victims. Such was the land which our Saint was to clear; such were the men whose beliefs and morals he was to change.

Lucian chose Beauvais for the centre and seat of his mission. Full of hope in the divine assistance promised by the Saviour to His Apostles, he undertook his work of salvation with a courage superior to all difficulties and perils. Addressing at the same time Romans and Gauls, he spoke to them with the authority of a heavenly envoy. He showed them the vanity of their idols, the superstition of their worship. He announced to them the God, creator of heaven and earth, and Jesus Christ, His Son, God Himself, saviour and redeemer of the world. To the vices of the pagan religion he opposed the virtues of Christianity; to egoism, charity; to the spirit of vengeance, the law of pardon; to the transports of hatred, evangelical gentleness; to the disorders of morals, the marvels of chastity; to cupidity, finally, detachment from the things of earth. No obstacle checked the impetus of his zeal; no resistance made him suspend the course of his missions. Offering himself to divine justice as a victim of expiation for the sins of this poor people, he mortified his body by every kind of austerity: water, roots, a little bread made up all his food; but, say his Acts,[6] the power of God sustained him, and the grace of Jesus Christ gave him an invincible strength.

The charity, disinterestedness, patience and gentleness of the Saint opened the door of hearts. Miracles, and above all the grace of the Saviour, came to complete the conversions which his examples and discourses had prepared: at his voice demons took flight, the sick recovered health. In a short time Lucian won a great number of souls to Jesus Christ. His glorious conquests were so rapid that soon he could not, in spite of the activity of his zeal, provide alone for the spiritual needs of the new Christians. But He who knows how to draw light from darkness[7] raised up for him two faithful ministers in the midst of this people. Lucian, having remarked a lively faith and an ardent charity in Maximian and Julian, young men recently entered into the fold of the Lord, conferred the priesthood on them, and admitted them to share his labours.

The Saint did not shut up his apostolate within the walls of Beauvais; he traversed the villages, the hamlets and the most inaccessible retreats. On all sides his preachings, examples and miracles dealt mortal blows to idolatry. The statues and temples of the false gods were overthrown, and on the ruins of the altars consecrated to the demon oratories were raised which gave birth to parishes of vast extent. Among the countries evangelised at that time we must place Montmille, Breteuil and Ourcel-Maison.[8]

After having made known the name of the Saviour in various parts of the country, Lucian came back to Beauvais to take up again the course of his preachings. He addressed the word anew to the pagans whose heart grace had not yet touched, and laboured to strengthen and forearm against every danger his children in Jesus Christ. According to an ancient tradition, he had chosen for his dwelling, or perhaps only for the celebration of the holy mysteries, a house situated near the place later occupied by the collegiate church of Saint-Nicholas.[9]

Lucian preserved, even in his old age, a great vigour of body and mind: the hand of God visibly sustained him in his incessant struggle against idolatry. He drew still new strength and consoling encouragement from his interviews with the missionaries who evangelised the neighbouring peoples. There was shown, in ancient times, the road by which Saint Denis came to visit him.[10] After the death of this illustrious martyr, Saint

Rieul, apostle of Senlis, also came sometimes to quicken his piety at the spectacle of Lucian's virtues.

With the concurrence of his two young and courageous ministers, the Saint changed, in a few years, the face of the Beauvaisis. A multitude of idolaters knew and blessed the adorable name of Jesus Christ. But soon the demon, seeing his worship threatened and his altars destroyed, inspired the pagan priests with his hatred against the author of his defeat; the prefect Julian served as instrument for the execution of his perfidious projects against Christianity. Having learned the conquests of the Gospel in the Beauvaisis, Julian resolved to put an end to them. Jealous to follow the footsteps of Fescennius, who had shed the blood of Saint Denis and his companions on the hill of Montmartre, he sent Latinus, Jarius and Antor in search of Lucian with the order to make him apostatise, or, if they could not, to put him to death. Some satellites, enemies of the Christian name, served them as escort.

Miraculously warned of the dangers which threatened him, as well as his disciples, Lucian gathered the Christians of Beauvais and exhorted them warmly to remain faithful to Jesus Christ. According to the Acts of his life attributed to Saint Odo, he spoke to them in these terms: "Brethren and beloved sons, God wills that I soon separate from you. Remain firm in your faith. Let not the threats of princes, any more than their flatteries and promises, make you forget the holy religion which you have embraced." Then lifting his eyes to heaven, he added: "I give Thee thanks, O Jesus Christ, my master, Son of the living God, who, after having associated me with the apostolate of blessed Denis, now associatest me with his martyrdom." He then left the city, and directed himself toward a hill named Montmille, distant from Beauvais about an hour's walk. Maximian and Julian accompanied him, ready to give, like him, their life for the faith. In thus going away, the three magnanimous confessors obeyed no sentiment of fear: they yielded to a force from on high, which led them toward the place of their martyrdom. In going to meet their torment they ceased not to pray and to speak of the God who was about to be their reward.

Scarcely had they arrived at Montmille when they saw themselves surrounded by the Christians of the neighbourhood, and by a crowd of pagans eager to receive from Lucian's mouth the food of the divine word.

The emissaries of Julian, not having found our saint at Beauvais, directed their course in haste toward the hill of Montmille, which was indicated to them as the place of his retreat. They met him evangelising a great multitude gathered around him. Maximian and Julian were at his side: after having shared his labours, they were also to share his glory. The life of Saint Lucian, which we have already cited,[11] and from which we have borrowed part of our narrative, relates in the following manner the last moments of these invincible witnesses of Jesus Christ.

Latinus, Jarius and Antor first seized the two faithful cooperators of Lucian, and put them to the alternative of sacrificing to the idols or perishing by the sword.

These answered firmly: "We will not sacrifice to gods who are the work of men's hands. We adore only one Lord, Jesus Christ, Son of the living God, for whose religion we are ready to die." Scarcely had Maximian and Julian finished these words when their heads fell under the blows of the assassins. In massacring, in the presence of Lucian, the generous companions of his apostolate, these wretches hoped to shake his courage and faith; but this spectacle only inflamed his desire to receive the palm of martyrdom. Approaching the Saint, then, they spoke to him in these terms: "You are accused of seducing the people by your sorceries: your guilty discourses dissuade them from sacrificing to our gods, contrary to the orders of the emperor and the Roman senate." Lucian answered calmly: "I use no sorceries… I show the people the way of truth; I make known to them Jesus Christ, my master, come into this world to redeem His creature, and to turn it away from the worship of demons… Jesus Christ deigned to die on the cross for the salvation of all; to Him alone we owe fidelity, obedience and love." — "How," reply the envoys of Julian, "can you regard as God a man who suffered death, and was fastened to an ignominious cross?" — "Although you are unworthy," continued Lucian, "to hear the secrets of the Most High, I am going to reveal them, in favour of the multitude

that surrounds us: the Son of God, God Himself and co-eternal with His Father, willed, after the sin of the first man, to be born of a virgin, to redeem the human race. From impassible as He was in the bosom of His Father, He became passible by love for us. To deliver us from eternal death, Christ, true Son of God and true Son of man, obeyed His Father even to the death of the cross. If, remaining Son of God, He had not condescended to become Son of man, the human race could not have obtained the pardon of its faults; the door of eternal life would have been closed to sinners."

Irritated by this language, the persecutors taxed Lucian with pride and folly, threatened his old age with the most cruel torments, and with a death like that of his companions, if he did not consent to sacrifice to their gods. Then, to give the appearance of a regular judgement to the sentence they were about to pronounce, they sat down, and made him undergo the following interrogation:

"What is your name," they said to him, "and what is your condition?" — "My parents," answered the athlete of Christ, "had given me the name of Lucius; since I received a new life by baptism, I am called Lucian. As to my condition, I am a Roman citizen… but, however noble this title is, I bear another more noble still: that of servant of Jesus Christ." — "We know well," replied these iniquitous judges, "that you are a magician and a seducer… If you are a Roman citizen, why are you so mad as to despise gods whom the emperor, the senate and the whole universe venerate?" Lucian continued thus: "Since I have known Jesus Christ for my Lord, I have renounced the worship of the pagans. As for you, as you are still chained by superstitious practices, your ears cannot hear my words, your mind cannot understand them. In obliging rational creatures to sacrifice to the demon and to idols made by men's hands, the emperor, the senate and you show clearly what blindness infidelity is the source of."

Unable to bear any longer the insult made to the emperor and their gods, Latinus, Jarius and Antor ordered the Saint to be beaten with rods.

During this torment Lucian ceased not to repeat: "I believe with the heart and confess with the mouth that Jesus Christ is the Son of God." This courageous profession of faith in the midst of torments was followed by a sentence which condemned Lucian to perish by the sword.

Happy to fertilise with his blood the soil which he had come to people with Christians, the intrepid confessor offered himself to the executioner, who cut off his head.

When the Saint's body was stretched on the ground, all the bystanders, the guilty authors of his death themselves, saw it surrounded by light, and a voice was heard saying: "Courage, good and faithful servant, who hast not feared to shed thy blood for me; come to receive the crown which was promised thee." At the same time, as is written in the Acts of his martyrdom, Lucian rose, took his head[12] in his hands, and walked toward the city of Beauvais.[13] Having crossed the river Thérain at Miauroy,[14] he stopped about a quarter of a league from Beauvais, seeming to indicate thus the place where he wished his body to be buried. There pious faithful gave him an honourable burial, while the same duties were rendered to his glorious cooperators on the hill of Montmille. The angels themselves, say several authors,assisted at the Saint's funeral, and embalmed the air with heavenly perfumes. This persecution, far from weakening Christianity in the Beauvaisis, gave it new strength. At the sight of the miracles which followed the torment of Lucian and his companions, five hundred persons attested by their conversion the fecundity of the blood of martyrs. Before his death the blessed man had already gained about thirty thousand to the Saviour.

Cult and Relics of Saint Lucian of Beauvais

Scarcely were the blessed remains of Lucian laid in the earth when the Christians went to venerate him: at their head we see Saint Romana, who was herself to shed her blood for the faith. Soon the end of the persecution permitted the building over his tomb of a church to which the names of Saint Peter and Saint Lucian were given. Until the fifth century, the epoch of its destruction, this church was served by virtuous

and zealous priests, who lived in community under the direction of the bishops of Beauvais, and spread over the country to exercise the holy ministry there.[15] The pious and zealous king Childebert had resolved to raise this edifice from its ruins; he had even assigned to this use the revenues of his properties at Bulle, but, for reasons whose nature it is difficult today to know, his project could be executed only by Chilperic I, in 583. It was at the solicitation of Dodo, bishop of Beauvais, and of Saint Évrou, that Chilperic founded a new basilica and a monastery on the very spot which had served as cradle to Christianity in the Beauvaisis; a charter signed by his hand and dated from the twenty-second year of his reign sets forth the motives which determined him to grant their request: "Already our ancestors," it says, "have assigned to the same destination several of their properties situated in the Beauvaisis… On the other hand, the apparition of Saint Lucian to our beloved Évrou, the order he gave him to take from Montmille and place near his tomb the body of blessed Maximian, and finally the miracles wrought after the execution of this order, are so many motives which press us to restore the church of the martyrs."[16] Happy to have obtained this act of royal authority, Dodo and Saint Évrou had the works begun at once. A few years afterwards, on 16 October, Dodo consecrated the new church, which he placed, like the old, under the invocation of Saint Peter and Saint Lucian, and Saint Évrou took the direction of the monastery. This solicitude for the glory of our holy protectors revived the confidence of the faithful. The prodigies due to their intercession increasing it still further, the affluence of pilgrims to the abbey of Saint-Lucien became very considerable, especially in the time of Saint Angadrisma, who often went to pray there. Gratitude and faith adorned this sanctuary with great magnificence. Saint Eligius undertook to make shrines for our martyrs, and himself laid their precious relics in them.[17]

Time, far from weakening the cult rendered to these illustrious confessors of the faith, gave it a new lustre. In the ninth century Rabanus Maurus, archbishop of Mainz, attests that many miracles were wrought at their tomb. The author of the life attributed to Saint Odo had already told the same thing in these terms: "There the sick are healed, the blind see, the lame walk, the possessed are delivered,[18] and, what is still more marvellous, the bonds of sinners are broken."

At the beginning of the eleventh century, a few days before Pentecost, a light suddenly shone in the abbey church, and there was discovered under the altar part of the garments which Saint Lucian wore at the moment when he was put to death.[19]

In the year 1261, under the pontificate of William of Grès, the relics of the three martyrs were laid in new shrines, with a solemnity of which the historians of the Beauvaisis delight to relate the grandeur and pomp. John of Toirac, abbot of Saint-Lucien, had just been authorised by Pope Alexander IV to wear the ring, crozier and mitre, and to confer the tonsure and minor orders on his religious. Wishing to manifest his gratitude toward the glorious Patron, in consideration of whom he had obtained so flattering a privilege, he had a new shrine made, as precious for the beauty of the work as for the richness of the material, to lay in it the venerated remains of the holy Pontiff. It was six feet long, two wide and three high; its form was that of a church supported by flying buttresses. A pyramid, ending in a spire hollowed and chiselled with extreme delicacy, rose three feet above the roof. Twelve niches containing the statuettes of the twelve Apostles adorned the outer walls of this graceful little edifice.[20] The roof was covered with plates in relief, where Saint Lucian was seen represented in pontifical vestments. John of Toirac had not forgotten the companions of our apostle: two other shrines of the same kind were destined for the bodies of Saint Maximian and Saint Julian. The translation of the relics of the martyrs into these splendid shrines[21] took place on the Sunday of Quasimodo. It was presided over by William of Grès, bishop of Beauvais, accompanied by Robert, bishop of Senlis, and Bernard, bishop of Amiens. Peter of Vessencourt, abbot of Saint-Germer, Gilbert, abbot of Lannoy, Arnulf, abbot of Beaupré, and Robert of Royaumont were present, as well as the abbots of Beaubec, Saint-Ouen, Saint-Acheul and some others. Saint Louis, king of France, still raised the pomp of this feast by coming to take part in it with Theobald, king of Navarre, Philip, heir presumptive to the crown of France,

Philip, eldest son of Baldwin, emperor of Constantinople, and several lords of high nobility. The memory of this translation was consecrated by a solemn feast which was formerly celebrated in the abbey of Saint-Lucien under the name of the Feast of the Holy Bodies.

Besides the shrines of which we have just spoken, the monastery possessed others: a fourth contained the heads of the martyrs, a fifth one of the arms of Saint Lucian, and a sixth finally his vestments. His pastoral ring was kept in a special reliquary. During the Octave of the principal feast, which took place on 6 January, and during the whole month of May, these shrines, adorned with flowers, were exposed to the veneration of the faithful.

The bishops of Beauvais always showed great piety toward the holy Founder of the church of Beauvais. For several centuries they took possession of their see only after having gone to the monastery bearing his name, to solicit his prayers and support; they passed there the night which preceded their installation. The next day, before leaving for their episcopal city, they prostrated themselves before his relics, and went afterwards, clad in pontifical ornaments and barefoot, to receive at the gate of the city the confirmation of their temporal power, and at the cathedral the recognition of their spiritual authority. Every year they came to this abbey to make the solemn blessing of palms. During their episcopate they continued to it all their solicitude, attentive to defend its goods, and above all to maintain piety and regular life there. They wished that after their death their remains should repose in the shadow of its altars.[22]

The burial of Saint Lucian near Beauvais did not make the hill watered with the blood of our martyrs forgotten. In the first times the faithful built there an underground chapel, where they went to strengthen their faith and learn not to blush at the cross of Jesus Christ. Later a church dedicated to Saint Maximian rose over this crypt, and the religious of Saint-Lucien added a priory to it. After the translation of the bodies of Saint Maximian and Saint Julian to the tomb of the apostle of the Beauvaisis, the glorious theatre of their torment was not less honoured.[23] At mid-Lent especially, Montmille saw a great crowd of pilgrims arrive. To encourage and reward their devotion, in the year 1122, Godfrey I, bishop of Beauvais, granted in perpetuity an indulgence equivalent to a quarter of the canonical penance to all the faithful who, after having confessed their sins, should visit the church of the priory on the fourth Sunday of Lent.[24] These powerful protectors were not only honoured in the monastery of Saint-Lucien and on the hill of Montmille: the whole Beauvaisis invoked them. Their cult has passed beyond the limits of the diocese[25] and even of France.[26] The clergy, the faithful and the great solicited the favour of possessing some of their precious relics. At the famous translation of the thirteenth century, three bones, one of Saint Lucian, another of Saint Maximian, the third of Saint Julian, were granted to King Saint Louis, who laid them in the church of the Mathurins of Fontainebleau. The abbey of Corbie, in Picardy, the Sainte-Chapelle of Paris, the monastery of Saint-Faron-lez-Meaux, glorified themselves in possessing a great part of them.

Those that were venerated at the abbey of Saint-Lucien and at the cathedral of Beauvais had escaped the rapacity of the English,[27] the pillage of the Burgundians,[28] the sacrilegious fury of the Protestants; but they could not be withdrawn from the vandalism of the revolutionaries of the last century; on 20 November 1793 they were given to the flames on the square of the church of Saint-Pierre. Today there remain only fragments of the relics of Saint Lucian and his companions at the cathedral, in the church of Montmille, in that of Méry and in some parishes which have Saint Lucian for patron; but nowhere remains a notable relic.[29] The basilica and monastery of Saint-Lucien have disappeared in their turn under the hammer of the demolishers. Nevertheless, to soften the bitterness of our regrets, God has permitted that, not far from their ruins, a pious establishment, the diocesan little seminary of Saint-Lucien, should revive the name and perpetuate the apostolate of the first Pontiff of Beauvais.

If impiety has been able to annihilate the relics and the tomb of our martyrs, it was not given to it to destroy their cult: it is still living in the memory and above all in the heart of the inhabitants of the Beauvaisis. Monseigneur Gignoux has given it a salutary impulse by re-establishing the pilgrimage of Montmille, which

the revolution had interrupted. By virtue of the precious favours[30] with which His Holiness Pius IX has enriched this pilgrimage, the faithful who, from the Friday of the third week of Lent, the day of the great pilgrimage, until the Saturday of the following week, shall visit the church of Montmille, may gain there a plenary indulgence of their faults. To have a right to this benefit, they must worthily receive the sacraments of Penance and the Eucharist, and pray some time in this church, for the intentions of the sovereign Pontiff. Another indulgence of three hundred days is granted, once during the week, to all pilgrims who pray in this same church with sincere sorrow for their sins. The Holy Father permits these indulgences to be applied to the souls in Purgatory. To these indulgences

Monseigneur Gignoux has deigned to add one of forty days for Christians who, any other day of the year, visit this sanctuary and pray there with recollection.

At Beauvais Saint Lucian is venerated as the apostle, first bishop and principal patron of the diocese, and his feast is solemnised on 8 January with that of his illustrious companions. On the Friday after the third Sunday of Lent a second feast is celebrated in his honour, to recall the memory of the translation which took place in the time of Saint Louis. Finally, on 16 October, memory is made of the dedication of the abbey church raised over his tomb by the care of Dodo and Saint Évrou.

The Martyrologies of Bede, Ado and Usuard make honourable memory of Saint Lucian, on the eighth of January, particularly that of Rome; as also Peter the Venerable, abbot of Cluny. We know that mention is made of a Saint Lucian in the Acts of Saints Crispin and Crispinian, on 25 October; and on the 1st of the same month, in the life of Saint Quentin, where it is said that this Lucian was sent to Beauvais; but as these suffered under Diocletian, about two hundred years after our Saint, who was the first bishop of this city, Cardinal Baronius reasonably estimates that there may be two Saints of a similar name in the same city; which is neither impossible nor without example. — See also *The Saints of Beauvais*, by the Abbé Sabatier.

Saint Severinus of Noricum, Apostle of Austria and Bavaria

(Les Petits Bollandistes, 7th ed., vol. I, 8 January. Died 482. — Pope: Saint Simplicius, after the fall of the Western empire.)

> *When you have conquered, do not kill the enemies.*

In the fifth century a Solitary from the East, driven by the spirit from on high, came to announce penance and the kingdom of God to the barbarian peoples of the North. His native country could not be learned; to the questions put to him on this subject he answered that a preacher of the Gospel had no other age than eternity, nor other country than heaven. Nevertheless, it was easily recognised from his speech and manners that he was a Roman, or from a place where good Latin was still spoken. As he was humble and refused to tell the condition of his family, it was believed, not without reason, that his parents were illustrious according to the world. He made his preaching preceded by the example of his life; he was pious, austere, and charitable toward the poor, the sick and all the needy.

In the time when Saint Severinus lived, more than thirteen hundred years ago, Attila, that terrible king of the Huns, of whom we have already spoken, had just died. In dying he left several sons, who disputed the empire, principally in the countries lying along the two banks of the Danube. Far and wide reigned terror and desolation. Saint Severinus was then dwelling in the neighbourhood of the city of Asturis; he announced to the inhabitants of this city that they were threatened with the horrors of war, and that their city would be destroyed unless they appeased heaven by fasts, prayers and alms. To their misfortune, the people of Asturis did not listen to the wise exhortations of the Saint, and their city was ruined from top to bottom, so that today it is not even known where it stood.[1] But before the disaster Saint Severinus had withdrawn to another city, called Cumanis.[2] There he renewed his counsels and his sinister predictions; but there too he was not listened to. Then an old man, who alone had escaped the massacre and the fire of Asturis, related to the inhabitants of

Cumanis all the details of the horrible disaster of which he had been witness; and he added that before the event an unknown man had come to predict to them all that had happened, and had exhorted them to avert these misfortunes by penance. “And it is because he was not believed,” he said in ending, “that all these misfortunes have come upon my country!…” And the old man, having seen Saint Severinus, cried out at once: “It is he himself, listen to him!” Then the people of Cumanis asked his pardon for not having wished to listen to him at first; and for three days they implored the help of heaven by prayers, fasts and alms. During this time the fierce enemies had drawn near to Cumanis; but toward the end of the third day their camp was shaken by a terrible earthquake, and they fled in terror. During the following night they imagined themselves pursued, and, taking their companions for enemies, they killed one another.

Another city farther on the Danube (it is thought it was Vienna[3]) was desolated by famine. It was the depth of winter, and provisions were expected which were to come from the countries near the Inn. But the river was frozen, and the boats which were to transport the provisions could not arrive. Now the inhabitants of this city, having heard of the marvellous efficacy of the prayers of Saint Severinus, had him invited to come to them. His first care, on arriving, was to exhort them to prayer and penance. And almost at once a crowd of boats loaded with provisions was seen to arrive. What had happened? The river, which had long held the boats imprisoned in the ice, had suddenly melted by the effect of a miraculous thaw occurring at a quite unseasonable time. Great was the gratitude of the Viennese, and great also their thanksgivings.

Now there was at Vienna a rich widow named Procula who had hidden, during a famine, an immense quantity of wheat: the Spirit of God having revealed this act of avarice to Severinus, the Saint publicly rebuked the unfeeling widow, reproached her with being, by her cupidity, the cause of the death of a great number of poor, and showed her that she called herself a Christian in vain, since in adoring riches she had fallen into a detestable idolatry. Procula understood the enormity of her fault and repaired it by opening her granaries free of charge.

At the same time barbarians were threatening this city with fire and sword: whatever they could seize outside the walls, men and beasts, they carried away with them. The city was almost entirely without soldiers: Saint Severinus harangued their leader, telling him to have confidence in God, and to go and attack the enemy resolutely, assuring him that God would give him the victory. He added these remarkable words: “But when you have conquered, do not kill the enemies.” The captain set out at once, full of confidence in God and in the prayers of His faithful servant. The barbarians, on seeing him, were seized with terror, threw down their arms and fled. Those of them who could be led away captive were brought before Saint Severinus, who, after reproaching them with their brigandage, had them given to eat and drink, and then sent them back to their own country. Later Saint Severinus withdrew into a solitude, with the desire to live no more except for God; but he did not remain long alone there. A crowd of people went to find him to ask aid and counsel in their spiritual or bodily needs.

A man named Rufus had been sick for twelve years: he suffered horribly in all the members of his body. Now the means employed until then had been fruitless. His mother put him on a cart and brought him before the Saint’s dwelling. She begged him to cure her son. The Saint answered: “God alone can restore health to the sick; but I shall give you a counsel: give alms, according to your means.” This woman, having at the moment nothing else to give, stripped herself of her clothes to give them to the poor. But the Saint said to her: “Put on your clothes again; your son is going to be cured; afterwards, when you have returned home, prove your faith by works.” Saint Severinus then set himself to prayer; and at once, to the great astonishment of all the bystanders, the sick man rose cured and went back to his home. The astonishment of all who knew him was so great that several would not believe it was the same man whom they had seen so infirm.

The renown of the holiness and miracles of Saint Severinus spread far. Several cities thought that if they possessed such a treasure they would be sheltered from all calamities. The Saint was therefore urgently called from various sides. Now one day he was in a city where part of the inhabitants gave themselves to

idolatry. Saint Severinus represented to them how great this crime was, but no one would own himself guilty. Then he prescribed a fast of three days, and ordered that on the third day each family should go to the church with an unlighted candle. The Saint having set himself to prayer with the priests and the people, the candles of the true believers lit of themselves, while those of the idolaters remained unlit. Being thus miraculously convicted, the idolaters confessed their sin; and the chronicler, in reporting this fact, adds: “O sweet power of my Creator, who kindled hearts at the same time as candles! For the fire was also put to the candles of the guilty, after they had confessed their fault; and while this fire consumed the wax they held in their hands, an immaterial fire consumed their hearts, and made tears of compunction flow from their eyes.”

Another time the surrounding country was ravaged by clouds of locusts, and Saint Severinus was again entreated to drive off this scourge by his prayers. As always, he recommended recourse to prayer, fasting and alms; at the same time he required that no one should go to the fields; “for,” said he, “your untimely cares would serve to drive away God’s help rather than to chase off the locusts.” All conformed scrupulously to the Saint’s prescriptions, except one very poor man, who absolutely wished to go and visit his field. This field was surrounded by several others, and the poor man went there to drive off the destructive insects. But that very night the locusts disappeared completely, leaving all the fields untouched, except that of the poor unbeliever, on which they left neither a fruit nor a blade of grass. This unhappy man then ran to the city, lamenting before everyone what had happened to him. Thereupon all went out, and saw with astonishment that their fields had been preserved from the scourge, and that only the field of the unbeliever had been stripped. The Saint then said to them these simple words: “Learn from the locusts always to obey God!” — Then the poor man said, lamenting: “I am willing, in future, to obey God faithfully, but who will give me the means to live, for my field is devastated?” — The Saint, addressing the crowd, said: “It is just that he who by his chastisement teaches you to be humble and obedient should, for this year, be fed by you.” And a collection was made for the poor man.

Another time a woman, after having been long sick, fell into her agony; some of those around her, believing her already dead, began to lament, according to the custom on such occasions. The others, on the contrary, imposed silence on them, and, carrying the sick woman, went to lay her before the door of Saint Severinus. The Saint said to them: “What do you want of me?” They answered: “We pray you to restore to health this woman who is about to die.” The Saint replied: “You ask too much of a poor sinner like me. I am unworthy to work miracles; all I can do is to pray God to pardon me my sins.” — They replied: “We believe that if you pray for the sick woman she will be cured.” — Then the Saint set himself to pray; and at once the sick woman was able to rise. And the Saint said to them: “This miracle is not due to my merits, but to your faith: the like happens daily in many places, among all peoples, by the almighty power of God, who alone can cure the sick and raise the dead, that all peoples may know that He is the only true God.” — Three days later this same woman was so well cured that she could again attend to her usual labours.

But, although he wrought these prodigies to win the peoples to Jesus Christ, he would not cure an eye-ailment which caused very sharp pains to Bonosus, the dearest of his disciples; he would have thought that, in taking away his suffering, he deprived him of a means of perfection. His reputation went so far that even the princes beyond the Danube, infidels or Arians, asked his advice for the civil conduct of their states, although they refused to open their eyes to the truth and to correct the disorders of their lives. He established several monasteries, the most considerable of which was near Favianis. He often left it to go two leagues beyond, to a retired spot, to pray more tranquilly. But charity often obliged him to go to various places, to console the inhabitants in their alarms: for they felt themselves safe when he was with them. He recommended to his disciples above all the imitation of the ancients and withdrawal from the world; his examples preached to them still more than his words. For, except on feasts, he ate only after sunset, and in Lent only once in the week; he slept fully clothed on a hair-shirt, stretched on the pavement of his oratory. He always walked barefoot, even when the Danube was frozen. Several cities asked for him as bishop, but he

would never yield to their entreaties. “Is it not enough,” he said to them, “that I have left my dear solitude to come here to instruct and console you?”

We must not therefore believe that our Saint established in a definitive and lasting manner either the Catholic religion or the monastic life in these countries; it was neither the place nor the moment. Providence had brought him there, a Roman, a Catholic monk, representative of the civilised world which was at last to be invaded, to arrest for a moment and to soften the invaders; thus Attila found Saint Leo at the crossing of the Mincio, Saint Anianus under the walls of Orléans, and Saint Lupus at the gates of Troyes; thus Saint Germanus of Auxerre stopped Eocharich, king of the Alemanni, in the heart of Gaul.

The anchorite who defended Noricum watched at the same time over the interest of all Christendom. If the overflow of the invasions had rushed in all at once, it would have submerged civilisation. The empire was open, but the peoples were to enter it only one by one; and the Christian priesthood placed itself in the breach, in order to hold them back until the appointed moment, and so to speak until the calling of their name… it was the turn of the Heruli: Severinus had restrained their bands on the road to Italy. Among those who came to ask his blessing there was found one day a young man, poorly clad, but of noble race, and so tall that he had to stoop to enter the monk’s cell. “Go,” Severinus said to him, “go toward Italy; you now wear poor furs, but soon you will have wherewith to make largesse.” This young man was Odoacer, at the head of the Thuringians [*Thurilinges*, as printed] and the Heruli; he seized Rome, sent Romulus Augustulus to die in exile, and, without deigning to make himself emperor, was content to remain master of Italy. From the midst of his conquest he remembered the prediction of the Roman monk whom he had left on the banks of the Danube, and wrote to him to beg him to ask of him whatever he wished. Severinus profited by it to obtain the pardon of an exile.

Perhaps if Odoacer, master of Rome, used clemency, if he spared the monuments, the laws, the schools, and destroyed only the vain name of the empire, it was because he remembered, as we have seen, the Roman monk who had predicted his victory and blessed his youth…

Another time, as the Alemanni were ravaging the territory of Passau, where he then was, he went to find Gibold their king, and held to him so firm a language that the troubled barbarian promised to give back the captives and spare the country: he was afterwards heard to declare to his companions that never, in any peril of war, had he trembled so much. Severinus was thus there like a heavenly rampart on the banks of the great river which no longer protected the territory of the empire. When a city, a region of the empire was threatened by a barbarian army, he sometimes undertook the military defence with the calm of an old captain, restoring courage to the most timid by a word, making himself obeyed where no one was obeyed any more; if it was necessary to retire, he organised the retreat; if there was no more hope of safety, he went to the camp of the victors, and, in the name of God, obtained that the vanquished should be respected in their persons and goods, and that all should live in peace.

He had above all the greatest care of captives, first on their own account, in whom he saw Our Lord in chains and misery, but also on account of the salvation of the souls of the masters who oppressed them. He pleaded, according to his custom, this holy cause with Fletheus [*Fléthée*], king of the Rugii, a tribe which had come from the shores of the Baltic Sea to settle in Pannonia; perhaps the heart of this barbarian would have let itself be moved; but Gisa his wife, who was an Arian and fiercer than he, said one day to Severinus: “Man of God, keep quiet praying in thy cell, and let us do what seems good to us with our slaves.” — But he did not weary and almost always ended by triumphing over these savage but not yet corrupted souls. Feeling his end approach, he summoned to his death-bed the king and queen. After having exhorted the king to remember the account he would have to render to God, he laid his hand on the barbarian’s heart, then, turning toward the queen: “Gisa,” he said to her, “dost thou love this soul more than gold and silver?” And as Gisa protested that she preferred her husband to all treasures: “Well then,” he resumed, “cease to oppress the just, lest their oppression be your ruin. I beseech you both humbly, at this moment when I return to my master, to abstain

from evil and to honour yourselves by your good actions."[4]

Saint Severinus had predicted to his disciples the day of his death two years before; he warned them at the same time that the inhabitants of Noricum would be obliged to take refuge in Italy, and ordered them to follow them and to carry away his body. He was attacked by a pleurisy on 5 January 482. On the fourth day of his sickness he asked for the holy Viaticum; then, having made the sign of the cross and said with the Psalmist: "Let every spirit praise the Lord," he fell gently asleep in the Lord.

Six years after, the disciples of Saint Severinus were, according to his prediction, obliged to flee before the fury of the barbarians; they carried away the body of their blessed Father; almost the whole country accompanied it, and everywhere that it passed people ran to do it homage, so that it was rather a triumph than a retreat. It was laid at Monte Feltro in Umbria, whence it was transferred, five or six years afterwards, to Lucullano, between Naples and Pozzuoli, by authority of Pope Gelasius. A monastery was built there of which Eugippius, author of the life of Saint Severinus, was the second abbot. In 910 his holy relics were transported to Naples, into a Benedictine monastery which bears his name. — Saint Severinus of Noricum is one of the Patrons of Bavaria, of Austria, and of Vienna, capital of that empire.

Saint Frobert, Monk of Luxeuil and Abbot of Montier-la-Celle

(Les Petits Bollandistes, 7th ed., vol. I, 8 January. Died 673. — Pope: Adeodatus. — King of France: Childeric II.)

> *It is not those who hear, but those who practise the law of God who shall be justified. — Epistle to the Romans, ii, 13.*

This Saint was born at Troyes, toward the beginning of the seventh century, of parents of humble condition, but virtuous.[1] From the tenderest age he appeared destined to be a vessel of election. When he was of an age to learn, he was put to the schools which Ragnegisilus, then bishop of Troyes,[2] maintained at his own expense; he made great progress there in the sciences, and above all in faith, holiness of life, love of God; all that he learned in the holy Scriptures he put at once into practice, consulting ceaselessly this mirror to adorn his soul, on account of that heavenly word: "It is not those who hear, but those who practise the law of God who shall be justified before Him." It was clearly seen also that he proposed to imitate the virtues of the holy Fathers, and he made himself so perfect in all that one could not say in which he was most admirable. He offered himself to God as a perpetual holocaust, applied himself to continual prayer, seeking the repose of the soul without caring for that of the body; fasting and abstinence were his favourite dishes. Thus exercised and armed, he already fought the enemies of salvation like an old soldier. The demon, seeing so redoubtable a holiness increase, did not fail to declare a relentless war on him: several times, while the young Frobert was going to school to learn the psalms, he presented himself to his sight under horrible forms to terrify him. But the child, enlightened by heavenly grace, knew well these diabolical deceptions; he mocked at them, and, arming himself with the sign of the cross, drove off his enemy. God willed to show even then, by a beautiful miracle, the merit of this holy child and the pleasure He took in his innocent purity. His mother lost her sight: from that day, living in darkness, she did nothing but lament: her dear child comforted her. One day when she was quite in tears, she begged him, overwhelming him with her maternal caresses, to make over her eyes, once only, the sign of the cross, saying she hoped to find herself the better for it. In his humility he refused; but at last his mother won him, as much by her importunities as by the compassion she inspired in him. He invoked therefore the name of Jesus, and imprinted the saving sign of the cross on the eyes of his mother, who recovered her sight clearer than before. This miracle, made public, ravished with admiration the persons who heard it, and several were moved to imitate his holy life. Bishop Ragnegisilus, considering in this little Saint a great purity of spirit and innocence, made him a cleric to serve at the divine offices, and in his tenderness sent him to the celebrated monastery of Luxeuil, that, being well instructed in the monastic life, he might bring back into the city and diocese of Troyes holy examples of perfection; for, says the historian, at

that time the monastery of Luxeuil was almost without rival in the Gauls, in the double respect of virtue and learning. Saint Walbert, an excellent man in the monastic life, was then abbot there. Frobert was received there with great joy by the religious. The simplicity and candour of his soul were soon known; all admired in this young man his profound humility, his tempered abstinence, his very sweet patience; it was seen that, ever united with God in spirit, he led the angelic life in the midst of his confrères.

Luxeuil had a great reputation in France at that period, on account of the good doctrine and perfection of life learned there. That is why youth was sent there from all sides to be well formed. So Walbert governed then no fewer than six hundred, others say nine hundred monks. On his side, Saint Bertoald, bishop of Langres, had sent there one named Teudolenus [*Teudolène*], who was abbot of the monastery of Saint-Seine, to perfect his knowledge and virtues. Frobert and he often visited each other and conversed together. Now Teudolenus, surprised to find a child's simplicity in a young man full of merit and talent, wished to try whether it came from a ground of virtue and innocence or from a deceitful feigning, as happens only too often. Too curious, and emancipating themselves with other brothers of the house beyond duty and charity, they mocked the innocent Frobert and made him their plaything. The amiable sufferer was never offended by these little injuries, ready to pass for a fool before men, if necessary, in order never to cease being wise before God; he had taken for his motto this word of the Psalmist: "I am before Thee as a beast without reason." Teudolenus pushed the jest too far; one day when his friend had come to visit him, he begged him to go to a brother and ask him for a *circinus* (compass, writing-case, grindstone), which he needed to write. Frobert ran there rather than went, so desirous was he to oblige. The other monk, who knew his simplicity and was in the plot, instead of putting in his hand an instrument for writing, passed a mill-stone round his neck, and commanded him to carry it to Teudolenus. Frobert received it, and, crushed under this heavy load, could hardly put one foot before the other. In this state he meets the abbot Walbert, to whom some brothers had gone to tell the matter that he might enjoy the spectacle. The venerable abbot, seeing this poor sheep of Jesus Christ so burdened, and the mockery of the others, was displeased; nevertheless, excusing the sweet innocence of the one and the rash levity of the others, he commanded him to lay down his burden, and asked him what he was doing there. Frobert answered that he was carrying what had been asked of him for writing. This candour so touched the abbot's heart that he shed tears. Then, having had Teudolenus and his accomplices come, he gave them a rough reprimand and enjoined a penance for their misdeeds. Afterwards they were more reserved.

After several years spent at Luxeuil, Frobert, with the permission of his abbot, and by order of his bishop, came to Troyes to visit his parents. After having remained some days in his prelate's house, he asked leave to return; but the bishop kept him, not wishing to deprive his diocese any longer of this brilliant light. The young religious did not on that account diminish his austerities, and as envy blackens what is whiter than snow, it taxed with hypocrisy such extraordinary fasts, daring to advance that if Frobert were spied upon it would be perceived that he did not remain, as rumour had it, several days running without taking food. Such, however, was in reality the rigour of his abstinences for three years. At the end of that time the bishop wished to know how he would pass the Lent that was approaching. He gave him therefore a retreat adjoining the church to attend there to his devotions and pass the fasting time. Now often this prudent bishop came unexpectedly to his cell, desiring to discover how ardent he was for holiness, and above all abstinent in his fasts, for which God had given him quite a particular grace. He recognised then the malice of the calumniators and the sincere virtue of the Saint. From that time his renown shone out still more: it was known that he had the gift of miracles; multitudes of sick had recourse to him. But the man of God, fearing that something should be attributed to his merits, contented himself with blessing oil and invoking the name of Jesus over the sick while anointing them with this oil, and at once they recovered health. Likewise, he was so powerful in driving out demons that, when he made the sign of the cross on the forehead or breast of the possessed, the malignant spirits fled at once. It was his custom to speak little of himself with his friends; fearing the reputation his miracles made him, he formed the resolution to flee the world and to retire into a

solitude. He addressed himself to King Clovis II and asked of him a marshy land, situated in the environs of Troyes and called from time immemorial the Island of the Germans [*Vile des Germains*, as printed]. Clovis willingly granted him this place, which formed part of the royal domain, and two years later Clotaire III, his son, at the prayer of the queen Saint Bathilde his mother, delivered an authentic deed of this concession; this deed was long preserved in the archives of the monastery of Celle. The Island of the Germans was full of ponds, brushwood, herbs; it was uncultivated, little frequented by men, but much by wild beasts and reptiles. Relying therefore on these privileges of kings, but still more on the favour of God, who led him, Frobert made his way to this retired place, which with great diligence he drained and cleared; and when he had thus disposed it, he built there a cell with a little oratory; there, retired with a small number of religious, he lived in the contemplation of God, in a manner more angelic than human. He had other cells built near his own, increased their number every day, and devoted to the enlargement of his monastery his patrimony, which was rather considerable, although his parents were of middling condition. Many other persons also brought their fortune, in entering this holy house, so that it became as flourishing by its temporal prosperity as by the piety of the monks and of their abbot: Montier-la-Celle[3] (the monastery of the Cells) became like another Luxeuil. The government of this monastery was not the only object of Frobert's cares: he often went to a monastery of young girls, established at Troyes, under the name of Saint-Quentin; he directed it, entered into the smallest details, and often wrought miracles, when charity required; but he never entered it except accompanied by a monk, sometimes even he invited strangers to eat there. One day when he had gathered there, according to his custom, several poor persons to whom he first distributed the word of God to feed their souls, then food and wine to sustain their bodies, two vessels of wine which his charity had emptied were miraculously filled and overflowed.

God granted him more than once the favour of rising above the visible world to glimpse the secrets of heaven. One day when he was in spiritual conference with another abbot,

Theudecarius [*Theudécaire*], he heard the heavenly choirs singing the praises of the most holy Trinity. Ravished by the sweetness of such music, he obtained that his companion should hear it too, and it is by the latter's account that the marvel was known. He drew near to the heavenly country by age as much as by his virtues. He was then nearly seventy years old. Toward the end of the month of December 672 he felt his strength weaken. God having revealed to him the day of his happy decease, he made it known to his disciples, and as they all melted in tears, he strove to console them, saying that they ought to congratulate and not pity him, since he was going to leave exile to re-enter the fatherland; he added that he would be better able to pray in heaven than on earth. Then he conjured them to keep faithfully the rule of their holy institute which he had taught them by his words and works. He thought he would die on the day of the Nativity of Our Lord; but as Abbo, bishop of Troyes, could not, on account of the solemnity of that day, consecrate the new church, which the Saint had had built, much larger than the first, where he was to be buried, God heard his desires and he learned by revelation that his death would be deferred eight days. In fact, on the eve of the day on which the Circumcision of Our Lord is celebrated, the holy abbot felt his last hour approach. He made new exhortations to his disciples; toward the sun's decline, Lupellus, his disciple and his historian, reading him the Gospel, although himself sick, received his cure by the merit of this good master. All night Frobert remained in prayer. After Matins he had his beloved disciples summoned, and while the Passion of the Saviour was being read to him, this holy soul, detached from earth, flew to God on 1 January 672.

Wallin [*Wallin*], his nephew, who succeeded him as abbot, ran at once to announce his death to the monastery of Saint-Quentin; these holy maidens poured out in tears, sighs and sobs, and the abbess, moved with great pity, went out contrary to her custom to assist at the funeral of her superior and father: it was she who took care to find him a stone tomb proportioned to his size; for he was of high height and stature, and of a face very agreeable to the eyes. All things being prepared for this funeral convoy, the bishop of Troyes, in the midst of an innumerable concourse, buried the holy body in the church which he had consecrated that

very day.

Numerous miracles were wrought at the tomb of Saint Frobert, and renown, publishing them, attracted a great concourse of pilgrims who came to implore his intercession. But this piety grew cold in consequence of the invasions of the Barbarians and the troubles they occasioned: the cult of the Saint fell, as did his church. Bishop Prudentius rebuilt it about 854; the holy relics were transferred to this new church by Otulf, bishop of Troyes. New miracles revived the devotion of the faithful, and the memory of this translation was consecrated by a feast which was celebrated on 6 January.

Saint Frobert has been represented as a child, on his mother's knees, restoring her sight by means of the sign of the cross; driving off the demon who tempts him or who besets a possessed person.

Relics of Saint Frobert. — Abbey of Montier-la-Celle

The name of Saint Frobert is read in most of the martyrologies: Bucelin, Du Saussay, Molanus, Menard, Wion, Ferrari, Chastelain, etc. His feast is fixed on 8 January. The abbey of Saint Frobert, placed by him under the invocation of Saint Peter, was called after his death the Celle (cell) of Saint-Frobert; it was afterwards called the Celle of Saint-Bobin, from the name of one of its religious, who became bishop of Troyes and loaded his monastery with benefits. The name under which it has long been known is that of Montier-la-Celle. Destroyed by the English in 1348, under the abbot Aimeric of Orlu, the monastery of Saint-Frobert was in part re-established, both in temporal and spiritual matters, by the abbot Henry of Vienne, Aimeric's successor. This benefice was united to the bishopric of Troyes by a bull of Clement IV, given at the request of Louis XV [*sic*, as printed]. Nothing remains today (1872) of the abbey of Montier-la-Celle but some enclosure walls and part of a house.

Not the least trace of the church of this monastery, which passed for a model of architecture in the eyes of the connoisseurs of the sixteenth century; its length was two hundred feet, its transept a hundred; the high and wide windows numbered thirty-eight. It was built by Antoine Girard in 1517, and consecrated under the title of Saint Peter. Its painted windows represented several figures of the Old Testament, with mysteries of the New. In the vault of the apse was seen a pendant of sixty feet in circumference, and fifteen of projection out of the vault. It was all pierced through and seemed to be borne only on the back of a flying dove, suspended perpendicularly over the high altar. The altar, closed in the form of a console, was a masterpiece of design, architecture and sculpture, in the Greek taste, which was suspected to be the work of some good pupil of the school of Florence. Among other relics this church possessed nine holy bodies, enclosed in eight separate shrines, in sculptured niches raised in the wall of the shell which surrounded the high altar. The cathedral of Troyes is happy to possess still the head and other relics of Saint Frobert, which were adjudged to it by the tribunal of the district of the Republic, on 24 August 1791. But the memory of the holy abbot is much effaced in the country.

We have drawn this life from the *Promptuarium sacrarum antiquitatum* of Camuzat; from *De la Sainteté chrétienne* of Desguerrois; from the *Ephimeris* of the same author; from the

Topographie historique of Courtalon-Delaistre, all documents due to the kindness of M. Harmand, librarian of the city of Troyes. The notes which the Secretary of the bishopric and M. Lalore, professor at the grand séminaire, kindly gave us have also been very useful.

Saint Gudula, commonly called Goule, Virgin, Patroness of Brussels

God is near to him who invokes Him.

This Saint, whom the capital of religious Belgium has adopted as its patroness, descended from one of the most illustrious families of Brabant. She had for father blessed Witger, and for mother Saint Amalberga.[1] Her sister, Saint Reynelda,[2] is also known for her holiness and martyrdom, as is Saint Emebert, her brother,

who succeeded Saint Vindicianus on the united sees of Cambrai and Arras. God, it is said, made known to the venerable mother what would be the eminent virtue of this child whom she bore in her womb. One night, while Amalberga was resting, it seemed to her that she heard these words: “Banish from your soul the anxieties which weary it; the fruit which is within you is a precious fruit. It is God Himself who sends me from the heights of heaven to you. You shall be the mother of a holy daughter. I tell you these things because this is the subject of your anxiety. From her tenderest infancy she will attach herself to the exercises of piety, and she will persevere in them to the end. Her life will be short, and she will quickly arrive at the abode of eternal felicity.” On awaking, the blessed mother raised her hands to heaven to thank God for this favour which He had just granted her. A few days later was born, in a place called Ham, near Alost, this child of benediction, to whom they hastened to give the sacrament of regeneration. It was her aunt, Saint Gertrude, daughter of Pepin of Landen, who held her at the baptismal font. When she was old enough, the young Gudula went to join, in the monastery of Nivelles, her spiritual mother, who applied herself to form her in all the virtues of her age.

A soil so well prepared, and cultivated by so skilful a hand, could not fail to bear fruits of salvation. Gudula, while quite little, took pleasure only in pious conversations, in the reading of religious books; and she tasted an inexpressible happiness in meditating on the divine Scriptures. “Like the intelligent bee,” says the author of her life, “she shut up in the hive of her heart the juice of the flowers of the virtues, to compose of it the combs of all kinds of good works.” The young virgin made rapid progress in perfection. “Chaste in body and in spirit, affable toward everyone, of admirable prudence, she excelled also in patience, humility, gentleness and piety.”

Returned to her family after the death of Saint Gertrude (664), Gudula was the consolation of her parents, who could not sufficiently admire the treasures of wisdom she had already acquired. Like her sister Saint Reynelda, she sighed for the moment when it would be permitted her to consecrate herself to the service of God. So she profited with joy by the facility which her parents soon left her of going to live in a peaceful and unknown solitude. Blessed Witger withdrew, toward the end of his life, to the monastery of Lobbes, to prepare there for death, and his wife, Saint Amalberga, went herself to the monastery of Maubeuge to await in peace the day when God should call her to Himself. It was at this time that Saint Gudula, after having, like her sister, consecrated to God a part of her goods, retired to a villa called Moorsel, at a short distance from Ham. To make her prayers more efficacious, she ordinarily joined to them some bodily penances, this one among others: however extreme the cold might be, she went to the church there barefoot; but to avoid vain glory, she covered them over. One day, then, the priest of that place perceived it, and went to offer her his gloves to put under the soles of her feet, on the pavement; Gudula took them out of modesty and thanked him, but he had no sooner turned back than she threw them aside so as not to use them; and then, by a wonder of God, who wished to make the virtue of His servant appear, these gloves remained in the air, hung on a ray of sunlight, for the space of more than an hour. This place, where an oratory dedicated to the holy Saviour was to be seen, became in a short time like the rendezvous of all who were in necessity. The poor came to expose their needs to the Saint and to receive from her hand the gifts of charity. The unfortunate also found relief with her, and consolations which brought peace and joy back into their cast-down soul. All, in a word, whatever their affliction or infirmity, strove to come to her, in the firm hope they had of being helped by her. But while the virtuous Gudula thus lavished her care on the poor of Jesus Christ, she herself was subjected to an affliction very painful to her heart. Ceaselessly the spirit of darkness came to trouble her by a thousand importunate thoughts. Sometimes he represented to her the weakness of her body, which could not long bear the mortifications she imposed on it; sometimes he showed her the difficulty, even the impossibility, of persevering in the kind of life she had embraced; at other times he strove to draw the young virgin’s heart toward the vain and frivolous affections of the earth; but her fervour, her courage and the constancy of her soul at once led her to have recourse to prayer as to the most powerful remedy against these temptations of the demon. After these trials, which had only increased her merits still more, God filled the

heart of Saint Gudula with the spiritual consolations which He ordinarily pours into the souls that have generously fought for His love. He granted her even the gift of miracles. These spiritual favours, which will continue at her tomb, were already the consolation of the inhabitants of the country. They came to commend themselves with confidence to the prayers of the saint, and to ask of her, for themselves or their relatives, the cure of the maladies by which they were attacked. One day when she was coming out of the oratory of Moorsel, a poor woman ran to her, begging her to ask God for the cure of her wholly crippled child. The saint received this afflicted mother with kindness, and taking the child in her arms, addressed a prayer to heaven. Almost at the same moment the child stirs, tries to walk and throws himself into his mother's arms, with not the least appearance of infirmity left. Another time, the Saint being at prayer, a woman all eaten with leprosy begged her to cure her: she prayed to God and stretched her hands over her, and at once the skin of this unhappy woman became fair and perfectly clean. The report of these cures spread rapidly through all the country, and drew to the humble virgin of Moorsel a still greater number of persons, who came to claim her intercession with God.

Thus passed, in the practice of virtues and good works, the life of blessed Gudula. Already ripe for heaven, although at an age not far advanced, she always prepared herself with fervour for the arrival of the heavenly spouse of souls. Ceaselessly she sighed after that abode of happiness, where it would be given her to enjoy God without division, and to contemplate Him face to face for eternity. She fell peacefully asleep in the Lord on the eighth of January, about the year 710. Her funeral was celebrated in the midst of an immense concourse of the inhabitants of the country. One remarked above all a multitude of poor, who knew not how to express the grief which the death of their benefactress caused them. All, with tears in their eyes, recalled the benefits and helps they had received from her, the consolations she gave them, and the Christian thoughts she inspired in them. It is at Ham, near Alost, that Saint Gudula was buried. In the crowd that had run to assist at this ceremony there was found a man whom the spirit of cupidity tempted, and who let himself be drawn into a crime. Having remarked that the body of the Saint was wrapped in precious stuffs, he conceived the project of carrying them off. The third night after the burial he introduced himself secretly into the place where the body had been laid; and, without any divine or human fear being able to restrain him, he stole all that had been enclosed in the tomb. At the news of this sacrilegious attempt a general indignation broke out throughout the country. Saint Emebert, bishop of Cambrai and Arras, and brother of Saint Gudula, pronounced a sentence of excommunication against him who had had the audacity to violate a tomb. An extraordinary sickness, a visible chastisement of heaven, closely followed this condemnation: it forced the culprit to acknowledge his crime and to expiate it by a sincere penance.

When the body of Saint Gudula was carried to the earth in the village of Ham, a tree which was near there flowered in the middle of winter. When they wished to carry her relics to the college of Nivelles, they could not be taken from the place where they were; but when it was resolved to carry the coffin to the chapel of the Saviour, which was at Moorsel, where the Saint had shed so many tears and prayed so devoutly, there was no more difficulty in making the translation. This ceremony was signalised by a miraculous event: for the tree which had flowered near her tomb by a divine virtue tore itself up of its own accord from the place where it was, and went to transplant itself, all covered with flowers, before the door of that church; which excited the emperor Charlemagne to have a religious house built in honour of the Saint. It is told that one day this prince, being at the bear-hunt, pursued one of prodigious size, which, being unable to escape the hands of the hunters, threw itself into this church, and since then this animal would not leave the place, but remained among these wise virgins, not as a furious bear, but gentler than a lamb.

The body of Saint Gudula rested long in the chapel of the Saviour at Moorsel, where she had often poured out her soul in prayer before the Lord. The emperor Charlemagne himself founded a monastery there, which the Normans destroyed during their invasions. However, these precious relics remained there until 996, when Charles of Lorraine, brother of the king of France Lothaire, had them transported to the church of Saint Gery

at Brussels. Afterwards the bishop of Cambrai transferred them to that of Saint Michael, which has since taken the name of Sainte-Gudule. It is from there that the heretics carried them off, to scatter them with those of many other saints, in 1579, a year sadly famous for so many sacrilegious profanations: a small part could be saved, which is today on the high altar of the beautiful cathedral of Brussels, dedicated to our Saint. Saint Gudula has been represented working at an embroidery frame; her head-dress seems surrounded by a crown of laurels; — an angel keeps her lamp lit, which the devil strives to put out. This lamp is most often a lantern or beacon, for the same is told of her as is told of Saint Genevieve, namely that going to church at the crow of the cock, the demon, impatient at seeing her so early, bethought himself to blow out the guiding light; but the one well punished was himself, since an angel came to put an end to his wicked tricks; unless one prefers to see in this lamp, this beacon or lantern the symbol under which the Gospel itself designates the Wise Virgins and their imitators. Our Saint will also be found in one same group formed by her, her mother Saint Amalberga, and her sister Saint Reinelda or Rainilda.

The life of Saint Gudula, from a manuscript formerly preserved at the Jesuit college of Bruges, was written in the eleventh century by a monk of Lobbes named Hubert, shortly after the translation of the Saint's relics to the collegiate church of Saint Michael at Brussels. This life is found in the great collection of the Bollandists, vol. i, January; the editors of the *Acta SS. Belgii Selecta* have enriched it with new remarks, vol. v, pp. 667–735. One finds also an anonymous legend of the Saint in the collection of Surius. See also Baillet and the life of the Saint printed at Brussels in 1703.

The Prophet Shemaiah [Séméi] (year 924 before Jesus Christ)

Shemaiah or Shemei, a prophet, who in the Third Book of Kings is called a man of God, flourished under Roboam, king of Juda. This prince had assembled a numerous army destined to march against Jeroboam and the ten tribes which had constituted themselves a kingdom; but Shemaiah came to signify to him, on behalf of God, not to make war on the tribes which had shaken off the yoke and had given themselves a new king, in punishment of Solomon's infidelity. Roboam deferred to the authority of the prophet, and the war did not take place. A few years afterwards, Sesac, king of Egypt, having marched against Jerusalem, was preparing to besiege that city, where King [Roboam] had taken refuge with the chief men of his court, and where they believed themselves safe behind its ramparts. Shemaiah came to declare to the king that God, to punish him for having abandoned His law, abandoned him Himself to the power of Sesac. This threat made an impression on the prince's heart; he humbled himself and acknowledged that he had deserved this punishment. The sentence which the Lord had pronounced against him by the mouth of His prophet was not executed in all its rigour, and Sesac, having entered the city, confined himself to pillaging the temple and the king's palace. Shemaiah died about the year 950 before Jesus Christ; he is named in several calendars under 8 January.

III Kings [1 Kings], xii, 24; II Paralipomenon [2 Chronicles], xii, 4; III Kings, xi; II Paralipomenon, xiii, 7.

Lesser Saints of 8 January: Claudius Apollinaris, Patiens of Metz, Pega, Erhard

(Les Petits Bollandistes, 7th ed., vol. I, 8 January.)

Saint Claudius Apollinaris, Bishop, Apologist of the Christian Religion (180)

Claudius Apollinaris, bishop of Hierapolis in Phrygia, has been regarded at all times as one of the greatest lights of the primitive Church. But nothing remains to us of his writings, nor any history of his life. We see only that he received great praises from the ancient authors. The heretics always found in him a redoubtable enemy. He composed learned treatises, in which he refuted their impious systems without reply; and, in order to take from them every subterfuge, he showed in which sect of philosophers each had drawn his errors. He

combated above all the errors of Tatian, a sort of Cynic stoicism, which bore the name of *encratism*, continence; in which the use of wine and marriage were prohibited, and in which it was taught that Jesus Christ had suffered only in appearance, etc.; those of Montanus, who preceded Mahomet in pretending that the revelations of Moses and Jesus Christ were insufficient, that the Holy Spirit had descended into him and into two women, Priscilla and Maximilla, and in hiding under austere exteriors the most dissolute morals, etc.

About 177 he presented to Marcus Aurelius an apology full of reason, eloquence and above all timeliness in favour of the persecuted Christians; he reminds this prince that in his expedition against the Marcomanni and the Quadi, shut in by these enemies in Germany, he had obtained by the prayers of a Christian legion (the Melitine or Thundering legion) an abundant rain which quenched the thirst of his army, dying of thirst.

Warburton has demonstrated the truth of this miracle against the ill jests of Voltaire. Wetten [*Werton*, as printed], another Englishman, a Protestant, has likewise established it in a dissertation published in 1748, against Le Clerc and Bayle. The pagans of the time had less impudence: they did not deny the fact; only Porphyry and Claudian attributed it to magic. Tertullian speaks of it as a public and incontestable fact, and twice refers the Romans to the letter of Marcus Aurelius, which reports it, does honour to the prayers of the Christians, and orders, in this consideration, that the persecution should cease for a time. The original of this edict still existed when Tertullian and Saint Jerome wrote.

Saint Apollinaris died about the year 180.

Saint Patiens, Bishop of Metz (second century)

Saint Patiens was born in Asia Minor; he came of a notable and rich Greek family. Saint John the Evangelist, apostle of that region, converted him to the faith, withdrew him from the midst of the world, and attached him closely to Our Lord. Ancient tradition adds that he decorated him with the episcopal dignity, and sent him to announce the Gospel in the country of Metz. He was the fourth bishop who ruled that church, nourished it with the bread of life, and made it illustrious by his glorious labours. As the churches erected by Saint Clement did not suffice for the multitude of the faithful, he himself built outside the walls of the city a new one which he dedicated to the holy Apostles, and specially to Saint John. Long one of the most magnificent of the province, this basilica bore the title of cathedral until its destruction by Attila, in 451. Saint Patiens was buried there when, after fourteen years of episcopate, he flew into the bosom of God to receive the reward of his merits and labours.

To this legend of the Breviary of Metz we believe we should add the following notice which M. l'abbé Noël, director at the grand séminaire, sends us:

"Saint Patiens, bishop of Metz. Our chronicles make him a Greek by origin, sent by Saint John the Evangelist at a time when the Church of Metz, after having been governed successively by Saint Celestis and Saint Felix, the two companions of Saint Clement, first bishop of Metz, had remained without a pastor. Paul the deacon, the oldest known historian of the bishops of Metz, does not speak of this mission of Saint Patiens by Saint John the Evangelist; he is content to name him, giving him a share in a phrase of praise common to several successors of Saint Clement. The Bollandists even reject as improbable this mission, which it is difficult besides to reconcile with the chronology of the bishops of Metz. However, this tradition, although little probable in itself and altered by circumstances which seem to deserve little confidence, ought not to be entirely abandoned. It might well have its foundation in the Greek origin of Saint Patiens, who may have been a disciple of Saint John, and come, after the death of his master, like several Orientals, to evangelise the countries of the West. His name is not a real difficulty: for Asia Minor had become a province of the empire long enough for Roman families to have settled there while keeping their Latin names. Saint Patiens built outside the walls, under the invocation of the twelve Apostles and specially of Saint John the Evangelist, a

church where he was buried. This church became afterwards the magnificent abbey church of Saint-Arnould, burial-place of the kings and great men of Austrasia, and later of the princes and princesses of the Carolingian family. The basilica of Saint John served as a cathedral until its destruction, in 451, by the army of Attila. It was rebuilt after this disaster; but the bishops of Metz having withdrawn to Saint-Stephen, the only religious edifice spared by the Huns, it was left to some clerics who served it until about the middle of the tenth century, the epoch when Bishop Adalbero I introduced there the Benedictines whom he drew from the abbey of Gorze (641). The bishops of Metz nevertheless preserved to the ancient church, founded by Saint Patiens, some vestiges of its first dignity. In the fifteenth century they still made there solemnly the blessing of the Palms. The basilica of Saint John was, according to tradition, decorated with all the magnificences of the art of ancient times. Marble columns supported the edifice; the entablatures and the pavement were in mosaics of the same material. The capitals were decorated with precious stones, which, exposed to the rays of the sun or the light of lamps, cast a marvellous brilliance. The whole interior was adorned with precious paintings, heightened with gold and silver. These marbles had been drawn, no doubt, from the amphitheatre and the other public edifices built at Metz and in the neighbourhood by the Romans. The legend attributed these sumptuous decorations to the ancient church of Saint Patiens; but it is more probable that these are memories of the Carolingian edifice, raised on ruins, and which subsisted until the eleventh century (1049), when the basilica of the Middle Ages was erected, consecrated by Leo IX, and which itself disappeared at the famous siege of Metz by Charles V, in 1552. Eurchard, abbot of Saint-Arnould, made the translation of the body of Saint Patiens, in 1193, and laid it in a silver shrine, made with the liberalities of the emperor Conrad III. In 1791 the shrine of Saint Patiens was carried to the Mint to be melted down, and the precious relics it contained were afterwards sacrilegiously scattered.”

Saint Pega, Virgin in England (about the year 719)

This saint was sister of Saint Guthlac, celebrated hermit of Croyland.[1] Although sprung from the blood of the kings of Mercia, she left the world to lead a penitent and retired life in the place which afterwards bore her name.[2] She died at Rome, where she had gone after her brother’s death, about the year 719. Orderic Vitalis says that great miracles were wrought by the virtue of her relics, which were kept at Rome, in a church built in her honour.[3] There is still in the county of

Northampton a village which takes its name from that of our Saint.[4] Saint Pega was also patroness of the abbey of Peakirk [*Pegeland,* as printed], which Saint Edward the Confessor united to Croyland. She is called Saint Pée in the county of Northampton, and Saint Pège at Croyland.

See Ingulf, Orderic Vitalis, bk. iv, Harsfield [Harpsfield], sect. viii, c. xix, etc.

Saint Erhard, Eberhard or Evrard, Missionary Bishop in Germany (eighth century)

The representations which have been given of Saint Erhard in Germany tell the only known details of the life of this missionary bishop. Let us say, then, that he has been represented: 1° baptising Saint Odilia of Alsace, and restoring her sight at the same time, for she was born blind;[1] 2° surrounded by cripples who come to ask his blessing in order to be healed. He is invoked in Germany against epizootics.

His life is badly cleared up; that of Saint Albert, his companion, is still worse. Erhard, whose name, *Eer,* honour, *hard,* strong, signifies powerful in glory, was a Narbonnese by his family, a Nervian, that is to say a Bavarian, by his education, and an Irishman by his origin; this at least is what the author of the first life inserted by the Bollandists says. But the Germans protest against an Irish origin, seeing that the name Erhard is entirely Germanic and not at all Celtic. The epoch at which he died is quite as controverted. We think we can fix the epoch of his departure for heaven in the first half of the eighth century (700–750). Here are our

reasons: he is said to be brother of Saint Hidulphus, bishop of Trier, whose life we give on 11 July; on the other hand, it is said that he baptised Saint Odilia. Now the first died in 707, and the second in 720: it is therefore probable that he did not survive the latter by more than thirty years, nor the former by more than forty-three, if indeed he survived them at all.

What appears certain to our neighbours beyond the Rhine is that Saint Erhard was brother of Saint Hidulphus; that he was a regionary bishop; that he evangelised Bavaria and in particular the diocese of Ratisbon; that he resided at Niedermünster, and founded there the convent of nuns of that name, called also for that reason the monastery of Our Lady and of the holy confessor Erhard. The tradition of the church of Ratisbon, the historians of Bavaria, particular biographies and other data agree in this regard. As for Saint Albert, as no other saint of that name is known who had relations with Saint Erhard, apart from Saint Albert, bishop of Cashel in Ireland, if we hold to the opinion of the Germans, who claim Erhard as brother of Saint Hidulphus and as their compatriot, we must say that Albert was simply the companion and not the brother of Saint Erhard.

We believe that all these claims might be reconciled by admitting that these bishops, born in Bavaria, went to form themselves in monastic life in Ireland, as was much practised in the seventh century; that their merit caused one to be given the see of Ardagh, and the other that of Cashel; that, following the impulse of their zeal and also the example of the missionary monks of their time, they took again the road to Germany; that they evangelised particularly Bavaria and Alsace, with the title of regionary bishops.

M. de Montalembert and M. Ozanam show very well the role of missionaries devolved on the Irish toward the Germanic races; and in fact, from the fifth to the eleventh century, the Irish monks were not only the missionaries of Europe, they also excelled, by their learning, in forming evangelical labourers.

See also *Acta Sanctorum*, vol. i of January, p. 533 ff.; the *Dictionnaire de Théologie* of Goschler, arts. Erhard and Ratisbon; Father Rader, *Bavaria sancta*, etc.

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[2] Saint Eugenian was bishop of Autun: he must have sat between Martyrius and Saint Reticius, for the names of the bishops who sat between the two are not known.

[3] See on 5 September.

[4] It is by error that the Martyrology names here a Saint Severinus, bishop of Naples, and describes his brother Victorinus as a martyr. There are well known in Italy two saints who were brothers and even twin brothers, one called Severinus and the other Victorinus: but this Severinus was first a monk, and afterwards bishop of Septempeda, a city of Picenum (to-day San Severino, in the March of Ancona), and his brother Victorinus was simply a religious. So think the Bollandists and Ferrarius, who explain how the error could have occurred. These same authors observe further that the most ancient monuments of the church of Naples are silent on Saint Severinus; that, on the other hand, Pope Urban VIII having permitted this church to celebrate a common office in honour of all its holy bishops, Saint Severinus was not included in the number. (Cf. *Acta Sanctorum*, vol. i of January, p. 499 ff.; p. 739 ff., Palmé edition.)

[5] Baronius says he read his name on the catalogue of the bishops of Pavia. His acts are held to have been written by Paul the Deacon. He succeeded Saint Epiphanius, assisted at the fourth and sixth Councils of Rome, held at the beginning of the sixth century, under Pope Symmachus, against the antipope Laurentius.

[6] A place so named from Lucius Lucullus. Two Lucullus, Marcus and Lucius, lived at the same time. Both very rich, they each built a villa of extraordinary sumptuousness, the first at Tusculum, the second in the environs of Naples. In that of Lucius was found, among other extraordinary works, a fish-pond for the construction of which a mountain had been pierced. Seneca describes it at length in one of his letters to Lucilius (book vii, ep. lviii).

[7] See the life of Saint Baldwin on 16 October; that of Saint Salaberga on 22 September; that of Saint Austrudis on 17 October, and that of Saint Blandinus on 1 May.

[8] See on 8 February.

[9] Saint Egemonius has no particular office in the diocese of Autun; his name, however, is included in the litanies of that church. Usuard gives him the quality of martyr; he succeeded Saint Cassian on the see of Autun. Nothing more is known of him (374).

[10] See 19 January, the day of his feast at Viviers.

[11] Celebrated also on 10 October; see that day.

[12] It is said that Saint Nathalan had his ordinary residence at Tullicht, to-day in the diocese of Aberdeen. This see had no fixed place in the ancient times of which we speak. Saint Beanus established it at Mortlach, in the 11th century, and Nectan, his third successor,

transferred it to Aberdeen, under King David. (See Hector Boece, *De Vitis Episc. Aberd.*, and Spottiswood, book ii, p. 101.) Moreover, little is known of the state of the ancient church of Scotland, for lack of monuments on which one can count, and one must hardly decide except from the memoirs of some illustrious families. We have the catalogue of the bishops of Galloway from Saint Ninian, that is from the year 450; of the archbishops of Glasgow, from Saint Kentigern, and of those of Saint Andrews, from the year 840. As to the bishops of the other sees, the catalogue is had only from the 12th century. It was inserted at the end of Spottiswood, in the edition of 1666. Burnet had it reprinted in the appendix to his memoirs of the House of Hamilton.

[13] Is the origin of the Church of Beauvais apostolic? The solution of this question is bound up with that of the mission of Saint Denis: now we demonstrate that Saint Denis came to Paris at the end of the first century. Cf. the Life of Saint Denis at 9 October and the dissertation on the *Origins of the Christian Faith in the Gauls.*

[14] In this Saint Peter imitated Jesus Christ, who changed the name of Simon into that of Peter, that of Saul into that of Paul. Today the popes also leave their first name and take a new one, to show that they are renewed…

[15] Acts, xviii, 2.

[16] From the most remote times to our own days the Church of Beauvais has constantly honoured Saint Lucian as its first Pontiff. 1° We shall invoke, in the first place, the testimony of Blessed Odo, bishop of Beauvais, who lived in the ninth century. In relating the life of Saint Lucian, he gives him the title of bishop. Now one can suspect neither the good faith nor the learning of this pious and learned writer. Pope Nicholas I had so high an idea of his virtues that he called him his most holy colleague. Saint Odo was regarded as one of the lights of his century. He was charged to answer, in the name of the bishops of France, the objections which the Greeks made to the Latin Church. 2° Formerly the bishops of Beauvais, before taking possession of their see, went to pass a night in the abbey beside the tomb of Saint Lucian, indicating by that that they regarded themselves as his successors. We cannot doubt that this was indeed the motive which led them there; in 1357 one of them, Philip of Alençon, having neglected to go there, the abbot of Saint-Lucien reminded him that, out of respect for Saint Lucian, who was the first bishop of Beauvais, he should conform to this holy custom. Philip answered that he did not wish, by his example, to lead his successors to derogate from an ancient custom. 3° All the authors who have drawn up the catalogue of the bishops of Beauvais begin it with Saint Lucian. Let us cite here only Robert, the authors of the *Gallia christiana,* Giraud, Baunier, A. de Monchy, Loisel, Louvet, Simon, Hermand, Denully, Danse, Delettre, etc. The most ancient martyrologies for the use of the Church of Beauvais, even those of Usuard, designate the Saint by these words: *Lucianum episcopum.* Such also was the constant usage of the diocesan liturgy. 4° The garments of the Saint, found in the year 1001 under an altar of his abbey, had the form of episcopal vestments. The solemn feast of their invention was celebrated until recent times. 5° Thus, we shall add, ancient paintings, statues, seals and bas-reliefs represent him; under this title a great number of churches, both in our diocese and in others, have honoured him and still honour him in our days. As for the manuscript breviaries in which the title of priest is added to the name of Saint Lucian, they have no authority here; they were copied without control, before the invention of printing, from a much shorter Life of the Saint, composed by an anonymous monk, who pretended to have written it under the dictation of Saint Lucian; but these books were never in use for the public office of the cathedral. The legend, says M. Delettre, which constantly served for the public office of the cathedral, under our first pontiffs, gave Saint Lucian the title of bishop (Delettre, *History of the Diocese of Beauvais,* vol. i, p. 31). To explain how Usuard and some ancient authors could attribute to Saint Lucian the title of priest, let us remember that in the first centuries this name was indistinctly given to bishops and priests. *Commune videtur,* says Baronius, *olim fuisse vocabulum tum Apostolis quam caeteris inferioris ordinis sacerdotibus* (Ann. lviii, n. 10). The difficulty seems greater as regards the Roman Martyrology, which has preserved to Saint Lucian the title of priest. But the same Baronius, one of the principal correctors of the Martyrology, did not hesitate to use the word *episcopus* when, afterwards, he wrote his annals. *Dum suos postea annales conscriberet, certior de S. Luciani episcopatu post maturum examen factus, priorem suam sententiam deseruit ac retractavit,* at the year 91, n. 7, reporting this: *Clemens, ut Petri successor… Plures ordinavit episcopos… nempe… Lucianum Bellovacensibus…* Likewise at the year 98, n. 11: *Eadem persecutione (Domitiani) grassante in Galliis itidem Lucianus episcopus Bellovacensis, Maximus et Julianus presbyteri occisi sunt* (from the preliminary elucidations on the Proper of Beauvais). Let us conclude, then, that the ancient and constant tradition which honours in Saint Lucian our apostle and our first bishop remains unshaken. (M. l'abbé Sabatier, priest of the diocese of Beauvais, in his hagiography, p. 7 ff.)

[17] *Life of Saint Lucian*, from the manuscript of Saint-Maximin of Trier. (*Apud Bolland. vita S. Luciani.*)

[18] *Odonis sermo in sanctum Lucianum*, c. 3.

[19] II Cor., iv, 6.

[20] Legend of the Proper of Beauvais.

[21] Near this house a wooden church was raised which bore the name of Saint-Lucien. Under the pontificate of Guy, bishop of Beauvais, Messire Raoul Lenfant, knight and seneschal of France, had it rebuilt in stone, and dedicated in 1078, says Louvet, in honour of God, of Saint Lucian and of Saint Nicholas. He founded a college of canons there. On this church we read, in the same author, the following particular: "And inasmuch as Saint Lucian, for fear of the pagans, celebrated Mass in an upper room of the above house; it is held that, in perpetual memory, the canons of Saint-Nicholas celebrate, on the day of his feast, the Mass upon the vault which is at the end of the choir aisles." (*Hist. et antiquités de Beauvais,* i, 376.) — The chapter of the church of Saint-Lucien and Saint-Nicholas was suppressed on 26 January 1788 by Mgr de la Rochefoucauld. (Graves, *Précis statistique sur le canton de Beauvais,* p. 119.)

[22] The author of the manuscript of the Life of Saint Lucian, found at the abbey of Saint-Maximin of Trier, expresses himself thus in this regard: "The road followed, as is reported, by Saint Denis when he came to visit blessed Lucian is still shown."

[23] This life is inserted in the first volume of the Bollandists, under the name of Saint Odo, who lived in the ninth century. It is evidently older than the century of this bishop. It is not of this life that we spoke in note 1 of page 208, but of another life which was formerly

preserved in the abbey of Saint-Lucien, with the one in question here.

[24] This fact is reported: 1° in the Life of Saint Lucian by an anonymous monk; 2° in another Life, printed by the Bollandists, under the name of Odo, bishop of Beauvais; 3° in the Martyrology of Saint Florus, deacon of Lyon, who lived in the ninth century; 4° in Louvet, *Hist. et antiquités de Beauvais.*

[25] According to a local tradition, rose-bushes producing vermilion roses grew on the earth that received Lucian's blood. Louvet expresses himself thus on this subject: "It is a true thing, he says, that the drops of blood from the head of our martyr, with which the earth was empurpled, engendered such a quantity of rose-bushes laden with vermilion roses, which have appeared up to the present, that the place of the martyrdom is still called *la Rosière,* to signify, as Tertullian says, that the blood of martyrs is a seed and a sowing of the fair flowers of paradise." (*Hist. et antiquités du diocèse de Beauvais,* by Louvet, t. i, 387.)

[26] Later a chapel was built there which still exists in our days; but it is no longer devoted to worship.

[27] Life of Saint Lucian, under the name of Odo, and the same Life by an anonymous monk. *Histoire du diocèse de Beauvais,* by M. Delettre, i, 198.

[28] See this charter in M. Delettre, i, p. 218 ff.

[29] This translation took place on 15 September. See the Life of Saint Eligius by Saint Ouen, bk. ii, c. 7. — See also the *Lives of the Saints* by Baillet, i, January, 105, folio edition.

[30] Odo, *Life of Saint Lucian.*

[31] M. Delettre, *Hist. du diocèse de Beauvais,* i, 431.

[32] M. Delettre, *Hist. du diocèse de Beauvais,* ii, 315 ff.; *Hist. et antiquités du Beauvaisis,* by Louvet, i, 414, 415.

[33] *Gallia christiana,* ix, 783.

[34] Until toward the end of the twelfth century the abbey of Saint-Lucien also served as burial place for the [canons?] of the cathedral. As in 1186 it happened to them to derogate from this ancient usage, the religious [protested] against what they called the violation of their right. But Pope Urban III, to whom [the canons] had recourse, granted them by a rescript the permission to be buried where they would. (*Hist. et antiquités du Beauvaisis,* by Louvet, i, 390.)

[35] Louvet.

[36] M. Delettre, ii, 44.

[37] Saint Lucian is honoured at Folies, in Santerre; at Hacqueville, near Les Andelys. This latter parish, of which he is the patron, possesses some of his relics.

[38] There was in England, in the county of Northampton, a celebrated priory which depended on the abbey of Saint-Lucien of Beauvais. The Protestants have retained the name of the Saint in the new calendar of their reformed liturgy. — Baillet.

[39] In 1313, at the moment when Edward III ravaged the Beauvaisis and made France experience the disaster of Crécy.

[40] In 1472.

[41] Extract from a letter of M. Renet.

[42] Brief of 9 April 1851.

[43] Some think that Stockerau, above Vienna, has replaced Asturis.

[44] Today Haimburg, to the west and eight leagues from Vienna.

[45] The chronicler names this city Favianis. Now it is not far, philologically speaking, from Fabienna or Favienna to Vienna: this city received its name from the Roman general Annius Fabianus.

[46] *The Monks of the West.* — No one has better painted than M. de Montalembert the monks "encamped on all the frontiers of the Roman empire to wait for and win the Barbarians…" No one has made us better understand "the new and necessary force which (the cenobitic institute) lent to failing society between the avenging grip of the Germans and the contemptible languors of expiring Caesarism," according to his own expressions. I have made some borrowings from this magnificent work, which I shall often consult, as also from that of M. Ozanam (*Études germaniques,* t. ii, 42), that charming and authoritative writer who leaves hardly anything to glean wherever he has passed: this is the testimony that M. de Montalembert renders him. — See also A. Stolz, *Lives of the Saints.*

[47] Also called Flaubert, Flobert, Frodobertus.

[48] Ragnegisilus was raised to the episcopal chair of Troyes about 631.

[49] It was written *Moustier-la-Celle* before the eighteenth century; Baillet already writes *Montier-la-Celle,* and nowadays this latter spelling is the only one adopted. (M. Lalore.)

[50] Saint Amalberga had married first Theodoric, duke of Lorraine [*Thierry*], father of Saint Pharaildis. Witger was her second husband. Saint Gudula would thus be full sister of Saint Emebert, bishop of Cambrai, of Saint Reinildis, and half-sister on the mother's side of Saint Pharaildis, relative of Saint Aldegund and Saint Waudru.

[51] We have no motive to modify the spelling of this name, which we have seen written Reinelde, Menelle, Rexnelle, Reinilde and finally Reynelde.

[52] Mabillon, *Ann. Bened.*, vol. i, p. 190.

[53] This was in the county of Northampton.

[54] This church no longer seems to exist.

[55] This village is called Peakirk or Pekirka, that is, church of Pega.

[1] See the life of Saint Odilia on 13 December.

9 January

Martyrologies

THE ROMAN MARTYROLOGY

At Antioch, under Diocletian and Maximian, the birth into heaven of Saint Julian, martyr, and of Saint Basilissa, virgin, his wife. Basilissa, having kept her virginity with her husband, ended her life in peace. As to Julian, after a multitude of priests and ministers of the Church of Christ, who had taken refuge with him on account of the unheard-of violence of the persecution, had been burnt, he endured several tortures by order of the governor Marcian, and was condemned to lose his head. With him suffered also Anthony, priest; Anastasius, whom Julian raised from the dead and made a partaker of the grace of Jesus Christ; Celsus, a child, with his mother Marcionilla, his seven brothers, and a great number of others. 4th century. — In Mauretania Caesariensis (western Algeria), Saint Marciana, virgin, who, given to the beasts, thus consummated her martyrdom. 4th century. — At Smyrna, the holy martyrs Vitalis, Revocatus and Fortunatus. — In Africa, the holy martyrs Epictetus, Jucundus, Secundus, Vitalis, Felix and seven others. 205. — At Sebaste in Armenia, Saint Peter, bishop, brother of Saint Basil the Great. About 392. — At Ancona, Saint Marcellinus, bishop, who, as Saint Gregory writes, delivered that city from a fire by the help of God. 6th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Dijon, Saint Paschasia, virgin and martyr, disciple of Saint Benignus, apostle of Burgundy, and his co-operatrix in the divine work of the propagation of the faith. 2nd century. — At Bordeaux, Saint Jucundus [Joconde], martyr, a bone of whom rests at the right of Saint Fort, in the church of Saint-Seurin: this relic comes from the nuns of Saint Catherine, who had preserved it at the suppression of their convent.[1] 198 (?). — In the abbey of Fécamp, in the diocese of Rouen, Saint Waneng, confessor, who built that monastery for nuns and there received Saint Leger, persecuted by Ebroin. His body was at Ham in Picardy, in the church of the Genovefans. 688. — In Anjou, at Saint-Florent-le-Vieil, Saint Maurontus, abbot of that monastery, whose soul Saint Hermeland saw ascend to heaven.[2] About 700. — At Thénezay, in Poitou, Saint Honoratus of Buzançais; memory of him is made in the diocese of Poitiers as a martyr. 13th century. — At Bourges, the Blessed Philip Berruyer, archbishop of that city, and nephew of Saint William, also archbishop of Bourges. 1261.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Antioch, Saint Julian, Saint Basilissa and their companions mentioned in the Roman Martyrology; to whom must be joined twenty soldiers, a friend of the governor, several bishops, several priests, servants of the Church, monks and virgins. — In Scotland, Saint Fillan or Foelan, abbot of the monastery of Pettinwim [Pittenweem], in the province of Fife; by his intercession the Scots obtained the victory over Edward II, king of England, in 1314. 7th century. — In England, Saint Adrian, first abbot of Nerida [Nisida], near Naples; sent to that country with Saint Theodore, named bishop of Canterbury by Pope Vitalian, he was detained some time in Gaul by the ill will of Ebroin, who took him for an emissary of the emperor of the East; placed at the head of the monastery of Saint Peter, in the county of Kent, he preached the faith to the Angles, and edified during 39 years his monastery and the whole country by the spectacle of his virtues. A.D. 709. — At Canterbury, Saint Brithwald or Berthwald, archbishop of that city, successor of Theodore; he is the author of a life of Saint Egwin. A.D. 731. — In Greece, Saint Eustratius the wonder-worker, who fought the heresy of

the Iconoclasts and accomplished numerous miracles. 9th century.

Saint Julian and Saint Basilissa, Married, Religious, Virgins and Martyrs

(Les Petits Bollandistes, 7th ed., vol. I, 9 January. Julian martyred in 313. — Pope: Saint Melchiades. — Emperor: Maximin II.)

Et ecce ego morior! What happiness to die! — 1 Kings [1 Samuel], xiv, 43.

We give without difficulty to Saint Julian and Saint Basilissa these four titles of married, of virgins, of religious and of martyrs, although Saint Basilissa ended her days in peace and in the fervour of prayer: but she suffered much for Jesus Christ and disposed an infinity of persons to die for the faith; she has therefore justly merited the quality of martyr. Here is their history:

Saint Julian was born at Antioch, capital of Syria, of illustrious parents who feared God. They took very great care to bring him up in the fear and love of His most holy name. At the age of 18, seeing him in a condition to establish himself in the world, to be one day the staff of their old age, they urged him strongly to engage in marriage. This put Julian's mind at first in great pain: on one side, having already made a vow of perpetual continence, he would undertake nothing to the prejudice of his promise; on the other, he feared to disobey his parents in a thing which they desired of him. He asked eight days' delay to think of it at leisure and to commend the affair to the Almighty; meanwhile he gave himself, during all that time, to prayer, imploring with all his heart the assistance of the divine goodness. On the night of the seventh day Our Lord appeared to him and commanded him to obey his parents, because He would assist him, so that the person whom He was preparing for him as a spouse would herself preserve her virginity with him, and both would be an occasion of salvation for many; after that, He touched Julian's face with His hand, and Julian remained extremely consoled by this vision. Relying strongly on the promise of God, he made no further difficulty about marrying a young girl named Basilissa, whom his parents presented to him. The divine Master failed not in the word He had given to His servant; for on the very night of the wedding, the spouses having retired to their chamber where they began their conversation with prayer, Basilissa perceived a very agreeable odour, as of roses, carnations and lilies, although it was not the season, since it was winter. Ravished by so surprising a thing, she asked her husband what it meant; and Julian having answered her that it was the agreeable odour of chastity, which God gave as a foretaste of the pleasures of paradise, and which He prepared for those who, for love of Him, kept their bodies pure and immaculate before His Majesty, Basilissa was at once persuaded to make with him the vow of keeping virginity in the bonds of marriage.

After this vow, they prostrated themselves both to pray, and at the same hour the whole place trembled and the chamber was lit with an admirable light, in the midst of which appeared two choirs of heavenly musicians, one of the Saints, which was led by Our Lord, and the other of the Holy Women, over which the most holy Virgin presided. That of the Saints sang: "Thou hast conquered, O Julian, thou hast conquered." And that of the Holy Women answered: "Be thou blessed, O Basilissa, who hast followed the holy counsels of thy husband, and who, despising the vain pleasures of the world, hast made thyself worthy of eternal life." After that, two men clothed in white, who held crowns in their hands, approached Julian and Basilissa and said to them: "Arise, you have won the victory, and you shall be enrolled among us." Then another old man who held a book written in letters of gold commanded Julian to read in it these words: "Julian, who has despised the world for love of Jesus Christ, shall be written among those who have not defiled themselves with women; and as for Basilissa, she shall be put in the book of virgins where Mary holds the first rank." At once all the choirs of the Saints said Amen, and returned to heaven, leaving the young spouses admirably consoled by this vision.

Some time after, the parents of both died and left them heirs of their great goods; but they sold them all and distributed the price to the poor, in order to follow Jesus Christ more freely; and the better to attend to works

of piety, they judged it fitting to live separately and dwell in different houses. Then several young men, of all conditions, addressed themselves to Julian to be formed by him in the practice of the evangelical counsels and led by the narrow way of the religious life, so that he became father of more than ten thousand religious; while Basilissa, on her side, made herself also the mother of a very great number of daughters in Jesus Christ.

At this same time the emperor Maximin II renewed in the East the persecution begun by his predecessors Diocletian and Maximian; and then Saint Julian and Saint Basilissa redoubled their prayers with more fervour, that it might please Our Lord to appease His anger against His people, or at least to preserve in His holy grace all the souls they had under their guidance. As Basilissa was making this prayer, God warned her that her husband Julian would end his life in the rigour of the torments which he would endure for His name; but that, as for her and her daughters, they would end theirs in peace. The Saint first gave notice of it to her husband; then, assembling all her daughters, she exhorted them to purify their conscience perfectly, to keep them prepared when their heavenly Spouse should come. As she was saying this, the place trembled, and a column of fire appeared on which were read these words: “All the virgins whose mistress thou art are very agreeable to me; come then, Virgins, and enjoy the good which I have prepared for you.” This vision was not in vain, for all these holy maidens, who were about a thousand in number, died in less than six months, and Basilissa herself, being at prayer, rendered her fair soul to God to enjoy for ever His glory in the company of the Virgins. Thus, following the promise of Our Lord, Basilissa and all her disciples escaped the furious tempest which afterwards rose at Antioch against the Christians, and in which Julian and most of his companions died amid torments, for the truth of the Gospel, as we are going to see.

The emperor sent to Antioch, as minister of his impiety, a lieutenant called Marcian, a very cruel man and extremely thirsty for the blood of the Christians. He first forbade anyone to sell or buy anything unless incense had first been offered to some idol, which he commanded everyone to have in his house. And knowing that Julian kept several persons in the fervour of Christianity, he had him taken and brought before his tribunal; but, after a long discourse, all the answer he obtained from the holy Confessor was that neither he nor any of those whom he had under his guidance would ever obey the emperor so as to adore his false gods. Marcian, blinded with fury, had fire set to the four corners of the house where Julian’s disciples had withdrawn, so that they were all consumed by this cruel element and acquired by this means the glorious crown of martyrdom. And the holocaust of these sacred victims was so agreeable to God that, during long years, by a most remarkable prodigy, those who passed before the site of this house, at the hours when the divine office is wont to be sung in church, heard there a heavenly music at the sound of which several sick persons were cured.

After this conflagration was extinguished, Marcian made his prisoner appear a second time; but, seeing him invincible to all his artifices, he had him cruelly beaten with cords and knotted sticks; it happened that an executioner struck by chance one of the officers of this judge and put out his eyes. Then Julian, more attentive to doing good to his enemies than occupied with the evil he suffered from them, offered the president to cure this man’s eye; which the priests of the idols, he added, could never obtain from their false divinities, for what remedies could give those who have neither feeling nor life, and what prayers would be heard by those who have ears and hear not? Wherefore, after the demons had answered from within the idols that they were conquered by Julian, the holy Martyr, with a sign of the cross, cured the eye of this officer. At once the man’s soul was enlightened with a true faith in Jesus Christ, which he confessed aloud, and for this, being slain on the spot, and baptised in his own blood, he acquired in a moment the illustrious crown of martyrdom. This act of charity, capable of softening hearts harder than diamond, hardened nevertheless still more that of this wicked judge; irritated by the victory of the holy Martyr, he commanded that, laden with chains and irons, he should be led through the streets of the city and tormented by some particular torture at each crossroads; now it happened that the only son of Marcian, running with the other schoolboys to this spectacle, perceived a crowd of young men clothed in white, who, surrounding the Martyr, strove to place a

crown on his head. Then Celsus (such was the child's name), throwing off his clothes and books, ran to Julian, begging him with great insistence to admit him to his company, and crying out "that the God of the Christians was great; that henceforth it was Him he wished to serve, and not the idols." Marcian, informed of this encounter, did all he could to draw his son away from the holy Martyr; but being unable to succeed, because God had deeply touched little Celsus's heart, he had both thrown into a deep pit which, being at once lit by a brilliant light, changed its natural stench into an agreeable perfume; this marvel was the cause that twenty soldiers, appointed to guard the prisoners, were converted, acknowledged the truth of the

Christian religion and were all baptised with little Celsus by a holy priest called Anthony, who was sent there expressly by God, with seven other Christians who were coming from Antioch.

All this was reported to the emperor, who commanded his president to put Julian and all his adherents to death without remission. This cruel judge at once had thirty-one vats prepared for them, full of oil and pitch-resin. As the martyrs were being led to the place of torment, the Gentiles passed by, carrying a dead man to burial; the judge had them stopped, saying to Julian in mockery that if he had so much confidence in God, he should raise this dead man. The Saint knew very well the ill-will of this judge; nevertheless, hoping to convert many souls, he prayed God to restore life to this deceased, which was done: for the dead man rose again and said aloud that Jesus Christ was the true God, and that, since He had given him back life, he wished to employ it in serving Him and doing penance for his crimes. What did Marcian do at this sight? He had this newly raised man taken to prison, in order to put him to death with the other holy Martyrs; but not without his having first received a new life by means of baptism, which was conferred on him.

Meanwhile the judge, being unable to resolve to see his son suffer in his presence, referred the cause to one of his assessors, who at that very hour had the sentence executed and the thirty-one Martyrs thrown into vats of boiling oil. But the sovereign Master of creatures, to console His Saints, caused this same burning liquid and this melted pitch-resin to be to them a refreshing bath, in the midst of which they sang this verse of the Psalmist: "Lord, we have passed through water and fire, and Thou hast made us find refreshment in it."[1] This marvel being reported to the president Marcian, he had the Saints taken to prison and sent there his wife Marcionilla, to visit her son who had asked for her. She went willingly, thinking by this means to triumph over Celsus's resolution, but she was herself won over; so that, uniting herself by the same faith with the Martyrs, she received holy baptism, and this dear son, aged only seven years, served her as godfather.

If this conversion was a new subject of joy to the Martyrs, it was a new cross to the unnatural Marcian; transported with rage, he had the heads of the twenty converted soldiers cut off and those seven illustrious brothers who had come from Antioch burned alive; reserving the priest Anthony, Saint Julian, the dead man raised to life who was named Anastasius, his own wife and his son, to deliberate on what he would do with them. He bethought himself therefore to have the temple of Jupiter extraordinarily adorned and to assemble all his priests there, as with the design of offering a solemn sacrifice there; then, having the holy prisoners brought there, he begged Saint Julian, his wife and his son to ask the God whom they adored that it might please Him to annihilate all these idols. At that very hour, the Martyrs making their prayers, the earth opened and swallowed all these statues, with a crowd of priests, ministers of Satan, who were found there; Metaphrastes, who wrote this life, adds that up to his time rivers of fire were seen coming out from there. Marcian, not knowing what more to do, sent the Martyrs back to prison; there, about midnight, as they were singing the praises of God, the twenty soldiers appeared to them, with the seven brothers, clothed in robes all shining with brightness, as also several other holy Priests and illustrious Martyrs, and Saint Basilissa with a choir of virgins, who made divers canticles of joy resound. This saint warned Saint Julian, her husband, that the end of his combats had come, and that soon he would receive, with his companions, the crown of martyrdom which he desired with so much ardour. In fact, the very next day, the cruel judge had them all thrown into the fire; but this fire burning only their bonds, left them free and without pain. Then Marcian had the skin of the head torn off Saint Julian, Anthony and Anastasius, and would have done the same to his wife,

had not God permitted that the hands of the executioners should remain numb and as if dead when they wished to touch her. All these holy Martyrs were thrown to the wild beasts; but these animals, forgetting their natural ferocity, lay down at the feet of the Saints to lick them. At last Marcian, despairing of conquering them, had them beheaded in the company of some murderers and malefactors, in order that their bodies being mingled among these infamous men, they should be deprived of the honour which the other Christians would wish to render them. Meanwhile God, who carefully keeps all the bones of His Saints, knew well how to have them recognised; for a horrible tempest having arisen, the pagans took flight and gave the Christians and priests leisure to betake themselves the same night to the place of the Martyrs. As soon as they were there, they perceived from afar the souls of the holy Martyrs, who, appearing as young virgins, rested each upon its own body. Moreover, their blood had congealed and formed a mass, like a white paste, whereas that of the murderers had soaked into the earth. The Christians were thus able to give them honourable burial, particularly to Saint Julian, whom Our Lord has made illustrious by several miracles, not only at the place of his sepulchre, where ten lepers were cured in a single day, but also in several places of Christendom. His martyrdom occurred on the ninth day of January, in the year 313.

Saint Julian and Saint Basilissa, his wife, are always joined together: a lily is put in their hand, symbol of the virginity which they vowed to God on their wedding day; the two spouses perceive in heaven the book of life in which their name is written.

The Latin Martyrologies mark their feast on this same day. One may see in the remarks which Cardinal Baronius made on the Roman

Martyrology what authors have treated of his martyrdom.

Relics of Saint Julian and the Abbey of Morigny

It is said that the skull of Saint Julian was brought from the East to Paris, in the time of Saint Gregory the Great. Queen Brunehaut, to whom it was given, made a present of it to the religious women whom she had established near Étampes. A part of this skull was at Morigny, near Étampes, and the other at Paris, in the church of the regular canonesses of Sainte-Basilisse. We asked for information on this subject from M. Bonvoisin, honorary canon, curé of Notre-Dame at Étampes. Here is his answer:

The abbey of Morigny, as well as the church, was built on ground given by one named Anseau, by the generosity of the people of Étampes. *Mirare qui legis haec… antiqui nostri omnia quae hic cernis ex pauperum eleemosynis construxerunt. Non rex, non comes, non aliquis magnatum, aliquid instituit.* [Wonder, you who read this… our forefathers built all that you see here from the alms of the poor. Not king, not count, not any of the great founded anything.]

Everything has disappeared. Already at the beginning of the sixteenth century the invasion of commendatory abbots had made it lose its first splendour. The *History of the Antiquities of Étampes,* 1630, points out abbots who let the edifice decay, and when the storm of ’93 came, there were no more religious. The abbey buildings were rented and occupied by all comers; they were ruins; of the church only the choir remains.

The last abbot (de Tressan) did not reside; a Cordelier religious of Étampes went to say a Mass every Sunday at the abbey.

Today, the parish church having been demolished, the choir of the abbey church, sole survivor, has become the parish church; it is a fine and good remnant of the thirteenth or fourteenth century. As to the buildings, they have disappeared; but it is thought that a part of the new château, enclosed in more modern constructions, comes from the ancient buildings: it is impossible to know otherwise; the whole has been covered with plaster and nothing indicates ancient construction.

As to the skull of Saint Julian:

There was formerly near the tower of Brunehaut, parish of Morigny, an abbey of religious women of which there remained in 1680 only the chapel of Saint Julian, martyr of Antioch, and it is believed that Queen Brunehaut had had this abbey built.

Workmen who were working at the high altar of this chapel in 1648 found a lead casket which was opened in the presence of the abbot of Morigny, by John Hochereau, dean of Notre-Dame of Étampes, assisted by Nicholas Tyrouin, curé of Saint-Basil, and there was found in it the posterior part of a skull, an arm bone in three pieces, a vertebra, several powders of bones, and an ancient piece on which were engraved the following words:

Hic jacet caput S. Juliani, martyris, quod Severinus attulit de Antiochia civitate, temporibus Brunegildis Reginae. [Here lies the head of S. Julian, martyr, which Severinus brought from the city of Antioch, in the times of Queen Brunhild.]

And on the reverse:

Ex ossibus S. Christophori. — Brachium S. Gamalielis. [From the bones of S. Christopher. — Arm of S. Gamaliel.]

These relics were deposited, by order of the archbishop of Sens, in the sacristy of the abbey, as is said in the procès-verbal drawn up by the said dean of Notre-Dame. This is summarised from the *Antiquities of Étampes* by Dom Fleuveau, 1680. There is now nowhere any trace of the relics of Saint Julian, neither at Étampes nor at Morigny. Perhaps they were transferred to Sens, which had and still has a notable collection. Morigny was of that diocese.

The Martyrology indicates two saints Julian, martyrs, among others: Saint Julian of Constantinople, 6 June; Saint Julian of Antioch and his wife, 9 January.

Blessed Philip Berruyer, Archbishop of Bourges

(Les Petits Bollandistes, 7th ed., vol. I, 9 January. Toward the end of the twelfth century – 1261. — Popes: Celestine III; Urban IV. — Kings of France: Philip II Augustus; Saint Louis.)

> *Give alms of thy goods, and turn not away thy face from any poor man. — Tobias, iv, 7.*

Philip Berruyer, called saint by some authors and blessed by others, was nephew of Saint William, archbishop of Bourges, of whom we shall speak on the following day. He came of an ancient nobility of the Nivernais on his father’s side; his mother was of a house not less noble of Touraine; one may say of his family what has been said of that of Saint Gregory Nazianzen, of Saint Basil and of some others, that they were composed of Saints. Philip, born at Tours, toward the end of the twelfth century, of virtuous parents, did not degenerate from their piety; on the contrary, he soon surpassed them by the rare qualities which ennobled his soul and which made of him the model of the greatest prelates of his century. When he was still a child, his father, on his death-bed, asked him to what profession and state of life he felt himself inclined; he answered that he gladly left the profession of arms to his elder brothers, to consecrate himself to the service of God in the clerical state. Then this holy man, feeling himself filled with joy, gave him his particular blessing and said to him these prophetic words: “God be infinitely blessed, my dear child, for having inspired thee with so holy a resolution! It will be for thee a source of graces and supernatural favours; thou shalt be the honour of thy parents, the joy of thy relatives and the greatest ornament of thy family, and I hope that having served God in the lowest offices with innocence and fidelity, He will make thee rise to the rank of the first priests of His Church.” He blessed also Archambaut and Gervase, his two other sons, and predicted to them that, by inviolably keeping the commandments of God and the precepts of the Gospel, they would draw down upon their posterity the blessing of heaven for all the succession of ages. Matthée, their mother, also seconded these wishes; for, after her husband’s death, seeing Philip’s natural bent wholly toward devotion,

she offered him to God at the foot of the altars, during a Mass which she had said for him; and to cultivate his mind with the sciences, she sent him to study at Paris. It was in this celebrated University that he began to make appear the beauty of his mind and the rich seeds of virtues which God had cast into his soul. The corruption of the other students, great in that time when they flocked to Paris from all the nations of Europe, was not contagious to him; he always kept there an innocence, a purity, a modesty and admirable manners, sure presages of his future holiness. He made himself very skilful there not only in the humanities and philosophy, but also in theology, and acquired all the knowledge proper to an ecclesiastic. Having returned to Tours, where his father had settled after his marriage, he was provided there with a canonry at Saint-Gatien, the cathedral; as his virtues and great learning placed him much above the other canons, the archbishop of Tours, Geoffrey of Ludes [*Geoffroy de Ludes*, as printed], a personage of eminent piety, wished to have him for archdeacon. Philip comported himself in this ministry with so much zeal and prudence, he showed so much capacity for government there, that that excellent prelate being dead, great instances were made to him to accept the archbishopric. Philip, who had a little before refused the dignity of cantor in the cathedral church of Le Mans, because he did not believe it permitted to him to be a member of two bodies and to possess two benefices, refused with the same constancy this archbishopric, because his humility persuaded him that he was not capable of it. I believe also that he was led to this refusal by the example of his uncle Saint William, whom eight years earlier they had been unable to decide to accept the archbishopric of Bourges except by the express command of the legate of the Holy See and of the abbot of Cîteaux, his superiors. Thus our Blessed remained still several years in his office of archdeacon. The ardent desire which God inspired in him for the conversion of sinners made him undertake the preaching of the Gospel; as he had at the same time all the qualities of a great orator and of a truly apostolic man, he succeeded admirably in this function, and obtained the happiest results in all the diocese of Tours. The charity with which he was filled flowed from his heart into that of his hearers and gave them so much unction that those who had heard him once became as if famished for his word; when he preached several times a day, they ran to hear him a second and a third time: so he was everywhere followed by a crowd which did not leave him until his last sermon of the day was finished. In the fear lest, preaching to others and labouring for their salvation, he should himself become a reprobate, he began to chastise his body in a very severe manner. He secretly took a hair-shirt, which he wore under his ecclesiastical clothes, and cut off all he could of sleep and food, fasting often and eating only what was absolutely necessary for him to live. He joined mercy also to fasting, distributing to the poor with so much profusion what he refused himself, that he seemed not to be its master, but only the steward and dispenser.

Meanwhile Manasses II, that blessed bishop of Orléans whose memory is still in benediction, having died in the year 1221, the clergy and people of that city believed they could repair so great a loss only by choosing our holy archdeacon for his successor. It is true that his refusal of the archbishopric of Tours made them apprehend that he would have no regard to their prayers; but all the canons did not fail to give him their votes; and, in order not to be frustrated in what they desired, they ordered a public prayer in the city, to ask the consent of so holy an ecclesiastic of God, who holds all the hearts of men in His hands. Their wishes were not useless: for Blessed Philip, feeling himself as if forced by the instances and tears of the deputies of Orléans, at last gave his hands to his election and consented to his consecration, which was made by Peter of Corbeil, archbishop of Sens.[1] The first thing that his history remarks of him, after his taking possession, is a generous action of that justice which is called vindictive: he obtained from the king the exemplary punishment of certain rash judges who, in contempt of the Church and by a detestable sacrilege, had put some ecclesiastics to a shameful and cruel death; and he made himself no less loved by all by this act of equity than by the deliverance of all the prisoners which was made, according to custom, at his solemn entry into Orléans. He remained fourteen years bishop of that see: he cast on all sides rays so brilliant of holiness that the archbishopric of Bourges having become vacant by the decease of Simon of Sully, and the canons of the cathedral having been unable for three years to agree on the choice of a successor, Pope Gregory IX, to

whom this long delay gave occasion to provide for it himself, named him to fill this place: which he did with a great testimony of esteem for his merit and virtue. As the memory of Saint William, his uncle, was quite fresh there, as they still had before their eyes the admirable examples of humility, patience, mortification, devotion, prudence, zeal, episcopal generosity, mercy for the poor and charity for all his diocesans, with which the ten years of his prelacy had been filled, and as one saw even every day great prodigies which were wrought by his intercession, they learned with much joy the choice which His Holiness had made of this blessed nephew to be one of his successors. He himself could not, whatever aversion he had for honours, resist the command of the vicar of Jesus Christ, and he was constrained, in spite of all the sentiments of his humility, to leave the pontifical chair of Orléans, which was filled by Philip of Jouy, to mount the patriarchal throne of Bourges. This new dignity, which raised him above the bishops and archbishops, did not swell his heart and gave him no sentiments of pride and vanity: he regarded it only as a new obligation to humble himself before God, to crucify his flesh, to go from virtue to virtue and to labour without relaxation for the salvation of those whom divine providence had committed to his charge. After having so holily regulated his household that vice was entirely banished from it, and that the true spirit of Christian piety was seen to shine in all who composed it, and after having made himself a living victim by the roughest practices of penance and mortification, he applied himself with incredible fervour to the good regulation of his diocese.

His first solicitude was to have under him ministers and officers who should faithfully cooperate with his zeal; therefore he took care to fill the chapters with virtuous canons, the cures with learned priests of irreproachable life, and the tribunals, both ecclesiastical and lay, which depended on him, with upright and just judges who had only the honour of God and justice before their eyes; if some were found who failed in their duty, and if there were met above all priests who violated the vow of chastity, which the most ancient Canons attached to the holiness of their ordination, he deprived them of their benefices, not wishing that holy things should be administered by others than saints; but he gave them wherewith to live, that they might not be obliged to beg: which can be only to the shame and contempt of the Church. In this same desire to procure the spiritual good of his diocese, he attracted there as many learned and zealous men as was possible to him, and it is in this spirit that, by the liberalities of Blanche, countess of Joigny and lady of Vierzon, he established at Bourges the convent of the Dominicans, in order to have in their persons a company of soldiers of Jesus Christ always ready to combat vice and to make war everywhere on the demon. He did not, however, rely so much on his evangelical labourers as not to make the visitation of his diocese himself, and not to go from village to village to seek the strayed sheep of his flock. As he was the most eloquent preacher of his century, and distributed on all sides the bread of the word of God, one cannot believe how far he won the love of his flock nor what good he did in all Berry. After his sermons he was surrounded by a multitude of people: some strove to kiss the hem of his robe; these presented their children to be blessed by his hand; and those, unable to approach him, gave him aloud great praises and proclaimed themselves happy to have a pastor of such extraordinary merit. There were even some who scraped the boards where his feet had rested during his preaching, and kept these scrapings as very precious relics. This great man, whose humility seemed to surpass still his zeal and fervour, could not endure these honours and rejected them as much as he could; but he showed by rejecting them that he was truly worthy of them, because he referred to God alone all the good success he obtained in favour of his people. Although his principal study was to procure the salvation of souls, he did not fail nevertheless to have also very great care for the relief of bodies and to provide the poor and afflicted with what was necessary for their subsistence. His episcopal houses were almonries always open, and although the revenues of his bishopric were not very considerable, he did not wish on that account that any poor man should be sent away from it, because it is written: “Give alms of thy goods, and turn not away thy face from any poor man.” His steward, a man wise according to the world, had much pain to bear his liberalities, and sometimes reproached him for it, telling him that his revenue was not considerable enough to suffice for it; but the blessed man brought him round by gentle words, saying to him: “Do you not know, my son, that God commands him who has two tunics to give one to those who have none,

and him who has bread and other food to give a part to those in need? Do not then be sad, but execute with joy what I command you. I absolutely will that the general alms be given every day in my house at Bourges, and that it be given three times a week in all my country houses; and no consideration will make me change this order." In a great famine with which the province of Berry was afflicted, as he was the only refuge of the hungry, he had distributed to them daily as many as fourteen setiers of wheat. This profusion displeased extremely this same steward who, complaining of it to the holy archbishop, told him that his prodigality would reduce himself and all his family to indigence, and that there would soon be no more wheat to feed them. But the blessed man, animated with a holy zeal, answered him: "Ah! wretched man, what would it be if it were your goods that were given to the poor, since you cannot bear that what does not belong to you be given to them? Is your eye evil, because, imitating my master, I desire to become good? Know that your murmurs will not make me change my conduct, and that instead of diminishing my alms I shall increase them still: I will therefore that henceforth they be no more limited, but that at Bourges and in my farms a loaf be given to all who present themselves. And if my revenues are not sufficient for these charities, I shall sell my patrimony, and I shall find by this means wherewith to supply them." O incomparable prelate, worthy of immortal glory! Who can doubt that, having thus distributed his goods to the poor, he merited, according to the word of the Prophet, that his justice should remain for ever and ever?

Here are other heroic actions of this same mercy. One day, visiting his diocese in winter, he met in the open country a poor man half naked and quite benumbed with cold, who asked him alms; his bowels were moved with compassion, and he thought in what manner he could relieve so great a misery: he had with him only an archpriest and a valet de chambre; it was therefore difficult for him to give at that very hour to this afflicted man wherewith to cover himself and shield himself from the rigour of the season; nevertheless his charity, more ingenious than all human prudence, inspired him to do a thing very extraordinary and which must ravish all readers with admiration. Having left the poor man with the archpriest, and having withdrawn to a secret place with his valet de chambre, he stripped himself of his under-garments and brought them to him to clothe him with them. The poor man was delighted with an alms so considerable, and, having thanked his benefactor, withdrew: but the Saint was still more so for having clothed Jesus Christ in the person of one of His members. A short time after, another poor man presented himself to him, still more suffering than the first, and whose teeth the violence of the cold made chatter in a deplorable manner. What will the holy archbishop do in this necessity, he who, having given his under-tunic, had left only his ecclesiastical garments necessary to cover him? He did not leave, notwithstanding, this benumbed man without assistance; but turning toward his valet de chambre, he begged him to do for this poor man what he himself had done for the first, assuring him that as soon as they returned to the lodging he would pay him double for the tunic he should have given. The valet de chambre had the glory to imitate the fervour of his master. Thus the two poor men were succoured, and our Saint had the consolation of not having left persons redeemed by the blood of Jesus Christ in danger of losing life by the rigour of the cold which tormented them. These heroic actions took place near Vierzon, in Berry. Another time a man of condition having lost all his goods and become extremely poor, he gave him a great sum of money to draw him out of misery and to re-establish his fortune: this showed that his charity was prudent and knew how to proportion its distributions not only to the need, but also to the quality of the persons.

He wished his palace and the room of his audience to be open to all, and the poor to have as much liberty to enter it and represent their necessities to him as the noblest and richest. Sometimes even he showed himself more accessible to the first than to the last, that they might have no shame in approaching him and might declare more freely their pains and the oppression they suffered from the great. One day, the lord of Châteauroux having come to find him on important affairs of which he asked a prompt despatch, our Saint, having seen enter the antechamber an old peasant woman who was very poorly clad, all covered with mud and appeared extremely weary, left that lord at once to hear her and give her the satisfaction she asked; he then returned to him and begged him to excuse him if he had left him for this peasant; she had just arrived on

foot from her village and was obliged to return there the same day, on foot, while he, being well mounted with all his people, had come very commodiously and would also return in a very short time and without any inconvenience. When he made his visits in the hamlets, he failed not to take the list of the poor and sick who were there, and went to see them in their thatched cottages. After having exhorted them to live well and given them spiritual consolation, he gave them a considerable alms. Often even he heard their confessions with invincible patience, to supply for the defect of their previous confessions, and to dispose them for a happy death.

If Blessed Philip had so much charity and mercy for others, one may say that he had only severity and rigour for himself. He was not content with the fasts commanded by the Church, he fasted besides forty days before Christmas with the same severity as in Lent. On Fridays, on the vigils of the feasts of Our Lady and eleven days before Pentecost, he ate only in the evening, and made a rigorous abstinence on bread and water. He confessed every evening after Compline with so great an abundance of tears that he seemed guilty of several great crimes, although his life was very pure and very innocent. His bed was so hard that it was rather fit to torment him than to give him rest, and he lay on it fully clothed, without stripping himself even of his under-garments: which alone was capable of preventing his sleep. He always rose in the middle of the night, and after having struck his breast several times and bloodied his body by a cruel discipline, he made a hundred genuflexions to adore the greatness and sovereignty of God; then, putting his face against the ground, he prayed with great earnestness for the Church, for his diocese, for victory over his passions and for his own perfection. His hair-shirt was so rough that he was sometimes pricked by it to blood; but he always asked for rougher and more pricking ones, and when his valet de chambre presented him with a new one, he kissed it with much affection, saying these words: “If my Lord Jesus Christ suffered well for me the torment of the cross, is it not just that I take this hair-shirt for His love, and that I afflict my body by this mortification to render myself more agreeable to His divine Majesty?” However, as a fall from a horse dislocated his limbs and rendered him valetudinarian and subject to great infirmities, Pope Innocent IV, who did not wish to see the Church so soon deprived of the help of so great a prelate, moderated his austerities, commanding him to eat meat and sleep on a mattress: which he was obliged to do, without nevertheless lying down otherwise than clothed. Although the holiness of our Blessed was made known by actions so eminent of zeal, charity and penance, God willed nevertheless to manifest it still more by the miracles and supernatural cures which He ordered him to work. At the priory of Blète, of the Order of Saint Augustine, he cured, by his blessing, the prior, who had fallen into apoplexy and lost the use of all his senses. At the monastery of Celle, the abbot’s servant had fallen into so strange a sickness that, his face being swollen, there appeared no longer any human form in it; the holy bishop restored him to health by his touch alone. He delivered by his prayer one of his archpriests who was about to be submerged with his boat on the Gironde. He also merited the return of an apostate who had left from inconstancy the abbey of Pierres. As they were in pain to know in what part of a church the sacred body of Saint Severus reposed, he obtained knowledge of it by a little stone which fell from the roof of this church and marked the place where it was necessary to dig. He then raised this rich treasure and placed it with much solemnity in a more honourable place; he did the same for several other holy bodies in the visitation of his diocese, honouring thus on earth those of whom he hoped soon to be the companion in heaven. He was not content to acquit himself of the duties of a vigilant bishop, he wished also to fulfil those of primate and archbishop, and in this quality he visited the archbishoprics subject to his primacy and the bishoprics subject to his metropolitan jurisdiction. He was received everywhere, not as a great lord, but as a saint, and in fact he did not walk with the splendour and pomp which too often accompanied the princes of the Church, but in the modesty and humility suitable to the disciples of Jesus Christ and to the successors of the Apostles. His clothes, his words, his gestures, his manner of travelling, all in him breathed humility: which did not prevent people from coming on all sides to meet him, from humbly kissing his feet, from leading him in triumph into the cities, and from paying him all the honours that the most ambitious can wish. Being in the diocese of Bordeaux, where complaint was made that all the goods of

the earth were perishing from the drought that had been suffered there for a long time, he made his prayer to God and obtained an abundant rain which restored the grain and fruits to good condition. In that of Albi, he learned the news of a great fire which had happened at Bourges; this was in 1252; this obliged him to return there as soon as possible, and then, as if he had done nothing before, he applied himself more than ever to feed the poor, to protect widows, to defend wards and orphans, to visit prisoners, to console the sick, and even, as he had learned from Saint William, his uncle, to assist at the funerals of the dead. He also settled a great difference which had broken out between the Chapter of his cathedral and the royal bailiff of Bourges, and reconciled them perfectly together. Finally, after having embraced with quite paternal affection each of his canons in particular, and having recommended to them to sanctify their ministry by a life worthy of the holy altars which they had the honour to approach, knowing that the time of his death was not far off, he withdrew to Toury, one of his country houses, to dispose himself with more tranquillity for an important hour on which eternity depends. His great weaknesses did not prevent him from going every day to his chapel to celebrate the holy sacrifice of the Mass or at least to communicate; he did it with an admirable joy, fervour and eagerness. On the Sunday before his decease, which happened on a Friday, having recited aloud the Creed at the foot of the altar, and having received with new devotion the august sacrament of the Eucharist, he said to Our Lord, in a holy confidence: “My Lord, I commit into Thy hands and to Thy keeping the people Thou hast entrusted to me.” Then he was put to bed where he had to suffer very acute pains; but, far from being impatient at them, he often raised his eyes and hands toward heaven, and said to God: “Lord, I thank Thee for the chastisement Thou sendest me. Punish me as much as it shall please Thee, because I have deserved all these scourges of Thy justice.” Then he added these words of Saint Augustine: “O good Jesus, burn, cut here below, that Thou mayest spare me in eternity!” He had an altar set up in his room where Mass was said for him every day, and where all the canonical hours were recited aloud, at the times ordained by the Church; he was as attentive to them as the violence of his sickness could permit. On the Friday, when the body of Our Lord was brought to him to receive as Viaticum, he adored it with profound respect, and addressed to it these words: “O most sweet and most amiable Jesus, how great is the sweetness of a soul that sees itself called to the banquet of Eternity, where it has no other food than Thyself who art its sovereign good, and Him whom it desires above all the things of the world! I firmly believe that I possess Thee in this Sacrament, and I wish to die in this faith as I have lived in it; but not seeing Thee openly, I desire with incredible ardour to go and contemplate Thee in heaven: for, to open to Thee the whole depth of my heart, there is only Thyself who canst console me and give me true rest: all creatures are nothing to me: Thou art all my treasure, Thou art all my happiness, and I can have joy and contentment only in the happy possession of Thy divinity and Thy humanity.” After these words of fire, he communicated and immediately after rendered his spirit to Him who was the whole object of his desires. This was on 9 January 1261. The next day he appeared to a religious of Cîteaux, who did not know of his decease, and made known to him his happiness. His body was buried in the middle of the choir of his cathedral, with an epitaph which bore witness to his virtues and miracles. He wrought more after his death; for he cured a nun of a very painful gout which made one arm crippled, and he also raised to life a child who had drowned in a tub of water.

He is not invoked publicly either at Bourges, or at Orléans, or at Tours, which was the place of his birth; nevertheless his memory is very famous and in great benediction in all these places. He was honoured formerly at the Sainte-Chapelle of Paris, whose lower church he had consecrated in honour of the holy Virgin, in the year 1248.

His life was written, with those of the other archbishops of Berry, by a Benedictine monk of the monastery of Saint-Sulpice of the suburb of Bourges. It is reported by La Saussaye in his *Annals of Orléans* and by Father Labbe in the second volume of his *Nova Bibliotheca.* We have also a manuscript of his nobility, reported by Guy Coquille in the *History of the Nivernais,* which is an act of Mahaut, countess of Nevers. She calls Saint William Berruyer her maternal uncle, whence it follows that our Blessed was her first cousin. By this same act she bequeaths to the church of Bourges twelve livres of annual rent, to have a lamp burn perpetually

before the sepulchre of the same Saint William. — This life is by Father Giry.

Saint Honoratus [Honoré], Patron of Buzançais

(Les Petits Bollandistes, 7th ed., vol. I, 9 January. Thirteenth century.)

Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. — Matthew v, 10.

The square and the church of Buzançais overflow with people. The bells ring with a triple peal for a double wedding.

Why these brilliant peals and this unwonted eagerness? Doubtless some great houses of the province are uniting their escutcheons and their domains. Doubtless the crowd is watching the rich toilettes of the brides and the largesses of the grooms.

But no; the procession advances, saluted by the shrill sounds of the bagpipe and the hurdy-gurdy. Here are the brides: two poor working-girls, whose toilettes seem as modest as their faces. Besides, it is not they whom the multitude awaits and watches.

Here are the grooms: two sturdy sons of the fields, all decked out with ribbons, who distribute with a radiant air rough handshakes; but the public curiosity seeks other food.

Suddenly the cheers redouble; the looks and arms are stretched toward a new personage who appears on the threshold of the church, and whose exterior, however, differs in nothing from that of the other guests.

This man, still young, with a gentle and almost melancholy face, gives his arm to a respectable old woman, his mother no doubt, who, her eyes full of tears, smiles at these acclamations.

The satisfied crowd then joins the procession and follows it with redoubled enthusiasm to a little house of the main street, where the couple we have just described stop, in spite of the entreaties of the newly-wed and of the guests.[1]

"Excuse me, my friends," says the man who is the object of the general attention, "I leave tomorrow for my usual round, and I must prepare myself by rest for the fatigues of the journey. Go; my heart is with you. Amuse yourselves decently, as befits good people and honest Christians. Above all, do not forget that you are coming out of church, and that, even in your pleasures, you are under the eye of God."

A last cry of sympathy greets this little address, and the procession resumes its march.

While the crowd runs to its pleasures, let us enter the little house and say now who he is that is surrounded by such unanimous and fervent homage.

It is Honoratus, the cattle-dealer, Honoratus, the man of worth, the servant of God, the friend of the poor, whose little-known legend offers, with touching particulars, the purest model of filial love, of charity and of commercial probity.

Born at Buzançais, at the end of the thirteenth century, Honoratus had been brought up by his parents in the fear of the Lord and the love of neighbour. His father, a dealer in cattle, went to buy oxen in Poitou which he resold in Berry, and had thus acquired quite a fine competence. The child was initiated early into this laborious life, following his father on his journeys, and when the latter died, he continued the trade, in which he in his turn gained considerable sums, of which one part was employed to increase the comfort of his old mother, on whom all his affections were concentrated, and the other to the relief of the unfortunate.

One of the greatest enjoyments the worthy young man gave himself in his abundant alms was to give marriage portions to poor couples whom he matched in virtues, and this sweet act of charity was so familiar to him that he had made his name popular in the matter of conjugal unions.

He was finishing a similar work when we saw him coming out of the church with two new households who owed him their happiness and whose gratitude he fled to meditate on new benefits.

Meanwhile his mother lamented his continual absences, and, persuaded that they had enough fortune to live amply and do good, she begged him to settle near her definitively. Now, more sorrowful thoughts than usual besetting her mind on the return from the ceremony at which we have assisted, the poor old woman drew her son into a little garden adjoining the house. There, seated with him under a laurel, her hand in his, her eyes turned to heaven, like the Saint Monica of our painter Scheffer, she said to him:

“My dear child, I am growing old, and age makes me perhaps more timid than is reasonable. Your absences cause me continual fears. As soon as you are no longer there, I eat no more, I sleep no more, I live no more. Why work so much? We are rich enough for our needs and our tastes. It is quite time for you to rest and to give me back tranquillity. I beg you, give up this journey.”

“Good mother,” answered Honoratus gently, “it costs me to grieve you and not to obey you at once. But, you know, I have engagements to fulfil, accounts to settle, appointments I cannot miss. We are rich enough, you say, for our needs and our tastes? For our needs, it is true; but you forget our poor. The poor are an expensive taste, and one never has money enough for them. Let me then make this journey once more, which, I swear, will be the last… Besides, what have you to fear?”

“I fear everything, the fatigues and dangers of the road; for the road is so long from Buzançais to Thénezay. It takes but a moment to fall sick or to meet with ill luck.”

“Thanks be to God, I am young and robust, and, far from harming my health, exercise suits me. As to dangers and ill meetings, I fear them no more. I know of no enemies; besides, in case of need, I have a good arm and a good heart, and then I shall not be alone, the Gabidiers go with me.”

“Do you think they would be of great help to you in a pressing circumstance? I do not much like their looks and manners.”

“They are a little rough, indeed; but that is no harm for their trade…

“Well, I do not know why I am so sad today; I see everything black and cannot get used to the thought of remaining nearly a month without news…”

“Dear mother,” resumed Honoratus, pointing to the tree under which they were seated, “if you wish to have news of me at every moment, look at this fair laurel, planted by my father on the day of my birth. I have always fancied that its existence depended on mine. You yourself told me a hundred times that, during a great illness of my childhood, it began to yellow and languish, and that it recovered its vigour as soon as I returned to health. So then, as long as it remains green and well, have no anxiety on my account; but if it were to yellow again, if it were to wither, if it came to die… oh then!…”

“Hush, hush!…”

“Yes, yes, I am talking nonsense in my turn; come, good mother, embrace me and let us chase away gloomy ideas.” The next day the worthy woman rose before day, checked the clothes and provisions for the road, and hastened to the church to light a candle and say her prayer before the altar of the Virgin.

On returning, she found her son ready to leave for Poitou, with his two cattle-drovers, the brothers Gabidier. At this sight she felt a dreadful tightening of the heart which was soon translated into sobs.

“Good mother,” said Honoratus, “you are not reasonable; I shall be angry…”

“It is true,” replied the old woman; “but what would you? I cannot get used to it; each time you go away, it seems to me I shall not see you again.” — “And yet I return each time, in good health and with a full purse. It will be the same again; and besides, you know, it is the last journey.” — “So be it!” sighed the unhappy

woman.

Then she approached the drovers, slipped a silver coin into the hand of each, and said to the elder, whose physiognomy and form were hardly less savage than those of the sturdy animals entrusted to his care:

“Now then! Gabidier, my friend, see that no harm comes to him. I commend him to you…”

“We’ll look to it, we’ll look to it,” answered the lout brusquely with a grimacing smile which, far from reassuring her, completed the discouragement of the poor woman.

The hour of separation had come. The good old woman embraced her son a last time, and, when he had disappeared at the turn of the street, she re-entered her house, become sad, and there gave free course to her tears.

However, Honoratus’s mother took courage again, remembering the previous day’s conversation. She rose more calm, went down to the garden, installed herself before the mysterious laurel, to which her son’s destiny was bound, and remained until evening with her eyes fixed on it, happy to see it so fresh and vigorous. The following days passed in a similar contemplation, from which she emerged only to water the shrub, to keep the insects from it, to pull up the grass at its foot. Sometimes she spoke to it in a caressing voice, asked it news of the traveller. It had become her confidant and friend. At night she saw it in dreams; on waking, her first thought and first visit were for it.

So what were her surprise and terror when, one morning, she found yellow and faded her dear laurel, whose fair greenery she had admired only a few hours before. She cannot believe her eyes. She touches one by one these leaves so glossy yesterday, today stiff and crisped, as if they had been burned by all the frosts of winter. She wants to bend a branch, which breaks with a noise and shows a dried-up pith.[2] At last, no longer able to doubt her misfortune, she rushes into the street, mad with grief, crying out:

“Help! people of Buzançais, help! I have no child any more, and you have lost your friend.”

At this call the neighbours run up and press the poor mother with questions, and she relates to them the conversation in which Honoratus had warned her that his life was bound to that of the laurel. Then she leads them to the garden, where she shows them the tree dead even to its roots. For a moment the neighbours try to persuade her that her alarms are chimerical, that she is the victim of appearances and sad presentiments; but soon, convinced themselves that this suddenly withered tree is a warning from heaven, they betake themselves to the bell-tower and ring the tocsin as if fire were in the town or the enemy at the gates.

The city is stirred, the armed inhabitants gather on the church square, and, on learning the sinister news, decide that they will set out at once to succour Honoratus, if there is yet time, or to bring back his body if he has succumbed.

In fact, without further delay, all who can procure mounts set out toward Poitou, taking care to take information in the places where the cattle-dealer was wont to stop. As he was not an ordinary guest, his trace was easy to recover. Everyone remembered perfectly having seen him pass such a day, at such an hour, with his two drovers, but no one had seen him return.

The horsemen thus arrived in sight of the village of Buzay, about a quarter of a league from the parish of Thénezay.[3] At this spot, to their great astonishment, the horses reared, and in spite of all efforts refused to go farther.

Then some men dismounted, and reached a cottage situated inland, where was an old woman whom they questioned. The peasant, recently settled in this house, which was not one of Honoratus’s halting-places, excused herself for knowing the worthy dealer only by name and for having only imprecise information to give. She related nevertheless that three days before, a conductor of oxen had left his band and companions to come and ask her for a drink, at the moment when she was finishing kneading her bread. Being unable to

satisfy him, for she had exhausted her water for the making of her dough, she had pointed out to him a spring hidden in a neighbouring copse, on the other side of the road, toward which he had gone. She had not seen this man again; but, a few moments after his departure, she had been greatly surprised and frightened on remarking that her dough was turning quite red, as if blood were mixed in it. Then, casting a glance outside, to see if anyone passed to whom she could tell her adventure, she had perceived the band of oxen turning back toward Poitiers, under the conduct of only two individuals, among whom she did not recognise the one who had asked her for drink.

Agitated by the most sinister presentiments at these indications, and persuaded that they referred directly to the object of their search, the travellers rejoin their companions and find them in conference with another troop of horsemen going in the opposite direction.

These were the people and officers of justice of Thénezay likewise in quest of Honoratus, whose sudden and unexplained disappearance caused the liveliest alarm in the country; for the virtuous cattle-dealer was no less known, no less loved, no less venerated in Poitou than in Berry. They learn from those of Buzançais that the day before, Honoratus's drovers, the brothers Gabidier, had been seen at a fair, provided with a large sum of money, which they were madly spending and the origin of which they had not justified; that, questioned on the absence of their master, they had given embarrassed explanations, which had increased suspicions and determined their arrest. This account, compared with that of the old woman, left little hope for the fate of Honoratus, who doubtless had been the victim in those parts of a cowardly ambush. They therefore resolve to make minute researches on the spot and to yield to the instinct of the horses, which, feeling themselves free, leave the high road, enter resolutely into the copse, and soon stop at the edge of a little fountain. Then everyone dismounts from his horse, consults the ground and searches the wood. They soon remark on the grass a long trail of blood, starting from the spring and losing itself under the trees. The anguish redoubles, the dénouement approaches. At last cries are heard; one of the travellers has discovered among the bushes a beheaded corpse. The head is found a little farther, and, in this sad remains covered with bloody mud, the two troops recognise the features of Honoratus.

After having washed away these stains and given free course to the first outbursts of grief, they place the body on an improvised litter, and by common accord proceed toward Thénezay, where they are to procure a decent coffin, render the last honours to the martyr and confront the assassins with their victim.

The entry of the procession into the town was greeted by one of those rare explosions of popular grief which are the finest eulogy of the man of worth and change a funeral march into a triumphal march.

The clergy, warned in time, received at the doors of the church the remains of Honoratus and laid them in a chapelle ardente, where the whole population came to see them, touch them and invoke them as those of a saint.

The lessons of the old offices of Buzançais and Thénezay report that many sick persons afflicted with fevers and languors were cured on this occasion by touching the body, and that the first effect was manifested on three bearers who had taken turns from the fountain to the church.

Taken from prison and suddenly brought before the corpse, the brothers Gabidier lost countenance and made full confessions. They then related how, having introduced into their drove the cow of a peasant, with the intention of appropriating it, they had been severely reprimanded by their master and forced to restore the animal, whereof they had conceived a profound resentment; how, certain of being dismissed at the end of the journey, they had meditated covering their fault by a crime; how finally they had executed their abominable design by following Honoratus to the fountain and striking him from behind with their cutlasses, at the moment when he bent to drink.

However, the ceremonies finished, a great conflict arose between the people of Buzançais and those of Thénezay. The former wished to carry to Berry the body of their compatriot, which the latter pretended to keep as belonging to them by his death and the blood shed on their territory. Then took place a scene rather like that which passed at Candes between the Tourangeaux and the Poitevins after the death of the great Saint Martin. The tumult was at its height, and they were about to come to blows, when a compromise was proposed and accepted on both sides. It was agreed that the body of Honoratus should be assigned to the people of Berry and his head to those of Poitou. However, this division had to be adjourned, the officers of justice declaring they could not part with the corpse, which was to be the principal piece of evidence in the future trial of the brothers Gabidier. The Berrichon deputation therefore brought back to Buzançais only details unfortunately too precise on the tragic end of Honoratus and the assurance of possessing one day his relics.

As for Honoratus's mother, I will not try to paint the state of her heart, which can be understood only by those who have climbed the calvary of life to see die a child, their only hope, their only love. Besides, her suffering was not long, for heaven soon sent her the supreme consolation of the greatly afflicted. One morning her neighbours, who surrounded her with the tenderest care, found her asleep in the arms of death, and guessed by the sweet smile wandering on her frozen lips that she had just rejoined her son.

To conclude, let us hasten to add that, in spite of their confessions and protestations of repentance, the assassins underwent the last rigours of the law, without the punishment sufficing to expiate their crime. The reprobation that accompanied them to the scaffold has clung to their memory, and, toward the end of the last century, their last descendants were still designated by these insulting words: *race of Gabidier*.

Anticipating the sentence of time and of the Church, the inhabitants of Berry, like those of Poitou, rendered to Honoratus a spontaneous cult, and invoked him immediately as a saint. A century later, the new prodigies which were daily wrought on his tomb, and the eagerness of the faithful, determined the lord of Thénezay and the bishop of Poitiers to ask for his canonisation. A solemn inquiry took place, the documents were transmitted to the court of Rome, which, in 1444, under the pontificate of Eugenius IV, inscribed on the list of the blessed the humble cattle-dealer, and regularised the voluntary homages of which he was the object. From that moment the church of Thénezay, originally placed under the invocation of Saint Matthias, put itself under that of Saint Honoratus, whose feast it celebrated on 9 January, the anniversary day of his death. The office is of the common of confessors, and, if some pieces have given our Saint the title of Martyr, it is in the sense that he perished for justice. Thus is explained the palm that is put in the hand of his statues, the Church ordinarily attributing the glorious name of Martyr only to those who die for the faith.

The Lord of the place built, near the fountain witness of the crime, a chapel which became the goal of pious pilgrimages and numerous processions. This chapel, situated a quarter of a league from Thénezay, was destroyed during the revolution, and the fountain where the sick recovered health dried up of itself, as if to protest against this profanation. In spite of solemn promises, the convention of Thénezay concerning the partition of the relics of Saint Honoratus was executed only at the beginning of the sixteenth century. Having at last gained their cause after long debates, the lords of Buzançais had the altar of the church arranged to place there the body of the Saint, restored by the parish of Thénezay, which kept the head, in conformity with the ancient treaty. This translation was carried out with the greatest pomp; the church, originally dedicated to Saint Stephen, took the name of Saint-Honoré, and the town was put under his patronage; but neither the church nor the town enjoyed their treasure but a very short time. In 1562 the Calvinist bands of the count of Montgomery, who had burned at Bourges the bodies of Saint William and of the good duchess Joan of Valois, rushed on Lower Berry to go to Touraine, and passed through Buzançais, where they gave the remains of Saint Honoratus to the flames. A finger and a little bone, fallen while the body was being carried to the pyre, alone escaped this disaster. These precious fragments, gathered by a pious hand, were placed in a reliquary, and an expiatory procession was ordered in perpetuity for Whit Monday. On this same day a vow

of the town is fulfilled, made several centuries ago on the occasion of a great epidemic which ravaged the country, and which ceased miraculously by the intercession of Saint Honoratus, as the old chronicles relate. The church of Thénezay still possesses the head and a part of the garment of the holy Martyr. These relics, already recognised as authentic in the seventeenth century, were so even more recently by the bishop of Poitiers, J.-B. de Bouillé, who afterwards deposited them in a new shrine. Relics of the Saint are preserved at the Carmelites of Abbeville, the Poor Clares of Amiens, and the convent of Davenescourt.

In 1833 Buzançais obtained a part of the notable relic which the diocese of Poitiers has had the happiness to preserve.

The heifer stolen on his own account by unfaithful servants is the iconographic attribute of Saint Honoratus.

Saint Honoratus is invoked especially when it is a question of contracting marriage. We have borrowed this delightful biography of the holy patron of our native country from the *Pious Legends of Berry,* by J. Veillat, subjecting it to slight retouches. We wish that each diocese would write a legendary like that of M. Veillat: his book is charming, and in many respects could serve as a model to the hagiographers of the future.

Lesser Saints of 9 January: Paschasia, Epictetus, Peter of Sebaste, Marciana, Marcellinus of Ancona

(Les Petits Bollandistes, 7th ed., vol. I, 9 January.)

Saint Paschasia, Virgin and Martyr (about 180)

On arriving at Dijon, Saint Benignus was received by a virgin named Paschasia, the relative or friend of Saint Leonilla of Langres.[1] She was a generous soul, who embraced the truth with ardour and did homage to it with her life. Instructed and baptised by the holy apostle, she became, in spite of her great age, his very active cooperator in the propagation of the Gospel. She lived in a house or villa outside the fortified enclosure, at the spot where the church of Saint-Jean now stands; it is there that Saint Benignus established the centre of his mission, and that Our Lord was offered for the first time, doubtless, at Dijon, under the eucharistic veils. Paschasia's zeal in speaking of Jesus Christ, her numerous steps with her compatriots and her devotion to the stranger who preached a new God, awoke the vigilance of the pagans, and scarcely had Saint Benignus crowned his apostolate with martyrdom when she was denounced as a rebel to the laws and cast into prison. Accused before the judges of despising the gods and the edicts of the empire by adoring the Crucified, she gloried in it; threatened with the last torment if she persisted, she laughed at the idols and confessed aloud the adorable mystery of one God in three persons, and the most holy name of Jesus Christ, our only Saviour. The magistrates, humiliated and irritated together, condemned her to perish by fire and delivered her to the executioners.

Friendly hands gathered in secret the bones which the flames spared, and buried them with honour; others later built a chapel over her tomb: it is probable that this was on the spot where the desolate church of Saint-Philibert is seen. One day, relates Gregory of Tours, when the workmen were working at the basilica of Saint-Benignus, they saw coming out of the church of Saint Paschasia a woman of venerable and august air, clothed in black and her head shining with whiteness. "Come, courage, my friends," she said to the workers, "finish your work, set up your machines, and let the building rise; besides, with such an architect, the task cannot but go quickly. For if your eyes could be opened, you would see Saint Benignus himself directing your works." At these words she re-entered the basilica from which she had come out, and no one saw her again.

In the ninth century an ancient stained-glass window traced "with sufficient elegance the scene of her martyrdom." When this basilica was ruined, the relics of Saint Paschasia were transferred to the crypt of Saint-Benigne, and placed to the right of the glorious apostle, the daughter beside her father. In the eleventh

century Saint William dedicated one of the altars of the subterranean church to the holy martyr and to all virgins. Some time before, "half of the most holy body of this blessed one" had been brought to the abbey church of Flavigny by the care of Fulcherius, abbot of Saint-Benigne of Dijon and of Saint-Pierre of Flavigny.[2] Her head, enshrined in a magnificent reliquary, enriched until recent times the treasury of Saint-Benigne. Saint Gregory of Tours: *De gloria martyrum,* and *Saints of Dijon,* by M. Duplus.

Saint Epictetus, Bishop (205)

Epictetus was bishop of Assuras, in Africa. There are letters of Saint Cyprian addressed to him.[1] He suffered with his companions under the emperor Decius. We learn from the testimony of Saint Cyprian that he was endowed with very great mildness.

Saint Peter of Sebaste, Bishop (392)

Saint Peter, bishop of Sebaste, was not only brother of Basil the Great, but also of Saint Gregory of Nyssa; he was son of Saint Basil the Elder and of Saint Emmelia, and grandson of Saint Macrina the Elder. He was first a monk under the guidance of Saint Basil, in a monastery founded by their mother; he saw himself placed at the head of the monastery when Saint Basil was named bishop, 362. He gave proofs of an ardent charity in a famine which ravaged Pontus and Cappadocia. He was seen later, raised to the see of Sebaste, struggling with courage against the Arians who desolated his diocese. He was among those who, at the general council of Constantinople, condemned the Macedonians who denied the divinity of the Holy Spirit. His death occurred about 392.

Saint Marciana, Martyr (fourth century)

Saint Marciana was born at Rusuccur; but it is at Caesarea, capital of Mauretania, that she suffered martyrdom, during the tenth persecution which raged in Africa under the successors of Diocletian, and ended only with the death of Severus, killed in 309. Having broken a statue of Diana in the public square of the city, she was delivered up to three times to gladiators to be dishonoured; but God, watching over His spouse, no harm was done to her. These brutal men, held back by an invisible force, respected the virgin, as the lions had respected Daniel. There was even one who was converted to Jesus Christ. Tertullian alludes to these facts when, in his *Apologeticus,* he addresses to the Gentiles these words: "Quite recently, when you exposed a Christian woman to the brutality of a gladiator rather than to the voracity of a lion, you confessed thereby that among us an attack on modesty is reputed worse than any penalty and any death. But you have gained nothing. All your most studied cruelties turn into attractions for us." Saint Marciana ended her martyrdom in the amphitheatre: a lion respected her, but, wounded by a bull, she was finished by the tooth of a leopard; so she is represented surrounded by these various animals.

Saint Marcellinus, Bishop of Ancona (sixth century)

…was infirm and had himself carried before the fire. His Breviary is still possessed, or at least was possessed in 1643, the epoch at which Ferrari published his *Catalogue of the Saints of Italy.* This breviary has kept the traces of the fire, for, says the legend, the demon made every effort to envelop the Saint in the whirl of the flames: these respected him, but damaged his book, as if to leave a testimony of God's protection. This venerable relic has since served to extinguish other fires and to cure several sick by its contact. Saint Marcellinus was buried in the church of Saint Cyriacus.

Cf. *Acta Sanct.,* Jan., vol. i, p. 590; Ferrari, *op. cit.;* Cornaro, *Hagiologium Italicum:* this latter work contains seven hundred lives more than Ferrari's Catalogue.

[1] Who is this Saint Jucundus? Would he be one of those homonyms inscribed as martyrs of Africa, on 6 and 9 January, and of whom mention is made in the Acts of Saint Perpetua; on 20 February, 6 March, 18 April, 11 May, 15 June, 18 July; one of those Saints whose relics escaped the flames lit by the Vandals and took refuge in Italy? Or would he be one of those Jucundi, martyrs at Constantinople, of 3 July; at Tarsus of Cilicia, of 9 May; in the Pontifical State, of 15 April? Finally, does he come from the catacombs of Rome with the proper or imposed name of Joconde? Although the data are lacking to-day to answer these questions, it will not have been useless, in the presence of this relic, to point out to piety the memories it awakens. (Cf. Cirot de la Ville, *Origines chrétiennes de Bordeaux*, p. 376.)

[2] See the life of Saint Hermeland on 25 March.

[3] Ps. lxv [Vulgate numbering; Psalm 65 in the Hebrew numbering], 12.

[4] M. l'abbé V. Pelletier, in his notice on the bishops of Orléans, and the author of *La France Pontificale* place the promotion of Philip Berruyer to the bishopric of Orléans in the year 1235, that is, fourteen years later. But we have on our side Giry, Baillet, Godescard, Mgr Jager and Mgr Crosnier.

[5] The site of this dwelling is still shown, says the Abbé Oudoul in his *Notice on Saint Honoratus*, and for long the statue of the Saint was remarked over the door of the old house. The present house is owned by M. P…, notary, and the statue is at a neighbour's, the sieur B… (*Pieuses légendes du Berry*, by J. Veillat, Châteauroux, 1864.)

[6] These details are borrowed from a historical notice on Saint Honoratus by the Abbé Oudoul, curé of Buzançais, and from a Poitevin legend, of which M. de Fontenelle de Vaudoré gave the analysis in a work on the *Viguerie and the Origins of Feudalism in Poitou.* More or less developed and apart from slight variants, these two versions are identical at bottom. According to the Abbé Oudoul's book the marvellous tree is a fig-tree, whereas the Poitevin legend makes it a laurel. I have preferred this latter version; for, Saint Honoratus having died on 9 January, the prodigy would perhaps have been more explicable, more conformable to natural laws, but on the other hand less striking with the fig-tree, which loses its leaves and freezes so easily in winter. This episode is not mentioned in the very short summary consecrated to the historical eulogy of Saint Honoratus by the *Nouvelle Bibliothèque*, t. ii, p. 392. — The Breviary of Poitiers, founding itself on tradition, names the laurel.

[7] Thénezay, chief town of a canton of the arrondissement of Parthenay (Deux-Sèvres).

[8] See the *Chronicle of Saint Benignus* and the notes of Father Chifflet in the *Acta Sanct.*, 9 January. — Her feast is celebrated at Saint-Benigne and in several churches of Burgundy, say Ruinart and Father Chifflet…. See on Saint Leonilla the acts of the three twins, on 17 January.

[9] Hugh of Flavigny (*Series abbat. Flav.*).

[10] Epist. lxv.

10 January

Martyrologies

THE ROMAN MARTYROLOGY

In Cyprus, Saint Nicanor, one of the seven first deacons, who, having rendered himself admirable by the eminence of his faith and virtue, won a most glorious crown. 35 or 76. — At Rome, Saint Agatho, pope,[1] who, after having shone by his holiness and doctrine, rested in peace. 682. — At Bourges, in Aquitaine, Saint William, archbishop and confessor, illustrious for his miracles and virtues. Honorius III inscribed him in the canon of the saints. 1209. — At Milan, Saint John the Good, bishop and confessor. 659. — In the Thebaid, the birth into heaven of Saint Paul, first hermit, who remained alone in the desert from the sixteenth to the hundredth year of his age; Saint Anthony saw his soul which the angels bore to heaven among the choirs of the Apostles and the Prophets. His feast is celebrated on 15 January. 342. — At Constantinople, Saint Marcian, priest. About 489. — At the monastery of Cuxa (diocese of Perpignan), the birth into heaven of Saint Peter Orseolo, confessor, first doge of Venice, and afterwards monk of the Order of Saint Benedict, famous for his piety and virtues. His feast is celebrated on 14 January. 997.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Cahors, the feast of Saint Maurilius, bishop of that see. It is reported of him that he knew almost the whole of Holy Scripture by heart. His love of suffering went so far that, instead of seeking to lessen the pains caused him by gout, he increased them by having a hot iron applied as a remedy to his feet and legs. 580. — In Limousin, Saint Vaulry or Valerius (Valericus), hermit and confessor. About 620.[2] — At Fare-Moustier

[Faremoutiers], in the diocese of Meaux, Saint Sethrida, virgin,[3] born in England, of whom the venerable Bede has made the eulogy. 7th century. — At Dijon, Saint Floridia, nun, who was buried near Saint Paschasia.[4] — At Die, Saint Petronius, bishop of that city, who was the light of his church by his preaching and his miracles. 463.[5]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Benedict, of the Order of the Camaldolese and of the Congregation of Vallombrosa. — At the monastery of Cuxa, etc. (See the last mention of the Roman Martyrology; it is read here in the first place.)

Martyrology of the Order of Preaching Friars. — At Amarante, in Portugal, Saint Gonsalvus, confessor, of the Order of Preaching Friars, who, filled with the spirit of his father, Saint Dominic, continually signalised the preaching he made of the Gospel by the example of his life and by the frequency of his miracles. 1259.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Lentini, in Sicily, Saint Thecla, virgin, and Saint Justina, her kinswoman, who both laboured for the conversion of the pagans of that city and caused several churches to be built there. 3rd century. — In Africa, the saints Saturus, Vitalian, Felicity, Quintus, Artates, Revocatus, Firmus, Jucundus, martyrs, mentioned in the martyrology of Saint Jerome. — At Cirta, in Numidia, Saint Possessor, martyr, with two companions, mentioned in the same martyrology. — In Armenia, Saint Domitian, bishop of Melitene, to whom Pope Saint Gregory the Great wrote (letter lxii); he strove to convert Chosroes, king of the Persians, and harangued the Roman troops marching against him; the emperor Maurice appointed him, in his will, guardian of his children. About the year 600. — At Pavia, Saint Aidus, hermit, formerly monk at Bobbio (uncertain epoch). — In Italy, the blessed Benincasa, eighth abbot of Cava in Campania, who sent, in 1174, a hundred monks of his house to the celebrated convent of Monreale in Sicily, founded at that time by King William the Good. 1194. — At Arezzo, in Tuscany, the death of Saint Gregory X, pope: he had been archdeacon of Liège and professor of theology at Paris. The cathedral of Arezzo bears his name, and the Christian people there celebrate his feast to-day. 1276. — In Tuscany, the blessed Oringa or Christiana, or yet Christina, virgin; she crossed a river without wetting herself while fleeing to preserve her virginity for God, went on pilgrimage to Rome and to Assisi, and returned to found in her native country the monastery of Santa Croce, in the valley of the Arno. She had begun by being a servant. The gift of prophecy was granted her. A.D. 1310.

Saint William, Archbishop of Bourges

(Les Petits Bollandistes, 7th ed., vol. I, 10 January. Born in the twelfth century, died in 1209. — Popes: Eugenius III; Innocent III. — Kings of France: Louis VII the Young; Philip II Augustus.)

> *When you fast, be not, as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. — Matthew vi, 16.*

Sprung from an ancient and noble family which was yet to be made illustrious by an alliance with the house of France, he saw the light at the town of Arthel, in the Nivernais, in the first part of the twelfth century, and was entrusted by his mother Maëncia to his uncle William, archdeacon of Soissons, called the Hermit for his austere virtues, who taught him early to know the dangers of life, to despise riches and to prefer to the vain pleasures of the world the wholesome joys of study and piety.

When he came of age he did not hesitate to devote himself to the service of the altars, and was, though still very young, named successively canon of the churches of Soissons and of Paris. But this secular existence not appearing to him austere enough, he resigned his benefices to enter the monastery of Grandmont, in the diocese of Limoges, which he soon left also, in consequence of the deplorable controversies raised between the lay-brothers and the lay [*sic*] brothers regarding the exercise of temporal and spiritual affairs. Wearied by

so much noise in a place where he had thought to find calm and silence, he came to take the novice's habit of Cîteaux, at the abbey of Pontigny.

After having edified this house, of which he became claustral prior, his virtues won him new honours and called him later to direct, as abbot, two monasteries of the filiation of Pontigny, that of Fontaine-Jean, in the diocese of Sens, then that of Chaalis, founded in 1136 near Senlis by King Louis the Fat, where he continued to taste the sweetness of retreat until the year 1199.

At that epoch, the archbishop Henry of Sully, who had occupied the see of Bourges after Guerin of Galardon, being dead, the canons assembled to choose a successor for him, and passed first a whole day without being able to agree.

There were three modes of proceeding in such a matter: postulation or the way of the Holy Spirit, compromise and scrutiny. One began with postulation, and a canon was charged to indicate a candidate. If all the voters rose, this unanimous assent, attributed to the inspiration of the Holy Spirit, ended the trial. In the contrary case, one passed to compromise, that is, the nomination was handed over either to a member of the chapter, or to a person outside the chapter; but in this case it was necessary that the delegate be designated by all the votes. Finally, failing result by this second means, one had recourse to scrutiny and counted the votes.

Postulation having been vainly tried, they approached compromise, and agreed to confide the election to the archbishop of Paris, Odo of Sully, who, having kept his title of cantor of the church of Bourges, was part of the college. However, his choice was limited to the names of three abbots of Cîteaux, and, night having come, the designation was put off till the next day.

Odo, not daring himself to cut the question, had recourse to a kind of drawing of lots known under the name of *sortes sanctorum*, regarded by some as an appeal to the judgement of God, but suspected by certain others as hazardous and uncanonical.[1] When the day came, he betook himself alone to the church of Notre-Dame-de-Sales, placed under the altar cloth three billets each of which bore the name of one of the three Cistercian abbots, then, after having celebrated Mass, he drew out one of the billets, on which was inscribed the name of William, the worthy abbot of Chaalis.

The chapter had assembled from the morning in the church of Saint-Stephen, and, in its impatience to know Odo's decision, had despatched several messages to him, begging him to fix his choice on William. The messengers arrived at the moment when the archbishop of Paris had just unfolded the billet whose designation, conformable to the general desire, appeared a miraculous manifestation. Odo betook himself in all haste to Saint-Stephen, and, from the high altar, related to the canons and the people what had just passed, and when he proclaimed that the will of heaven placed the abbot of Chaalis on the see of Bourges, the whole assembly, penetrated with joy, burst into noisy thanksgivings.

The news of his election was received by William with a surprise mingled with dread; nothing less than the orders of the abbot of Cîteaux and of the pope's legate was needed to determine him to leave his dear retreat. He took sadly the road to Bourges, where he was awaited by all the bishops of Guyenne, who disputed the honour of consecrating him.

On taking possession of his diocese, William's first care was to regulate his exterior as well as his interior by the maxims of the Gospel, for he was persuaded that every man, and principally a bishop, must begin by establishing in himself the reign of Christ. He redoubled his austerities, because he had to expiate, he said, his own sins and those of his people. Winter as summer, he kept his monastic habit, under which he continually wore a hair-shirt. Faithful to the Cistercian rule, he forbade himself for ever the use of meat, although he had it served to the strangers who ate at his table, and whom he believed he could without sin treat with honourable and large hospitality.[2]

At the beginning of his pontificate William had to undergo cruel and dangerous trials. He drew on himself the anger of Philip Augustus by executing in his diocese the sentence of interdict launched by Pope Innocent III against this monarch, who had just repudiated his wife Ingeborg to unite himself by adulterous bonds with Agnes of Meran. Far from bending before the threat or joining those who conjured the Holy Father to revoke his decree, William, with tears in his eyes, ordered the suspension of worship. At his voice the organs fell silent, the chants ceased in the churches, burial was refused to the dead, and the city, given up to terror, soon offered the most lugubrious spectacle.

In vain the people of the court, more careful of the favours of here below than of those from on high, counselled him with apparent benevolence to appease the king as quickly as possible by a prudent submission; in vain, passing from caresses to violence, they threatened him with deposition and the confiscation of his goods, the pillar of the Church remained unshaken.

And yet he who separated the creature from the Creator, the ancient enemy of men, prepared for him other griefs not less cruel, by raising up the most regrettable conflicts between him and the clerics of the cathedral, to such a degree that these, forgetting all restraint, afflicted the holy prelate with grave affronts.

But, with time, God brought concord back between the father and the children; He changed the king's heart, who, repentant and submissive, re-entered the bosom of the Church and gave back to William his esteem and friendship. For their part, ashamed of their errors, the clerics came to humble themselves before their bishop, and, passing from rebellion to the most profound obedience, wished to abandon to him, as to his successors, the right of conferring the prebends which, according to the canonical laws, then belonged to the universality of the clerics. Full of joy, the holy prelate hastened to raise them up and to clasp them in his arms, refusing nevertheless offers which infringed the prerogatives of the Church.

Thus it was that, during the ten years he had the honour to direct, across a thousand shoals, the destinies of the Church of Berry, Saint William did not cease for an instant to offer the perfect model of the most solid and gentle virtues, against which the rage of his enemies and the sharp darts of envy broke. His equanimity, his inexhaustible mildness won over in the long run the most prejudiced. "How to paint," exclaimed one of his contemporaries who, after having long misjudged him, became his most ardent panegyrist, "how to paint the grace and sweetness of this man, from whom, in exchange for my hostility and ill-will, I never received anything but benefits and attentions, without being able to surprise in his voice, his gesture or his look the shadow of a reproach."

Nevertheless this excessive mildness, this tender love of neighbour, allied themselves marvellously in him with the sense of duty, which he never forgot. He had occasion to give a new proof of it when, in 1204, he assisted at the severe reparations imposed by the Church on the son of his niece, Peter of Courtenay, the same who was later emperor of Constantinople, and whose domains the bishop of Auxerre had put under interdict, following violent discussions. A desolate mother having presented herself before him with the corpse of her child, which they had refused to bury on account of the interdict, the count, irritated, had it buried in the very chamber of the prelate. Such an affront passed all measure; the hour of expiation came, and, weary of the war, he had to submit. On Palm Sunday, in the presence of an immense crowd, Peter betook himself barefoot, in his shirt, to the bishop's apartment, and had to exhume with his own hands and carry to the public cemetery the child's body. During this long and funereal ceremony Saint William stood beside his nephew, ceasing not to exhort him to patience and resignation, and himself drinking the greater part of that bitter chalice.

Gentle and affable to all, the venerable pontiff reserved for human miseries his most ardent sympathies, his sweetest smiles. At their very sight his eyes grew moist, his hand and heart opened; he washed the feet of the poor, dressed their wounds, followed their funerals, visited the dungeons, stubbornly imposing silence on the gratitude of his numerous obliged, for he did not think himself a saint and refused to pass for one. And yet,

like all the great predestined, the illustrious archbishop had received from on high the gift of miracles, of which he never made a vain display and which he used only for the glory of God, for the profit of the sick and afflicted. Without disturbing the elements, his salutary miracles made supple the rigid laws of nature. It was a dying child whom he restored full of life and strength to its delighted mother, a paralytic whose limbs his blessing loosened, a possessed man to whom he gave back the peace of body and soul, a prisoner whose chains he broke. At the mere touch of his hand the blind, the deaf and the dumb re-entered into possession of their senses.

One day when, after the dedication of a church, he had retired into a meadow to take a little rest and some food with his clerics, a pregnant woman, named Humberga, presented herself before him all in tears and expressed to him her fears concerning her approaching delivery, for four previous confinements had given her only four dead children. William, touched by this woman's grief, made her taste his food and drink, and blessed the child she bore in her womb. Scarcely returned home, the pious Humberga brought forth a son having all the outward signs of health, and afterwards had several other children equally robust and lively.

Father Labbe reports another tradition, which he has not, he says, met with in any writing, but which the memory of the people and the beautiful sculptures of Saint William's tomb have perpetuated.

There was in the city of Bourges a wretched possessed man, a sort of raving madman, who ran on all sides, attacking passers-by and provoking them to fight. With a view to avenging himself on Saint William, of whom he had much to complain, the devil resolved to carry off by stealth this straying sheep. Taking therefore a human form, he posts himself on the possessed man's path, accepts his challenge, throws him down, seizes him by the throat and sees himself on the point of making him give up the ghost in a state of mortal sin. But, warned of the scene passing at the Gordaine gate, the holy pastor hastens up to exorcise the impure demon, who at once lets go his prey, roaring, and withdraws full of confusion and empty-handed, like a thief before the judge. But volumes would be needed to set in relief each act of this glorious existence, so well filled, and which would have been more so if jealous death had not unexpectedly cut it off.

At the epoch when the pestilential heresy of the Albigensians raged the strongest, changed churches into stables and threatened to extinguish worship, Pope Innocent III had tried first to conquer it by persuasion, despatching to the schismatics religious of the order of Cîteaux, who were repulsed with grave insults. Forced to have recourse to other ways, the pontiff had launched into all the provinces a pressing letter engaging the people to rise for the destruction of the scourge and the maintenance of the faith. William, answering one of the first to the call, had taken the cross, and, in spite of his age, was preparing to march in person at the head of the Catholic faithful of his diocese, when, at the beginning of January 1209, the Sunday before Epiphany, he caught cold while preaching the holy war in a spot of the cathedral open to all the winds, and returned with a violent fever to the episcopal palace.[3] The next day, in spite of this indisposition which he believed passing, he wished to resume his preaching, which a redoubling of the fever forced him to interrupt. On the 5th of the Ides of January he took to his bed for the last time, and the frightful progress of the illness announcing his approaching end, he made his will and asked for Extreme Unction. Indeed, the moments pressed and the agony was beginning. Yet, when the body of Christ was presented to him, William left his bed by a supreme effort and knelt on the floor, saying that he could not receive his divine master otherwise.

After communion and when he had been replaced on his couch, he besought the canons to let his body be carried off by the brothers of Chaalis, and consented to taste a little rest only after having wrung from them this promise. Then he commended to them his church, his dear flock, blessed them a last time and dismissed them, for the darkness of death was thickening around him.

Left with some faithful servants, confidants of his thoughts, he has himself clothed in his pontifical garments, asks that there be brought him the ornaments which served on the day of his consecration, and in which he

desires to be buried. He examines them, turns them over in his hands and puts on his fingers his pastoral rings. He bequeaths to the church his other jewels and his other vestments, to the poor his treasures, to each of his servants a precious memento. This distribution finished, he crosses his hands, turns his eyes to heaven and is absorbed in prayer. His eyes already shine with a heavenly light, his smiling mouth murmurs vague and sweet words; he converses with the angels, his future companions.

The hour of the morning office having sounded, he orders the accustomed prayers to be said, and himself, making the sign of the cross, tries to intone the *Domine, labia;* but at that moment his voice fails him, he cannot continue, and a venerable priest finishes the verse. Then the patriarch makes a sign to be lifted from his bed and placed on the ground on a hair-cloth covered with ashes. Scarcely is he laid there when he sees distinctly the angels beating their wings above his head. He stretches out his arms to them, calls them, and his soul, exhaled in a melodious sigh, flies away with them toward the heavenly regions, on the Friday, the fourth day of the Ides of January (10 January) of the year of grace 1209, under the reign of Philip Augustus and the pontificate of Innocent III.

At the news of the death of blessed William the city is stirred and rises entire. Men, women, old men, children, in mourning garments and armed with candles, follow the body to the church of Saint-Stephen, where it is exposed, face uncovered, on a brilliant catafalque. The day and the night pass in chants and tears. On Saturday, at daybreak, the people of the country-side join that of the city, leaving their houses abandoned and doors open, careless of earthly interests. Mothers, carrying their infants at the breast, swell the convoy; others, fearing to miss the hour, forget their nurslings, who remain exposed to the attacks of domestic animals or wild beasts; a pious carelessness which they will not have to repent, for on returning they find their households intact and their children sleeping tranquilly under the wing of the guardian angel. And that the earth might not be ignorant of his triumph, a globe of fire, like the most beautiful star, detaching itself from the firmament, hovered above the church during the obsequies, and new prodigies proved that the power of the glorious bishop survived him.

A young boy who for three years had been unable to use his feet and hands had nevertheless wished to be carried to the church to kiss, like the others, the Saint's body. While he accomplishes this pious duty, a great cracking noise, dominating the noise of the crowd, is heard in his limbs. The ceremony finished, the mother sets out toward her home, still holding her son in her arms, when, a few steps from the church, he says to her:

"Mother, blessed William was truly the friend of God, and his benefits surpass all words. Why tire yourself carrying me? Weep no more, dear mother, put me on the ground, and look at the effect of our father's virtues."

On hearing these words the stupefied mother sets the child on the ground, and he begins to run toward the church where he re-enters proclaiming his cure and the praises of the illustrious dead.

At the sight of this prodigy the monks of Chaalis, who had run up in all haste with a cart to carry off the body of their former abbot, but who were beginning to let themselves be shaken by the regrets of the canons and the threats of the people, withdrew convinced that the will of heaven was that this precious body should remain the property of the church of Bourges. And now let us leave to legend the care of preserving the memory of the innumerable miracles which, during centuries, were accomplished at the tomb and by the merits of Saint William. At the mere contact of this sacred stone, at the simple invocation of this venerated name, diseases and mortal wounds are healed, the possessed delivered, the insane recover reason, the dumb speak, the deaf hear, the blind see, prisons open, chains fall, children snatched by wolves are found safe and sound, playing with the cubs and in the lair of the wild beasts. Each day brings forth new marvels, and I see myself forced to decline a task which the pen and the vellum of the monks did not suffice for.[4]

At last the renown of the new saint took such flight that Guy Coquille, the historian of the Nivernais, recalls "that in the University of Paris, the nation of France, which is one and the principal of the four nations

making up the body of the said University, had taken him as patron and protector."[5]

It was on these shining proofs that in 1218 blessed William had the honour of being inscribed on the catalogue of the saints, by the hand of Pope Honorius III.

Saint William is represented as an archbishop, with the pallium; a star shines above his head. — He is also found kneeling before the Blessed Sacrament, or holding a monstrance in his hand, symbol of his devotion toward Our Lord Jesus Christ. — He was formerly the patron of the University of Paris.

Relics of Saint William

At the moment of the canonisation, in 1218, the body of Saint William, laid in the first vault of the catacombs of the cathedral, was enclosed by the archbishop Gerard of Cros in a magnificent shrine of gold and silver, and transferred behind the high altar of the nave itself. This imposing ceremony, approved by a new bull of the Holy Father, took place on 7 May 1218.

Girard or Geraud, his successor, made in 1217 the translation of his relics, and Honorius III gave the decree of canonisation in 1218. The feast of Saint William was put off till after the Octave of the Epiphany, and fixed on 16 January, although the Roman martyrology makes mention of it on the 10th of the same month. In 1222 the countess of Nevers, great-niece of the Saint, gave to the church of Bourges revenues on her lands of the Nivernais that a lamp might be lit which was to burn perpetually before her uncle's tomb.

A few years afterwards, the abbey of Chaalis obtained a bone of the arm of Saint William, and the college of Navarre, at Paris, one of his ribs. Father J. Branche, in his *Life of the Saints of Auvergne and the Velay*, says (10 January) that the church of Saint-Léger, in Auvergne, in the bishopric of Le Puy, was honoured with the greater part of the relics of Saint William. They were, like those of Bourges, dispersed by the Calvinists. But the inhabitants gathered up some parts: the femur, the two [leg bones], the greater part of the skull, with some other pieces of the head, some ribs and a great number of small finger bones and other parts of the body; "they have since been put in a wooden shrine, covered within with a fine linen, without with tinplate, and closed with a good key, well raised behind the high altar, where I had the honour to see them lately and to confer about it with the curés of Saint-Léger and of Saint-Paul, and with Messire William Molinar, priest, who swore to me on their faith that several sick persons going to make their devotion before this holy Sepulchre there recover health, and namely those who are tormented with fever. Little children who cannot walk at the time marked by nature obtain their cure on the very spot, and others after having made a vow to be carried there, or to go and visit the holy relics. Right against this church there is a fountain whose water cures the *grappe* [a horse disease, mud-fever], by bathing in it."

We applied to the bishopric of Le Puy to learn what remains today of all the things of which Father Branche speaks. M. Alirol had the kindness to give us the following information: "Saint-Léger was, before the great Revolution, a small parish of the diocese of Le Puy. At the re-establishment of worship, the church was in ruins, the population did not exceed 150 souls. Saint-Léger was united to the parish of Sembadel. These two localities are in the neighbourhood of La Chaise-Dieu, which, before the Revolution, belonged to the diocese of Clermont.

"The relics possessed by the church of Saint-Léger were dispersed, perhaps burned, in 1793. I thought they had perhaps been gathered at Sembadel, and I consulted the reports of pastoral visitation of this latter church. I find there on this subject only these three words: *Reliques sans authentiques* [relics without authentication].

"What remained of the relics in the cathedral of Bourges was burned in 1562 and the ashes thrown to the wind by the Huguenots."

There are several lives of Saint William: one written by an ecclesiastic who had known him particularly at Bourges, Surius abridged it; the other was made by Peter, monk of Chaalis, shortly after the Blessed's

canonisation; Du Fossé made a French one of the two, and Dom Le Nain followed them in his *History of the Order of Cîteaux*, vol. vii. See also the notes of Bollandus, who reports a fragment of a third life of Saint William; the authors of the *Gallia christiana nova*, vol. ii, p. 60; the *Hagiographie nivernaise*, by Mgr Crosnier; the *Pieuses légendes du Berry*, by M. Veillat.

Saint Nicanor, Martyr (first century)

Saint Nicanor, one of the 72 disciples;[1] one of the 7 first deacons; one of the immediate witnesses of J.C.; one of the first martyrs, persecuted first with Saint Stephen in Jerusalem; put to death afterwards in the island of Cyprus. — The traditions about Saint Nicanor appear opposed in that some place the martyrdom of Saint Nicanor under Vespasian, in the year 76 of J.C., and the others in the 34th or 35th year of J.C. But these traditions are very well reconciled if one admits that Saint Nicanor first suffered persecution with Saint Stephen and that he consummated his martyrdom in the island of Cyprus under the reign of Vespasian, when he had borne the Gospel to various places. Baronius gives a different opinion: he thinks that the Cypriots transferred to their country the relics of Saint Nicanor and that for this reason they celebrated the memory of his martyrdom on the day of this translation.

Cf. *Histoire des soixante-douze disciples*, etc.

Saint Marcian, Great Steward of Saint Sophia of Constantinople (489)

Saint Marcian was born at Constantinople, of parents originally from Rome and allied to the imperial family of Theodosius. From his first years he practised assiduously fasting, prayer and watching. He had an immense patrimony which he spread entirely into the bosom of the poor for love of Jesus Christ. He built a number of churches, and, accomplishing a prophecy of Saint Gregory Nazianzen, he transformed into a vast and splendid basilica the little chapel Anastasia, in which the great bishop had, by his eloquent preachings, raised up the dead and ruined faith at Constantinople. He was raised to the priesthood, in spite of himself, by Anatolius, archbishop of Constantinople. The patriarch Gennadius, raising him to the second ecclesiastical dignity of his diocese, named him great steward [*économe*] of the church of Saint Sophia. He had envious persons, he was accused of Novatianism, but the popular voice that rose in his favour soon covered the clamours of his detractors. He flourished under the reigns of Marcian and Leo I, in the fifth century.

See, in Surius and Bollandus (AA. SS., t. i, p. 609), an ancient life of Saint Marcian, written by Metaphrastes; — in the *General and Particular Councils*, by Mgr Guérin, the question of Novatianism, t. i, pp. 26, 27, 28, 31, 49, 50, 98, 99, 100, 143, 145, 182, 301; the dignity of great steward, in Thomassin, *Ancient and New Discipline of the Church*, edition of the Celestines at Bar-le-Duc.

Saint Peter Orseolo, Doge of Venice (997)

Peter, surnamed Orseolo, of the ancient family of the Orsini of Rivo-Alto, born at Venice, shone with all the brilliance of Christian virtues; on the recommendation of these virtues he was chosen by the unanimous suffrage of his fellow-citizens to succeed, though against his will, Peter Candiano as doge, in the year 976. Raised to the summit of power, he wished to inaugurate his public administration by good works. He therefore restored the church of Saint Mark the Evangelist, which, with the palace of the doges of Venice, had been devoured by a fire under his predecessor. He governed the republic with glory and wisdom, referring everything to the common good of the fatherland. After a first child which his wife gave him, he made a vow, in concert with her, of perpetual chastity. Divine Providence soon put the crown to this pious resolution by means of Guerin, abbot of the monastery of Saint-Michael of the order of Saint Benedict at Cuxa, in the county of Roussillon. Having put in at Venice to venerate the relics of Saint Mark, this holy religious had occasion to remark and admire the doge’s piety and his assiduity in his religious duties. He

conversed with him of eternal glory, and determined him to embrace a more perfect kind of life and to serve God far from the world, in a monastery.

The doge asked some time to put his affairs in order; Guerin went away to continue his journey, and after having finished it, returned to him who already called him the saviour of his soul. He remained still a year doge of Venice, after which, leaving fatherland and family, he set out not only with Guerin, but also with Romuald and Marinus, John Morosini his son-in-law and John Gradenigo. In order not to be recognised by spies, he disguised himself as a coachman, and thus he and his companions crossed Verona and all Lombardy and reached France. On approaching the monastery of Cuxa, he took off his shoes and made the rest of the way barefoot. His arrival excited universal admiration; he entered among the novices with Gradenigo and Morosini; the humblest occupations were those he sought by preference. After two full years, he was named sacristan. But, impelled by the desire of a narrower solitude, he asked and obtained permission to build, not far from the monastery, a cell scarcely wide enough to sit and lie down; fasts, prayer and manual labour were his habitual occupations.

His son Peter having come to see him, he predicted to him that he would become doge, and the event justified his prediction in his lifetime. He warned him moreover never to depart from justice, and to preserve intact to the churches of the Lord all their rights. At last, after nineteen years of monastic life, I mean of exquisite piety and continual penance, in the sixty-ninth year of his age, warned by divine revelation that he would not be long in falling asleep with the sleep of death, lying on ashes and hair-cloth, on 10 January of the year of our salvation 997, he rendered his soul to God. Divers prodigies attested his holiness; his body, preserved in the church under an altar dedicated in his honour, was visited and honoured by the pious faithful. Clement XII canonised him and permitted his feast to be made on 14 January. A short time after took place the solemn translation of a part of his relics to Venice, to the church of Saint Mark. The whole city venerated its prince with an extraordinary devotion.[1]

Toward the end of the eighteenth century, after the revolution had broken out in France and the monastery of Cuxa had been destroyed from top to bottom, the other relics of Peter Orseolo were carried to the parish church of Prades, where they are still very religiously preserved today.

Breviary of Perpignan.

Saint Gonsalvo of Amarante (1259)

Gonsalvo or Gonçalo of Amarante, the shining mirror of pilgrims, anchorites and preachers, was born at Athanagild [*Athanagilde*, as printed], in Portugal, of noble and pious parents. Immediately after his baptism, while still a very little child, he gave marks of his devotion toward the images of Our Lord, of His holy Mother and of the Saints. He learned the rudiments of letters and virtues at the school of a pious priest, and passed his adolescence under the domestic discipline of the archbishop of Braga, who conferred the priesthood on him and entrusted to him the church of Saint Pelagia on the Vizela. He gave in this function examples of all the virtues of an excellent pastor. With the permission of his bishop he left his charge and employed fourteen years in visiting the sanctuaries of Jerusalem and Rome. On his return to his church, his vicar, severely reproved by him for having employed the alms of the poor to feed his personal luxury, having received him with threats and blows of a stick, he embraced the eremitical life. He retired to Amarante and lived solitary near a chapel which he had built in honour of the Virgin and consecrated himself to the instruction of the people of the neighbourhood.

Aspiring to the kind of life which most pleased the Mother of God, he passed a whole Lent fasting on bread and water, begging her with his most ardent prayers to mark her will to him by an unequivocal sign. He obtained what he asked, and entered the Order of Friars Preachers. His novitiate finished, he received the mission to go and publish the word of God; and, for the greater profit of souls, he was sent back to Amarante

with a companion. Among all the other marvels by which he ravished the whole province, he undertook an extraordinary work: he threw, with resources gathered by himself alone, a stone bridge of several arches over the Tâmega, a rapid and dangerous river. An angel had designated to him the spot where he was to establish it. He more than once quenched the thirst of the workmen with wine which he made flow in abundant streams from the bosom of a rock; more than once he made come to the bank, within reach of the hand, fish in quantity sufficient to feed them. Long after his death, he preserved this famous bridge from inevitable ruin. Impious men deriding in his presence the thunderbolts of ecclesiastical anathema, he confounded them by a brilliant and public miracle. At last, broken by old age and by his evangelical labours, this holy man knew by divine revelation the moment of his death. Provided with the sacraments of the Church, he saw it come with joy, and was sustained at this last passage by a vision of the holy Virgin and the heavenly choirs (10 January 1239).

His body has not ceased to this day to work miracles, and he is continually surrounded by an immense concourse of people. Julius III and Pius IV permitted the clergy of Portugal to celebrate the feast of Saint Gonsalvo, after having had the renown of his holiness verified by apostolic judges. Finally Clement X, by the advice of the Sacred Congregation of Rites, extended this concession to the whole Order of Friars Preachers.[1]

Blessed Gonsalvo is patron of the parish and of the town of Amarante, which was formed, in the saint's own lifetime, around his cell and took the name of the desert where he had retired. He has also been called the apostle of Entre-Douro-e-Minho.

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[2] The name of Pope was originally given by the faithful to all dignitaries of the Church, as an appellation expressing respect and love. The simple faithful, regarding themselves as the children of the bishops and priests, had by their filial piety put upon their lips the beautiful expression *papa*, that is, Father, or something yet more tender. The custom prevailed of granting it only to the sovereign Pontiff. Then, as the schismatics arrogated it to themselves ostentatiously, Pope Gregory VII, in 1073, the third year of his pontificate, held a Council at Rome against the schismatics, in which it was decreed, among other things, that the name of Pope should be given to only one man in the whole Christian world.

[3] See his life on 8 July.

[4] Ferrari, an Italian Servite, du Saussay, Bollandus and Father Giry count among the saints of this day Sethrida, in Latin Sedredo, English virgin and second abbess of Fare-Moustier. In fact, one reads in Bede, book iii, ch. 8, that this Sethrida, who was daughter of Saint Hereswitha, married in second marriage to Anna, king of the East Angles, was sent to the monastery of Brie (to Fare-Moustier), and that she was made abbess of it, between Saint Fara and Saint Ethelburga, natural daughter of the same king Anna. But how comes it that her name is marked in no calendar, and that she was not honoured even at Fare-Moustier, although the feast of Saint Ethelburga was celebrated there, and that of Saint Earcongota, granddaughter of King Anna? Moreover, why are the relics of Sethrida not seen with those of the two saints of whom we have just spoken? Perhaps Sethrida might be the same as Sisetrudis, whose feast is marked sometimes on 6, sometimes on 7 May. But Jonas of Bobbio, older than Bede, gives her the title of cellaress, and not of abbess, of Fare-Moustier. See Chastelain, p. 159 ff., and du Plessis, *Histoire de Meaux*.

[5] See Gregory of Tours, *De gloria confessorum*, ch. xliv.

[6] The tomb of Saint Petronius was under the second arch of the cathedral church of Die, on the side of the belfry door: it was ruined during the wars of religion. The Protestants also profaned the altar on which Saint Petronius had been accustomed to celebrate holy Mass, and which, out of respect for his memory, had been preciously preserved until the sixteenth century. It was before this altar that the bishops of Die went, on the day of their installation, to swear to respect the privileges of the city and those of the canons of their cathedral. (Columbi, cited by M. Nadal in the *Hagiologie de Valence*.) The monuments charged with transmitting to us the life of Saint Petronius have been lost in crossing the centuries. We have said all that it is permitted to know of it. Read also, on 9 April, the life of Saint Marcellus, his successor and his brother.

[7] In ordinary cases to act thus would be to tempt God; but here Odo was perhaps led by a particular inspiration: besides, the three subjects being equally worthy, it was not absolutely necessary that God should intervene: the lot could without danger put an end to hesitations that would otherwise be interminable.

[8] M. Raynal, in his *History of Berry*, vol. ii, p. 162, says: "In spite of the holiness of his life, our pious archbishop was not an enemy of good cheer, and his table was opulently served." And in support of this assertion he cites a passage of Mabillon, which reports an answer of Saint William to a monk of the abbey of Villers in Brabant: *Abba, tu cibis illis non vis vesci? ego vero ex eis reficior: ego tamen canonisabor et factum meum celebrabitur*. It is very likely that a remark so full of pride, so disrespectful, we would say even so irreligious, was never uttered by Saint William. Has the monk of Villers rendered Saint William's thought well? Does a single testimony suffice to establish this fact? Where could Mabillon, who wrote four hundred years later, have found this fact established?

Even if the truth of Mabillon's account were admitted, one would not be authorised to conclude that Saint William was a friend of good cheer. From the fact that Saint William's table would have been sumptuously served on the day he had invited this monk, it does not follow that it was always so. That is to conclude from the particular to the general. Perhaps the holy bishop had that day a large company, and habitually lived in the greatest sobriety; in the second place, from the fact that the table was opulently served, it does not follow that Saint William was a friend of good cheer; this second conclusion is as false as the first. It is not rare to find people who practise sobriety and mortification in the midst of the most splendid repasts. But, even if the passage of Mabillon said clearly that the holy archbishop was a friend of good cheer, one ought not to believe it, because it is contradicted by five contrary testimonies: 1° One reads in Father Labbe: *Sibi durus, numquam carnes aliqua infirmitatis necessitate seu alicujus victus persuasione comedit* (*Biblioth. nova*, p. 379). Hard on himself, he never ate meat, neither on account of sickness, nor out of deference to the solicitation of anyone. Is that a man of good cheer? 2° A manuscript found in the professed house of the Jesuits bears: *Usum sobrietatis antiquae retinuit illibatum.* He never made the slightest infraction of his habits of sobriety. 3° Godescard says the same thing. 4° The breviaries of 1525, 1676, 1734, the supplement of 1851, say that he preserved during his episcopate the austere manners of the cloister, that he always fasted [kept lean fare], that he wore a hair-shirt, repeating often that he had more than ever motives to do penance for himself and for his people. That is the pontiff of whom they make a lover of good cheer. 5° Finally, the Bollandists seem to have written expressly to refute this assertion. Since he embraced the monastic life, they say, he would never eat meat, although, however, when propriety demanded, he had served at his table, in favour of his guests, fish or choice game. But in the midst of these splendid repasts and choice dishes, he knew how to mortify himself: *inter tantas epulas et in ciborum apparatu, noverat esurire.* That is what we suspected become a certainty. His table was opulently served when he had strangers, but he practised an austere life. M. Raynal has also attacked his miracles, and gives to understand that he was canonised only on account of the instances of his family, of the chapter and of the monks of Cîteaux. The answer is found in the Bollandists. (Extract from a letter of M. l'abbé Caillaud, vicar general of the diocese of Bourges.)

[9] *Postquam ergo sermonem complevit pater sanctus, data populo benedictione, vi febrium acrius urgeri coepit, quia locus in quo manserat dum populum instrueret, omni vento erat expositus* ["After the holy father had finished his sermon and given the blessing to the people, he began to be pressed more sharply by the force of fever, because the place where he had stayed while instructing the people was exposed to every wind"] (*Nov. bibl.*, ii, 102). — According to M. Raynal these last words, *omni vento erat expositus*, would seem to indicate that they were already proceeding to the works of demolition or reconstruction which were to substitute for the ancient basilica, built in the fifth century by Bishop Palladius on the ruins of the house of Leocadius, the gigantic and splendid edifice of which the city of Bourges is proud today. Without knowing the exact date of its foundation, it is known that the present cathedral, conceived under the pontificate of Henry of Sully, toward the end of the twelfth century, was undertaken at the beginning of the thirteenth and finished only in the fourteenth, under the archbishop William of Brosse, who made the solemn dedication of it on 5 May 1324. (See the history of this monument in M. Raynal's work, ii, 355 ff.)

[10] *Hist. du Berri*, by M. Raynal, ii, 165.

[11] These last details are extracted from the *Histoire du Berri*, by M. Raynal, a work whose merit for research and style is spoiled by a Voltairian spirit which no longer has currency, ii, 165 and 166.

[12] It is likewise said, in the *Book of the Seventy-two Disciples*, attributed to Saint Dorotheus, that Saint Nicanor suffered martyrdom at the same time as Saint Stephen, with his subdeacon and two thousand others. It is not likely, the Bollandists answer, that so considerable a fact would have been passed over in silence by Saint Luke; but this objection would be none for those who would maintain the first opinion: the learned Jesuits, refuting themselves, add farther on that in chapter viii of the Acts of the Apostles Saint Luke speaks of a great persecution that took place in the Church. (*AA. SS.*, t. i, Jan..)

[13] On 11 August 1871 we wrote to M. Tolra de Bordas, a learned ecclesiastic of the diocese of Perpignan, on the subject of Saint Peter Orseolo: "Several biographers and historians, notably Cantù, do not agree with the Breviary of Perpignan on the determining motives of his conversion and other details of his life. As a Breviary is a very great authority, before deciding to reject its version, I should not be sorry to have your opinion." M. Tolra answered us: "I have not Cantù at hand (the *History of the Italians* is the only one of his works I lack); but I am not astonished that he followed several of the historians or biographers consulted on Saint Peter Orseolo, notably Saint Peter Damian, who, in his life of Saint Romuald, presents in fact our Saint as having risen to the dogate only after having taken an active part in the revolt which saw his predecessor perish. Baronius, Baillet and Fleury embraced the same sentiment without other examination. But, it must be said, the authority of Saint Peter Damian in this matter cannot be admitted as final; several historical errors are found in the life of Saint Romuald: thus this Father of the Church affirms that Saint Orseolo had succeeded not Peter Candiano but Vitalis Candiano; now it is certain that the latter was, on the contrary, the successor of our Saint. As to the fact of the participation of Saint Orseolo in the revolt which overthrew his predecessor, the historians and chroniclers of Venice are almost unanimous in declaring that he was completely foreign to it. Dandolo, one of the most authoritative of these historians, calls Orseolo *genere clarum, fide et moribus circumspectum;* and farther on, speaking of his elevation: *a puerili aetate nil aliud quam Deo placere studens, ad tantae dignitatis provectum scandere contemnebat, timens ne saeculari honoris ambitione propositum amitteret sanctitatis*… Sanuto (*Vite de' duchi di Venezia*) says the same thing. Pietro Marcello (*De vita, moribus et rebus gestis omnium ducum Venetorum*) calls Saint Orseolo *vir probitate et innocentia clarus… qui aliquandiu magistratum [recusavit]; verum populi precibus fatigatus, ne Rempublicam ea temporum novitate desereret, charitate patriae motus, [eam] administrationem assumpsit, et quamprimum omnes juramento adstrinxit, neminem passuros res novas aut seditionem aliquam adversus supremam dignitatem, nec aliquid quod non ex Republica esset, moliri*… That explains and justifies the passage of the Proper of our diocese (… *invitus tamen, suffectus est*)."

[1] Dominican Breviary.

11 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, the birth into heaven of Saint Hyginus, pope, who gloriously consummated his martyrdom in the persecution of Antoninus. About 142. — In Africa, Saint Salvius, martyr; Saint Augustine preached to the people of Carthage on the day of his feast. — At Alexandria, the holy martyrs Peter, Severus and Leucius. — At Fermo, in the March of Ancona, Saint Alexander, bishop and martyr. — At Amiens, Saint Salvius or Sauve, bishop and martyr. Beginning of the 7th century.[1] — At Brindisi, Saint Leucius, bishop and confessor.[2] End of the 2nd century. — In Cappadocia, in the village of Marisse, Saint Theodosius the Cenobiarch, who, after having suffered much for the Catholic faith, rested at last in a peaceful death. 529. — In the Thebaid, Saint Palemon, abbot, master of Saint Pachomius. About 330.[3] — At Castel-Sant'Elia, near Mount Saint Sylvester, Saint Anastasius, monk, and his companions, who, called by a heavenly voice, went away to the Lord. About 577.[4] — At Pavia, Saint Honorata, virgin.[5] 500.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In France, Saint Boadinus, born in Ireland, abbot and confessor, who, after great labours accomplished in his country for the support of the Catholic faith, was obliged to take refuge in France, where he shone in the Order of Saint Benedict by all kinds of virtues. — At Redon, in the diocese of Vannes, Saint Tethwin, monk of that place, recommendable for his great love of psalmody and for his singular abstinence, who was dumb and paralytic the last five years of his life. About 880.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

Among the Greeks, feast of the holy Angels. — At Cologne, Saint Balthasar, one of the three kings the Magi.[6] — In Africa, the saints Philoromus, Eugene, Quinctus, Januarius,

Saturninus, Vincent, martyrs, mentioned in the martyrology of Saint Jerome. — At Tournai, Cologne and other places, the saints Polyeuctus, Candidian, Philoromus, martyrs; these three friends, united by the same faith and the same ardour in preaching, were arrested together and delivered to the flames, after an energetic answer of Saint Polyeuctus to his judge. (No date or place designated.) — In Spain, the saints Agent, Bonatus, Augustine, Salvius, Felix, Donatus priest, Flora, Geminus, Pacatus, Pausalinus, Eugene, Stephen, Philo, Felicity, Cyriacus, Ebiciare, Casteuil, Morositas, another Casteuil and seven others, martyrs, mentioned in the martyrology of Saint Jerome. — At Antioch, Saint Theodosius, abbot of the monastery called *in scopulo* [on the rock], in Syria, who has sometimes been confounded with Saint Theodosius the Cenobiarch, honoured also in the East on the same day. He made himself respected by the very barbarians; water gushed from a rock at his prayer. About the year 412. — At Alexandria, in Egypt, Saint Vitalis, monk, whose life has been related by Bishop Leontius, in the history of Saint John the Almoner; he went to find the women of evil life, and obtained from them, at the price of gold, that they should keep continence. He converted successively a great number of them. Having received from a man given to impurity a violent blow on the face, he predicted to him that he would return him one of such a kind that all Alexandria would assemble at his cries. The saint died soon after, and his aggressor became possessed by the demon to the point of making the crowd run up around him; soon he was delivered by the prayers of Vitalis himself, and entered a monastery. Beginning of the 7th century. — In England, Saint Egwin, third bishop of Worcester, and founder of the monastery of Evesham. About the year 717. — In Italy, the saints Tasso, abbot, Tato and Paldo, monks at the monastery of Saint Vincent, in the Abruzzi. About the year 729. — At Cori, diocese of Velletri, the blessed Thomas of Cori, friar minor of the regular Observance. 1729. — Saint Hortensius, bishop, of whom Saint Jerome has taught us only the name, and Saint Paulinus, patriarch of Aquileia, who

had intimate relations with Charlemagne and Alcuin. 804.

Saint Hyginus, Pope and Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 11 January. 138– 142. — Emperor: Antoninus.)

Seven days after the martyrdom of Pope Saint Telesphorus, Hyginus, whose father professed to teach philosophy in the city of Athens, and who had himself cultivated it, was placed on the chair of Saint Peter in the time of the emperor Antoninus, surnamed the Pious. During the four years, three months and eight days that this most holy Pontiff governed the apostolic see, the Church was beaten by two horrible tempests. First, on the part of the Gentiles, who held the Catholics for magicians and sacrilegious persons and imagined that all the disgraces of the world came in punishment of the contempt they showed for the idols; so they let slip no occasion to do them harm when they had the power. Secondly, on the part of the heretics who made an intestine war on the Church; for, in that time, the heretic Valentinus, after having published his dreams in Egypt (the plurality of gods, up to the number of thirty, from whom Jesus Christ descended), came to Rome to sow discord there. And although he feigned to be a Catholic and did not dare to publish openly his blasphemies, he nevertheless made them slip in secretly in private conferences.

Moreover Cerdo, arrived a short time before from the eastern countries, where he had preached publicly that there were several first principles, and denied the reality of the body of Jesus Christ, did not fail to spread his venom in secret. He admitted the existence of two gods, rejected the greater part of the Scriptures and maintained that Jesus Christ was not really born of the Virgin Mary and had put on flesh only in appearance. The holy pope Hyginus, having discovered him, drove him out of the Church. Cerdo feigned to be repentant of his faults, retracted his impieties and was received into the communion of the faithful; but as his penance had not been sincere, he continued to dogmatise in secret. He was excommunicated a second time.

To remedy more effectively this pernicious plague, Hyginus wrote on this same subject some epistles of which two have been preserved; he explains in them admirably well the mystery of the Incarnation, which the heretics understood ill. It is also seen there that he established an order among the clergy, distributing it in certain degrees: not that this order was not already in the Church from the time of the Apostles, but he added something and put some new ornament in the ceremonies of their ministry. He declared, moreover, in what manner the holy chrism ought to be consecrated and ordained that there should be only one godfather and one godmother at baptism. He made also several other regulations touching ecclesiastical discipline. At last, having finished his course, he received the crown of martyrdom in the year 142, on 11 January, as is remarked in all the Martyrologies, and as the Church makes memory of it in the office. He was buried at the Vatican.

Saint Theodosius the Cenobiarch, Superior General of All the Monasteries of Palestine

(Les Petits Bollandistes, 7th ed., vol. I, 11 January. 423– 529. — Popes: Saint Celestine I; Felix IV. — Emperors of the East: Theodosius II; Justinian I.)

> *Let him who does not receive the ecumenical councils as the Gospels be accursed and excommunicated. — Maxim of Saint Theodosius the Cenobiarch.*

Four excellent personages of the name of Theodosius illustrated the Church almost in one same century, namely: two emperors and two religious. The former by their prudence, piety and zeal for the Catholic religion, and the first even by the glory of several signal victories; and the latter by the holiness of their life and the greatness of their miracles. Now, although each of these holy religious founded a monastery, nevertheless the title of Cenobiarch, which means prince and head of the cenobitic state, has remained to the younger, in distinction from the elder, whom we call the Antiochene, because he drew his birth from

Antioch; and it is of this Theodosius the Younger, who is the more celebrated among the Latins, that we are going to treat here. He was born in a village of Cappadocia, named Magariassus, afterwards called Marissa, about the year 423; his father was called Prodirissus, and his mother Eulogia, persons of honour and virtue. He gave early indications that God had chosen him to be a great instrument of His glory, applying himself to the study and understanding of the sacred letters with such care that he was made public reader [*interprète public*] of Holy Scripture. After having passed some time in this exercise, he left his house to go to Jerusalem to venerate the holy places. Passing through Antioch, he went to see the celebrated Simeon Stylites; and, as he approached the column where the Saint was, he heard the voice of that great man, who called him: "Theodosius, man of God, be welcome." Theodosius was extremely astonished to hear his name and a quality which he did not recognise in himself; so that Saint Simeon having made him mount on his column, Theodosius threw himself at his feet, took counsel of him on the whole conduct of his life, and after having received his blessing, thanked him and pursued his road toward Jerusalem, where he visited the holy places.

As he wished to apply himself entirely to the service of God, he doubted at the beginning whether he should embrace the solitary life of the hermits, or that of the cenobites who lived under the obedience of the Elders. After having thought well about it and commended the matter to God, he found it better and surer, on account of his youth and little experience, to follow the will of another than to live alone and govern himself by his own fancy, far from the communication of men. To execute this resolution, having learned that a holy old man named Longinus, who dwelt in a small place commonly called the Tower of David, was an excellent master of perfection, he went to find him, and this good religious received him and kept him some time near him, in order to set him on the road of virtue. Thence he passed to a church which a woman devoted to the service of God had had built and consecrated in honour of Our Lord and His most holy Mother, on the road to Bethlehem; but afterwards he withdrew to a mountain, because certain religious, having heard the report of his holiness, began to frequent him to receive instructions from him; and then he gave himself more particularly to fasts, watchings, prayer, tears and the perfect mortification of his appetites. He ate very little and all his food was only dates, vegetables or wild herbs; when he had no more provision, he had the date-stones soaked and softened and ate them; he remained thirty years without using bread, a rigour and austerity of life in which he persevered to his old age.

Having at last admitted some persons into his company, to lead them to heaven and detach them from all earthly things, he proposed to them the remembrance of death as the foundation of religious perfection; and, in order to imprint it deep in their memory, he had built a tomb which was to serve as common sepulchre for the religious, so that, dying every day by the meditation of this object of death, they might have less apprehension of it when it should come.

One day, then, when he went to see this funereal dwelling with his confrères, seeing them all around him, he said to them graciously: "The grave is made, but which of us will enter it first?" Then one of his disciples, who was a priest and was called Basil, knelt down and answered: "My father, give me your blessing, for I shall be the first to go down into it." Theodosius gave it to him and commanded that, although Basil was still alive, his confrères should recite for him the prayers which holy Church ordained for the dead; at the end of forty days, when these prayers were finishing, having neither fever nor any other discomfort, the religious fell asleep in a sweet and deep sleep, during which he rendered his soul to God. This is held for a miraculous thing; but that which happened in the space of the following forty days was not less so; for during all that time the holy abbot Theodosius heard and saw this same Basil, who sang in choir, without however being perceived or heard by any of his confrères, except a certain Aetius who heard his voice, until Theodosius prayed Our Lord to open his eyes also. And at once Aetius ran toward Basil to embrace him; but he could not, because he disappeared, saying: "Remain with God, my fathers and brothers, you will see me no more." Another time, on the evening of the vigil of Easter, there were no provisions in the monastery, not even a loaf to consecrate the next day at Mass. The religious who perceived it were not content, and as they began to

complain of their superior, they received from him this wise and Christian correction: “Let us take care, my brothers, of what concerns the altar and the Mass for tomorrow’s communion, for divine Providence will provide for the rest.” That is all he said to them, and before night two mules arrived at the door, laden with so many provisions that there was enough for the whole convent until the feast of Pentecost. A very pious and very rich man, who gave great alms to the poor, especially to religious, once sent notable sums in money and other goods, to be shared among the religious houses, without marking in particular the persons or places where he intended them to be distributed; whether through forgetfulness, or for some other reason, and what is more certain, by the disposition of God’s will, Theodosius and his men had no share in it. The brothers begged him to make known their wants to him who thus did charity, that they might participate in it, since they had so great need. But Theodosius would not do it, because this diligence seemed to be a failure of confidence in God. Thus Providence showed that it never abandons those who hope in it, for at the same hour there passed a man who had a horse loaded with divers provisions to give to the poor; although he had no intention to come to Theodosius’s monastery, seeing nevertheless that his beast stopped there and remained as if motionless, he believed that this was not without reason, and that God wished him to enter this monastery, where, learning the poverty of the place, he gave Theodosius much more than the other who had forgotten them would have done.

By these miracles Theodosius acquired a great reputation, and several religious, who knew by experience how favoured he was by God, came to the school of so holy a master to be instructed and trained by him in the way of heaven; but Theodosius, seeing that the number of his religious grew, was in pain as to what he should do; on one side he loved repose and solitude, and on the other he felt himself held back by the profit and spiritual utility of his brethren. Whereupon, having prayed the divine goodness to declare His will to him, he was miraculously warned to make more account of the salvation of souls redeemed by the blood of Jesus Christ than of his own repose. By a new fire which kindled in a censer he was carrying, God showed him the place where He wished a monastery to be built, vast and capable of containing the religious, the poor, the pilgrims and the sick. This monastery being made, all sorts of persons were received there and principally the sick, whom the holy religious assisted and treated charitably, consoling them by his words, helping them by alms and serving them himself with a marvellous piety, so far that he dressed them with his own hands, and kissed their wounds affectionately. There was no one so miserable nor so infected who was not welcome in his house; on the contrary, the most horrible were the best received there; each had there abundantly all his comforts, although there was nothing in the monastery to give them, because the great Father of the family provided liberally for all sorts of necessities, and it was even remarked that in one day the tables had been set there a hundred times to entertain the newcomers. At this same time it pleased God to chastise the world by so great a famine and want of provisions that there were few persons, however rich and well-off, who could exempt themselves from this misery; there presented themselves then so great a number of poor at the monastery that those who had the charge of receiving them closed the door, having not wherewith to satisfy their necessities. Theodosius, knowing this, wished the doors to be opened to all, and ordered that to each be distributed what was necessary to him; God provided so abundantly that all were satisfied without the provisions being found diminished. The hand of God opened in other circumstances for the consolation of the holy abbot; another time, he entertained with so much magnificence a great multitude of persons who had come to his monastery to celebrate the feast of Our Lady, that after having eaten sufficiently they still carried home remains of the service; Our Lord renewing in his favour the miracles He had wrought in the desert, when with five little loaves He fed five thousand persons. Thus the great Theodosius made himself illustrious by the wonders he wrought and by the brilliance of his angelic life and high virtues; so the number of his disciples increased to such a degree that there were as many as one hundred and ninety-three whom he sent before him to heaven, and the abbot who succeeded him saw four hundred others die.

This great concourse was animated by the edifying spectacle which this community offered. One would have taken all the brothers for so many angels clothed with a mortal body. United by the bonds of charity and peace, they all had but one heart and one soul. Rigid observers of the law of silence, they did not dissipate themselves in outward communications. One saw reign among them a holy emulation for the accomplishment of their duty and for all the observances of the rule. There were four churches in the enclosure of the monastery: the first was for the brothers who spoke Greek; the second, for the Armenians, with whom the Arabs and Persians had been united; the third, for the Bessi, that is to say for all who had come from the northern countries and who spoke the Slavonic or "Rhunic" [*rhunique*, as printed] language. Each of these nations sang in its own church what was called the Mass of the catechumens, that is, that part of the Mass which precedes the offertory. After the reading of the Gospel, they all assembled in the church of the Greeks, which was the most numerous. It was there that the holy sacrifice was offered and that all the monks partook of the body and blood of Jesus Christ.[1] The fourth church was for the use of those who expiated their faults by the labours and humiliations of penance.

It was not enough for Theodosius to have destined to public prayer a considerable part of the day and night; he wished still to preserve his disciples from the evils which idleness ordinarily causes. He ordered them to apply themselves to some useful trade which, without being incompatible with the spirit of recollection, could furnish the necessaries to the community.

Theodosius was bound by a close friendship with Saint Sabas, who lived also in Palestine and sustained a great number of solitaries in the ways of perfection. Sallustius [*Salluste*], bishop of Jerusalem, who knew the merit of these two great men, wished to give more exercise to their zeal and charity. He named Sabas superior of all the hermits, and Theodosius superior of all the cenobites of Palestine. It is for this reason that the latter was surnamed the Cenobiarch. The two servants of God made frequent visits to each other; but their conversation never turned but on subjects of piety and edification. Animated by one same zeal, they concerted together the most efficacious means of procuring the glory of God. United also by a sincere attachment to the doctrine of the Church, they both had the honour of being persecuted for its defence.

Several who had been soldiers of the princes of the earth came to find him to fight, by his means, under the standard of the King of heaven. Others, very powerful in riches and in all that can make one considerable in this age, knowing the vanity and deceit of the world, came to seek with him glory in the ignominy of Jesus Christ, opulence in poverty and true felicity in contempt of themselves. There were also some learned persons of great reputation who embraced, under his guidance, the evangelical wisdom which passes in the mind of the blind world for folly. For, although he was not versed in human sciences, he was nevertheless very enlightened in supernatural things, so that he governed souls divinely well by the admirable talent which Our Lord had communicated to him. His discourses were filled with so many good and strong reasons, and he explained them in such fair terms, that he made himself admired by everyone; in his instructions he conformed himself so much to the capacity and condition of each, that, measuring the burdens which he imposed to the strength of those who submitted to them, he loaded the robust and unloaded the weak, lest the one should let themselves go to idleness and the others be overwhelmed with work. His chastisements were not rigorous, but he contented himself with inflicting them with a firm and powerful word, which nevertheless was full of love and penetrated to the depth of his religious' hearts. This moderation was an effect of the equality of his mind; so he was always the same, whether alone or in company, because he kept himself ceaselessly in the presence of God.

In his time the Church was tormented by the heretics called Acephali, that is, without head, because they followed no author of their error, and also by the Eutychians. They condemned the council of Chalcedon in that it recognised two natures in Jesus Christ. In 513 the emperor Anastasius, protector of the Eutychians, had driven out Elias, patriarch of Jerusalem, who detested the impieties of these heretics, and had put on his see an Eutychian monk named Severus. Then he had published an edict ordering the Syrians to obey these

intruders. Theodosius and Sabas, without troubling themselves about the prince's indignation, supported with all their strength Elias and John, his lawful successor, whose defence they took up openly.

Anastasius corrupted the bishops and notable persons, to draw them to his opinion and engage them to make war on the Catholic religion; and as Theodosius's virtue made him celebrated throughout the East, he tried to win him by dint of presents. Therefore, knowing well that the holy abbot, as friend of evangelical poverty, wished and sought nothing for himself, but only for the unfortunate, he sent him thirty pounds of gold, which might amount to three thousand crowns or thereabouts, in order, he said, that he should distribute them to the poor.

Theodosius discovered at once the snare hidden under this bait and the emperor's pretension; he nevertheless prudently dissimulated, whether not to defraud the poor of so rich an alms, which could appease Our Lord and obtain for the emperor his pardon and the grace of a perfect conversion; or else, in order that this prince (who was avaricious) might be the better punished, finding himself frustrated in his expectation. He therefore accepted this alms with great thanks, and distributed it to the poor.[2] The emperor having learned it, sent him his deputies to beg him to make his declaration touching the points of faith which were in controversy. Then Saint Theodosius had all the religious of his monastery assemble and told them that the time was approaching when the servants of Jesus Christ must fight valiantly and expose their life for the Catholic faith, exhorting them, with ardent and pathetic words, to do their duty well. Then he had answer made to the emperor that he and his religious preferred to die, following the doctrine which the holy Fathers had left them, than to live in the communion of the heretics; that he rejected all those who followed them and would not embrace the four Councils received by the Church and recognised as ecumenical. This letter of the holy abbot stung Anastasius extremely; nevertheless, dissimulating the fury of the lion, to attack Theodosius as a fox, he gave him to understand that the trouble of the Church did not proceed from him, but from the clergy and religious who had overthrown it by their ambition. But Theodosius remained firm and constant, without caring for the words and indignation of the emperor, nor even for the arms of his soldiers and the spies who watched those who opposed his will; although he was old and broken by fasts, penances and austerities, he took new strength and went, like a robust and vigorous young man, to preach through all the cities the Catholic truth: he confounded the heretics, reassured the faithful, raised up those who had fallen and held back those who were on the brink of the abyss. Entering one day the church of Jerusalem, he mounted the pulpit, and, imposing silence on the people, said to them: "Let him who does not receive the four general Councils as the four Gospels be accursed and excommunicated!" After which he descended, and left the whole assembly greatly astonished. God justified the conduct of His servant by a miracle wrought on leaving the church. In fact, a woman afflicted with a horrible cancer was cured by touching the garment of Saint Theodosius. It was then that the emperor, lifting the mask, sent the holy man into exile; but his banishment lasted very little, God made Anastasius die by a thunderbolt (518), and Theodosius returned glorious and triumphant to his monastery, under the empire of Justin, who favoured the Catholics; he lived still eleven years in a happy and holy old age. To the picture we have already made of his virtues, there must be added these two traits of humility: having seen one day two of his monks disputing together, he threw himself at their feet with tears and prayers, and would not rise until they were entirely reconciled. Another time, when he had been constrained to separate from his communion a brother guilty of a very grave fault, the latter, instead of submitting to the penance he deserved, dared in his turn to excommunicate his superior. Theodosius conducted himself as if the excommunication had been valid, thus giving his disciple, whose salvation alone he desired, an example of submission which was followed.

Several miraculous actions showed the powerful credit which our Saint enjoyed with God; we shall report a few. Being at the house of a religious called Marcian, the latter, who had not a morsel of bread in his hand, commanded his disciples to give Theodosius and his companions a dish of lentils, excusing himself that he could not give them bread. Then Theodosius, looking at Marcian, perceived on him a grain of wheat; he took

it in his hand and said to him: “Here is wheat, how do you say there is none in your house?” Marcian received this grain devoutly and carried it to the granary; the next day the granary was found so full of wheat that it overflowed by the door.

A woman always brought dead children into the world; she went and threw herself at Theodosius’s feet to beg him to have pity on her, to give her a place in his prayers, as also to permit her to name Theodosius the first child she should have, hoping that this resolution would make her have life. Theodosius granted it to her, and she soon had the accomplishment of her desires, bringing into the world a son whom she called Theodosius. A captain of the Roman army, named Cericus, before setting out for the war against the Persians, visited Theodosius to receive his blessing. The Saint told him to expect the victory not from the strength of his arms, nor from the multitude of his soldiers, but from God alone, who is the Lord of armies and gives the victory to whom He pleases. The captain asked him for the hair-shirt he wore, as a rich treasure and an invincible defence: he gave it to him willingly and the captain, having worn it on the day of the battle, perceived during the fight the Saint who walked before him, pointing with his hand to those he should attack, and by what way he should do it, until at last the enemies turned their backs and took flight. The holy Abbot favoured several times other persons who were in peril, both by sea and by land, appearing to them, either in dreams or in broad day, and always delivering them from the accidents with which they were threatened.

Theodosius, having thus enlightened the world by his admirable life, by the institution of so many religious and by so great a number of miracles, was visited by a long and painful sickness which caused him a frightful leanness; nevertheless he resisted the pains with an incredible patience, as if he had been a young man in the flower of his age. Someone having advised him to address himself to heaven to obtain some alleviation of his ills: “No, no,” answered the Saint, “such a prayer would mark impatience and rob me of my crown.” He conversed in prayer with God, and was so accustomed to this holy exercise that even when he dozed his lips were seen to move as when he prayed. When he saw his last moments arrive, he assembled his religious, his beloved children, who all melted in tears for the loss of so good a father. He exhorted them to perseverance, to a generous resistance to the temptations of the enemy, to the practice of obedience and submission toward their superiors, and left them several other instructions worthy of his virtue. God having made known to him that three days thence he would be no more in the world, he wished to prepare for death; he therefore sent to beg three bishops to come to his monastery, as if he had some great business to communicate to them; and in their presence, lifting his hands toward heaven, he made his prayer to God, commended his soul to Him and rendered it into the hands of the angels who carried it to heaven. He died aged one hundred and five years, about the year 529, according to Father Bollandus, in the first volume of the Acts of the Saints. A man possessed by the demon, who had often prayed Theodosius during his life to deliver him, without having been able to obtain this favour, threw himself on the holy body to embrace it, and recovered suddenly a perfect cure.

As soon as the decease of Theodosius was published, the patriarch of Jerusalem, called Peter, third of that name, came to the monastery, accompanied by several bishops, to perform his obsequies; there was found there so great a number of religious, priests and seculars to see and touch the body of the holy abbot that the multitude caused the ceremony of his funeral to be deferred for some days, during which several miracles took place. The body of the Saint was buried in his first cell, called the Cave of the Magi (because it was the tradition of the country that the Magi had lodged there when they came to adore Jesus Christ). The feast of Saint Theodosius is marked on 11 January in all the Greek and Latin calendars.

Painters place before Saint Theodosius the Cenobiarch a coffin and an hour-glass: the latter to recall the flight of time, the former to recall the thought of death which he had made the foundation of religious perfection. At his feet is the purse in which Anastasius sent him thirty pounds of gold; he is also represented in conversation with the general, count of the East, to whom he gives his hair-shirt, or else multiplying a grain of wheat. His life was written by a contemporary author who did not wish to be known: Baronius

believes that it is the monk Cyril. It is found in Metaphrastes, and Bollandus collated it with a Greek manuscript of the Vatican library.

Saint Paulinus, Patriarch of Aquileia

(Les Petits Bollandistes, 7th ed., vol. I, 11 January. 804. — Pope: Saint Leo III. — Emperor of the West: Charlemagne.)

> *Let us pray Saint Paulinus to intercede with God, that his native country, which was French in the eighth century, may be delivered from the Prussian yoke and restored to France. [The editor's epigraph, written after the annexation of Alsace in 1871.]*

Paulinus, second of the name on the see of Aquileia, one of the most learned prelates of the reign of Charlemagne, was born in Alsace,[1] and consequently in France. His family and the precise place of his birth are unknown. From Alsace he passed into Italy, where he taught the humane letters publicly. He acquired so great a reputation in this employment that King Charles, who protected the liberal arts, finding himself at Loredo [*sic*], gave him by a kind of recognition for the services he rendered to the public, an estate in Lombardy. The deed was passed in 776, and at the end of the year at the earliest, Paulinus's learning and the good odour of his virtues and conduct caused him to be raised to the dignity of patriarch of Aquileia, whose see was then at Friuli.

Soon the new prelate became the light of all Italy, *lux Ausoniae patriae,* as Alcuin styles him. But he did not confine himself to enlightening the provinces which were already Christian, he wished to carry the torch of faith into what has since been named Carinthia, where he contributed much to the conversion of the Avars. King Charlemagne undertook nothing without Paulinus being either called or consulted. Of this there remain to us illustrious vestiges in some fragments of his letters to this monarch. Nothing is more admirable than the counsels he gives him to make good order, justice and virtue reign in his States. He himself testifies that he was often present at the Councils which this prince assembled almost every year in all the countries of his obedience. He shone especially in that of Ratisbon (792), and in that of Frankfurt, held in 794, against the heresy of Elipandus of Toledo and Felix of Urgel. One of our ancient annalists, who speaks only with admiration of his learning and holiness, puts him at the head of this celebrated assembly. It is believed that in the quality of legate of Pope Leo III he presided also at another great Council which Charlemagne assembled at Aix-la-Chapelle, at the end of the year 802.

It was doubtless on these various occasions that Paulinus made the acquaintance of Alcuin, another favourite of King Charles, who had drawn him to France. From that was formed between these two great men that holy, intimate and mutual friendship of which so many edifying traits are read in the letters and poems of Alcuin. The latter regarded Paulinus as his father and bore him, in this quality, a filial respect. Paulinus on his side had in Alcuin an unreserved confidence, and a singular esteem for his merit.

The writing of Felix of Urgel having been brought to France, Alcuin, whom Charles had charged to answer it, distrusting his own strength, begged this prince to send it to Paulinus, as to one of the most learned bishops and one of the most capable of refuting it. Paulinus, who had already distinguished himself by another writing against Elipandus of Toledo, which had acquired him the reputation of a celebrated author, *inclytus auctor,* took up the pen again and composed three books against Felix.

So many services rendered to the Church in general did not make him neglect the particular needs of his diocese. As early as the year 791 he held a Council where, after having condemned the errors which tended to renew those of Nestorius against the divine maternity and those which teach that the Holy Spirit does not proceed from the Father as from the Son, he regulated several points of discipline which he wished to revive in their first integrity. In 803 he assembled another Council at Altino, where he gave marks of his episcopal vigour in favour of the immunities of the Church. It concerned the violences of John, doge of Venice, who

had unworthily put to death John, patriarch of Grado, because this prelate had reproached him with his scandals. Paulinus wrote a long synodal letter to Charlemagne to implore his protection. This was one of the last actions of our holy bishop, who died the following year, 804, on the eleventh of January, the day on which he is honoured in the Church. Alcuin, his friend, composed for him the following epitaph:[2]

"Here Paulinus, triumphant, rests for ever; may this holy father deign to remain in this fold. May the hateful enemy never pass through this temple, lest he straightway disunite the dear friends of heart whom the charity of Christ has joined in tender love."

The Writings of Saint Paulinus of Aquileia

The manner in which most of the writings of Saint Paulinus have been discovered would make one believe that not all those which came from his pen have yet been found. It is at least true that a great part of some of them, of which only fragments exist, is still hidden or entirely lost. Here is what remains to us of them:

A Treatise on the Trinity entitled *Sacrosyllabus*, against the errors of Elipandus of Toledo and Felix of Urgel.

Three books against Felix, bishop of Urgel. Saint Paulinus relies above all on Scripture and the holy Fathers.

Books of salutary instructions to a count.

Salutary counsels drawn from the writings of the holy Fathers. It is an exhortation to penance.

Acts of the Council of Friuli held in 791.

Synodal letter of Saint Paulinus on the subject of the violences of John, doge of Venice.

Letters of Saint Paulinus.

Hymns, seven in number. Two strophes of the hymn of Matins of the feast of Saint Peter in Chains, in the Roman Breviary, are by Saint Paulinus.

The most complete edition of the works of Saint Paulinus was given, in 1737, by Madrisius, priest of the Oratory; it is reproduced in the *Patrologia latina*, tome xcix.[3]

Blessed Thomas of Cori

(Les Petits Bollandistes, 7th ed., vol. I, 11 January. 1729. — Pope: Benedict XIII.)

> *Brethren, we eat the sins of the people; let us therefore often pray for those who feed us, and obtain for them the pardon of their sins. — Maxim of Blessed Thomas.*

Blessed Thomas, son of Noël Placidi and Angela Cardilli, was born on 4 June 1655, and received on the same day in baptism the names Francis-Anthony. Three years later he was confirmed in the church of Santa Maria della Pietà of Cori, his native town.[1] He afterwards learned the humane letters and the principles of religion from Canon Melita, who taught about fifty children in his house. The Church has always loved the knowledge which she spreads gratuitously as far as she can, and she takes pleasure in nourishing souls even more than bodies.

From his childhood Francis-Anthony was a pupil full of gentleness and humility, amiable to all, of perfect docility and great purity of morals. Having become strong enough to climb mountains, he came back to keep the flock of his father, who was a shepherd, but who had scarcely wherewith to feed his family from the produce of his goats and sheep. While the flock grazed, the young man, who always carried with him a few books, prayed, meditated and instructed himself. When he returned in the evening, he divided his time between the church and the school; and if, in spite of his vigilance, the flock had done some damage, he ran at once to repair it. He was still young when his father and mother died in the peace of God. Having become the protector of his sisters, he watched over their settlement and shared among them as dowry the price of the

flock. Free henceforth to follow his vocation to the religious state, he entered the Order of Friars Minor of the regular observance, where he took the habit and changed his name of Francis-Anthony into that of Brother Thomas. He was then twenty-two. After a year of novitiate, on 8 February 1678, he made his solemn profession and passed to the convent of Paradiso near Viterbo to study philosophy and theology. Ordained priest, he became at twenty-eight second master of novices.

Civitella was an ancient convent of the Order of Saint Benedict which had been given to Saint Francis; in 1684 the Franciscans of the regular observance made of it a convent of retreat for the Roman province. Our Blessed asked to go there; he arrived from Orvieto, carrying with him only his breviary. It is to his examples and counsels, then to the wisdom of his direction, that the success of the reform in this house and the happy fruits it bore were due.

After an experience of nearly twenty years, he had approved in 1706 a rather austere rule of which he was the true author. It was not, however, without difficulties or without resistance on the part of his companions that Father Thomas of Cori made them enter this laborious way of perfection. His hair-shirts, his iron chains, his disciplines, his fasts on bread and water, and the wounds with which his body was covered had taught him to look death in the face, without having to fear that terrible passage. Often it was only by dragging himself that he could go to the public exercises of the community. He went before all humble and mortifying actions. His ordinary food was a little bread and vegetables, a cup and a half of water sufficed him, and if he added a little wine, the water was scarcely tinted by it. His great examples of humility and his gentle words triumphed at last over the repugnance of his religious, who were ashamed to lack courage on seeing this intrepid man, and bravely set themselves to follow him: so he made saints of them.

Full of confidence in Providence, he refused all alms as soon as they exceeded the daily needs of the convent. “It is for God to remember us,” he often said to his religious; “we must not tie His hands by showing too much solicitude.” When he was Guardian, he wished all the poor who presented themselves to be received; and God provided for all, whether by raising up benefactors, or by multiplying the little bread that remained in the convent. The superior showed his gratitude by thanking God and by having prayers often said for the benefactors of the house. Although attentive to have the rule observed in all its austerity and to give in all things lessons of renunciation and penance, he was full of kindness and consideration for his religious, whom he tended like a mother when they were sick.

In 1703 the Blessed was named Guardian of the convent of Saint Francis, near Palombara, to establish there the rules of the Ritiro,[2] already in practice at Civitella, to which he returned at the end of three years, having succeeded in his mission. For twenty years more he continued his life of penance, prayer and preaching among the peoples who surrounded Civitella and of whom he has been named the Apostle. He had made of them Christians of the primitive Church, united among themselves and with him by an indissoluble charity. Our Saint had above all the gift of disposing the sick to die, and often God revealed to him that such a person would soon leave this world. The last time he dined with the curé of Cori, on leaving table he took his hand: “Farewell,” he said to him, “for we shall see each other no more except in heaven.” His friend died indeed the following month. One day when he was visiting the curé of Gerano, after having, according to his custom, respectfully kissed his hand, he said to him: “Good news and good courage, Lord Dom Blaise, we shall shortly make a journey which will bring us both to port, you first and I after.” The good priest understood him; he prepared to appear before God, and a few months later he died. The Blessed soon followed him. On 4 January 1729 he was seized with fever; the next day he was able to hear the confessions of his penitents, always very numerous. This was his last consolation and the last exercise of his ministry. The illness redoubled in violence and, on the 10th, the holy religious received Our Lord, commending himself to the prayers of his brethren “whom he had so often scandalised.” The demons had wished to trouble him at this last moment, but Jesus came Himself to console him; for some moments the room was illuminated with a divine brightness, and the saint was seen suspended above his bed, ravished in ecstasy. He

died the next day, aged more than seventy-three years, of which he had passed nearly fifty-two in the religious state.

He had predicted that there would be few people at his funeral; and in fact a very violent rain and the bad state of the roads kept many persons away; but people ran in crowds to his tomb where a great number of miracles were wrought, and his memory has remained dear in those mountains. Pius VI, who was abbot of Subiaco during his cardinalate, and who wished to keep the government of his abbey after he was raised to the papacy, experienced, on visiting Brother Thomas's cell, lively sentiments of piety; he went to pray at his tomb, and conversed with the good religious of the Ritiro. He admired their poverty, their fervour, and having recognised with joy that they were worthy of their blessed master, he ordered that testimony be borne to it, to the glory of their Order, in the decree of beatification which was published in 1785.

Blessed Thomas is represented celebrating holy Mass: during the celebration the Child Jesus appears to him and caresses him with His little hands.

This notice has been composed from the *Lives of the Saints and Blessed of the Eighteenth Century,* by the Abbé E. Daras.

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[3] See on 29 October.

[4] This bishop of Brindisi was honoured at Rome. The church of Saint Leucius was situated five miles from Rome; those of his relics which were there having been carried off, Saint Gregory the Great had other relics of the same Saint sent to him. He is honoured under the title of Confessor in his church, although Saint Gregory calls him blessed martyr. He was invoked against pleurisy and for rain.

[5] See the life of Saint Pachomius, on 14 May, where is found all that is known of Saint Palemon.

[6] Mount Saint Sylvester is the ancient Mount Soracte, which changed its name when Carloman, brother of Charlemagne, become a monk of Monte Cassino, had the monastery which was there restored. In the time of Baronius, there was already no longer any trace of this monastery. Saint Anastasius had been notary of the Roman Church before being a religious. The number of the companions who came out at the same time as he from this place of exile is eight: this blessed troop of the elect was at first only seven; but a brother who did not wish to survive his father, Saint Anastasius, besought him with such urgency to deliver him also from his mortal bonds, that the Saint obtained this favour for him from heaven. (Cf. *Dialogues of Saint Gregory the Great*, book i, ch. 7; and *AA. SS.*, vol. i of Jan., p. 701.)

[7] She was the sister of Saint Epiphanius, bishop of Pavia, who himself consecrated her to God, in the year 471 of Our Lord. (See the life of Saint Epiphanius on the 21st of this month.)

[8] See on 6 January.

[9] See Le Brun, *Explication des cérémonies de la messe*, t. iv, pp. 234, 235, dissert. 14, art. 2.

[10] Baron., An. 511.

[11] The Abbé Lebeuf thinks that Paulinus was a native of Strasbourg. (*Dissertation sur l'histoire ecclésiastique et civile de Paris,* etc., t. i, p. 399.)

[12] *Hic Paulinus ovans toto requiescit in aevo; / Hocque cubile pater dignus dignetur habere. / Invidus hoc templum nunquam pertranseat hostis, / Ne caros animis subito disjungat amicos / Quos Christi caritas caros conjunxit amicos.*

[13] See *Histoire littéraire de la France* and D. Ceillier.

[1] The town of Cori, situated in the mountains of Latium, owes its name to Coras, brother of the founder of Tibur, who enlarged it: Cori is twice as old as Rome, for it was founded 1500 years before Our Lord by Dardanus; it still shows remains of the Cyclopean walls raised by the Pelasgi.

[2] *Ritiro,* a kind of hermitage or house of retreat which offered the religious the faculty of shutting themselves up in some desert place to retemper their souls in assiduous prayer and a more prolonged fast. The first convent of retreat was founded, with the approval of the Holy See, by a lay brother of Barcelona, Brother Bonaventure, in 1662.

12 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, Saint Tatiana, martyr, who, under the emperor Alexander, having been torn with iron nails and combs, exposed to the beasts and thrown into the fire which did her no harm, was at last struck with the sword and went away to heaven. About 226. — In Achaia, Saint Satyrus, martyr, who, passing before an idol, breathed upon it while making the sign of the cross on his forehead, and made it at once fall to the ground, which was the cause that he had his head cut off. 267. — The same day, Saint Arcadius, martyr, illustrious by his birth and by his miracles. 259. — In Africa, the triumph of the holy martyrs Zoticus, Rogatus, Modestus, Castulus, and the crowns of forty soldiers. — At Constantinople, Saint Tigris, priest, and Saint Eutropius, lector, who suffered in the time of the emperor Arcadius. 404. — At Tivoli, Saint Zoticus, martyr.[1] 126. — At Ephesus, the martyrdom of forty-two holy monks, who, most cruelly tormented for the cult of the holy images, accomplished their martyrdom under Constantine Copronymus. 741–775. — At Ravenna, Saint John,[2] bishop and confessor. About 489. — At Verona, Saint Probus, bishop. About 236. — In England, Saint Benedict, abbot and confessor. 690.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Arles, Saint Caesaria, virgin, sister of the great Caesarius. About 540.[3] — At Grenoble, Saint Ferreolus or Ferjus, bishop and martyr, who was strangled for justice, by command of the most cruel Ebroin, usurper of the government of France. About 680.[4] — In Aragon, Saint Victorian, abbot of Asan, who, before his retreat, edified the peoples of Provence and Languedoc by great examples of virtues. 560.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Ephesus, the martyrdom of forty-two, etc. (See the 7th mention of the Roman Martyrology.) — The second Sunday after the Epiphany. — The feast of the Most Holy Name of Jesus.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — In England, Saint Benedict, abbot, surnamed Biscop.

Martyrology of the Order of Discalced Trinitarians. — The Saturday before the second Sunday after the Epiphany, the feast of the Most Holy Name of Jesus, which was given Him by an angel, before He was conceived in the womb of His mother.

Martyrology of the Discalced Carmelites. — As above for the Trinitarians.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Sicily, Saint Maximus, bishop of Taormina, between Catania and Messina, successor of Saint Pancras, who is believed to have been a disciple of the prince of the Apostles; Maximus himself was probably ordained by Saint Peter. 1st century. — In Greece, Saint Enthasia, martyr; the saints Cyriacus and Moscentius, martyrs, companions of Saint Satyrus, mentioned above according to the Roman martyrology. 3rd century. — In Greece also, Saint Mertius or Meorce, martyr, who was a Roman soldier and was beaten seven times with rods for having refused to sacrifice to idols. Reign of Diocletian. — In Egypt, the saints Peter, Philoromus, Zoticus, Castulus, Aventinus, martyrs. — At Nicaea, in Bithynia, eight holy martyrs, put to death together, and whose names have remained unknown. — In Spain, Saint Nazarius, abbot of Asan, successor of Saint Victorian, mentioned above. 6th century. — In England, the blessed Aelred or Ealred, abbot of Rievaulx, who was bound in friendship with King David of Scotland. A.D. 1166. — At Brescia, the finding of the holy martyrs Nainius, Jacobinus, Anselm, companions of the saints Faustinus and Jovita.

Saint Arcadius, Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 12 January. About 259. — Pope: Saint Dionysius. — Emperor: Valerian.)

It is not to know the Christians, to believe that the fear of death can make them fail in their duty. — Words of Saint Arcadius.

In the persecution of Valerian (from 257 to 260), the demon had armed the tyrants with all his rage against the disciples of Jesus Christ. On the slightest suspicion houses were broken into, a rigorous search was made in them; and when some Christians were found there, they underwent, before being led before the judge, the most tyrannical and odious outrages. They were forced to assist at superstitious ceremonies, to lead through the streets the victims crowned with flowers, to burn incense in honour of the idols, to sing after the manner of bacchantes. It was hoped by this means to tear from their hearts the faith of Jesus Christ. To avoid these dangers, Arcadius, who, according to Saint Zeno,[1] lived at Caesarea in Mauretania, a province of Africa, resolved to take flight; having found in the neighbourhood a retired place, he kept himself hidden there, serving Jesus Christ in watchings, prayer, and all the other exercises of an austere and penitent life. The governor, informed that he no longer appeared in public, sends soldiers to his house: these seize a relative of our Saint who had come there that day, and lead him to the governor; as he courageously refuses to make known the place where Arcadius had taken refuge, he is shut up in prison.

The Saint, informed of the danger which his relative ran, and burning besides with the desire to give his life for Jesus Christ, leaves his retreat and goes himself to show himself to the judge: “If it is on my account,” he said to him on approaching him and naming himself, “that you keep my relative in irons, grant him liberty; I come to tell you the place of my retreat, which he never knew, and to answer the questions you may wish to put to me.” — “I consent to pardon him,” answers the governor, “but on condition that from this evening you sacrifice to the gods.” — “What do you dare to propose to me?” replies Arcadius. “Do you know the Christians, and do you believe that fear of death is capable of making them fail in their duty? Jesus Christ is my life, and death is a gain to me;[2] invent what torment you please, never shall I be unfaithful to my God.”

These words inflame the judge with fury. He seeks unheard-of torments which the laws have never permitted for any criminal. Iron claws seem to him too gentle; it seems to him that scourges armed with lead merely graze the skin; he scarcely deigns to stop his thought at the rack; he has found at last what his rage seeks: “Seize this impious man,” he says to his executioners, “make him see, make him desire death, without his being able to obtain it for a long time. Cut off all the joints of his limbs one after the other, as if you were stripping a tree of its branches; let only the trunk remain. But let all the operations be done slowly; make him suffer as much as you can, that he may learn, the wretch, what it is to abandon the gods of his fathers to follow a strange and unknown God.” The executioners, obeying these cruel orders, take Arcadius and lead him to the place where several other victims like him had been slaughtered: a place chosen and ardently wished by those who sigh for eternal life. Arcadius, arrived there, lifts his eyes to heaven, prays and feels that his prayer has given him strength. He presented his neck to the executioner, in the thought that the governor would be content with death; when he is commanded to give his hands, he gives them, and they cut off successively the joints of the fingers, arms and shoulders. Then they make him lie on his back and cut off also the toes, then the feet, legs and thighs. The Saint gave his members one after the other with the same gentleness as if they had been asked of him by God Himself from whom he held them. During this long martyrdom he ceased not to bless the Lord; they had forgotten to cut out his tongue, he used it to the end to confess God, to publish that the idols were nothing, and to proclaim Jesus Christ conqueror of tyrants. The sight of his body, which was no more than a trunk bathed in blood, drew tears from the eyes of all the spectators; they admired this constancy without example, and they avowed that there was something divine in it. As for the martyr, he offered to God his members scattered here and there: “O happy members,” he said, “it is now that you are dear to me, since you have had the happiness to serve your God. It is advantageous for you to be separated here to be reunited later in glory. And you,” he added, addressing the people, “you, spectators of so bloody a tragedy, learn that all torments are nothing to him who looks to blessed immortality. Believe a man who no longer clings to life; your gods are not gods; renounce their impious worship and you will recognise at last that there is no other God than He who consoles and sustains

me in the state in which you see me. To die for Him is to live, and to suffer for Him is to be in delights. In reward for the little I endure for His love, I am going to receive an immortal life which will unite me to Him for ever."

In saying this he expired gently, on 12 January. The idolaters could not refuse their admiration to the inimitable constancy of this glorious martyr, and the Christians found themselves yet more disposed to shed their blood for Jesus Christ. They gathered his relics, and enclosed them all in one same tomb.

Saint Arcadius is patron of Osuna, in the province of Seville in Spain: he is represented deprived of all his members, which are scattered at his sides. The martyrdom of Saint Arcadius is found in Dom Ruinart, translated into French by Maupertuy, vol. ii, edition of Hippolyte-Louis Guérin (1732); it is thence that we have drawn what we have said of it; Father Giry has not reported this life. See also Tillemont in volume v of his *Mémoires ecclésiastiques.*

Saint Benedict Biscop, Abbot in England

(Les Petits Bollandistes, 7th ed., vol. I, 12 January. 628– 690. — Popes: Honorius I; Sergius I. — Kings of England: the Anglo-Saxon Heptarchy.)

Catholic worship is the true hearth of civilisation and of the fine arts.

Benedict[1] was English by origin, of a family very considerable in nobility. His parents had him brought up in military exercises, with the design of making of him afterwards a great captain; and, as he was naturally very courageous, he soon acquired much reputation in arms. Oswy, king of Northumberland, a northern country of England, having called him to his court, the Saint passed some years there; but Our Lord, who destined him for other employments, spoke to him in the secret of his heart and made him resolve to abandon the world. He left not only the court, but also the place of his birth, and undertook the journey to Rome to honour the tombs of the blessed apostles Saint Peter and Saint Paul and to be better instructed in the principles of the faith and the rules of Christian perfection, which were taught only very imperfectly in his newly converted country. Having arrived in this celebrated city, he visited with singular piety all the sanctuaries which make it so venerable; on his return he applied himself entirely to the study of the holy Scriptures and to exercises of piety. Five or six years afterwards, Alcfrid, son of King Oswy, desired to visit the tombs of the holy apostles Peter and Paul; he begged the Saint to accompany him; but the prince's father having opposed this pilgrimage, Benedict set out alone for Rome, to perfect himself more and more there in the science of salvation. Returning from Italy, he passed by the celebrated monastery of Lérins, where he took the religious habit. After having stayed there two years, he returned to Rome, in the year 668. His design was not to leave it; but Pope Vitalian wished him to accompany Saint Theodore, archbishop of Canterbury, and Saint Adrian, whom he was sending to England to labour at the instruction of this new Christian people.

Saint Benedict was charged with the monastery of Saint Peter and Saint Paul, which was not far from the city of Canterbury: leaving this charge some time afterwards to Saint Adrian, he made a new journey to Rome. He wished to acquire new lights on the discipline of the Church and on the various monastic constitutions: which engaged him to remain a rather considerable time in several places of Italy. On his return, having found favour with his prince, who was Egfrid, successor of Oswy, he built two monasteries: one near the river Wear, in honour of the prince of the Apostles, called for this reason Wearmouth (674); the other, under the invocation of Saint Paul, near the river Tyne; the latter bore first the name of Girwy, then that of Jarrow, about 677. As they were near each other, he was superior of both; but he took care to put under him there persons of eminent holiness, namely: Eosterwine and Ceolfrid or Ceolfroid, whom the Church of England honours as Saints. The establishment of these subordinate superiors had become necessary, because the Saint's journeys and various occupations did not permit him to do everything himself. He taught his religious all the practices of piety observed in the convents of Rome and in those he had visited on the way, desiring

passionately to see the monastic life flourish in his country as it flourished in France and Italy; he established even in his abbey a college where he taught publicly; and there were at one time as many as six hundred monks who took his lessons. The venerable Bede was entrusted to him at the age of seven years, that, being brought up under his discipline, he might answer the great hopes which were conceived of his fine natural gifts: which succeeded most advantageously.

This blessed abbot made other journeys also to France and Italy, both for the good of his order and for the utility of the whole Church of England, of which he always took great care. He had above all an extraordinary zeal for all that could raise the glory and beauty of the house of God, and render the ecclesiastical ceremonies pompous and magnificent. There were then almost no temples or chapels built of stone in England; the use of glass in windows was unknown there, sacred paintings were very rare, and the books of the holy Fathers were found there only in very small quantity. But this industrious man provided admirably for all these needs. He brought with him from over the sea architects, glaziers and painters, the most skilful he could find, and had basilicas built of solid stones, the windows adorned with historiated glass, and the altars and walls decorated with beautiful paintings. He also brought a great number of books with which he enriched the libraries of his monasteries, and many pictures in which our mysteries were represented; he exposed them to the eyes of the faithful, that the ignorant might learn from them what we believe, as others learn it in books.[2] He failed not either to procure for his country very considerable relics which were given to him by the Popes, to whom his ardour for holy things was very agreeable. But what satisfied him principally was that Pope Saint Agatho sent with him John, abbot of Saint Martin, master of the music and ceremonies of Saint Peter,[3] to introduce these ceremonies into England, and to teach there the method of singing well. So, as long as he was in the island, Saint Benedict took extraordinary care of him and did not permit anyone but his religious to provide for his subsistence; hence it comes that they were the best instructed in all that belonged to the celebration of the ecclesiastical offices. He himself became so skilful in it that he composed a book on this subject, entitled *On the Celebration of the Feasts*, that what had been learned from this singer of the Roman Church might not be forgotten. The venerable Bede, speaking of this charitable foresight of his master Saint Benedict, says that he laboured with so much zeal that his own might live in repose; and that he undertook so many journeys that, being furnished with all necessary things, they might serve Our Lord peacefully within the enclosure of their monasteries, without being obliged to leave them. He made a fifth journey to Rome at an epoch which it would be difficult to specify.

At last, having become old and infirm, he gave rare examples of patience to his disciples, suffering without sorrow and with much tranquillity and joy very painful diseases. His greatest recreation was to speak sometimes of the holy places he had visited, of the exact observance of religious houses, and of the happiness of persons who love their vocation. For the last three years of his life a cruel paralysis deprived him of the use of his limbs and obliged him at last to keep his bed. When it was no longer possible for him to assist at the canonical office, some monks, divided into two choirs, came to sing beside him the psalms of each hour of the day or night; he united himself with them as much as he could, mingling even his voice with theirs. His mind occupied itself only with God and with the perfection of his disciples, whom he frequently exhorted to observe their rule exactly: “My children,” he said to them, “do not go and regard as an invention of my mind the constitutions which I have given you. After having visited seventeen well-disciplined monasteries, whose laws and usages I tried to know perfectly, I formed a collection of all the rules which appeared to me the best: it is this collection which I have given you.”

He died after having received the holy Viaticum, on 12 January 690. His relics were transferred to the abbey of Thorney, in 970. The monks of Glastonbury pretended to have a part of them. The English Benedictines honour this Saint as one of their patrons.

The abbeys of Wearmouth and Jarrow were destroyed by the Danes. Re-established in part, they still existed under the title of priories when the monasteries of England were destroyed in the 37th year of the reign of

Henry VIII. These two priories were subject to the abbey of Durham from the year 1083. The two monasteries of Saint Peter and Saint Paul are placed near him, which were the origin of the two towns of Wearmouth and Jarrow: he is or was one of the patrons of those localities.

Father Giry composed this life of Saint Benedict from a homily of the venerable Bede, Bollandus, and the *Année bénédictine.*

We have revised and completed it with Butler, with the *Life of the First Abbots of Wearmouth,* written by Bede and published at Dublin by James Ware in 1664; finally with the information which the Rev. Father Faber, of the Oratory of London, kindly gave us.

Saint Aelred, Abbot of Rievaulx or Ridal, in the Province of York, in England

(Les Petits Bollandistes, 7th ed., vol. I, 12 January. 1109–1166. — Popes: Paschal II; Alexander III. — Kings of England: Henry I; Stephen; Henry II.)

> *My children, say whatever you will, provided that from your mouth there come neither complaint against God, nor unseemly word, nor discourse offensive to your neighbour.*

Born in 1109 in the north of England, Aelred (*Aelredus*) made himself remarked by all the advantages of birth, education and talents. When he lay as a child in his cradle, an archdeacon named William, his relative, approaching to look at him, was suddenly seized with respect and admiration: for he saw the face of the little Aelred shine like the sun; it radiated such a light that if William brought his hand near it, it made a shadow; and he saw himself in this limpid and serene face as in a mirror.

David, king of Scotland, named him governor of the palace. He acquired, in the exercise of this charge, the esteem of the prince and his court, having known how to preserve in greatness two virtues that are rarely met with there: humility, without which there is no true Christian, and the gentleness which is inseparable from it. One day when a person of quality made him injurious reproaches in the king's presence, he listened to him with patience, and even thanked him for having the charity to warn him of his faults. This conduct impressed his enemy so happily that he asked his pardon at once. Once, being occupied in discussing some matter, he was interrupted by someone of the company who overwhelmed him with invectives: he received them in profound silence and then resumed the thread of his discourse without showing the least emotion. One thing alone prevented him from leaving the world, that he would have had to leave friends. However, by dint of reflecting that death would separate him sooner or later from those he cherished most tenderly, he accused himself of cowardice and took the resolution to break ties which were more agreeable to him than all the other pleasures of an honoured and opulent life. That the sacrifice might be complete, he left Scotland and betook himself to Rievaulx, where he embraced the institute of Cîteaux, under the guidance of William, disciple of Saint Bernard and first abbot of the monastery.[1] He was twenty-four when he took the habit. One would have said that fervour strengthened his naturally weak and delicate body, so much joy did he show in the practice of the greatest austerities. Prayer and pious readings occupied almost all his time: the ardours of divine love so inflamed his heart that he found nothing but sweetness in what most contradicts the inclinations of nature. "This yoke," he cried, "does not weigh me down; it only raises my soul; this burden has nothing heavy in it." He speaks with a kind of transport of divine charity; and one must judge by his frequent exclamations all of fire that his most ordinary and most agreeable occupation was to produce acts of this virtue. Let us hear him: "May Thy voice, O good Jesus, make itself heard in my ears, that my heart may learn to love Thee, that my mind may love Thee, that all the powers of my soul may be penetrated with the fire of Thy love, that all my affections may mount toward Thee, O Thou who art my only good, my joy and my delights! What is love, O my God? It is, if I am not mistaken, that ineffable pleasure of the soul which is the sweeter the purer it is, the more sensible the more ardent it is. He who loves Thee possesses Thee, and he possesses Thee in proportion as he loves Thee, because Thou art love. That is the torrent of delight with

which Thou intoxicatest Thine elect in transforming them into Thee by Thy love."

In the year 1142 Aelred was elected, in spite of himself, abbot of Revesby, a Cistercian monastery which William, count of Lincoln, had just founded in his domains; the following year he was obliged to take the government of the abbey of Rievaulx, where there were then three hundred monks. He describes their manner of living thus: "They drank only water, ate only very common things and in very small quantity; they slept little, and then only on boards; they exercised themselves in hard and painful labours; they carried heavy burdens, without fearing fatigue, and went wherever they were wished to be led. Repose and amusements were unknown to them. To all these practices they joined a rigorous silence; they spoke only to their superiors, and only when necessity required it; they detested disputes and lawsuits."[2] The Saint speaks still of this peace and charity which united them together by the sweetest bonds. He expresses himself on this subject in the most touching manner: one sees that terms fail him to give an idea of the joy which the sight of each of his religious caused him. He loved to repeat this recommendation to them.

Several bishoprics were offered to our Saint; but his humility and love of solitude made him refuse them all. His only pleasure was to apply himself to the exercise of prayer and to maintain himself in fervour by pious readings. Did he fall into dryness, he opened the divine Scriptures, and at once his soul was all penetrated by the lights of the Holy Spirit; his eyes bathed in tears, and his heart felt the liveliest impressions of divine love. We shall cite, to complete the characterisation of the Saint, the words of a celebrated abbot of the same order:[3] "What life was ever purer than that of Aelred? Who was more circumspect in his discourses? The words that came from his mouth had the sweetness of honey; his body was weak and languishing, but his soul was strong and vigorous. Like the spouse of the Canticles, he languished in expectation of eternal goods; his heart was like a sacred altar on which he offered continually to God the fire of his love, the mortification of his flesh and the odour of his burning desires… Under a lean and emaciated body he hid a soul nourished and strengthened with the unction and sweetnesses of grace: whence that ineffable joy with which he praised God. He patiently suffered those who importuned him and never made himself importunate to anyone… He listened willingly to others and did not hurry too much to answer those who consulted him. He was never seen in anger; his words and actions bore the sweet impress of that unction and peace with which his soul was filled." For the last four years of his life he deprived his body of all earthly enjoyments: so he became of extreme leanness, so that one would have taken him rather for a spirit than for a man. Leaving aside the counsel of physicians, he occupied himself only with God about the health of his soul. He had continually in his hand the *Confessions* of Saint Augustine, instead of the books of Cicero which he read assiduously in the world. Often he placed himself in a pit dug in the floor of his oratory, and there he thought that he was only dust, conversing with the inhabitants of the heavenly dwellings, as we do with our fellows, and several voices were often heard where he was alone.

His death, which he had announced beforehand, occurred on 12 January 1166. He was 57 years old. He had been abbot 22 years. The general chapter of Cîteaux (1250) put him among the saints of the Order, and ruled that his feast should be solemnly made on 12 January. But it has been put on 2 March in the new martyrology which Benedict XIV published for the use of this Order.

One will find in the Patrology of the Abbé Migne, vol. cxcv, the complete works of Saint Aelred, divided into two classes; here is the list:

Ascetical books: *Sermones de tempore et sanctis. — Sermones de oneribus in cap. xiii et seq. Isaiae. — Speculum charitatis. — Compendium speculi charitatis,* lib. iii, *cum compendio ejusdem. — De spirituali amicitia,* l. iii. *— Regula sive institutio inclusarum. — Tractatus de puero Jesu duodenni.*

Historical books: *Descriptio belli Standardii sub Stephano rege,* an. 1138. *— Genealogia regum Anglorum. — Vita sancti Edwardi regis. — Vita Davidis, regis Scotiae. — Vita S. Margaritae, reginae Scotiae. —* 300 *epistolae. — Hist. de sanctimoniali de Watton.*

His style approaches much that of Saint Bernard, his contemporary and spiritual father, whom he had taken as model in everything: there is also found in it something of a disciple of Cicero and Saint Augustine. In his sermons *de tempore et sanctis* he uses a simple and familiar language, because he addressed lay and unlettered brothers, those called lay brothers [*frères convers*], who on Sundays and feast days, but not on other days, attended the sermon in the monks' chapter. A father abbot had, in this case, to put himself within the reach of all, and condescend to the ignorance of the least cultivated minds.

The sources whence the history of Saint Aelred is drawn are first his own works, then his life written by an anonymous author, found in Bollandus (vol. ii of January, p. 80, new edition). See also the notices found in the Patrology of M. Migne, etc.

Lesser Saints of 12 January: Tatiana, Tigris and Eutropius, Caesaria

(Les Petits Bollandistes, 7th ed., vol. I, 12 January.)

Saint Tatiana, Martyr at Rome (226)

The Greeks also make mention of this saint in their Menology, where her martyrdom is thus related: combat of Saint Tatiana, deaconess and martyr of ancient Rome, who, under the reign of Alexander, having been led before the president, was conducted into a temple where by her prayers she made the idols fall and broke them on the ground. At once she is struck, her eyelids are torn with iron claws; then, having been hung up, her flesh is ploughed with iron combs; then her head is stripped of its skin alive; finally she is made to undergo the trial of fire and of wild beasts, and as she is respected by them, she is sent to heaven by cutting off her head.

Her attribute is the sword.

Saint Tigris and Saint Eutropius (404)

It is not only for the defence of the faith against pagans or heretics, but also for that of justice against Catholics themselves, that one may attain the glory of martyrdom. This is what the Church teaches us today by the example of Saint Tigris and Saint Eutropius. The first, a barbarian by origin and a slave, had risen to the priestly dignity by his merit and rare piety. The second was a young man of distinguished birth, of a very delicate temperament, who had been brought up in his childhood with much care and precaution, who had always lived in an admirable purity, in an exact observance of all his duties. Both were very attached to Saint John Chrysostom, their archbishop. When the latter was driven from Constantinople for the second time (in the year 404), fire broke out, no one knows how, in the patriarchal church and in the great council chamber. The friends of the patriarch were accused of having caused the fire to avenge his banishment. There were found Catholic priests who had the sad courage to deliver Tigris and Eutropius into the hands of the governor of the city, Optatus, who was a pagan. He, delighted to find this occasion of shedding Christian blood, treated them as Christians were treated in the times of the great persecutions. None of the atrocious procedures of Roman penalty was forgotten: blows of the stick, blows of the ox-sinew whip, iron claws to plough the flesh to the bones, burning torches applied to the quite fresh wounds, all was employed against Eutropius first, of whom it was hoped to get the better more easily on account of his weakness, and then against his companion; but in vain against both. It appears that Eutropius died on the rack, in the hands of the executioners. Tigris, of a more robust constitution, survived the tortures. He was exiled some time afterwards with the other friends of Saint Chrysostom, for not having wished to communicate with Arsacius, the intruded archbishop, and deported to Mesopotamia.

Saint Caesaria,[1] Virgin (540)

Caesaria, virgin, sister of Saint Caesarius, bishop of Arles, was cloistered from her young age in a monastery of Marseilles, to be brought up there, in order that, destined by the Lord for the conduct and government of others, she might learn early what she was to teach, and be a pupil before being a mistress. Her brother was having a monastery built for her, which he was on the eve of finishing, when the Goths, besieged in the city of Arles (510) by the Franks and Burgundians, unhappily destroyed all his work. But, the siege over, he took up his labours again, continued them until their entire completion and thus built a church, a cloister and cells for the religious women. He made the dedication of this monastery in the tenth year of his episcopate, on 26 August (512). Caesaria shut herself in there at first with two or three sisters.

Soon a multitude of virgins, attracted by their example, come to join them, voluntarily leaving their goods and their parents; saying courageously farewell to the pleasures of here below, the fading and lying flowers of our sad earth. They come to throw themselves into the arms and place themselves under the protection of Caesarius and Caesaria, their father and mother according to grace. There they await, their lamps lit, that the gate of heaven should open for them, so that, having happily crossed the threshold of eternal happiness, they may enjoy without end the embraces of Christ, their divine spouse. Held by their own will within a cloister which leaves them only the sight of heaven, they will leave it only at the hour of the last passage. Prayer, penance and work are all their life; to celebrate the glory of God in psalms, hymns and canticles; to make pious readings, is all their recreation. However, they also learned letters and copied the holy books. After having laid the foundations of a holy rule, Caesaria, illustrious by her miracles, flew to Christ after a few years, on 12 January. The glory of her holiness had spread throughout the universe, and from her monastery came forth numerous families of virgins who kept the rule of Saint Caesaria; one of the most celebrated was that which Saint Radegund, wife of King Clotaire, instituted in the city of Poitiers and in which this queen herself took the religious habit; she gave in fact for rule to her Congregation that of Saint Caesaria of Arles. Another Caesaria succeeded our Saint. She was mother of two hundred religious whom Saint Caesarius had the joy of seeing united in his monastery before his departure from this world. Thirty years had sufficed for this holy institution to attain this high degree of prosperity. The holy bishop left it rich not only in revenues and properties, but above all in an excellent rule of life, and in a considerable sum of good examples. He had so great a care of this Congregation that he had himself carried there by his servants three days before his death, to visit the abbess Caesaria and the other religious, to console them, bless them, and exhort them to the conquest of eternal life. As became a true pastor and a father full of days, he warned them to keep carefully the rule which he had dictated to them a few years before. In his will he recommended them to the bishops his successors and submitted them to their direction. The feast of Saint Caesaria is celebrated in the diocese of Aix on 28 January. — *Proper of Aix.*

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[1] This Saint is again in question on 10 June, under the name of Getulius. (See the Martyrology of that day.)

[2] The archives of the church of Ravenna give him as having succeeded Neon, himself successor of Saint Peter Chrysologus. He delivered Ravenna from the fury of Attila.

[3] See the life of Saint Caesarius of Arles, on 27 August.

[4] See his life on the 16th of this month.

[5] See 15 February.

[6] Saint Paul, Epistle to the Philippians, i, 21.

[7] His true name was Biscop Baducing, as is seen from Eddius Stephen, in the life of Saint Wilfrid.

[8] The pictures which he placed at Wearmouth represented the holy Virgin, the twelve Apostles, the evangelical history and the mysterious visions of the Apocalypse. In those of Jarrow were seen several subjects drawn from holy Scripture and arranged in such a manner that they showed the relations of the two Testaments, and that the figures were explained by the reality. For example, Jesus Christ, laden with the cross on which He was to consummate His sacrifice, was placed opposite Isaac carrying the wood that was to serve for his immolation. We have seen in our days this happy idea realised anew by M. Flandrin, in the mural paintings with which he adorned the church of Saint-Germain-des-Prés, at Paris.

[9] *Praecentor, archicantor,* in old French *préchantre, princhantre.*

[10] This monastery had been founded in 1122 by an English lord named Walter Espec who had lost his son, dead from a fall from a horse. It was situated near Helmsley, in the county of York. The place where it was built has since taken the name of River [*sic*; Rievaulx]; it is in the deanery of Kidal and watered by a river which French authors call Rii, in Latin *Rihius*. This monastery bore the two names Rieval (valley of the Rii) and Ridal (furrowed by the Rii).

[11] *Speculum*, bk. ii, c. 27.

[12] Gilbert of Hoyland, 1200.

[13] Or Caesarina.

13 January

Martyrologies

THE ROMAN MARTYROLOGY

The Octave of the Epiphany of Our Lord.[1] — At Rome, on the Via Labicana, the crowns won by forty blessed soldiers, merited by them for having confessed the true faith, under the emperor Gallienus. 3rd century. — In Sardinia, Saint Potitus, martyr, who, having suffered much under the emperor Antoninus and under the governor Gelasius, ended his martyrdom at last by the sword. 166. — At Singidunum, in Upper Moesia (Belgrade), the holy martyrs Hermylus and Stratonice, who, after cruel tortures endured under the emperor Licinius, were drowned in the Danube. 315. — At Cordova, the holy martyrs Gumesindus or Gomez, priest, and Servus-Dei, monk. 852. — At Poitiers, in Gaul, the birth into heaven of Saint Hilary, bishop and confessor, who, banished four years into Phrygia for having courageously defended the Catholic faith, wrought, among other miracles, that of raising a dead man. His feast is celebrated to-morrow. About 368. — At Caesarea, in Cappadocia, Saint Leontius, bishop, who had much to combat, under Licinius, against the Gentiles, and under Constantine against the Arians. 4th century. — At Trier, Saint Agritius,[2] bishop. 335. — At the monastery of Vergy, Saint Vivence, confessor. About 400. — At Amasea, in the province of Pontus, Saint Glaphyra,[3] virgin. 324. — At Milan, in the monastery of Saint Martha, the blessed Veronica of Binasco, of the Order of Saint Augustine. 1497.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Vienne, in Dauphiné, Saint Verus, second of that name, bishop and confessor, who attended the council of Arles, in 314. — At Sens, Saint Theodore, eleventh bishop of that see and contemporary of Saint Martin of Tours. 394. — At Bourges, the blessed Stephen, bishop, whose modesty and charity were so admirable that he deprived himself of the things most necessary to life, to relieve the need of the poor, saying that the goods of the Church were properly their patrimony. 835. — At Maastricht, Saint

Designatus, bishop. He raised three soldiers from the dead, who gave their goods to his church. About 520. — In Brittany, Saint Enogatus, bishop of Guic-Aleth.[4] 631. — In Burgundy, the blessed Eathicus, abbot and reformer of the monastery of Baume. 9th century. — At Cluny, the blessed Berno, abbot of the same place and founder of the very celebrated Order of Cluny, which has given so many holy pastors to the Church. 927. — At La Boisselière, in the country of Maine, Saint Leogisilus[5] or Longis (Launogisilus), abbot of a monastery of his name. 653. — In Flanders, the blessed Hildemar, founder of the abbey of Arrouaise, in Artois. 1097. — At Huy, in the country of Liège, the blessed Ivetta, Juetta or Jutta, widow, recluse. 1228. — In the Jura, Saint Palladius, monk of Condat, companion of Saint Romanus in his apostolic journeys and witness of his miracles. Second half of the 5th century. — At Poitiers, for memory, Saint Hilary, godson of the doctor of the Church of that name, and Saint Juventius, who have been honoured with the title of Saints and of whom nothing else is known: both were disciples of Saint Hilary, when, before his conversion, he taught eloquence and philosophy in the public schools of Poitiers.[6] 4th century.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Trier, Saint Andrew, bishop; he is found styled martyr in only one manuscript. About the year 236. — At Rome, the saints Secundus or Secundinus, Enon and Quirio, martyrs, mentioned in the martyrology of Saint Jerome and in others; these saints formed part, in all appearance, of the forty soldiers martyred under the emperor Gallienus and mentioned above according to the Roman martyrology. About the year 262. — In Africa, the saints Ingenuus, Vincent, Satta, Saturus and Felicity, martyrs, mentioned in the martyrology of Saint Jerome and in others. — At Naples, the saints Cyriacus, Cimin, Zoticus, Herisse or Herisin, Glyceria, Felix and Januarius, martyrs. — In Greece, Saint Pachomius, Saint Papyrinus and Saint Athanasius, named in different martyrologies. — In Scotland, Saint Kentigern, bishop of Glasgow: he raised a servant of Saint Servanus from the dead; and, after the death of the latter, fixed the seat of his bishopric at Glasgow, where he lived in great austerities, founded a monastery, and received the visit of Saint Columba, attracted by the renown of his virtues and miracles. 601. — In Germany, the blessed Godfrey, who, from count of Kappenberg in Westphalia, became a religious and founded in that same place of Kappenberg a monastery of the Order of Premonstratensians. A.D. 1127. — At Zadar, in Illyria, the Blessed Odo of Novara, of the Order of Carthusians. 1196.

Saint Hilary, Bishop of Poitiers, Doctor of the Church and Patron of the Whole Diocese of Poitiers

(Les Petits Bollandistes, 7th ed., vol. I, 13 January. Beginning of the fourth century – 368. — Popes: Saint Marcellus; Saint Damasus. — Emperors: Galerius, Maximinus Daia; Constantine; Licinius; Valentinian I; Valens.)

To be silent when one ought to speak is pusillanimity and not modesty. — Book against Constantius, n. 1.

This brilliant star of the Church was born in the Gauls. It is no less certain that his native country was the Second Aquitaine, which then surpassed all the other Gaulish provinces in urbanity. According to a manuscript of Cardinal Ottoboni, and an inscription found about the year 1500 in the parish church of Cléré, our Saint's father was called Francarius.[1] What is beyond doubt is that "Saint Hilary shone with all the brilliance of nobility among the Gaulish families, and that no blood was more illustrious than his."[2]

It is generally believed that he was brought up at first in paganism, and became a Christian only at a mature age. His honest and pure life, the study of philosophy, then that of Holy Scripture, were, after the grace of God, the causes of his conversion. Here is how he seems to relate it in his writings: "I considered that the state most desirable, according to the senses, is repose in abundance, but that this happiness is common with the beasts. I understood therefore that the happiness of man must be more elevated, and I put it in the practice of virtue and the knowledge of truth. Present life being only a succession of miseries, it seemed to me that we had received it to exercise patience, moderation, gentleness, and that God, wholly good, had not given us life to make us more miserable by taking it from us. My soul therefore went with ardour to know this God, author of all good, for I saw clearly the absurdity of all that the pagans taught touching the divinity, dividing it into several persons, of the one and the other sex, attributing it to animals, to statues and to other insensible objects. I recognised that there could be only one God, eternal, almighty, immutable. Full of these thoughts, I read with admiration these words of Moses: 'I am who am.' And in Isaiah: 'Heaven is my throne, and the earth my footstool.' And again: 'He holds heaven in His hand and encloses the earth in it.' The first figure shows that all is subject to God; the second, that He is above all. I saw that He is the source of all beauty and the infinite beauty; in a word, I understood that I must believe Him incomprehensible. I carried my desires farther, and I wished that the good sentiments which I had of God, and good morals, should have an eternal reward. That seemed to me just, but the weakness of my body and even of my mind gave me fear; when the writings of the Evangelists and Apostles made me find more than I would have dared to hope, particularly the beginning of the Gospel of Saint John, where I learned that God had a Son eternal and consubstantial with His Father; that this Son, the Word of God, had been made flesh, so that man might become son of

God."

To these texts of the writings of Saint Hilary, Dom Coustant opposes this passage of Fortunatus: "From the cradle, Hilary's infancy was suckled with so great a primitive wisdom that it could then be understood that Christ was having raised up a soldier whom He needed to obtain victory in His cause." Do not these terms indicate that Hilary sucked the Christian faith with his milk? The writings of the holy Doctor, according to Dom Coustant, are not contrary to this opinion. Saint Hilary wishes only to show how much the lights of revelation surpass those of philosophy; how a true sage, who would read the holy Books, would mount by degrees to the most sublime truths, or how he himself learned in these holy books to despise the vanity of human things and was better enlightened on mysteries which he already knew. There is again a phrase of the Treatise on the Trinity,[3] which, according to the most common opinion, would indicate that our Saint received baptism at an advanced age. But one may see in his words simply the joy he felt at belonging to a religion in which the soul was reborn to be eternally happy, in which one had the hope that the body itself would rise again to share this happiness, whereas philosophy gives us almost no assurance on the future destiny of the soul and body of man.

Some modern authors have believed that the young Saint Hilary had a mind slow to understand, and that his father, to overcome this defect by work and the diversity of countries, sent him to study at Rome and at Athens. But the ancients tell us with one voice, and the writings of the great Doctor tell us still more loudly, that he was born with a genius as ample as penetrating.

The culture which his mind received does not prove that he frequented the schools of Rome and Athens, since those of the Gauls were very flourishing.[4] He acquired such glory in eloquence that Saint Jerome regards him as one of the greatest orators of his time, and paints very well the vehemence of his style by naming him the Rhône of eloquence. He applied himself also to poetry: this art which so many turn aside to evil and impure uses, our Saint employed to celebrate the praises of God, to sing the conquests of the Apostles, the combats of the martyrs. He did not possess the Greek language thoroughly, if one believes Saint Jerome, whose proofs are rather well refuted by Dom Coustant. What may have given this opinion to Saint Jerome is doubtless that, in the treatise on the Synods, when Saint Hilary translates Greek into Latin, his style is embarrassed and obscure. But that may very well be explained by a vice of the time; for it was then believed that one infringed the laws of translation if one did not put the words of the version in the same order as those of the original. These shackles necessarily rendered the translator heavy and obscure. As to philosophy, everyone avows that he excelled in it. So Saint Augustine, speaking of his passage from the world into the Church, compares him to the Israelites who, in leaving for the Promised Land, were laden with all the silver and all the gold of Egypt. He afterwards adorned his writings with these riches borrowed from profane sciences and letters; but after having so purified them that you meet nothing profane in them, nothing unworthy of a priest. His philosophy did not remain shut up in vain speculations, he made it descend into practice to regulate his actions. But what above all made his wisdom bear fruit is that it was fecundated by the faith which baptism conferred on him abundantly, as his own words, cited above, indicate. It is not known when he received this sacrament: Dom Coustant says that it was a short time before his episcopate, and he bases himself on this passage of the book of the Synods:[5] "I heard of the faith of Nicaea only on the eve of my exile." Which does not prove that he was born and remained long in paganism, since it was the custom at that period to receive baptism, often at least, only at a very advanced age. He himself teaches us what sentiments of faith he drew from this august sacrament. "Thus I believed in Thee, Lord; thus I was reborn in Thee; thence I am wholly Thine.[6] I am irremediably imbued with these sacred truths, nothing will ever be able to separate me from them; I shall die with them." And a little before: "I have so well learned these truths, I have believed them with so firm a conviction, my mind holds them with so lively a faith, that I could not and would not believe otherwise." And he gives the reason of this impossibility, saying that his faith is conformed to the evangelical doctrine and to the Creed of his baptism. Letting himself thus be guided

by the light of the faith received in baptism, he could never be drawn into error by a fallacious philosophy. He constantly followed the precept of the Apostle: “Beware lest any man cheat you by philosophy.”

Against the darts of human reason he provided himself with this maxim as with a shield: “A constant faith repels the captious and useless questions of philosophy; it does not succumb to what the inept devices of man have of the fallacious; it does not let truth become the spoil of error.” For he saw, this true philosopher, “that what God does outside human intelligence cannot fall under the natural senses of our mind: to measure an action of an unbounded eternity requires a mind without bounds. Now the human mind has bounds. Besides, by the very fact that human reason is created, it is necessarily imperfect: how could it comprehend the Creator? The imperfect cannot comprehend the perfect.”[7] He grants to faith alone this glory that by its heavenly virtue it makes man arrive where he could never reach by his own forces. Therefore he demonstrates that Christians, who have learned to submit their mind to faith, are wiser than the sages of the world who treat them as fools, since, besides natural knowledge, they penetrate still very far into secrets inaccessible to philosophers. Saint Hilary glories in this folly. An example will make better understood how he trampled underfoot the pretensions of human science when it goes out of its sphere and meddles with what does not concern it, although he was its disciple, although he esteemed it and used it skilfully for things that are within its range. The Gospel teaches him that Jesus Christ entered a room where His disciples were assembled, the doors being shut; but philosophy addresses to him a host of questions which he examines with an ironical pleasure: “How could that be done? Jesus then had nothing corporeal left: the walls had then lost a property inseparable from bodies, impenetrability?” Then, when human Wisdom has so to speak displayed, drawn up in battle array, its army of objections, the great doctor overthrows them at a single blow with the arms of Christian folly: “I am an ignorant man, I content myself with believing things as God has said them; all that I can ascertain is that He said them, do not ask me the explanation of the facts. God tells me, for the Gospel is His word, that this same God, having a body, entered a room without opening the doors. I believe it. How did He do it? That is His affair and not mine: He does so many things that I do not understand. Do you, by chance, learned as you are, dare to say that God can do only what you can understand? Eh! how many natural things you do not understand! How many also supernatural but sensible things! If our reason cannot grasp Jesus Christ’s entrance into a room with the doors shut, how much less will it grasp His eternal generation from the Father.”

Saint Hilary had so great a fear of losing the treasure of faith that he avoided all intercourse with the Jews and heretics, such as saluting them, sitting with them at the same table. This, as we have just seen, did not proceed from a harsh and intractable character; later he changed his conduct entirely on this subject, when he was bishop and when he believed it more equitable, more useful to the Church and to neighbour. But as he was not ignorant that faith is dead if it does not work by charity and that men can be cut off from the body of Christ, not only for infidelity, but also for sterility, he applied himself first to know well the rules of the Church, the maxims of the Gospel: then he submitted himself, though a simple layman, to a discipline so severe that one saw forming beforehand in him an irreproachable priest for the temple of Christ. To see him exercise all works of piety, one would have said a holy pontiff. Finally, full of God, he tried to spread Him in others: he made some fear the chastisements reserved for their sins; he stirred up others by the promise of the heavenly kingdom; in a word, exhorting everyone to the holy practice of the Christian religion, he ceased not to sow in the people words of truth which everywhere made faith germinate and bear fruit.

Hilary had had for professor Heliodorus, priest of Poitiers, of Greek origin doubtless, and who, professing eloquence and poetry there, was consulted by Saint Hilary on certain passages of Origen. He who was to be one of our most learned bishops was not familiar enough with the language of the celebrated theologian, and found in Heliodorus an enlightened helper, whose same tastes soon made him a faithful friend as well as an assiduous guide. Saint Jerome believes he ought to attribute to them in common some of the literary works of the great prelate.[8] What is certain is that one must attribute to the professor alone the treatise *On the Origin*

of Things,[9] in which he combats, for the principle of the unity of God, author of all good and never of any evil, the opinions of the Manichaeans of that day, indeed and by concomitance that of the

Pantheists of our time.[10] But what must be no less interesting in our eyes is that Hilary himself, before giving written proofs of this sublime doctrine which was to dictate his books of controversy, had had to struggle publicly, as a professor, in the school where the doctors of Poitiers exercised themselves. It was not rare, in those times when letters were in as great honour as fortune, to see the most elevated personages applying themselves to this fine work of teaching.

It is doubtful whether he gave himself to this professorship before or after his perfect conversion; at all events it is after his marriage, for this union having made him still "grow in goodness and renown, from all countries people came to Poitiers to hear his wisdom."[11]

But everything leads one to believe that this laborious task will have seemed to him a work of proselytism very conformable to the Christian zeal recommended to everyone by the divine Master in whom alone he had found "the way, the truth and the life."[12] It was an active and fruitful means of keeping, against the great heresy of the epoch, an audience attracted by this learned and energetic eloquence whose activity had been formed at the finest sources of his time; for it is certain that his youth, during which his position and riches engaged him little to canvass for places and honours, was passed in serious studies which protected the gravity of his conduct and the purity of his morals. God had provided this holy man with a wife worthy of him and by whom he had an only daughter named Abra; what shows us that this woman, whose name we do not know, was very versed in all that touches piety is that Saint Hilary, writing to his daughter from the depths of his exile, to exhort her to remain a virgin, tells her to ask her mother about the thoughts which she would not understand. These two spouses laboured in concert to sanctify themselves and to give as it were a second birth to their daughter, by inspiring her with pure morals and teaching her obedience to the law of God. Thus lived Saint Hilary, free for the service of God in the bonds of marriage, very learned in every kind of science, of a life that was probity, purity itself, of an integral and constant faith, burning with zeal for souls, adorned with all the other qualities which Saint Paul requires for a bishop, when all the people, with common accord, or rather the Spirit of God, of which this people was only the organ, asked for him as bishop, in the place of Maxentius, brother of Saint Maximin of Trier.

This was about the year 353, some years before his exile. His wife was still living,[13] but the Church then often took from among married persons her ministers, who otherwise would not have been numerous. They were always obliged to separate from their wives, particularly at Rome, in Egypt and in the East: if they still had intercourse with them, they became adulterers. What was as it were the soul of the illustrious episcopate of Saint Hilary was the noble sentiments which he had of this dignity. Later, when he wished to remind the emperor that he deserved some consideration in his eyes, he found nothing stronger to say to him than these words: "I am a bishop": *episcopus ego sum*. He considered the bishop as the "perfect prince of the Church, who ought to possess in their perfection the greatest virtues."[14] In a bishop, innocence of life is not sufficient without knowledge, and without holiness the greatest knowledge is no more sufficient; indeed, as he is instituted for the usefulness of others, of what use is he to them if he does not instruct them, and will not his instructions be sterile if they are not in accord with his life? Saint Hilary therefore wants probity and science in the priest to lend each other mutual help: "Let him adorn his life by preaching; let him adorn his preaching by living; for innocent, he is useful only to himself alone, if he is not instructed and learned; his knowledge has no authority if he is not innocent." But it is above all of bishops that he requires "a faith which is not wholly naked and deprived of the arms of reason, but which can struggle constantly and surely" against the attacks of heretics who fight armed with all human sciences;[15] a faith which can prevail over the wisdom of the age as much as divine things prevail over human things, "so that, as great as is the distance between divine and human things, so much does heavenly reason (of which the bishop is the defender) surpass all earthly sciences; a faith, finally, which knows how to instruct the peoples confided to its care in all the duties

of the Christian, and to forearm them against the mouths that preach evil." Such was the episcopate of Saint Hilary, as we are going to see.

What he believed for himself, when he was charged only with his own salvation, he preached to his people as soon as he was charged with the salvation of others.[16] He began the instruction of his people with the exposition of the Gospel of Saint Matthew. It was not without reason, for the New Testament is hidden in the Old, and the Old made manifest in the New.[17] If one wishes to go from the better known to the less known, it is good to begin with the New Testament, of which the first book is the Gospel according to Saint Matthew. Saint Hilary has left us commentaries on the Gospel of Saint Matthew, which he gave first to his people of Poitiers, from the pulpit, before publishing them: for he follows in them more the course of the orator than of the interpreter; he does not explain each word, but omits certain passages, passes rapidly over some in order to dwell at length on others; he applies himself less to explaining the sense of the letter than to developing our mysteries, which he judged more useful and agreeable to his people. There are several reasons, too long to relate here, for believing that Saint Hilary composed this work in the first years of his episcopate and before the year 356. Saint Jerome esteemed this work much; he sent it to some persons who had asked him for commentaries on Holy Scripture; he had apparently copied it with his own hand, being at Trier, with the commentaries on the Psalms by the same doctor. From Saint Matthew, Saint Hilary passed to Saint John, who wrote specially to affirm the divinity of Jesus Christ.[18] But it is time to see his finest title of glory, the heroic manner in which he combated one of the greatest scourges that have desolated the world, Arianism, of which we shall give the history farther on, from its origin to the epoch when Saint Hilary entered the lists.[19] I must only say here that this heresy, after having cast discord in the East, after having several times caused to be deposed and exiled Saint Athanasius, the bishop of Alexandria, this invincible champion of the Catholic faith, was then spreading in the West under the protection of the Emperor Constantius. Almost all the bishops of the West showed far more courage than the Orientals: they proclaimed the innocence of Athanasius and excommunicated the leaders of Arianism, among others Ursacius of Singidunum and Valens of Mursa; then they sent to the Emperor Constantius a deputation to ask that the bishops exiled for the faith be recalled, and that henceforth the secular authority should no longer meddle in religious affairs. The Emperor

Constantius, ashamed of the role which the Arians and Semi-Arians (or Eusebians) made him play, became more just and recalled Athanasius to his see (349). But as he was as weak as tyrannical, he let himself be persuaded anew by the Arians, who flattered him and told him ceaselessly that Athanasius, in defending the Church, attacked the Empire. It is about this time that Hilary began to show himself the Athanasius of the West. Constantius, being at Arles (353), held a council there, in which he ordered subscription to the Arian heresy and to the condemnation of Saint Athanasius.

Paulinus, bishop of Trier, having resisted these orders, was condemned by the Arians and exiled by Constantius. The other details of this conventicle are unknown; it was the beginning of the evils brought into the West by the Arian heresy, which had for protector a despot, and for agents an Ursacius, a Valens, a Saturninus, bishop of Arles; this last, corrupt in mind and morals, violent and factious, tyrannised over the Gauls with all the means of terror which Constantius left at his disposal. In another council, at Milan (335 [*sic*]), the emperor employed every means to destroy the faith of Nicaea and to extort from the bishops the condemnation of Athanasius. The legates of the Holy See dared to represent to him that it was contrary to the "laws" of the Church to condemn an absent man without hearing him. "The laws," replied Constantius, "are my 'wills.'" But the legates, having more horror of this maxim than of all tortures, let themselves be condemned to exile rather than betray the cause of justice and innocence. Other bishops asked to be enveloped in the same sentence.[20] It is difficult to know whether Saint Hilary was present at this council: but nothing is better known and more brilliant than his opposition to violence, to injustice and to error. He could have lived in repose in his church of Poitiers, in the midst of all the advantages of imperial favour; Constantius would even have honoured with his friendship so eminent a prelate, would have surrounded him

with consideration and made him all-powerful; the holy doctor had only to submit to the imperial will and to leave to others the care of defending the evangelical truth; perhaps even it would have sufficed him to keep silence, and more than one pretext would have offered itself to colour his conduct before his people. But all his hopes were in heaven, and charity uniting him to God by indissoluble bonds, there was nothing on earth the desire or fear of which could separate him from it; he never hesitated on the course he should take, he always said intrepidly: “I adhere in the name of God and of my Lord Jesus Christ, even should such a confession draw upon me all evils; I repel the society of the wicked and the party of the unfaithful, even if they offered me all goods.” Having taken this unshakable resolution, he undertook to stop the West on the slope of error: for many, frightened by threats, deceived by intrigues and ruses, had entered into communion with the Arians at the council of Milan. The heresy spread like a contagion.

Our Saint addressed himself first to the emperor; at least it is the most common opinion that one must refer to this epoch his first book to Constantius.

It is an apologetic petition tending to this, that this prince should grant to the Catholics the liberty of exercising their religion with their bishops. He protests that the emperor has to fear from the Catholics no sedition, nor even any dangerous murmur; that the Arians alone trouble the public peace by the violences which they employ to impose their errors. The Catholics ask only common liberty; that their exiled bishops be restored to them, and that each be permitted to hear the word of God from the mouth of whom he will. If the emperor wished to use constraint to establish the true religion, as is done for Arianism, the Catholic bishops would turn him away from it; they would tell him that God is the master of the universe, that He has no need of a forced submission, and that He does not require a confession which has violence for its principle. This petition did not have full success; nevertheless, according to Baronius, one must consider as one of its fruits a law of Constantius, dated, in the Theodosian Code, the 9th of the calends of October, under the consulate of Arbitio and Lollianus, that is to say 23 September of the year 355: it refers to the bishops the cognizance of the causes of their colleagues, and forbids any of them to be brought before the secular tribunals.

At the same time Hilary and the greater part of the bishops of the Gauls, of whom he was the head, separated themselves from the communion of Saturninus, of Ursacius and of Valens, and they granted to the others who had entered the party of these Arians the pardon of their fault, provided they repented of it and that the indulgence which they granted them were approved by the confessors exiled for the faith.

Saturninus and those of his faction, unable to bear seeing themselves branded by a decree which the bishops of the Gauls had made public, obliged them to be present at a council which they held at Béziers (356), and over which it is apparent that Saturninus presided. Saint Hilary went there with his usual intrepidity, and in this assembly of enemies and Arians offered to refute their error on the spot and by word of mouth. But the heretics, who feared to see themselves publicly confounded, would not have him heard. Saturninus sent to Constantius a false account of what had passed in this council, and although Saint Hilary complained of it and Julian, Caesar of the Gauls, was witness of the truth, the calumnies of the Arians prevailed. It is not known with what crime they accused him, but Saint Hilary indicates clearly enough in his second book to Constantius that it was a question of an action unworthy not only of a bishop, but even of a layman of good morals. He was exiled to Phrygia with Saint Rhodanius, bishop of Toulouse, who, naturally less vigorous than Hilary, sustained himself against the enemies of the Church only by his union with him. Our Saint, with the joy of the Apostles and martyrs when they had to suffer something for Jesus Christ, betook himself to the place of his exile, where a fine mission and great victories awaited him: God was carrying this torch to the East to dissipate there the darkness of Arianism. He did not, moreover, cease on that account to be the soul of the churches of Gaul: for the Catholic bishops of those regions did not permit anyone to be put in his place on the see of Poitiers: the great doctor continued to be in relation with them and to govern his church; he was greatly afflicted by the sad state in which he found the churches of Asia: he assures us, in one of his books,[21]

that he found scarcely, in the provinces to which he had been relegated, a bishop who knew God and preserved some remnant of the true faith. He imposed on himself in these circumstances two duties which indicate the wisest and most reasonable conduct: he applied himself first to holding himself very firm in the confession of Jesus Christ;[22] next to rejecting no accommodation nor any honest and reasonable means of pacifying matters. That is why he used much moderation in the writings which he then made, fearing that if he displayed more force in them, it would be attributed more to resentment than to love of truth. He pushed condescension even to praying and speaking with the heretics, and giving them salutation and peace. This indulgence cost him little: for his exile, far from irritating him against his enemies, was on the contrary very agreeable to him, since it was the triumph of truth. He rejoiced to see accomplished in him the prophecy of the Apostle: "There shall be a time when they will not endure sound doctrine." Indeed, iniquity showed, by exiling these courageous bishops, that it could suffer no contradiction, that it feared the light, that it consulted no other justice than its desires.[23] "Let my exile last for ever," he said, "provided that truth be at last preached. The enemies of truth can indeed exile its defenders, but truth itself, do they think to exile it at the same time? In exiling my body, have they been able to chain also and detain the word of God?[24] If I am too far from my flock to speak to it with my mouth, I shall be none the less bishop of my church. Distance does not prevent me from being in relation and communion with the bishops of the Gauls, and from the depths of Phrygia I still exercise my ministry at Poitiers, I still distribute communion to my diocesans by the hand of my priests.[25] One is mistaken if one believes he has imposed silence on me: I shall speak by books, and the word of God, which none can conquer, will fly forth free."[26] The first work which he thus composed in his exile, to unmask error and defend truth, was his Treatise on the Trinity.

"It is divided into twelve books. The Saint proves in it in the most solid manner the consubstantiality of the Father, the Son and the Holy Spirit. He teaches that the Church is one, and that all heretics are outside her bosom; that she is distinguished from their different sects in this, that, preserving always her unity, she combats and confounds them all, though alone against them; that she finds the matter of her finest triumphs in the perpetual divisions which reign among the partisans of error.[27] He shows next that Arianism cannot be the true doctrine, since it was not revealed to Saint Peter, chosen to be the unshakable foundation of the Church until the consummation of the ages; to Saint Peter, whose faith will be indefectible, because Jesus Christ prayed that it should never fail; to Saint Peter, who received the keys of the kingdom of heaven, and whose judgments God ratifies, though pronounced on earth.[28] He presents elsewhere the same arguments.[29] It is that in fact they are decisive, and that it is difficult for heresy to elude their force. The article of the divinity of Jesus Christ is also treated with a superiority of light which leaves no resource to the Arians. The holy doctor demonstrates it by the miracles wrought at the tombs of the Apostles and Martyrs, as well as by the virtue of their relics; he demonstrates it again[30] by brilliant and miraculous facts which one cannot call in doubt without renouncing first principles, above all by the frightful roarings which the demons uttered, forced to flee in the presence of the sacred bones of those who had shed their blood for Jesus Christ."[31]

Saint Hilary had written several times, from various places, to the bishops of the Gauls, and had received no answer. He feared that this silence was affected and that they had fallen into error like so many others; thus he had resolved to be silent also on his side and to have no more communication with them, after having warned them several times, according to the precepts of Our Lord. What then was not his consolation when he at last received letters from them and learned that if they had not written to him sooner, it was because they did not know where he was. He learned with extreme joy that they had preserved the entire purity of the faith, that they had remained united with him in spirit and had rejected the communion of Saturninus, the author of his exile; that lately, as there had been sent to them the second profession of faith drawn up at Sirmium by the Arians, in 357, they had not only rejected it but expressly condemned it. They begged him also to explain to them clearly what was the faith of the Orientals on the divinity of the Son of God and what so many different confessions of faith which they had drawn up since the Council of Nicaea meant.

The holy exile answered the bishops of the Gauls by his treatise on the Synods, in which he reconciles the East and the Catholic West; for the bishops of the West accused the Orientals of Arianism, and these the former of Sabellianism.[32] Saint Hilary explains the different formulas of faith which the Orientals had made since the Council of Nicaea, in order to show the Westerners that they were good or at least tolerable, and that they ought not to regard as Arians those who received them. He begs them to judge themselves of these formulas of which they had asked him the explanation and to suspend their judgment until the end of his writing. It is not that he makes himself guarantor of the orthodoxy of all these formulas: he transmits them, inviting the bishops of the Gauls to judge them with moderation and to take account of the circumstances in which they were made; for, in the East, "all is full of scandals, of schism, of infidelity. How happy you are," he says to the bishops of the Gauls, "to have preserved the apostolic faith in its purity, to have been ignorant until now of these written professions and to have contented yourselves with professing by mouth what you believe in heart!" He explains next the terms whose ambiguity rendered the faith of the Westerners suspect to the Orientals, to invite both parties not to suspect each other over words, since all seem to agree on the thing.[33] Saint Hilary had also received a letter from Abra, his daughter, probably by the same route as those of the bishops of the Gauls. This letter has not come down to us, and we do not know its contents; whether she informed her father in it that she was sought in marriage by a man of rank, or that Saint Hilary knew it otherwise, he believed he ought to bring her to take no other spouse than Jesus Christ. We have the letter in which he gives her this counsel, and it is without reason that some critics have wished to pass it off as a supposititious piece and little worthy of the gravity of this holy bishop. If its style is not as elevated as in his other writings, it is because the matter did not demand it and because he was speaking in it to a girl of twelve or thirteen years, with whom the quality of father permitted him in some sort to stammer. Saint Hilary had the occasion to send this letter with the book of the Synods, addressed to the bishops of the Gauls. He signified to this dear child that if she was generous enough not to desire a mortal spouse, magnificent clothes and all that flatters the vanity of worldlings, she would receive from Jesus Christ an infinitely precious pearl of which she could not even form an idea. Nevertheless, he gives her simple counsels, he manifests to her only his desires, imposing on her on this point no necessity. But he asks her for an answer and wishes her to make it without the help of anyone. He announces to her at the same time that he sends her two hymns, one for the morning and the other for the evening, and he adds that if she finds anything difficult to understand, either in these hymns or in his letter, she should ask the explanation from her mother. Fortunatus tells us that in his time (sixth century), the original of this letter was carefully kept in the church of Poitiers. Abra followed her father's counsel and died holily, as we shall relate shortly.

Meanwhile, two councils had been convoked, with perfidious views, by the emperor (359). One was held at Rimini, in Italy, where several prelates, even of the holiest and best, after Saint Hilary, such as Phoebadius of Agen and Servatius of Tongres, were deceived by the artifices and captious propositions of the Arians; the other at Seleucia (360), metropolis of Isauria, composed of Semi-Arians in the majority, of a certain number of Arians and of some fifteen Catholics. Saint Hilary found himself there by a particular disposition of Providence. Although there was no particular order for him, nevertheless, on the general order to send all the bishops to the council, the vicar of the praetorian prefect and the governor of the province obliged him to be there and furnished him the means of repairing to Seleucia.[34] During this journey he stopped on a Sunday in a small town and entered the church of the Catholics, at the hour when the people were assembled there. Suddenly, from the midst of the crowd, a young girl springs forth who, enlightened by a supernatural light, has recognised the holy Doctor, throws herself at his feet and asks his blessing, then baptism, which she received some days afterwards. Her father, Florentius, her mother and all her family profited also by the passage of our Saint, who regenerated them in the water of baptism. Florence followed her spiritual father on his return to France, and became, under his wise guidance, a saint honoured at Poitiers on the first of December.[35]

On his arrival he was received very favourably and attracted the attention of everyone. He was asked first of all what was the belief of the Gauls, for the Arians had rendered them suspect of recognising the Trinity only in the names, like Sabellius. He explained his faith, conformable to the Council of Nicaea, and rendered to the Westerners the testimony that they held absolutely the same belief. Thus, having removed all suspicions, he was admitted to the communion of the bishops and received into the council. He had the grief of hearing horrible blasphemies come from the mouth of the Arians there, spirits without energy and without decency, bold against God, slaves before the gaze of the masters of force, giving to the emperor the attribute "eternal," which they refused to the Son of God. He shuddered with horror on hearing one of them, who had come to sound him, say that Jesus Christ is dissimilar to God, because He is neither God, nor born of God, and he refused to believe that this was their sentiment, until they declared it publicly in the council. The Semi-Arians even condemned these impious men and deposed them, because they maintained that Christ was, as to His essence, wholly dissimilar to the Father.

But these appealed to Constantius: both parties went to Constantinople, as if Our Lord had said to His Apostles: "When you shall be embarrassed on some point of the doctrine which I have charged you to teach, go and ask the solution from the Caesars." Saint Hilary accompanied this sad council to court, not to share its servitude, but to defend the truth and to know what they wished to do with his person. There he saw the truth oppressed by the Arians of Rimini joined to those of Seleucia: these heretics, seeing themselves in number in the very capital of an empire which put its sword and its tortures at their disposal, thought the occasion favourable to hold a council of their own fashion (360). They disputed there on the faith, that is to say they shook it to its very foundations. But the great athlete of the faith was there: Saint Hilary addressed to the emperor a petition,[36] in which, justifying himself of the heads of accusation which Saturninus had formed against him, and defending the authority of the Church, he asks two things: first, to confer with the author of his exile, Saturninus, bishop of Arles, who was then at Constantinople, and he leaves to the emperor the choice of the place and the manner in which this conference should be held; secondly, that the emperor grant him an audience in which it should be permitted him to treat the matter of the faith according to the Scriptures, in his presence, before the whole council which was then disputing about it, and in view of all the world. "I ask it," he says, "not so much for myself as for you and for the Churches of God. I have the faith in my heart and have no need of an exterior profession; I keep what I have received; but remember that there is no heretic who does not pretend that his doctrine is conformable to the divine Scriptures." Speaking of the continual variations of the Arians, he finely mocks this multitude of contradictory creeds which they continually forged. "Last year," he added, "they produced four: the faith is no longer the faith of the Gospels, but the faith of the times, or rather there are as many sorts of faith as wills, as much diversity in doctrine as in morals, as many blasphemies as vices. The Arians bring out every year, and even every month, new creeds to destroy the old and to anathematise those who adhere to them." He indicates the remedy for this plague: "As during the storms of winter," he says, "the only means of saving oneself is to return to the port whence one set out, so also, to extricate oneself from the embarrassment and disorder caused by all these different formulas of faith, there is no other means than to return to the port of the faith in which we were baptised." The Arians dared not accept Saint Hilary's challenge: to deliver themselves from this terrible adversary, they persuaded the emperor to send him back to the Gauls, as a man who sowed discord everywhere and troubled the peace of the East. Their wishes were granted: the holy bishop was sent back to his country in the year 360 of Jesus Christ. The sentence which had first exiled him was not, however, revoked. The emperor would not appear to have recognised his innocence. It must be admitted that defenders of the truth so incorruptible singularly embarrass despots and courtiers; but nothing is more worthy of admiration than this invincible doctor, whom nothing can force to lose courage and to yield, and whose courage and lights become more embarrassing in exile than at home.

This decree of the emperor was received by the Saint with sentiments quite contrary; for, on the one hand, the joy of seeing once more his dear children and his flock dilated his heart, and on the other he was extremely

afflicted at seeing himself frustrated of the occasion of martyrdom which he promised himself to obtain as the sequel of his exile. Nevertheless, he had to obey the orders, not so much of the emperor as of divine Providence, which showed well, by miracles, how agreeable this return was to Him. In fact, when he had landed by sea, at the island called Gallinaria,[37] which was then uninhabitable by men, because it served as the lair of a multitude of extremely venomous serpents, all these animals withdrew in the presence of the Saint as soon as he set foot on land, fleeing before him as if he had come to drive them out in the name of Jesus Christ; for, having planted his staff in a certain place of the island, which he gave them for boundary, he commanded these serpents not to pass beyond, which they obeyed. It is from this island of Gallinaria that Saint Martin, who was already his disciple, went to seek him at Rome, on the rumour that he was returning to France; but learning that he was farther on, he followed him as far as Poitiers, where he profited so well, a second time, under the discipline of so good a master, that he was seen afterwards to appear as a great prodigy of holiness in the Church of God.[38]

It is not easy to describe with what joy the holy prelate was received by all the orders of the clergy of the Church of France: "It was then," says Saint Jerome, "that France embraced her great Hilary, returning victorious from the defeat of the heretics and the palm in his hand." God Himself honoured his return by very remarkable miracles. A child having died without baptism, the Saint, moved by the prayers and tears of its parents, restored to it the life of the body and added to it that of the soul, a miracle which a monument of sculpture recalls, preserved to our days by the grateful devotion of the city.

Here is a very different miracle and still more extraordinary. Saint Hilary found his daughter Abra, of whom we have spoken, in the state of virgin which he had counselled her. Fearing that the breath of the world might tarnish this flower so pure and so fragile, he prayed to God for her with fervour, asking that she should be gathered for heaven, if need be, rather than withered. Our Lord took him at his word: He sent to his daughter the gentlest death; this tender father had the consolation of closing her eyes, of burying her body and of placing, so to speak, with his own hands her soul in heaven. The church of Poitiers honours her as a Saint, on 13 December. His wife, who was still living, jealous, so to speak, of the happiness of her daughter, and burning to see her again, begged her holy husband to obtain for her the same favour; he consented, and thus had, I would say the joy for so holy a bishop rather than the grief, of seeing himself preceded in the heavenly fatherland by the two dearest objects, after God, of his love. So the saints love. Their most legitimate affections are referred to God, and they possess any in this world only to sacrifice them to Him in view of the other.

Scarcely was Hilary re-established on his see when he put his hand to the work for which Providence was bringing him back; the violent measures and the snares employed with perseverance by the emperor had wrung, even from the Catholic bishops of the Council of Rimini, the adoption of an equivocal creed, to which Pope Liberius, Vincent of Capua and Gregory of Elvira opposed an invincible resistance. Then, cries Saint Jerome, the universe groaned and was astonished to find itself Arian. It was a question of raising up these ruins: Hilary undertook it, not without anxiety about the means which must be employed. The greater part of his colleagues wished absolutely to cut off from their communion all those who had subscribed the formulary of Rimini. But he preferred to follow, as Saint Cyprian of Carthage, Saint Cornelius of Rome and other charitable pastors of the Church had done, the advice which the Apostle gives to those who have remained firm, to correct with gentleness those who have fallen. He held out his hand therefore to all who wished to rise again. He assembled for this purpose divers councils in the Gauls, where the greater part of the bishops who had been deceived, intimidated or corrupted acknowledged their fault with humility. There they condemned what had been done at Rimini and re-established the faith of the Church in its purity, in spite of the opposition of Saturninus of Arles, who was deposed on the suffrage of all the prelates and driven from the Church, after having been convicted of several enormous crimes, besides that of heresy (361). Hilary merited on this occasion the title of Saviour, of Father of the Fatherland; for it is he who delivered the Gauls

from the darkness and poison of error, and as it were made our Churches be born again to the true faith, the more so as he has continued this protection to us after his death. When, 146 years afterwards, the first Christian king of the Franks, Clovis, was marching to fight the Arian Alaric, king of the Goths, he saw a great light issue from the basilica of Saint Hilary of Poitiers and advance towards him; he understood then that the Pontiff who had struck down heresy in his lifetime was going to serve him as auxiliary against the heretical battalions;[39] at the same time a voice warned the Catholic warrior to hasten, as soon as he should have made his prayer in this venerable place, to join battle. Then Clovis advanced to meet Alaric, full of confidence in the heavenly protection which had been promised him; success so crowned his efforts that before the third hour of the day, against all human hope, he had gained a complete victory. In celebrating this triumph, Fortunatus says that he feels well (and it is Saint Hilary himself who inspires him with this thought) that the holy bishop, in his tomb, or rather in heaven, has no less solicitude for the Catholic religion than when he was still living. To this epoch (361), when Saint Hilary made heroic efforts to banish Arianism from the Gauls, must be dated his book against the physician Dioscorus; we cannot speak of it, since there remains to us of it only the title transmitted by Saint Jerome.

He published also his book against Constantius; he had composed it in 360, when, as we have seen, there was refused him at Constantinople the audience which he had asked with much submission and respect of the emperor, before whom he offered to convince the Arians of error. He believed then that he had nothing more to spare with Constantius, and that he ought even to unveil publicly his impiety, so that he should cease to pass himself off as protector of religion, whereas he was so only of heresy.[40]

The remedy was violent, but necessary, in view of the misfortune of that time, and the Saint assures us that he employed it not for his own cause, which he had always defended with moderation, but for that of Jesus Christ; his design being less to inveigh against Constantius than to defend the doctrine of the Church. In fact, solely attentive to the evils which this prince had done to the Church, he passes in silence all his other disorders. There are some who have censured the harshness of his expressions, in which he would seem almost to have forgotten his obligations as a subject of the emperor; but it must be considered that his language was less the effect of an excessive and exaggerated zeal than of his love for the truth and of the ardour of his charity for God and His people. Besides, his words are not stronger than those which Jesus Christ and the martyr Saint Stephen employed against the Jews. One may say of Saint Hilary what Saint Gregory Nazianzen said of several great personages of that time: “However pacific and moderate they may be otherwise, there is a case in which they can no longer be mild and easy, it is when repose and silence would betray the cause of God; then they are altogether warlike, and in the struggle they show themselves bold, intractable; they will rush rather beyond the proprieties than remain short of their duty.”[41]

After having re-established the Catholic faith in the Gauls, Saint Hilary passed into Italy (364) to deliver this country also from the scourge of heresy. He was seconded in this enterprise by Saint Eusebius of Vercelli and Philastrius of Brescia: these great lights succeeded in illuminating by the splendour of their rays Illyria and Italy, and in banishing from the most remote countries and the most secret corners the darkness of error. But the greatest share of this glory belongs to Saint Hilary, because, naturally mild and pacific and at the same time very learned, and possessing all that is needed to persuade, he succeeded more quickly and better. In the midst of these consolations, our Saint met two great subjects of sadness which were at the same time two great obstacles: Lucifer of Cagliari, until then his friend and, like him, an illustrious defender of orthodoxy, was not content with blaming the mildness of Hilary, of Athanasius, of Pope Damasus and of the other bishops who had remained faithful to the faith, who pardoned the bishops fallen into Arianism, provided they rose again; he pretended that this was to betray the truth and that he could not remain in communion with those who communicated, as he said, with heretics: he made a schism in which some partisans followed him, and the efforts of Saint Hilary and of his colleagues could not bring him back to the bosom of the Church.

What afflicted Saint Hilary no less was the sad state of the church of Milan: Auxentius, one of the chiefs of Arianism, who had usurped its government, held it under oppression. How to deliver it from this serpent, whose poison was the more dangerous as he hid it? In fact, when the Emperor Valentinian, who appeared resolved to repress the turbulence of the Arians, came to settle at Milan, about the month of November of the year 364, Auxentius prejudiced him against Saint Hilary and Saint Eusebius, saying that they were seditious persons, calumniators who accused him of Arianism, although he taught only the Catholic faith. The emperor, who wished to establish peace in his residence, let himself be persuaded by Auxentius, and forbade, by a pressing edict, any person to trouble the Church of Milan. Saint Hilary could not bear that a Catholic emperor, under pretext of peace and unity, should deliver an illustrious church to a heretic. At the risk of being importunate, he undertook to undeceive this prince by a petition, in which he offered to show him that Auxentius was a blasphemer, that he must be held as one of the greatest enemies of Jesus Christ, that his belief was not such as the prince and all the others thought. Valentinian, touched by this remonstrance, ordered that Hilary and Auxentius should confer in common with about ten other bishops, in presence of the quaestor and of the master of the palace. Auxentius, obliged to enter the lists with his terrible adversary, had recourse at first to divers expedients to avoid the question. But pressed by Saint Hilary, and seeing the danger there would be in declaring himself against the faith of Nicaea, he took the course of feigning that he acknowledged the divinity of Jesus Christ, in order to preserve by this means his dignity and the good graces of the emperor. He even gave a profession of his faith written in equivocal terms, with which he prepossessed Valentinian in his favour. In vain Hilary represented that this knave was playing with God and men; the emperor, seeing that the bishop of Poitiers troubled the tranquillity which he was well pleased to enjoy, ordered him to leave Milan. He obeyed, not being able to remain in this city against the orders of the prince; as no other means remained to him of fighting for the truth, he published a writing, addressed to all the bishops and all the Catholic peoples, in which he discovers the evil sentiments and the knaveries of Auxentius, and conjures the Catholics to separate themselves from his communion. It was time that the holy pastor, thus held far from his people by the interests of the Church, should at last be restored to it, that his presence might rejoice it, that his lights might instruct it, and that his examples might form it to true piety. Besides, it was quite just that he himself should enjoy, in the last years of his life, the peace which his labours and pains had so much contributed to procure for the Church. Leaving Italy therefore toward the end of the year 364, he returned to Poitiers and resumed his pastoral ministry there. He continued to explain the holy Scriptures to his people, and composed on this occasion his Commentaries on the

Psalms. The method which he follows in them is to develop equally the letter and the spirit, the historical sense and the allegorical sense. Although in working at this explanation of the Psalms he had recourse to prayer to obtain the understanding of them, and God heard him, as he acknowledges with modesty and thanksgiving, this did not hinder him from profiting by anterior labours, above all by the commentaries of Origen, which he knew how to appropriate. As to the text of the Psalms, he followed the Latin version, but he often had recourse to the Greek and sometimes even to the Hebrew. This work, which attracted the attention of Saint Jerome and Saint Augustine, and of which the twenty-fifth chapter of the book on Predestination by Hincmar of Reims is almost exclusively composed, has not come down to us entire. In thus developing the sense of the Psalms, he wished the singing of them to be more useful and agreeable; for he teaches us himself that it was the custom to sing these sacred odes, so that the faithful might find in these chants and in the holy ceremonies the relaxations and pleasure which others seek in the spectacles and vain rejoicings of the world;[42] and elsewhere, “that the day, for Catholics who recite or sing Matins and Vespers, begins with prayers to God, and ends with hymns to God.”[43] He made also, touching the celebration of the mysteries, a collection of hymns and pious rites which he had brought back from the churches of the East. One may say of him, applying to him the words of Saint Jerome,[44] that “his hand prepared the nourishment of the soul, and that his mind fed on it by reading.” He transcribed the sacred books himself, as we see by the testament of Saint Perpetuus, bishop of Tours, who left in 474, to Euphronius, bishop of Autun, a book of the Gospels

which Hilary, bishop of Poitiers, had formerly written. All the branches of the Catholic religion were developing in flowers and admirable fruits, cultivated by a man whose life was as holy as his mind was distinguished. We have already said it, Saint Florence on one side, Saint Martin on the other advanced with great steps in the way of perfection under his guidance. Saint Benedict, bishop of Samaria, with the holy priest Vivence and forty other disciples, driven from Palestine by a persecution, came to seek at Poitiers a guide and consoler. Saint Hilary gave them one of his domains, situated a league from Poitiers, and named by the most ancient historians the château of Gravion. The exiles established themselves there; their grottoes and cells were the cradle of the abbey of Saint-Benedict of Quincey.[45] In order to pray more efficaciously at the tomb of his wife and daughter, Saint Hilary raised a church there, under the invocation of Saint John and Saint Paul, who had just gathered the palm of martyrdom in the persecution of Julian the Apostate, and of whom he had probably brought relics from Italy.[46] He often offered in this place so holy and so dear the divine sacrifice of the Mass, accompanied by Saint Martin, who served him at the altar, first as acolyte, then as deacon. Among the assistants was doubtless Saint Triaise, another pious woman, who was preparing herself for heaven under his guidance, quite near there, in a cell.[47] Saint Hilary thus prayed, meditated and offered Our Lord on his own tomb: for he commanded that his remains should be laid beside the cherished remains of his wife and daughter. The time when this wish was to be accomplished having arrived, a revelation warned Saint Maternian, bishop of Reims, who had long desired to see our saint: he hastened therefore to Poitiers, and enjoyed the happiness for which he sighed. As to the last moments of Saint Hilary, here is how M. Auber, historiographer of the diocese of Poitiers, relates them: “The traditions of our Church report that the inhabitants of Poitiers, having learned, after much anxiety about the state of health of their bishop, that at last he was soon to leave them, assembled around his house, situated then near the cathedral, already established on the ground which it still occupies. This episcopal house, which the wife and daughter of the holy man had last inhabited, rose itself on the site afterwards given to the little parish edifice founded under the title of Saint-Hilary-between-Churches (*Saint-Hilaire-entre- Églises*), that is to say between Saint-Peter and its baptistery dedicated to Saint John. The faithful therefore encumbered the adjacent streets, inquiring with anxiety about the least details of the illness and lamenting over the loss with which they were threatened. Near the bed where the illustrious dying man awaited the renewal of his life, two of his disciples, the priests Saint Just and Saint Lienne, prayed kneeling and hid their tears from the eyes of their so justly loved father. He, from time to time, inquired of them whether the gatherings still lasted. At midnight he learned that everyone had withdrawn, and at the instant a dazzling light surrounded his bed; the two disciples were at first as if blinded by it: but insensibly it became more bearable, diminished and at last disappeared after half an hour, at the very instant when the Saint rendered his soul to God in the peace of his last sigh, and before having reached his sixtieth year.”[48]

It was, as is commonly believed, the 13th of January of the year 368. Others place this glorious death in 367, but in that case it must be said that it happened at the beginning of November. The miracles which he wrought then were very numerous: Fortunatus, who wrote a book of them two centuries afterwards, says that many were still wrought in his time, and Saint Nicetius, bishop of Trier, wrote that his miracles were too numerous for him to undertake to enumerate them; Gregory of Tours renders the same testimony.

The body of the holy bishop, whom God honoured by so many prodigies, was first deposited in a marble tomb, between his wife and his daughter, in the basilica of Saint John and Saint Paul, outside the walls of Poitiers. This church was entirely destroyed in the fifth century, by the Vandals and Goths; and the holy body remained long forgotten under the rubble. But in 507, a globe of fire, rising from the ruins of the church where Saint Hilary reposed, advanced toward the tent of Clovis, encamped seven leagues from there, and the next day the Catholic king put an end, in the plains of Voulon,[49] to the domination of the heretical barbarians who had overthrown the church of Saint Hilary. Some time after, the same Saint Hilary appeared to a holy abbot named Fridolin,[50] who governed the monastery established in this place. He made known to him where he reposed and commanded him to have built, with the help of the king of France and of the bishop of

Poitiers Adelphius, a new sepulchre to transport his body there; the abbot obeyed, and when the temple was finished, they proceeded to a solemn translation which was, properly speaking, only an elevation. They only changed this body from place, without transporting it from one edifice to another. The new church in which they wished to place it was built on the site of the old. When therefore they opened the crypt where the holy body reposed, there came out a brilliant light and the sweetest odour; then they saw it rise of itself, and, borne doubtless by the invisible hands of angels, it went of itself to rest in the place destined for it. It is thus that Cardinal Peter Damian expressly reports it, in a sermon on Saint Hilary.

Some centuries later, the city of Poitiers, the church which bore the name of Saint Hilary and his relics, had much to suffer from the Normans, who made themselves masters up to three times of this region, under the feeble successors of Charlemagne. The church was even entirely burned. It was to snatch the holy relics from these profanations that they were transported, about the tenth century, to the town of Le Puy-en-Velay, where they were found again in 1655, after having remained forgotten for six or seven hundred years. At the request of the chapter of Saint-Hilary of Poitiers, Henri de Maupas du Tour, bishop of Le Puy, having recognised the authenticity of these relics, was pleased to cede to the celebrated collegiate church of Saint-Hilary "the largest bone, entire, of the left arm of Saint Hilary, bishop of Poitiers, a bone which is called the humerus, and which alone, almost, among the other members of the same saint, escaped the injury of the fire, with a part of the saint's skull, blackened by the fire and half burned."[51] It is this bone of the left arm which the cathedral of Saint-Hilary of Poitiers still possesses. It is entire, except a small part of an apophysis which was extracted from it some years ago, to make a gift of it to the sovereign Pontiff Pius IX, on the declaration of the doctorate of Saint Hilary. In the same reliquary is venerated a relic (a radius) of Saint George, apostle of the Velay, of which the canons of Le Puy at the same time made a present to the church of Saint-Hilary of Poitiers. As to the part of the skull mentioned in the same official record, it was lost during the Revolution; but, in 1823, M. de Bouillé, bishop of Poitiers, obtained from Mgr de Bonald, then bishop of Le Puy, and dead a cardinal archbishop of Lyon, a new portion of the head of the holy Doctor, which is preserved in the treasury of the cathedral, and which remains exposed each year in the sanctuary, during the whole Octave of his feast. Other particles are honoured in different churches of the diocese of Poitiers. God made use, only a few years ago, of one of these relics, in the church of Saint-Hilary of Loudun, to heal suddenly a poor woman who was lame.

There is shown at Faye-l'Abbesse in the Vendée the marble of Saint Hilary, whose preservation during the Revolution of 1793 is attributed to a miracle: it is the piece of marble containing authentic relics placed in the cavity of the portable altar which Saint Hilary used in his apostolic journeys. The marble of Saint Hilary is still in our day the object of great veneration: pilgrims flock to Faye-l'Abbesse. The Bocage is full of the memory of the great bishop: thus the Roman way between Poitiers and Ajonc is still called the road of Saint Hilary. Saint Hilary was very popular in the Middle Ages and found a place in the Golden Legend.

A great number of churches are dedicated under the name of Saint Hilary and possess some of his relics in Lorraine, in Franche-Comté, in the Palatinate of the Rhine, in Alsace, in Swabia and among the Catholic Swiss.[52] It was Saint Fridolin who spread this devotion in the course of his travels. It remains for us to say that many Fathers and Councils have proclaimed Saint Hilary one of the greatest doctors of the Church. He was, from time immemorial, honoured under this title in several dioceses, notably in that of Poitiers. Finally, in 1850, on the proposal of Mgr Pie, worthy successor of Saint Hilary, the Council of Bordeaux asked the sovereign Pontiff Pius IX to confirm this title for the universal Church. On a report of the Sacred Congregation of Rites, this wish was granted, and from then on the Mass and Office of the holy Doctors became obligatory on the day of his feast "which is marked on this day by the martyrology of Saint Jerome and generally by all the Latins. Saint Hilary has this in particular in common with Saint Martin his disciple, that they are the two first Confessors known of whom the Church made the public office. One sees even by a very ancient missal for the use of France, written after the beginning of the sixth century, but which passed

from France into the library of the Queen of Sweden, that mention was made of these two holy Confessors in the canon of the Mass, after Saint Cosmas and Saint Damian.

"Saint Hilary united in his person all the excellent qualities which make great bishops. To a gentle and peaceful nature, to a particular gift of insinuating himself into minds and persuading, he joined a holy vigour which served as a dike against nascent heresies. If he made his prudence admired in the government of the Church, he made also shine forth in it, when the occasion demanded, an apostolic zeal and firmness which nothing could cast down."[53]

Saint Hilary is ordinarily represented with the attributes of a bishop, crushing serpents.

To render in a sensible manner the power of his eloquence, he is sometimes painted standing on a mound which rises as he speaks: the painter supposed that heaven furnished the holy Doctor with the pulpit which the Arians refused him.

The Golden Legend relates in fact, in connection with the mound, that in a Council, no one being willing to make room for him, he suffered it peacefully and sat on the ground, saying: "The earth is Our Lord's." And then the earth on which he was sitting rose to the height of the other bishops. Doubtless the serpents which are put under his feet or which move away from his staff express also symbolically the serpent of heresy put to flight by him.

He has also been represented with the child whom he raised from the dead; with his daughter Saint Abra, with Saint Florence, with Saint Triaise.

One might fittingly bring into the representations of Saint Hilary the attribute of the Trinity, which he so valiantly defended by his word and writings. — Saint Hilary is invoked against serpents.

Analysis of the Second Book against Constantius, by Dom Ceillier

He begins thus: "It is time to speak, since the time of keeping silence is past. Let us await Jesus Christ, since Antichrist dominates, and let the pastors cry out, since the hirelings have taken flight. Let us lose life for our sheep, because the thieves have entered and the raging lion goes about. Let us go to martyrdom with these cries, since the angel of Satan has transformed himself into an angel of light." He represents next the affliction which Arianism causes to the Church as the greatest that has been since the beginning of the world, and he finds in the conduct of Constantius and of the other protectors of this heresy the accomplishment of this prophecy of Saint Paul: that there shall come a time when men will no longer be able to bear sound doctrine; that, having an extreme itching to hear what flatters them, they will have recourse to a crowd of doctors fit to satisfy their desires, and that, closing the ear to truth, they will open it to tales and fables.[54] "But let us await," he adds, "the execution of the promise of Him who has said to us: 'Blessed shall you be when men shall revile you and persecute you, and speak all that is evil against you untruly, for My sake.'[55] Let us appear, for the name of Jesus Christ, before judges and magistrates, because he will be saved who shall persevere to the end. Let us follow the truth by the help of the Holy Spirit, lest the spirit of error bring us to believe a lie. Let us die with Jesus Christ, to reign with Him. To keep silence longer would be diffidence and not moderation. It is as dangerous to keep silence always as never to keep silence."[56] He relates next how he separated himself from the communion of Saturninus, of Ursacius and of Valens, with several holy prelates of the Gauls, granting nevertheless to those who had entered the party of the Arians the pardon of their faults, if they were willing to correct themselves, and provided that this indulgence were authorised by the judgment of the confessors. He says how, being obliged to be present at the Council of Béziers, assembled by the faction of the Arians, he offered to demonstrate clearly that they were in error; but that they would not listen to him. Since that time, he continues, having always been kept in exile, he had conducted himself toward his adversaries with much moderation, rejecting no accommodation nor any means of pacifying matters that was honest and reasonable, writing nothing very strong against them, nor anything

worthy of the impiety of the Arians; believing even that one might without crime pray with them in the churches and give them salutation, without however uniting with them by participation in the mysteries, in order to make them return from Antichrist to Jesus Christ, and make them obtain the pardon of their error by penance. "To show that he does not write from passion, but for the interest of religion, he alleges the silence which he had kept so long as he was persecuted, and testifies a wish to have had to defend the truth under Nero or under Decius, 'because,' he says, 'being persecuted by enemies of the Christian name, the faithful peoples would have in that very thing a reason to follow his doctrine. But we fight against a disguised persecutor, against an enemy who uses only artifice and flattery, and who, under pretext of honouring Jesus Christ and of procuring the union of the Church, destroys peace and renounces Jesus Christ.' He declares that if the facts which he advances are false, he is willing to pass for an infamous slanderer; but he advances nothing but what is true, and one ought not reproach him with passing the bounds of liberty and of apostolic modesty in the manner in which he reproves disorders on which he has been silent so long. He treats Constantius as Antichrist, and maintains that it is neither temerity nor imprudence, but faith and reason which make him speak thus: he alleges, to authorise himself, the harsh manner in which Saint John spoke to Herod,[57] and one of the seven Maccabee brothers to Antiochus.[58] He compares him to Nero, to Decius and to Maximian for his cruelties against the Church and the persecutions which he exercised toward the Saints. Then, coming to the bad qualities which he believed peculiar to him: 'You feign,' he says to him, 'to be a Christian, you who are a new Antichrist; you forestall Antichrist, and you work his mysteries. You meddle in making decisions touching the faith, you whose life is contrary to the faith; and you teach profane things, because you are ignorant of piety. You give bishoprics to those of your party, and you take them from good bishops to give them to wicked ones. You imprison priests; you put your armies in the field to cast terror into the Church. You convoke councils; you constrain those of the West to quit the faith to embrace impiety. You assemble them in a city to frighten them by your threats, to weaken them by hunger, to make them die by the rigour of winter, to corrupt them by your dissimulation. You foment the divisions of the East by your artifices. You employ in your designs persons who use caresses to win others. You animate your partisans. You cast trouble into things which have been established a long time, and you profane those which are only recent.' He says next that the Church has suffered much less from the pagan persecutors than from Constantius: and the reason he gives for it is that in their time the persecution was open, the miracles which God wrought in favour of the martyrs animated to constancy those of the faithful who were witnesses of them; whereas the persecution of Constantius being made only in a hidden manner, one could regard it only as a temptation. Among the miracles which he says occurred during the great persecutions, by the virtue of the relics of the martyrs, he relates that the demons were tormented in the bodies which they obsessed, the sick healed, and that women had been seen suspended in the air by the feet, without the help of any machine, without however their garments falling back upon their faces, so that modesty was not wounded.[59] Continuing his invectives against the emperor, he reproaches him with taking away from those whom he persecuted the glory of martyrdom; with taking from the eternal Father the quality of Father, by denying that Jesus Christ was His Son; with adorning the sanctuary with the public gold, with offering to God the spoils of idol temples, or confiscated from criminals; with saluting the bishops by the kiss by which Jesus Christ was betrayed, with bowing the head to receive their blessing, and trampling their faith underfoot; with receiving them at table like Judas, who went out from it to betray his master; with having condemned ministers of the Lord to the mines, with having caused Saint Paulinus, bishop of Trier, to die, by changing him from one place to another and relegating him to countries where the Christian name was not known, so that he could not receive his food from the public stores, but was obliged to beg his bread among the Montanists; with having put trouble in the Churches of Alexandria, Milan, Rome, Toulouse, by exiling those who were bishops of them; with having had clerics and deacons beaten, and laid hands even on Jesus Christ, that is to say, as is believed, with having profaned the mystery of His body and blood. 'Saint Hilary comes after that to what had happened at the Council of Seleucia, where he had himself assisted with a great number of bishops. He rises against the formula of faith which had been drawn up there, in which the Son was said to be like the

Father, but not like God; he shows the falsity of the principle of Constantius, who wished that all terms not found in Scripture should be absolutely rejected. He adds that it is not for Christian princes to prescribe to bishops what they ought to believe. Constantius, in arrogating this liberty, overthrew the rules established by the Apostles; he who did not wish that terms should be used which are not read in Scripture, employed those of *unbegotten* and of *like to the Father*, which are not read there. Moreover, although Saint Hilary reproves in Constantius and in the Arians the terms *like to the Father*, he acknowledges that they may be admitted, provided that before all things one say also the Son *like to God*, and that this likeness signify equality between the Father and the Son. He reproaches the emperor with his lightness and his inconstancy in the faith, which had occasioned so many different formulas of faith since that of Nicaea. He reproaches him again with firmness for the war which he made not only on the living, but even on the dead, that is to say on the holy bishops of Nicaea whose sentiments he had caused to be condemned, not sparing the great Constantine, who had had the same faith as they.'"

The life of Saint Hilary is found in Father Giry; but it has seemed to us so short that we thought to please the reader by recasting it after Dom Coustant (Vita sancti Hilarii Pictaviensis episcopi ex ipsius scriptis ac veterum monumentis nunc primum concinnata) *and Dom Ceillier* (Histoire générale des Auteurs sacrés et ecclésiastiques). *We have used, for all that was more particularly local, the* Lives of the Saints of the church of Poitiers, *by M. the abbé Auber. For more details on the writings of Saint Hilary, see Dom Rivet,* Hist. littér. de la France, *vol. I, p. 147.*

Saint Bernon, Abbot of Baume and Founder of Cluny

(Les Petits Bollandistes, 7th ed., vol. I, 13 January. 850– 927. — Popes: Leo IV; John X. — Kings of France: Charles II the Bald; Raoul [Rudolf].)

Toward the end of the year 863, the religious of Glanfeuil (in Anjou) were driven out by the Normans; after having wandered long, they sought a refuge in Upper Burgundy; they carried with them their dearest treasure, the relics of Saint Maurus, their founder (543); they were received with great veneration by a lord named Odo, who assigned them, on a mountain near Lons-le-Saulnier, a suitable site. Now, according to the most common opinion, Bernon was the son of this charitable host; born before the year 850, he was then about fifteen years old; he contributed his share to the good reception given by his father to the emigrants of Glanfeuil, and to the honours rendered to the shrine of Saint Maurus, which remained three years and a half in that country. During this sojourn, hearing was restored to the deaf, sight to the blind, speech to the dumb and walking to the lame, before the holy relics. In 868, the shrine of Saint Maurus was transferred to the monastery of Saint-Peter-des-Fossés, near Paris, and gave it its name; but some fragments of the blessed body were left to Burgundy to reward it for its generous hospitality; and still today, in the church of the village of Saint-Maur, canton of Conliège, one of the oldest of the country, relics of the disciple of Saint Benedict are preserved. The examples, the conversation of the Benedictines, doubtless made the thought of the religious vocation germinate or ripen in the heart of Bernon. From his tender years he gave himself to fasts, vigils, prayers, almsgivings, which are the best means to render a child agreeable to God; already he was patient and austere; when the other scholars shivered with cold in winter, one saw him, his face all seized with a great ardour to learn and to fathom the mysteries of Holy Scripture. Having become free by the death of his father, who had left him, with his title of count, his vast domains, he said farewell to the world and entered the monastery of Saint-Martin of Autun, which Badilo, count of Aquitaine, had raised from its ruins (from 873 to 877), toward the end of the reign of Charles the Bald, by calling to it from Saint-Savin, in Poitou, a colony of eighteen monks led by Saint Hugh. Edified by this holy community, he edified it in his turn by his regularity, obeying with all his heart the commands of his superiors. His pure, simple and innocent life prepared him, in the designs of Providence, to be one day the director of others. The monastery of Baume,[1] founded probably in the sixth century by Saint Lautein, between Lons-le-Saulnier and Poligny, in

a narrow valley, in the bosom of high and rugged mountains, whence flows the Seille, had fallen into decay; perhaps even it was destroyed by the Normans who invaded Burgundy in 888. Repeopled after these ravages, the solitude of Baume was without rule. To establish there the true religious life, recourse was had to the so flourishing monastery of Saint-Martin. The votes of the community designated Bernon as the most worthy to be head of the community requested; Saint Hugh himself was joined to him and subject to him: he followed him doubtless still more from affection than from obedience, for he had for him a singular esteem and affection; he became the confidant of all his thoughts, his counsellor, his auxiliary in all his undertakings. Saint Bernon, consecrated abbot by Thierry I, bishop of Besançon, set to work about the year 890. This monastery was rebuilt down to its foundations; and, while the walls rose from the ground, the holy abbot, around whom a numerous community had gathered, built up in hearts piety, love of the rule, and the other virtues. He had all that is needed to found and govern a community well; he knew how to adapt himself to the humour of each, sustaining those who walked straight, recalling by gentle and firm words those who strayed from the good way. Nevertheless, correction never failed the contumacious or obstinate delinquents; he was above all pitiless, being solely occupied with the love of God, toward those who mixed in the interests of the world. He brought his monastery to such a degree of prosperity that he was regarded as the founder of Baume. He had brought to it from Autun the reform of Saint Benedict of Aniane, named Euticius by some historians: he did the same for the monasteries which he governed afterwards.

He opened, from the beginning, a school for children. The master who was charged with it was to be habitually in their midst; but it was forbidden him to go alone with any of them, or to speak to them in secret. In walks or conversations, there had to be at least three. During the night, the pupils were gathered in a common dormitory and the masters slept in the midst of them, to watch over all their needs. A reading was made during meals.

Among the other usages observed in this monastery, we shall further remark the following:

Silence was rigorously kept at the hours when it was prescribed. It was above all sacred during the night; they would have thought they committed a crime in breaking it before the hour of Prime; this practice had for its purpose to accustom the monks to collect themselves in meditation on eternal truths. Psalms were recited during manual labour. Each confessed in public his failings against the rule. After Compline, strangers were no longer received, no food was taken. Two meals were made on certain feasts; but at other times ordinarily only one was made, with a light collation after Vespers.

Soon the monastery of Baume was too narrow to contain all those who came to range themselves under Bernon’s guidance. The holy abbot founded a new house at Gigny, a place which belonged to him and then formed part of the diocese of Lyon. Wishing to make of this abbey his work of predilection, he spared nothing to endow it richly and to assure it a long duration. He had it first confirmed, according to custom, by royal authority. Jurane Burgundy, taken from the Carolingians, was then under the sceptre of Rudolf of Strättligen, who had had himself crowned king at Saint-Maurice, in the Valais, at the beginning of 888, by the bishops and the great men of the country. This prince received our Saint with the distinction which his birth and virtues merited, and granted him, in a charter, all that he asked: confirmation of the abbey of Gigny; donation to this abbey: 1st of the monastery of Baume, 2nd of La Celle, where reposed the body of the confessor Saint Lautein, 3rd of the domains of Chavanne and of Clémencey. The following year, Bernon made the journey to Rome and placed in the hands of Pope Formosus a solemn act which made homage and donation of his pious establishment to the prince of the Apostles and to his successor, with the prayer to sanction and consolidate it. The sovereign Pontiff, in a bull dated the month of November 895, received this homage with very good heart, confirmed it by his pontifical authority and placed in perpetuity, under the jurisdiction and possession of the blessed Peter, the venerable monastery of Gigny, with the villages, granges, houses, lands, vines, meadows, forests and colonists belonging to it, and also the abbey of Baume, with all its dependencies. “If the abbot comes to die,” adds the Pope, “the community, according to the rule

of Saint Benedict and according to usage, shall elect in the Spirit of God him whom the unanimous votes shall judge most worthy to succeed him." It was not too much to have the protection of the head of the Church and the influence of Bernon to save his monasteries in a time "when one saw the Church of the Lord confounded, rights disregarded, laws violated, ecclesiastical possessions invaded and become the prey of the wicked."[2] French soil was ravaged by the Normans, or torn like a prey by a crowd of petty sovereigns: there was "neither king nor judge." As to the state of Burgundy, "on one side, Zwentibold, natural son of the Emperor Arnulf, enlarged his kingdom of Lorraine by the whole county of Fort, as far as Besançon; on the other, the county of Scodingue was again taken from Rudolf and ceded by the emperor to the young king of Arles, Louis, son of Boso. Bernard, vassal of Louis, in occupying the country for his master, had seized for himself the goods of the monastery of Baume."[3] Bernon cited the usurper to the plea (or assembly) of Varennes, where the bishops, abbots and lords present declared that there was usurpation, and re-established our Saint and his religious in their rights.

Meanwhile, thanks to Bernon's government, discipline and fervour reigned at Gigny and at Baume. His religious seemed to have only their bodies on earth and their thoughts in heaven. One no longer saw anything human in their virtues. Jesus animated their souls, spoke in their words, acted in their acts. Every earthly enjoyment was trampled under foot like mud. Observing the rule of Saint Benedict in all its rigour, they surpassed human strength in their vigils, fasts and prayers; some added still voluntary penances to the austerity of the rule. In return, God gave them supernatural powers; these holy religious commanded the elements: at their prayer one saw in turn, according to need, rain water the thirsty harvests, or serenity gladden heaven and earth. They had no less empire over souls: the most hardened were softened, the most corrupt became chaste and pure under the breath of their holy words or acts. To this treasure of virtues was joined another: the relics of Saint Aquilinus and Saint Taurinus, who was from then on honoured at Gigny as the second patron of the monastery. Our Saint resided alternately at Gigny and at Baume; he was in this abbey when (909) two gentlemen stopped there; wishing to consecrate themselves to a perfect life, and seeing the French monasteries in decay, they were going to Italy: but charmed by the virtues which perfumed the monastery of Baume, and by the charity of Bernon, who received them as brothers, they resolved to become his disciples: these were Saint Aldegrin and Saint Odo; we shall relate later the life of the latter.

The following year (910), our Saint laid the foundations of the greatest and most illustrious monastery that ever existed: the monastery of monasteries, I mean Cluny. William the Pious, son-in-law of King Boso, count of Auvergne and duke of Aquitaine, wishing to add, before his death, to his good works already so numerous, the foundation of a monastery of the rule of Saint Benedict, sent for Bernon, who set out in all haste with Saint Hugh, his faithful counsellor. William awaited them at Cluny, one of his domains; he explained his design to them, and all three set about seeking a suitable site; but the two holy religious, charmed by the situation of Cluny, said that they would find no place more propitious for the projected establishment. It was a solitary place full of repose and peace, four leagues from Mâcon, almost on the confines of southern Burgundy, between two great mountains covered with forests. There were already two churches or collegiate churches, dedicated one to the Blessed Virgin, the other to Saint Peter, on the slope of a hill which descends gently into a smiling valley embellished by the thousand windings of the Grosne.

This solitude therefore fixed Bernon's choice. But the duke objected that a monastery would be ill placed there, on account of the noise of the hunters and their dogs, which continually disturbed the surrounding woods. Bernon did not see that it was difficult to remove this obstacle; he answered, laughing: "Make the dogs disappear, and in their place call monks; do you not know from which you will draw the most profit, from the hunting of dogs, or from the prayers of monks?" — "My Father," replied William, "your counsel is wise, and I like your frankness. Well! let it be done as Your Reverence desires, and may God help us!" If one wishes to see from what pure source these rivers of religious life sprang which have made our fatherland fertile, let him read the charter of foundation of Cluny, or, as they said at that time, the testament of the old

duke.[4] Then Bernon went to Rome to have his donation ratified by the sovereign Pontiff, under whose protection he placed this new monastery. Five years after, when the construction of this new abbey was sufficiently advanced, Bernon brought there, according to the rule of Saint Benedict, twelve religious only, six from Baume and six from Gigny, among others Saint Hugh and Saint Odo. These were not the only monasteries which our Saint founded or restored; there must still be reckoned in this number Ethice, which is none other than Moutier-en-Bresse, in the arrondissement of Louhans; Déols, today Bourgdieu, near Châteauroux, in the department of Indre, which, already existing in the sixth century, restored in 918 by Ebbo the Noble, powerful lord of Berry, had Saint Bernon for first abbot after this restoration; Massay, which was founded in the seventh century, or in the year 738, reformed by Saint Benedict of Aniane in 806, repaired by Louis the Debonair in 840, and is found in the testament of our Saint among the houses of which he disposes; this monastery enjoyed the privilege of coining money and other considerable rights. According to certain histories, he would also have governed the abbeys of Vézelay, of Aurillac, of Souvigny and of Château-sur-Salins. Although fervour and regularity flourished in all these houses, the holy abbot feared to govern them ill; besides, age and infirmities diminished his strength, and he felt that his end was approaching. He therefore begged the neighbouring bishops to come to him, that he might profit by their consolations and their counsels for the government of the communities which he would leave after him. He told them that he was unworthy of the name of abbot, that he had filled this charge without fruit, that he put it back into their hands, that they might give it to a more worthy one, or at least discharge him of a part. His requests were granted, but he was begged to designate his successors himself. This he did in his testament, which we still have: “I have,” he says, “with the consent of the monks my brothers, chosen two of them to succeed me: Guy, my relative, and Odo, who is equally dear to me… The beloved Guy shall govern the monasteries of Gigny, of Baume and of Ethice, as well as La Celle of Saint Lautein, with all the goods which belong to the aforesaid monasteries, with the exception of the village called Alafracte (La Frette, arrondissement of Louhans), etc. Our beloved brother Odo shall receive in the same manner the monasteries of Cluny, of Massay and of Déols with their dependencies, to govern them regularly, according to his power, with the help of God… As for the village of Alafracte, with all its dependencies and the quarter of the boilers which we possess (in the salt-works) at Lons-le-Saulnier, as well as half of the meadow which belonged to the lord Saimon (or Simon), I give them to Cluny, on the condition that this monastery shall pay to Gigny an annual rent of twelve pence, for the investiture. (This rent was paid until 1056, the epoch at which Gigny became a simple priory of Cluny.) And let it not be found unjust that I give these goods to Cluny, since it is there that I have chosen the place of my sepulture, and since this establishment is like a posthumous child, which remains imperfect because of my approaching death and that of the glorious Duke William, previously deceased…” This testament, which he ends by conjuring, in the name of divine mercy, all the present and future abbots and religious always to preserve concord among themselves, and to keep the usages observed to this day, is dated the fourth year of the reign of Raoul, king of France (926), and bears the signatures of Bernon, of Guy, of Odo, of Geoffrey and of Wandalbert. Our holy abbot, the good father, as he was called, died some time after, on 13 January 927. He was buried at Cluny, according to his desires, in the church of Saint-Peter-the-Old, behind the altar of Saint Benedict, where his tomb was still seen at the end of the last century. Bernon carried to the tomb the glory of having been one of the most zealous restorers of monastic discipline, and of having formed disciples who surpassed their master still and who carried to the highest point of splendour the institute which he had formed. His name remained among them with the title of blessed and of saint.[5] His feast was celebrated every year at the monastery of Cluny, on 13 January. The same day a solemn office was celebrated at the priory of Souvigny and twelve poor were given to eat there. His name is inscribed in the martyrologies of Ménard, of Bucelin, of Châtelain, of Du Saussay, etc., etc. His office is not celebrated in the Breviary of Besançon.

Charter of the Foundation of Cluny

"Everyone can understand," says the testator, "that God has given numerous goods to the rich only that they may merit eternal rewards by making good use of their temporal possessions. This is what the divine word gives to understand and manifestly counsels when it says: 'The riches of a man are the redemption of his soul.'[6] Which things I, William, count and duke, and Ingelberga, my wife, weighing maturely, and desiring, while it is yet time, to provide for my own salvation, have found good, and even necessary, to dispose for the profit of my soul of some of the things which have come to me in time. For I do not wish, at my last hour, to deserve the reproach of having thought only of the increase of my earthly riches and of the care of my body, and of having reserved for myself no consolation for the supreme moment which is to take everything from me. I cannot, in this regard, act better than by following the precept of the Lord: 'I shall make friends among the poor,' and by prolonging perpetually my benefits in the assembly of monastic persons whom I shall feed at my expense, in this faith, in this hope, that if I cannot myself succeed sufficiently in despising the things of earth, nevertheless I shall receive the reward of the just, when the monks, despisers of the world, and whom I believe just in the eyes of God, shall have gathered up my liberalities.

"Therefore, to all those who live in the faith and implore the mercy of Christ, to all those who shall succeed them and who are to live until the consummation of the ages, I make known that, for the love of God and of our Saviour Jesus Christ, I give and deliver to the holy apostles Peter and Paul all that I possess at Cluny, situated on the river Grosne, with the chapel which is dedicated to Saint Mary, Mother of God, and to Saint Peter, prince of the Apostles, excepting nothing of all the things which depend on my domain of Cluny (*villa*), farms, oratories, servants of both sexes, vines, fields, meadows, forests, waters, watercourses, mills, tolls, lands uncultivated or cultivated, without any reserve. All these things are situated in the county of Mâcon or in the environs, and enclosed within their confines, and I give them to the said apostles, I, William, and my wife Ingelberga, first for the love of God, then for the love of King Odo, my lord, of my father and my mother: for myself and for my wife, that is to say for the salvation of our souls and our bodies, for the soul also of Albana, my sister, who left me all her possessions in her testament; for the souls of our brothers and sisters, of our nephews and of all our relatives of both sexes; for the faithful men who are attached to our service; for the maintenance and integrity of the Catholic religion. Finally, and as we are united with all Christians by the bonds of the same faith and the same charity, let this donation be made also for all the orthodox of times past, present and future. But I give under the condition that a regular monastery shall be built at Cluny, in honour of the apostles Peter and Paul, and that there shall be gathered there monks living according to the Rule of Saint Benedict, possessing, holding and governing in perpetuity the things given, in such wise that this house may become the venerable dwelling of prayer, that it may be full unceasingly of faithful vows and pious supplications, and that there may be desired, there sought for ever with a lively desire and an intimate ardour, the marvels of converse with heaven. Let continual solicitations and prayers be addressed there without relaxation to the Lord, as well for me as for all the persons whom I have named. We ordain that our donation shall serve above all to furnish a refuge to those who, having gone out poor from the world, shall bring there only a just will; and we will that our superfluity shall thus become their abundance. Let the monks and all the things above named be under the power and domination of Abbot Bernon, who shall govern them regularly as long as he lives, according to his knowledge and his power. But after his death, let the monks have the right and the faculty to elect freely for abbot and for master a man of their Order, according to the good pleasure of God and the Rule of Saint Benedict, without our power, or any other, being able to contradict or hinder this religious election. Let the monks pay for five years at Rome the due of ten gold sous for the lighting of the church of the Apostles, and, thus putting themselves under the protection of the said Apostles, and having for defender the Pontiff of Rome, let them build themselves a monastery at Cluny, to the measure of their power and their knowledge, in the fullness of their heart. We will also that, in our time and in the time of our successors, Cluny be, as far at least as the opportuneness of the times and the situation of the place permit, open each day, by the works and intentions of mercy, to the poor, to the needy, to strangers and to pilgrims.

“It has pleased us to insert in this testament that, from this day, the monks gathered at Cluny in congregation shall be fully freed from our power and from that of our relatives, and shall be subject neither to the fasces of royal greatness, nor to the yoke of any earthly power. By God, in God and all His saints, and under the dread threat of the last judgment, I pray, I beseech that neither secular prince, nor count, nor bishop, nor the Pontiff himself of the Roman Church, invade the possessions of the servants of God, sell, diminish, or give by way of benefice, to whomsoever it may be, anything of what belongs to them, and allow himself to establish over them a head against their will! And that this prohibition may bind more strongly the wicked and the rash, I insist and add, and I conjure you, O holy apostles Peter and Paul, and thee, Pontiff of pontiffs of the Apostolic See, to cut off from the communion of holy Church of God and from eternal life, by the Catholic and apostolic authority which thou hast received from God, the robbers, the invaders, the sellers of what I give to you, of my full satisfaction and my evident will. Be the guardians and defenders of Cluny and of the servants of God who shall dwell and sojourn together there, as well as of all their domains destined for the alms, the clemency and the mercy of our most pious Redeemer. But if anyone, my relative or a stranger, of whatever condition or power he may be (which the mercy of God and the patronage of the Apostles will, I hope, prevent), if anyone, in whatever manner and by whatever subtlety, attempts to violate this testament, which I have willed to sanction by the love of Almighty God, and by the respect due to the princes of the apostles Peter and Paul, let him first incur the wrath of Almighty God; let God take him from the land of the living, and efface his name from the book of life; let him be with those who said to God: Depart from us; let him be with Dathan and Abiron, under whose feet the earth opened, and whom hell swallowed up alive. Let him become the companion of Judas, who betrayed the Lord, and be buried like him in eternal torments. Let him not be able, in the present age, to show himself with impunity to human eyes, and let him undergo in his own body the torments of future damnation, a prey to the double punishment of Heliodorus and Antiochus, of whom one escaped scarcely and half dead from the repeated blows of the most terrible scourging, and the other expired miserably, struck by the hand from on high, his limbs fallen into rottenness and eaten by innumerable worms. Let him be finally with all the other sacrilegious who have dared to defile the treasure of the hand of God; and, if he does not return to repentance, let the great key-bearer of the whole monarchy of the churches, and joined to him Saint Paul, close to him for ever the entrance to blessed paradise, instead of being for him, if he had willed, most pious intercessors. Let him be seized, moreover, by secular law, and condemned by the judicial power to pay a hundred pounds of gold to the monks whom he shall have wished to attack, and let his criminal enterprise produce no effect. And let this testament be clothed with all authority, and remain for ever firm and inviolable in all its stipulations. Done publicly in the city of Bourges.”

This remarkable act was drawn up on the third of the ides of September (11 September 910). It is signed with William’s own hand, and sealed with the seals of Ingelberga, his wife; of Madalbert, archbishop of Bourges; of Adelard, bishop of Clermont; of Atto, bishop; of Count William, nephew of the old duke; of Viscount Armand and of thirty-six other persons who doubtless composed William’s council and court. It was drawn up and countersigned by Saint Odo, still a simple levite, here performing the functions of chancellor.

Notice on the Monastery of Cluny

After the death of Saint Bernon, his disciple, Saint Odo, succeeded him, as we have said;[7] it is he who made of this monastery the head of an order, by annexing to it, as so many dependencies subject to his abbatial authority, the new communities which he erected or reformed. He was the sole abbot: under him simple priors governed. He had for successor Saint Aymard, who joined to himself as coadjutor Saint Majolus, whose life we shall relate on 11 May. God granted to the monastery of Cluny not only great saints as abbots, but to each abbot a long reign. Saint Majolus bore the abbatial crook forty years; Saint Odilo, his successor, fifty-six years;[8] Saint Hugh, who comes after, sixty years;[9] Peter the Venerable, ninth abbot, thirty-five years.[10] But here ends the glory of Cluny; it will be henceforth from Cîteaux that faith and civilisation will

radiate over Christendom; then this noble role passes to Saint Francis of Assisi and Saint Dominic. Cluny becomes a power in general rather feudal than religious, and half detaches itself from the Holy See. At the end of the Western Schism, the abbey fell into commendam.

In the list of its fifty-six abbots, we find now, instead of the names so brilliant with religious and literary glory of which we spoke first, we find John III of Bourbon, John IV of Lorraine, the Prince of Conti. This illustrious house of God becomes at last a court merchandise: it was a royal pension, a revenue of so much, which Louis XIV gave to Cardinal de Bouillon, Louis XV to Cardinal de la Rochefoucauld. Finally, on 13 February 1790, a sadly celebrated decree abolished this monastic institute together with all those which covered France. The town, having become proprietor of the buildings of the abbey, had neither enough taste nor enough courage to preserve them. In the month of October 1793, the bells were first torn with great pains from the belfries and sent to Mâcon to be melted into republican cannon. In November, the crosses of all the belfries fell under the blows of these barbarians. At the end of the same month, the chapels of the church were destroyed, the altars and the tombs themselves were overthrown; the stained glass and statues were broken, the pictures torn; all the paintings, all the wooden statues, all that remained of the papers of the abbey, were burned in an auto-da-fé. Behold how a town commits suicide. In the fifteenth century, the Huguenots, whom Theodore de Bèze, one of their own, accuses of insolence and ignorance, because they destroyed or carried off in shreds the library of Cluny, saying that they were all mass-books, the Huguenots profaned, broke to pieces altars, images, statues, shrines, reliquaries, precious stuffs, furniture, ornaments, objects of gold and silver, stained glass. But from this pillage, from this devastation, there remained at least the walls, there remained the magnificent basilica of Saint Hugh. It is this basilica, the largest in the world after that of Saint Peter of Rome, that was sold in detail in ’93. The naves, the pillars were divided, counted, decomposed and put up at auction. The merchants were masters of the temple and the mercantile demolition began; the grilles of the choir disappeared; the stalls went also, destined by a consolation of fortune to adorn one day the choir of the cathedral of Lyon. In 1798, the stained glass of the windows, the doors were removed; they tore out the lattices, the iron, the lead which garnished the Romanesque rose window, the towers, the roofs and the other parts of the edifice; that done, they began to uncover the fore-nave and to break the colossal framework; they removed the pavements of the temple, demolished the altars, shook the columns; these devastating ants took a long time to dismember the colossus and carry it off in little shreds.

Napoleon passed about this epoch through Mâcon, to go to Milan; the inhabitants of Cluny came to beg him to honour them with a visit: he answered that he “would not go into that country of Vandals.” The destruction continued; all the parts of the church fell successively under the hammer and were sold by the fathom, even by the stone, to all who had to build a wall, a house, a farm, a stable. The partition of the temple was a thousand times worse than the partition of the monastic territory, which passed at a vile price into a thousand hands at once, the general source of all the enrichments of the place. The great naves, the aisles were brought to the ground from 1809 to 1811; the beautiful belfries were not to survive, and one still remembers at Cluny the frightful noise which shook the town at the fall of the greatest tower. It was like the cannon of distress. Nothing was saved, neither the columns of the choir, nor the curious old paintings of the apse. Only some administrative alms left standing a southern belfry and a chapel where lie some shapeless remains. I believe it well: the fall of the last belfry might have threatened the solidity of the adjoining buildings; and then, what has been left standing in no way hinders the prowess of the horses of the stud, the temple of the stallions, and the lodging of the conservator. They spoke of establishing, in the more modern and wholly preserved constructions, an imperial lycée, a school of arts and trades; in the end, only a little communal college was lodged there. The only imperial munificence which the town of the monks of Saint Benedict could obtain was that departmental stud which Napoleon gave it, much less to console it for its lost splendours than because the fodder was abundant and of good quality in the meadows of the Grosne.

All is consummated. The place which formerly served as refuge and palace to popes, kings, emperors, princes, bishops, lords of all Christendom, will no longer receive within its walls any illustrious guest; and when modern princes, constitutional or absolute, shall traverse Burgundy by post, they will not even think of passing through Cluny, of which they will ignore even the name. The powers of the day will refuse to go a few hours to the same place where Saint Louis and the sovereign Pontiff sojourned a whole month with a crowd of princes of the Church and kings of the earth. Already the new emperor of 1804 disdained to make a solicited visit there.[11] The greatest personage who will pass through Cluny will be the prefect of the department of Saône-et-Loire, who will be pleased sometimes to go there for the drawing of the conscription, if he does not prefer to be represented there by a delegate. This territorial justice, formerly sovereign under the seigniorial right of the abbot, and which, even in 1789, recognised no other superior than the parlement of Paris, depends now on a poor justice of the peace, become the first and highest of its magistrates. This chief place of monastic religion, which depended only on the sovereign Pontiff and the king of France, which cast two thousand monasteries into all parts of the world and which saw come to its solemnities myriads of pilgrims and magnificent guests, is no longer today, in its spiritual and temporal relations, anything but a humble territory, forsaken for ever by all the men of the earth and penned within the narrow circumscription of a cantonal division. *History of the Abbey of Cluny*, by M. P. Lorain, which we have sometimes analysed, sometimes reproduced textually.

Blessed Hildemar, Founder and First Superior of the Abbey of Arrouaise, in Artois

(Les Petits Bollandistes, 7th ed., vol. I, 13 January. Died in 1097. — Pope: Urban II. — King of France: Philip I.)

The forest of Arrouaise (*Arida Gamantia*) extended from Encre (Albert) to the Sambre. It was first the favourite abode of the Druids and the theatre of their mysterious and bloody practices. Later it served as a retreat for robbers. One spot of this forest was above all redoubtable in the eleventh century: it was that which bore the name of Trunk of Berenger [*Tronc de Bérenger*]. Now it is in this very place, situated on the border of the counties of Flanders and Vermandois (near the present town of Bapaume and almost in the village called Le Transloy), that two strangers, Hildemar and Conon, laid, in the year 1090, the foundations of a house which was soon to have under its direction twenty-eight abbeys, a more considerable number of parishes and churches, to become the centre of a Congregation full of activity, an abundant source of spiritual life for the north of the Gauls, and even to extend as far as Ireland and Poland the circle of its useful labours. The Congregation of Arrouaise was, until the French Revolution, one of the principal branches of the great tree of the Canons Regular of Saint Augustine.

Hildemar was born at Tournai; as for Conon, he was a German of noble lineage, son of Eginon, count of Urrack, grandson of Camille Knobel of Katzenellenbogen. Both had been brought up in England: they had embraced there the rule of Saint Augustine and received the order of priesthood. “Everything had been changed in this kingdom,[1] under the reign of William the Conqueror. To strengthen his authority, having had the English prelates deposed, he had substituted Normans for them. All dignities, all offices were in the hands of his creatures. Hildemar and Conon had a share in his favours and were masters of his chapel.” After his death, which occurred in 1087, they left the court to make some pilgrimages; more and more disgusted with the perishable grandeurs of this world and desirous of living for God alone, they went out of the country where they had been honoured and came to settle in this frightful solitude of the Trunk of Berenger. They found there a hermit named Roger, a native of Transloy, a neighbouring village. They became his companions, built themselves a cell, and erected an oratory under the title of the Holy Trinity and of Saint Nicholas. Robbers still infested all that country, but this did not stop them, and even, as often happened then, their establishment was soon seen to contribute to the safety of travellers. Little by little they associated with

themselves other companions of retreat and labour, and Hildemar was elected head or provost of this nascent house. He did not enlarge it much. A passionate lover of holy poverty, in vain were riches and possessions offered him on all sides. He accepted only what was rigorously necessary to the small number of his religious. He refused, among other things, the church of Vermand, formerly a collegiate church, served then by Canons Regular of Saint Augustine, and given afterwards to the Order of Premonstratensians. Nevertheless among his disciples there was a Judas. A slave of his passions and irritated by the remonstrances of his superior and of his brethren, this wretched cleric stabbed Roger and struck Hildemar himself to death, who however succumbed only some months afterwards, on 13 January 1097, without having yet been able to give a legal and well-solid form to his establishment. Miracles manifested his holiness before and after his death. Fifteen years later, in 1112, an oratory was built above his tomb. In 1716, in the month of June, workmen, working at the chapel of Saint Mary Magdalen, discovered in a pit walled up at the head and feet the bones of a human body, and beside them a stone on which were engraved these words: *Hic jacet Heldemarus hujus loci fundator* ("Here lies Heldemar, founder of this place"). It was rightly believed that this body was that of Blessed Hildemar. The report of this discovery spread among the people, and the solemn raising of the body was made by a vicar-general of Arras, in presence of the abbot and religious, on the 29th of the same month. The bones were wrapped in little bags and sealed, then enclosed under the same seals in a chest which was deposited under the altar of the chapel of the Blessed Virgin. In the official record of this ceremony it is said that "surgeons remarked an ancient fracture at the extremity of the right parietal touching the occiput," of which they could not guess the cause. It is thought that Hildemar received in that part the blow which caused his death: which is, moreover, conformable to tradition. The memory of Blessed Hildemar was formerly celebrated with much solemnity on the day of his death.

Many writers have spoken with veneration of this holy personage. There are cited Robert Dumont, Cardinal Jacques de Vitry, Rosweyde, Aubert Lemire, De Loire and many others. He is found also in the Martyrology of Du Saussay and in that of Châtelain, finally in the Bollandists and in the *Gallia Christiana*. All have reproduced, with more or less exactness, a very ancient account, composed by Walter, abbot of Arrouaise in 1179, and of which the author of the history of Arrouaise has given the authentic text in his precious work.

We owe this notice to M. Van Drival, canon, director at the grand seminary of Arras.

Saint Potitus of Sardinia, Saint Leontius of Caesarea, Saint Vivence, Saint Kentigern, Saints Gomez and Servus-Dei, Blessed Godfrey of Kappenberg, Blessed Odo of Novara, Saint Jutta (Yvette), Saint Veronica of Binasco

(Les Petits Bollandistes, 7th ed., vol. I, 13 January. The shorter notices that follow the lives of Hilary, Bernon and Hildemar.)

Saint Potitus of Sardinia (166)

Saint Potitus was born at Cagliari, a very ancient town of the island of Sardinia. The grace of the Christian faith penetrated his soul from his tenderest infancy and without the knowledge of his father, who afterwards urged him to leave this belief, and on this occasion shut him up in prison. But, far from obtaining anything by threats and caresses, the father yielded to the counsels and examples of his son, and himself embraced the religion of Jesus Christ. Going out of prison then, Potitus left his country and withdrew to Mount Epirus. There he shone with great brilliance by the preaching of the word of God and by the holiness of his life, and triumphed over all the snares of the demon, which were numerous and very dangerous. In the city of Valeria, he healed the wife of the senator Agathon, sick of leprosy: which determined the senator, his family and many citizens to attach themselves to Jesus Christ. It is said that at Rome he delivered also Agnes, daughter of the Emperor Antoninus, from a frightful demon who tormented her horribly. But, hard of heart and obstinate in blinding himself, the emperor attributed to his gods the healing of his daughter, and used every

means to draw Potitus to embrace their worship. Potitus was therefore led before the idols, which were overthrown by the power of his prayer and his virtue; and at once, full of anger and spite, the emperor ordered that he should be subjected to the most refined tortures.

First he is put in a very narrow prison, then tormented on the rack, then burning torches are applied to his sides. The holy martyr having reproached the prince with his barbarity, the latter has the nails of his hands and feet torn out and afterwards has him cast to the beasts; but the beasts forget their natural ferocity and do not even touch him. Then he is plunged into a cauldron of boiling oil, his body is sprinkled with molten lead, he is pierced with a red-hot iron, from which a miraculous and invisible hand at once delivers him. Here the prince, seized with a violent headache, implores the help of Potitus who, yielding to the prayers of Agnes, heals him. But, instead of showing himself grateful for this miracle, the emperor attributes it to magic. Potitus reproaches him with his impiety, and the emperor has his tongue cut out. The Martyr speaks none the less well, and, taunting the prince, he predicts to him that he may do what he will, that there is no torment which can take his life from him at Rome.

Then Antoninus, troubled and fearing the conversion of the people, handed him over to guards, with order to take him away and kill him where they would. Thus he was led far from Rome, had his head cut off at Asculum (Ascoli), in Apulia, on 13 January. His body was buried by the Christians, and discovered, at the beginning of the sixteenth century, at Tricarico, in the church of the Most Holy Trinity. There exists at Naples a church dedicated in his honour. The memory of the Martyr was celebrated there for a long time, by nuns of the Order of Saint Benedict, on 14 January. Moved by the prayers of these same nuns, Pope Clement XII granted them the present office for the same day. Finally, the same Pope ordered that all the clergy of the city of Naples, both secular and regular, should also celebrate this office the same day.

Proper of Naples.

Saint Leontius of Caesarea (fourth century)

This Saint Leontius is he of whom Gregory of Nazianzus speaks in the discourse which he pronounced at the funeral of his father; it is he who, passing through the town of Nazianzus on his way to the Council of Nicaea, baptised Gregory, father of the great doctor. Saint Athanasius speaks of him in a discourse against the Arians and places him among the summits of the Catholic Church. Here are the terms in which Gregory, priest of Caesarea, makes his eulogy: Angel of peace, Leontius, most holy prelate of the church of Caesarea, before coming to the Council of Nicaea, had shed abundant sweats; but also how many martyrs, generous athletes formed by him, have struck down the enemy of their salvation; how many, for having followed his doctrine of life, have become citizens of heaven. Another important conquest of Saint Leontius was that of Tiridates, king of Armenia, and of his people. It was on this occasion that he ordained bishop Saint Gregory of Armenia, his disciple, to whose care he entrusted this new Church, born of his preachings and apostolic labours.

Saint Vivence, Priest (400)

Saint Vivence, priest, inscribed in the Roman martyrology on 13 January, is counted by the gravest authors among the disciples of Saint Hilary,[1] near whom he had taken refuge with Saint Benedict, bishop of Samaria, when the latter was obliged to flee Palestine before the persecution. He remained some time with his companions at the château of Gravion, where there rose afterwards the monastery of Saint-Benedict of Quincey, occupied in serving God. Then, to be freer to give himself to divine things, he withdrew as far as the island of Olonne, today Les Sables-d'Olonne in the Vendée. It is not known whether he came back to die at the château of Gravion; nevertheless his relics were preserved there until about 868, an epoch at which they were transported, from fear of the Normans, to the borough of Amance (*Amausum*), in Burgundy, in a monastery which was erected under his name. Finally, they were once more transferred, at the beginning of

the tenth century, to the monastery of Vergy, which was dedicated to him, and where his feast is kept on the day after Pentecost.

Saint Kentigern, Bishop of Glasgow (601)

Born about the year 516, Kentigern was of the royal blood of the Picts, and was placed from his tenderest youth under the guidance of Saint Servan, abbot and bishop of Culross. The innocence of his morals, his gentleness and his piety rendered him dear to all who knew him; which caused him to be given the surname of Mungho, which signifies the beloved. Having withdrawn into a desert near Glasghu, where he led a very austere life, he was obliged to leave his solitude and to yield to the entreaties of the clergy and people who asked for him as bishop. After his consecration, he gathered at Glasghu, today Glasgow, a great number of pious persons who recalled the life of the first Christians. He often made the visitation of his vast diocese, and always on foot, spreading everywhere the light of the Gospel; everywhere also spreading the lights of civilisation, everywhere teaching the Scottish highlanders to clear their lands. The pagans, touched by his instructions, renounced their false gods, and came in crowds to ask baptism. His zeal was not limited to destroying idolatry, but he applied himself to maintaining among his flock the purity of the faith and to preserving it from Pelagianism, which was then making progress in Scotland. The apostolic labours of Saint Kentigern were animated by the spirit of prayer which had made him take for rule to recite each day the whole psalter. He gave himself also to other practices of piety, and afflicted his body by astonishing austerities, passing the whole of Lent in solitude, where he conversed only with God. As he burned with the desire to extend the kingdom of Jesus Christ, he formed disciples whom he sent to preach the faith in the north of Scotland, the Orkney islands, Norway and Iceland. The pious Rydderch Hael, king of the southern Picts, having been dethroned by the impious Morcant, the holy bishop of Glasgow, whose relative and protector he was, was obliged to take refuge, in 542, among the Britons of Wales. He passed some time with Saint David at Menevia, then he went to found, at the confluence of the rivers Elwy and Clyde, a monastery which was named Clanelwy. He established there a school which became celebrated and from which there issued a great number of persons renowned for their virtues and learning. There were soon counted there as many as nine hundred and sixty religious divided into three classes: the first, of those who had made no studies and who were employed in agricultural labours; the second, hardly more lettered, was charged with domestic works; the third, composed of the most instructed, had for employment the divine office, and was divided into several sections which succeeded one another in choir, to sing without interruption the praises of God day and night. Kentigern confided the government of this numerous community to Saint Asaph, the most illustrious of his disciples, who founded a bishopric to which his name has been given, and who wrote the Life of his master. Rydderch having been re-established on his throne after the death of the usurper Morcant, Saint Kentigern returned to Glasgow about the year 560, and, in 565, he had a conference with Saint Columba, who was evangelising the northern Picts, to whom the holy bishop had already sent missionaries. Rydderch and his successors had so much confidence in our Saint that they undertook nothing without consulting him. They seconded his pious projects for the good of religion. Saint Kentigern died in 601, at the age of eighty-five years, and was buried in the cathedral of Glasgow, which chose him for its principal patron. His tomb was always held there in great veneration until the establishment of Calvinism in Scotland.

Saint Kentigern has been represented driving a plough drawn by deer, or by a deer and a wolf. It is told that a cattle plague having carried off the teams of the monastery, they found themselves in the impossibility of sowing. Saint Kentigern called a troop of deer which ranged the neighbouring forest and transformed them into draught beasts for the plough. But a wolf, tempted by the ease of seizing these animals thus harnessed, came, one fine day, to make his first meal of one of them, waiting till he could crunch the second: but he had reckoned without their owner. The latter ordered the wolf to take the place of the deer which he had devoured, and so the ploughing could continue. There is more here than a legend: it is a living image of the

apostolic labours of Saint Kentigern, who had met in the mountains of Scotland only men cruel as the wolves, whom he made Christians gentle as lambs. One sees also Saint Kentigern giving life back to a bird; this bird belonged to the professor who trained his childhood. Now our Saint had received the mission of feeding it. One fine day, one of his fellow-pupils had the damnable idea of wringing the neck of the fowl; fearing the rod and the loud voice of the master, Saint Kentigern prayed God to give life back to the animal and was heard. — Fishes have also played a part in the life of this friend of God: a woman had lost her wedding ring, to which she was much attached. In despair, she went to pray our Saint to intercede for her; he prayed, and a salmon came and laid the ring on the sand of the bank of the Clyde. There is a salmon in the arms of the city of Glasgow, and it is claimed that its adoption goes back to this charitable act of the great bishop.

Saints Gomez and Servus-Dei of Cordova (852)

Toledo had seen Gomez born: his parents, who desired to see him enter the sacerdotal militia, brought him, still a child, to Cordova. Having become deacon, he devoted himself to forming pious masters for youth: his school was near the basilica of the three martyrs Faustus, Januarius and Martial, whose glorious combat is inscribed in the Roman martyrology on 13 October. Later, Gomez was given as pastor to a country parish near Cordova; but one day when he came to the city, accompanied by Servus-Dei, they were denounced to the Muslim judge and beheaded: this was under Abderrahman II, in 852. Their bodies, carried off stealthily by the Christians, were buried in the church of Saint Christopher, beyond the Guadalquivir.

Blessed Godfrey, Count of Kappenberg and Religious of Prémontré (1127)

Born in the year 1097, at the castle of Kappenberg, in Westphalia, Godfrey descended from Charlemagne on the paternal side, and his mother was sprung from the imperial house of Swabia. Taking for model Blessed Herman, his ancestor, he distinguished himself early by a tender piety, and by a great aversion to the world. His birth making it a kind of obligation for him to embrace the career of arms, he soon conceived a disgust for it at the sight of the injustices and cruelties which it brings with it; he therefore renounced it to enter the order of the Premonstratensians which Saint Norbert had just founded. As he was married, he obtained without trouble the consent of his wife, who followed his example, as did his brother Otto, his sister Beatrix and several others of his relatives. They prepared for their consecration to the Lord by fasting and penance. Godfrey then distributed to the poor the greater part of his goods, reserving to himself only some houses with the castle of Kappenberg, which he employed in the foundation of the monasteries of Kappenberg, of Varlar and of Ilmstadt, all three of the order of Prémontré. He withdrew into the first and became there one of the most fervent religious. He prayed there almost continually, lived only on bread and water, imposed on himself the greatest mortifications, and left his cell only to render service to the unfortunate. After two years of retreat, he took the habit with his brother Otto, and Saint Norbert sent him to France to the abbey of Prémontré, that he might serve as a model to this nascent community. But the holy founder having been named to the archbishopric of Magdeburg in 1126, he wrote to Godfrey to call him to his side, to help him with his lights in the government of his vast diocese. Godfrey, entirely submissive to the orders of his superior, set out at once for Magdeburg; but having stopped some days at the monastery of Ilmstadt, he fell ill there and died there on 13 January 1127 at the age of thirty. Blessed Otto, his brother, transported his body to Kappenberg in 1147, as Godfrey had asked when dying, but he left to the religious of Ilmstadt some of his relics to compensate them for the loss of this precious treasure. Several miracles were wrought through the intercession of Blessed Godfrey, to whom a public cult was soon rendered: he is even given the name of saint in several martyrologies, and he is honoured in Spain on 16 September. Saint Godfrey of Kappenberg is represented: 1st, holding a death’s head, and trampling a crown underfoot: near him or under his religious habit appears a cuirass, which recalls his former profession of man-at-arms: to allude to the worldly life which he had abandoned, certain painters have placed near him a Cupid with bandaged eyes: this pleases us

but little; 2nd, holding, in his quality of founder, a canonical church[1] on his hand; 3rd, he had the custom of receiving the contrarieties which he met in the world and in the cloister with these words: *May the messengers of the Lord be welcome*;[2] painters place these words on a cartouche or a banderole; 4th, near him a loaf and a pitcher of water to recall either his mortified life or his charities; 5th, visiting a poor man.

Blessed Odo of Novara (1196)

No one is ignorant that at all epochs of its history the Order of the Carthusians counted in its bosom a great number of men who shone by the most heroic virtues and died in great reputation of holiness. Among these glorious disciples of Saint Bruno, we see distinguishing himself in a special manner Blessed Odo, who was born at Novara, about the year 1100. Called early to follow a holy vocation, he generously renounced all perishable goods to embrace the religious life in the monastery of the Carthusians which was in a place called Cusoitu, not far from his native country. He received sacred orders and distinguished himself among all his brethren by the austerity of his life, by the love of silence and of cenobitic rules, by the taste for divine things and above all by his eminent piety toward God. His soul was so pure and so richly endowed with the treasures of grace that no profane thought ever came, even during his sleep, to trouble its admirable candour. Therefore his reputation for holiness spread rapidly through all his Order, and it was quite naturally thought that a man such as he would be perfectly fit to lead others. That is why we soon see him elected abbot in the monastery of Jadera in Illyria or, as certain authors claim, of Seiz in Styria. But some time after, judicial controversies were raised between a certain bishop and Odo's monastery; seeing himself compelled to defend the rights of his convent and supremely dreading quarrels and tumult, our holy abbot, who had retired into the cloister to find solitude there, went without delay to Pope Clement III and begged him earnestly to grant him the grace of resigning the charge with which he was invested. His prayer having been granted, he gained the mountains of the country of the Marsi in Italy, arrived, worn out with fatigue, at the place called Tagliacozzo, and was received with the greatest charity in the hospice which was built quite near a monastery of nuns beside a church dedicated to the martyrs Saints Cosmas and Damian. Now the abbess of the said monastery, who was a near relative of the sovereign Pontiff, struck with admiration on seeing the gravity and modesty of this man, thought, not without reason, that he must be very capable of directing nuns well. After having asked permission of the Pope, she obtained, by dint of prayers, that Odo should become her guide in the ways of perfection, and she had built for him beside the monastery a very small cell where this holy man practised in an admirable manner poverty, abstinence, and the roughest austerities.

Full of zeal to exercise the functions of the holy ministry, to announce the divine word and to inflame the nuns with an ever greater love of perfection, he employed besides his little moments of leisure in acquitting himself of some manual labours. God was pleased to increase his reputation by the brilliance of miracles. Arrived at a very advanced old age (about a hundred years), he understood that his death was imminent; the eve of the day when it occurred, it was on the ides of January of the year 1196, the clergy of the country being near him, he exhorted them in the most touching manner to the love of God, then he predicted that his death would occur the next day. He forbade that he should be buried with pomp, and wished his body to be wrapped only in the poor sack which served him as garment. The day after, he was seen all absorbed in the most heavenly aspirations, then he fell asleep peacefully in the arms of the Lord.

Signal and numerous miracles followed, say the historians, the death of our Blessed. About forty years afterwards, his body was taken out of the place where it had been originally buried and was transported with the greatest honours beside the altar of Saints Cosmas and Damian.

Saint Jutta or Yvette, Recluse at Huy (1228)

Saint Jutta was a young widow, beautiful and rich, whom her father and mother tried in vain to remarry. In the neighbourhood of the town where she dwelt was a leper-house, that is, a house of refuge for lepers. As

the hospital in question was very poor, it was difficult to find charitable persons who would go and serve the sick there. Jutta was then twenty-three years old; she had been brought up amid the agreeableness of luxury: nevertheless she devoted herself gratuitously to a work which even the poorest would not undertake for money. Oh! what a good devotee is Saint Jutta! How well she had understood that works of charity are the touchstone of true piety! It is written, in fact, in the Gospel according to Saint John: "He that loveth not his brother abideth in death."

Saint Veronica of Binasco (1497)

Veronica was born in the village of Binasco, not far from Milan. Her parents, of a humble condition in the eyes of the world, were entirely destitute of the goods of fortune. But if they had only the work of their hands to feed their bodies, they had the fear of God to adorn and sanctify their souls. The laws of the most exact probity were always the invariable rule of conduct of these worthy country folk: they carried so far the horror of fraud that when the father of the Saint had anything to sell, he ingenuously disclosed its defects, so as to deceive no one.

As for Veronica, as soon as she was able to work, she went to weed the fields. From her young years she gave proof of great piety and an ardent love of prayer, for she was seen seeking, in the midst of the fields, quiet and solitary places to converse freely with God there. Impelled by an ardent desire to enter among the Augustinian sisters of Saint Martha of Milan, she employed a part of her nights to learn to read and write. The endless difficulties which she met in this task, in which she had no one to guide her, did not discourage her. When she felt discouragement coming, she addressed herself to Mary; one day this good Mother appeared to her, consoled and encouraged her, saying to her: My daughter, be without anxiety; there are only three letters which it is necessary to know and to possess. The first is purity of heart, which makes us love God above all things, and which makes us love creatures in Him and for Him. The second is not to murmur against the defects of our neighbour, but to bear them with patience and to pray for him. The third finally is to meditate each day on the passion of Jesus Christ. Veronica prepared three years for the cloistered life. Admitted to the monastery of Saint Martha, she lived there in obedience, prayer, silence and tears. She died in 1497, at the age of 52 years; she had predicted the day and hour of her death. In 1749, Benedict XIV inscribed her in the martyrology. The Augustinians celebrate her feast on 28 January. Her life is one of the most marvellous that can be read: her simplicity, I would say her naïveté, had drawn to her all the complacencies of Our Lord. She was favoured with ravishments and ecstasies without number, during which the past and future unrolled before her eyes. Jesus Christ, His holy Mother and the Saints transported her to the places where their existence had passed, showed her its various circumstances, and explained to her the moral causes of the events. It would be a curious work to undertake the comparison of the revelations of Veronica of Binasco with those of Catherine Emmerich and Mary of Agreda, of which so much has been made for some time.

The body of Saint Veronica was preserved in the church of the monastery of the Augustinians; but this house having been suppressed, this precious relic has been transferred to Binasco, her native place: it is now preserved there with veneration.

Her admirable life was written by Father Isidore of Isolano, preacher, who dedicated it to the king of France Francis I and to Queen Claude his wife.

Cf. *AA. SS.*, vol. ii, p. 169, new edition.

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[1] The Church honours particularly on this day the baptism of Our Lord Jesus Christ in the Jordan by Saint John the Baptist. Formerly this feast was kept as a holiday in France and in Germany, as we learn from the capitularies of Louis the Pious. The emperor Theodosius II forbade the passing of any act in court during the eight days which precede and follow the Epiphany.

[2] See on 19 January.

[3] Her acts were written by her contemporary John, priest of the church of Caesarea, and mingled by him with those of Saint Basilaeus, bishop of Amasea, who won the crown of martyrdom in defending the virginity of Saint Glaphyra, under the emperor Licinius. The same virgin foiled with much art the evil designs of this tyrant, by disguising herself as David formerly did before Abimelech. (Extract from Baronius.)

[4] A few words of Breton geography, apropos of Saint Enogatus: Aleth was an ancient city of Armorica among the Redones, as the *Notitia Imperii* has it. Ruins of it are still seen in the village called Guic-Aleth and Quidaleth, as we have seen it written at times. The Bretons frequently put before names of places the prefixes *guic*, which signifies fortified town (*oppidum*); *land* or *lan*, which signifies church; *plou*, which signifies people (*plebs*) or parish church; *loc*, which signifies place, spot. Saint John of the Grating transferred the episcopal see from Aleth to Saint-Malo in 1141. As for Saint Enogatus, he was the fifth successor of Saint Malo: he was consecrated at the beginning of the year 638, under the reign of Hoel III and the pontificate of Honorius I: he died on 13 January 631. There exists, near Dinan, a parish which bears his name.

[5] See his life and that of Saint Noflette on 2 April.

[6] *Origines de l'église de Poitiers*, by M. Auber, 8vo, 1868 [date as printed].

[7] According to Father Chamard, who made the greatest researches on this subject, Saint Hilary would not have been born at Poitiers itself (*Lives of Holy Persons of Anjou*, vol. I, p. 9). "First," he says, "the expressions of Saint Jerome and of Fortunatus can very well be understood in a metaphorical sense which is not without example in history and above all among the poets, who often claim for a capital city a glory belonging to neighbouring localities. Next this explanation is conformable to other assertions, either of Fortunatus himself, or of a namesake who says that Saint Hilary was a native of one of the country districts of Aquitaine. An immemorial tradition, confirmed by the discovery of the body of Saint Francarius in the fifteenth century, further affirms that Cléré is the native place of Saint Francarius, and consequently of Saint Hilary."

[8] Fortunatus.

[9] Hilary, bk. i, *On the Trinity*, n. 11.

[10] Jerome, epist. iv to Rusticus.

[11] Number 91.

[12] Bk. vi, *On the Trinity*, n. 21.

[13] Bk. iii, n. 21.

[14] Fortunatus, bk. i, n. 3.

[15] *De naturis rerum exordialium.* We know this work, which is lost, only by this title.

[16] *Hist. litt. de la France*, i, 560.

[17] *Annals of Poitiers*, by Bouchet, and *Origins of the Church of Poitiers*, by M. Auber.

[18] "He gave commandment to every man concerning his neighbour" (Ecclus. xvii, 12). — "Thou shalt love thy neighbour as thyself" (Mark xii, 31). — "I am the way, the truth and the life" (John xiv, 6). [Latin as printed.]

[19] Fortunatus, bk. i, n. 6.

[20] Bk. ii, to Constantius, n. 2; bk. viii, *On the Trinity*, n. 1.

[21] Bk. xii, *On the Trinity*, n. 20; bk. viii, n. 2.

[22] Bk. i, *On the Trinity*, n. 14.

[23] S. Aug., *De catechizandis rudibus*, ch. 4.

[24] Nothing remains to us of the commentary on Saint John. Many other homilies of Saint Hilary have been lost, among others those which he had composed on Job, and of which Saint Augustine and Saint Hilary [*sic*; probably Saint Jerome is meant] often make mention. Cardinal Mai has published, in his *Nova Patrum Bibliotheca*, vol. I, p. 477, two homilies of our Saint, one on the beginning of the Gospel of Saint Matthew, the other on that of Saint John.

[25] See, on 2 May, Saint Athanasius.

[26] Athan., *Apolog.*, p. 692.

[27] Bk. *On the Synods*, n. 63.

[28] Bk. against Constantius, n. 2.

[29] Bk. x, *On the Trinity*, n. 4.

[30] Bk. *On the Synods*, n. 78.

[31] Bk. ii to Constantius, n. 2.

[32] Bk. x, *On the Trinity*, n. 4.

[33] Bk. *On the Trinity*, n. 4, p. 917.

[34] *On the Trinity*, bk. vi, nn. 37, 38, p. 904.

[35] In Ps. cxxxi, n. 4, p. 447, and on ch. 16 of Matthew, n. 7, p. 690.

[36] Bk. xi, *On the Trinity*, n. 3.

[37] Godescard. — For a more detailed analysis, see Dom Ceillier, vol. iv, p. 58. We have cited [Godescard] because he has collected above all the passages in which the errors of our time are condemned in advance.

[38] Sabellius, heresiarch of the third century, saw in the Trinity only three diverse actions of the same principle, which creates, saves, gives grace.

[39] Fleury, bk. xiv, ch. 10.

[40] [Fleury], bk. xiv, ch. 15.

[41] See her life on this day [the first of December].

[42] Bk. ii to Constantius.

[43] The island of Gallinaria, a deserted rock, bears today the name of Isoletta of Albenga.

[44] Saint Martin, no longer wishing to leave Saint Hilary, founded the monastery of Ligugé, the second of the Gauls, and where he passed fifteen years. This monastery has been acquired by Mgr Pie and confided to the Benedictines of France. We say the second, for Saint Martin left the military service only in 356; now Saint Jouin created the monastery of Ansion before the year 350. See *Origins of the Church of Poitiers*, by M. Auber, p. 69, 8vo, 1866.

[45] Greg. Tur., bk. ii, *Hist. Franc.*, ch. 37.

[46] Death surprised Constantius before our Saint could address to him his eloquent writing, 3 Nov. 361.

[47] Orat. xxi, *On S. Athanasius*.

[48] Tract. on Ps. cxviii, letter 5, n. 14.

[49] Tract. on Ps. lxiv, n. 12.

[50] Jerome, ep. iv, to Rusticus.

[51] We give today a notice on Saint Vivence.

[52] See their feast on 26 June.

[53] See her life on 16 August.

[54] Bouchet, *Annals of Aquitaine*, fol. 24, [ed.] of 1557.

[55] Modern researches have caused Voulon to be adopted instead of Vouillé. — M. Auber, historiographer of Poitiers, letter of 24 Nov. 1871.

[56] See his life on 6 March.

[57] Extract from the official record which attests the cession and the sending of the relics of Saint Hilary, from Le Puy-en-Velay to the church of Saint-Hilary, in October 1657 [the text above says 1655 for the finding; as printed].

[58] We owe this information to M. Delaforest, curé of Saint-Hilary of Poitiers, who ends his letter of 15 July 1858 thus: “Please pray God that the curé of Saint-Hilary may be able to rebuild the church of this great Saint, part of which was razed at the beginning of this century. This monument, which dates from the end of the tenth century, is still, in what remains of it, one of the most remarkable in Poitou. We shall never restore to it the dimensions which it had before the Revolution; a street and newly built houses prevent us. But three bays instead of four, added to what still stands, can make of it a magnificent church. (See, on 26 June, Translation of the relics of Saint Hilary.)”

[59] Dom Rivet, *Hist. littér. de la France*, vol. I, p. 146.

[60] II Tim. iv, 3.

[61] Matt. v, 11.

[62] II Thess. ii, 10.

[63] Mark vi, 18.

[64] II Macc. vii.

[65] Number 8.

[66] We call *baumes* the caves, the holes, the dens which are seen in rocks… (Chevalier, vol. ii, p. 241, cited in the *Lives of the Saints of Franche-Comté*.) [Ellipsis as printed.]

[67] Adso of Luxeuil, cited in the *Lives of the Saints of Franche- Comté*, vol. iii, p. 458.

[68] *Lives of the Saints of Franche-Comté.*

[69] It will be found at the end of this life.

[70] *Chronic. Cluniac.*

[71] Proverbs xiii, 8.

[72] See his life on 18 November.

[73] See his life on 1 January.

[74] See his life on 29 April.

[75] See his life on 25 December.

[76] The last traveller of note who visited Cluny was the illustrious Malesherbes. He presented himself at the abbey incognito, under the name of M. Guillaume. The servant who accompanied him in the cloisters and in the church treated him without too much ceremony, when the gold pieces left at his departure by the visitor made one guess a great personage. Some years later Malesherbes gave letters of pardon to the son of his Cluniac guide.

[77] D. Gosse, *History of the Abbey and of the ancient Congregation of the Canons Regular of Arrouaise*. Lille, 1786, 1 vol. in-4°, very rare.

[78] See the life of Saint Hilary.

[79] *Canonical church.* Father Cahier will kindly permit us to borrow from him the following note on canonical churches: "Conventual churches," he says (collegiate, canonical, abbatial, priorial churches), "the *moutiers*, in a word, were characterised by the belfry placed on the intersection of the nave and transepts. I was not at all ignorant, when I first employed this expression, that many present parishes carried the belfry in front of the choir; but I already suspected what I have often ascertained since, that they had been built originally for an ecclesiastical community (regular or secular), and that the parish had taken possession of them much later. This is so simple that one can use it as an archaeological argument *a priori*; I have verified it in many circumstances, to the great surprise of those who do not know the point of departure." (*Mélanges d'archéologie et car[act]éristiques*, p. 74.)

[80] *Bene veniant mihi nuntii Domini*.

14 January

Martyrologies

THE ROMAN MARTYROLOGY

Saint Hilary, bishop of Poitiers and confessor, who flew away to heaven on the eve of this day.[1] — At Nola in Campania, the birth into heaven of Saint Felix, priest, who, as the holy bishop Paulinus writes, having been sent to prison by the persecutors, put to the torture and stretched all chained upon shells and pieces of broken pots, was delivered in the night by an angel and drawn from his prison; after the persecution, he made conversions without number by the example of his life and by his doctrine, and fell asleep peacefully surrounded with the glory of his miracles. About the year 256. — In Judaea, the holy prophet Malachi. — On Mount Sinai, thirty-eight blessed monks, killed by the Saracens for the faith of Jesus Christ.[2] 373. — In Egypt, in the country of Raithu, forty-three blessed monks, who were massacred by the Blemmyes for the Christian religion. 373. — At Milan, Saint Datius, bishop and confessor, of whom Saint Gregory, pope, makes mention. 552. — In Africa, Saint Euphrasius, bishop. 515. — In Syria, Saint Julian Saba the Elder, who, in the time of the emperor Valens, restored by the virtue of his miracles the faith almost entirely ruined at Antioch. 4th century. — At Neocaesarea, in Pontus, Saint Macrina, disciple of Saint Gregory the Wonder-worker, grandmother of Saint Basil, whom she brought up in the faith. 4th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Sambin, in the diocese of Blois, Saint Neomoisa. — At Mende, in Gévaudan, Saint Firminus, bishop and confessor, illustrious in holiness and in miracles.[3] 6th century. — At Vienne, in Dauphiné, Saint Caldeolus, bishop, who applied himself to making the most regular discipline flourish in more than sixty monasteries of his diocese. 696. — In the diocese of Amiens, the finding of the body of Saint Firminus,[4] first bishop of that city and martyr. — At Poitiers, the memory of Saint Neomaia or Neomadia. — At Perpignan, the feast of Saint Peter Orseolo[5] and the memory of Saint Felix, priest.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Neocaesarea, in Pontus, Saint Macrina, disciple of Saint Gregory the Wonder-worker, grandmother of our father Saint Basil, whom she brought up in the faith. — On Mount Sinai, thirty-eight blessed monks, of the Order of Saint Basil, killed by the Saracens for the faith of Jesus Christ. — In Egypt, in the country of Raithu, forty-three blessed monks, of the Order of Saint Basil, massacred by the Blemmyes for the Christian religion.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — Saint Peter Orseolo, confessor of our Order and doge of Venice, of whom mention is made on 10 January.

Martyrology of the Order of Cîteaux. — At the monastery of Sainte-Marie-des-Alpes [Aulps], in the country of the Allobroges (Chablais), Saint Guérin, first disciple of our blessed father Saint Bernard, and abbot of the same monastery, then bishop of Sion (Vallais),[6] of whom the same doctor says, with his amiable and sweet eloquence, that, having become the good odour of Jesus Christ in every place, he had, a very sun of holiness, spread a vivid brilliance over the Congregation of the Alps, and that he had been promoted by God Himself to a higher dignity.[7]

Roman-Seraphic Martyrology. — At Rome, the triumph of the Most Holy Name of Jesus, which Saint Bernardine of Siena renewed in the time of Martin V and Eugenius IV. Clement VII permitted the solemn office of it to be made every year, adding indulgences.

Martyrology of the Seraphic Order. — The Saturday before the second Sunday after the Epiphany, the feast of the Most Holy Name of Jesus, the cult of which Saint Bernardine of Siena propagated in an astonishing manner; Clement VII ordered that this feast be celebrated solemnly in the Order of Minors on 14 January, and granted indulgences to those who should attend the office, and who should recite five times the Lord's Prayer and the Angelic Salutation, dispositions which were confirmed by Clement VIII; finally, by the command of Innocent XIII, the universal church celebrates it on the second Sunday after the Epiphany. — At Udine, in Friuli, the blessed Odoric, confessor, of the Order of Minors, remarkable for the austerity of his life, for his humility, for his learning, for his incessant prayer, who converted, by his enthralling eloquence, thousands of infidels to the faith of Jesus Christ, and who, glorious by the renown of his miracles, after numerous journeys, went away to enjoy the company of God on 14 January.

Martyrology of the Order of Servites. — The Commemoration of the Fathers, Brothers, Sisters and Benefactors of our Order.

Martyrology of the Order of Capuchins. — The first Sunday after the Octave of the Epiphany, the feast of the Most Holy Name of Jesus, which Clement VII permitted to be celebrated among the Friars Minor, every year, on 14 January, on account of the signal triumph won at Rome, under Eugenius IV, by Saint Bernardine of Siena, and which Clement VIII enriched with indulgences. Finally, Innocent X extended the annual solemnity of it to the universal church, and ordained that it should be celebrated on the second Sunday after the Epiphany. — At Palermo, the blessed Bernard of Corleone, confessor, of the Order of Capuchins, famous for his signal penance and charity, and for his other virtues, glorious by the numerous miracles which he wrought during his life and after his death, and whom Pope Clement XIII placed in the rank of the blessed. 1667.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Persia, Saint Barbasceminus, brother of Saint Sadoth, after whom he was bishop of Ctesiphon; he underwent martyrdom under Sapor II. 346. — In Africa, Saint Cler [Clarus?], deacon and martyr, whom some make the companion of Saint Euphrasius, bishop, honoured the same day (see above). 6th century. — At Spoleto and at Utrecht, Saint Pontian, martyr, who was beaten with rods, walked on a burning brazier, was tortured and thrown to the lions, which spared him, condemned to perish of hunger in his prison where an angel came to feed him, covered with molten lead, and at the end of all beheaded at Spoleto, under the reign of Marcus Aurelius. 160. His relics were transferred to Utrecht in 968. — In Africa, the saints Paul, Successus, Victorinus, Saturus, Misseur, Gerontius,

Lucretia, Januarius, Agapitus, Crucesse, Eufra, Floridus, Theocosia and eight others, martyrs. — On Mount Sinai, in Arabia, besides the thirty-eight monk martyrs mentioned above, the saints Theodulus, priest, Paul, John, Proclus, Hypatus, Isaac, Macarius, Mark, Benjamin, Elias and several others, slaughtered at the foot of

Sinai by the Saracens, about a hundred years after the first. 5th century. — In Spain, Saint Fulgentius, bishop of Carthage [Cartagena], then of Écija. After 619. — In Greece, Saint Stephen, founder of the monastery of the Lake of the Geese (*ad Lacum anserum*), which is believed to have been near Constantinople. 8th century. — In Bavaria, the blessed Engelmar, hermit and martyr, at the beginning of the 12th century. — At Tagliacozzo, in the Abruzzi, the blessed Eudes or Odo, Carthusian, who wrought numerous cures in the country. About the year 1230. — In Serbia, Saint Sabas, archbishop and vicar of the patriarch of Constantinople. About the year 1250. — At Rome, another Saint Felix, priest, whom people have often confounded with Saint Felix of Nola. Beginning of the 4th century.

Saint Felix, Priest of Nola, Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 14 January. 256. — Pope: Saint Stephen I. — Emperor: Valerian.)

> *Qui ad te venientibus omnia praestas, / Nec quemquam pateris tristem repedare viantem, / Te duce servatus, mortis quod vincula rupi.*
>
> *"Thou who refusest nothing of what they ask of thee to those who come to thee, who sufferest none of them to take again, with sorrowful heart, the road to his country, it is by thee that I was saved, thou didst break my chains." — Saint Gregory, Poem on Saint Felix.*[1]

The virtues of Saint Felix have appeared so brilliant that very celebrated and very holy authors of antiquity took a quite particular pleasure in making his eulogy; Saint Paulinus, Saint Damasus, Saint Augustine, Saint Gregory of Tours, the Venerable Bede and several others have left to posterity what we are going to say of it in substance.

This illustrious confessor of Jesus Christ was born at Nola, a small town situated in the environs of Naples; his father was a Syrian by birth, and was named Hermias. He had two sons; our Felix was the younger. The father being dead, the brothers divided the inheritance and embraced different conditions; the elder took up arms, under the standard of the emperor of the earth; Felix, by a more generous ambition, put himself in the service of Jesus Christ, the Emperor of heaven and King of kings, and despising all the goods of this world, resolved to seek only the true riches, which are those of the other life. To arrive more easily at this happiness, he distributed to the poor the greater part of his patrimony and consecrated himself to the service of the Church, under the bishop of Nola, Saint Maximus, who made him first reader and exorcist. The spirits of darkness, unable to bear the brightness of his holiness, vanished before him and left the bodies of the possessed; so that the bishop, recognising the holiness of his minister in the exercise of the minor orders, raised him in a short time to the order of priesthood, in which Felix showed a fidelity worthy of his character, as we are going to see.

A bloody persecution then arose against the Church, which the idolatrous tyrants thought to destroy by the rigour of tortures and the novelty of torments.[2] The emperor's commissioners having come to the city of Nola, they sought there first, according to their custom, the heads of the Christians, so that the pastors being taken, the sheep might be more easily dispersed. Maximus, of whom we have already spoken, was then governing this Church; he was a person of great learning, of a life without reproach and innocent morals, but already old and broken by labours; that is why, seeing that the storm was going to fall upon his person in order afterwards to destroy his people, he thought himself obliged to yield for a time to its violence, and to practise to the letter this counsel of the Saviour: "When they shall persecute you in one city, flee into another."[3] In this resolution, he recommended his flock to his priest Felix, and withdrew to a mountain apart, to await there the help of heaven and to implore the mercy of God for his sheep.

Meanwhile, the ministers of the emperors, not finding the bishop Maximus, attacked Felix, who was the second pillar of this Church; they seized him and loaded him with chains, and having made all their efforts against him in vain, both by promises and by threats, they threw him into a dungeon whose floor was covered

with potsherds, to rob him by this means of all the rest which he might have taken after all his sufferings. But the same night, an angel of light appeared in this prison, as formerly in that of Saint Peter, and, speaking to Felix, commanded him to follow him. The prisoner first took this for a dream; but he soon saw that it was a reality: for, at the angel's second word, the chains of his neck and hands broke, the fetter which he had on his feet fell off, and the doors of the prison opened to give him passage, while the other captives remained chained. He followed therefore the angel who, going before, like the pillar of fire which preceded the children of Israel in the desert, led him as far as the mountain where the holy bishop had retired; he found him there lying on the ground, numb with cold, exhausted by hunger, and in such a state that he seemed more dead than alive. Saint Felix embraced him and warmed him as best he could; but, recognising that all human efforts were useless, he had recourse to prayer; and then by an effect of divine Providence, our holy priest, perceiving a bunch of grapes attached to a bush, took it, pressed it and made the juice flow into the mouth of the holy old man, who recovered little by little his strength, began to speak, and complained lovingly that Felix had delayed so long to come and relieve him.

After some conversations which they had together, they resolved to return both to the city, to succour and help the faithful there; but because the holy old man was so weak that he could not walk, charity redoubling Felix's strength, the latter carried him on his shoulders as far as the episcopal house, where a good widow, who had remained there alone, took care of his person, while our Saint, for his part, hid in his own house, until the storm should be appeased; then both, the bishop and the priest, appeared publicly to visit and console the faithful who needed their assistance.

But this calm lasted very little, because the emperor's officers, returning to the city and learning that Felix was also back there, applied all their care to seek him, and met him at last in the square, where they spoke to him without knowing him, either because his face seemed changed to them, or because God had blinded them. The Saint therefore, seeing that he was sought, withdrew promptly into the corner of an old ruin; there, by an admirable providence of God, spiders spun in a moment a web so thick that the satellites pursuing him did not imagine that a man could be hidden there: to teach us, says Saint Paulinus, that when God is with us, spiders' webs serve us as strong walls, and that, when He fails us, the thickest walls serve us no more to defend us than spiders' webs. So the persecutors returned in the evening quite confounded, and the Saint remained, singing the verse of the Psalmist: "Though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me."[4] Then he went farther into the ruins of these old demolished houses, where he remained six months deprived of the commerce of men, but consoled by the visit of angels and of the King of angels Himself, who found means to assist His servant in this solitude. A good woman, a neighbour of those quarters, by a movement of the Spirit of God and without knowing what she did, carried each day to the same spot what was needed for the nourishment of a man. Saint Felix received this provision as coming from the hand of God, and besides, found each night the water which he needed to temper his thirst. I cannot help admiring the marvels which divine Providence works in favour of its Saints; for they are not less than those with which He favoured the Israelites in the desert, and afterwards again the prophet Elias in his flight.

Six months passed, as we have said, in this solitude, until, the tempest having ceased by the death of the persecutor (December 251), Saint Felix appeared in public and came to exhort the people as before. At this same time, the bishop Maximus died of old age, overwhelmed under the weight of the sufferings which he had borne for Jesus Christ: in reward for his faithful services, he received from Him the crown of glory, as the Church acknowledges on 15 January. Then everyone cast his eyes on Felix to name him bishop in the place of the deceased; but his humility furnished him so many reasons and excuses that he caused the election to fall on an ecclesiastic of holy life, called Quintus, who had been made priest seven days before him. Besides this example of humility, Saint Felix did not render himself less recommendable by contempt of the goods of the world and by the love of evangelical poverty; for the little that remained to him of his

patrimony having been confiscated during the persecution, and everyone counselling him to demand it back on the re-establishment of peace, as many Christians had done, this lover of the cross made an answer worthy of what he was: “God forbid that I should ever re-enter into possession of the goods which I have lost for Jesus Christ, or that I should desire the riches of the earth, which I have left in order to possess better the treasures of heaven.” So that he maintained himself for the rest of his life by means of a little garden and three measures of land taken on lease, which he cultivated with his own hands, without the help of anyone; there was even still left over for him to give the poor their share. His affection for holy poverty appeared no less in his clothes than in his food; for he never had more than a single garment and, when a new one was offered him, he at once gave it to someone else who had need of it.

Such was the life of this great Saint. It ended with much glory on 14 January, about the year 256. We know that some authors, to particularise further the circumstances of his happy decease, have said that one Sunday, after having celebrated holy Mass and given the peace, according to custom, to all the assistants, he prostrated himself on the ground, as if he would make his prayer, and that in this state he rendered his blessed soul; but because that is found more expressly in the life of another Saint Felix, a Roman, we do not think one ought to dwell on it. Among an infinity of marvels which it pleased Our Lord to work to manifest the glory of this great Saint, one of the principal is that those who found themselves accused of a crime of which they said they were innocent were led to the tomb of Saint Felix, near Nola, where they cleared themselves by oath, because, if they swore falsely, they were infallibly punished by some exemplary chastisement.

Iconography. 1st, Saint Felix of Nola is represented in a dungeon, chained and lying on broken shells; 2nd, an angel delivers him from prison to go to succour his bishop; 3rd, he gives his care to Saint Maximus whom he finds dying, and restores him to life by making penetrate between his teeth the juice of a bunch of grapes which God has just made grow miraculously on brambles; 4th, he may also be represented, as on the seal of Mgr Dupanloup, bishop of Orléans, holding simply this bunch of grapes; or 5th, having near him a great spider’s web, by means of which he was rendered invisible to the persecutors who sought him; 6th, Saint Felix of Nola being of the number of the Saints called by the Greeks Myroblytes, that is, those whose tomb exudes a miraculous and beneficent balm, one might represent this peculiarity by means of some drops falling from a mausoleum and gathered up either by a priest or by the faithful; 7th, we do not know whether art has ever reproduced the act of admirable charity of the holy priest carrying his bishop; it was doubtless feared that it lacked nobility; but how beautiful is this devotion and how little, in thinking of it, one would be tempted to see in this scene anything but the heroism of charity.

Cult of Saint Felix of Nola

We have thought to be agreeable to our readers in ending this life of Saint Felix with the history of his cult, borrowed from the Jansenist Baillet; for this author is not suspect, and his testimony has more weight than ours when he relates miracles as incontestable facts. His body had to be left long exposed to the veneration of the people before it was buried. There were extraordinary eagernesses to go and kiss it and to claim his intercession with Jesus Christ. After the first fires of this devotion, which never afterwards discontinued, his body was put in a wooden tomb from which there issued, as Saint Paulinus assures, a light and a divine virtue which made itself felt by a great number of brilliant miracles. These incontestable miracles, which his sacred ashes wrought after his death for several centuries, and which are more than sufficient to attest the truth of those which the Saint had wrought in his lifetime, rendered the name of Felix celebrated through all the earth.[5] One may see in Saint Paulinus equally edifying and agreeable descriptions. They all tend to prove that the faith of a servant of Jesus Christ as favoured by God as Saint Felix was, purified by torments and by a long penance, sustained by a firm confidence and animated by a great charity, is capable of raising man above nature, and of dispensing him from the laws of death. The greatness of his miracles, joined to the memory of the labours which he had suffered for the faith, led the Church to decree him the honours of the martyrs, although he had not lost his life in torments; and, for this reason, his feast was established at a time

when simple confessors were not yet feasted. It was very celebrated from its institution, preceded by a public fast and a vigil, during which the station was made at his tomb, as was done with regard to the most illustrious martyrs.[6] Saint Paulinus, who has depicted to us the devotion with which this fast and this vigil were observed, teaches us that people ran from all sides to Nola to celebrate his memory, and he reports more than twenty names, both of towns and of provinces of Italy, whose inhabitants came every year in great concourse with their wives and children, on the fourteenth day of January, which was that of his feast, in spite of the rigour of the season and the difficulties of the roads. Paulinus himself, this man so considerable in the empire, already touched by God, wished to make the pilgrimage in order to satisfy the devotion which he had for Saint Felix, because, the usage of dividing or transferring the relics of Saints not being yet well established, one believed oneself obliged to go and honour these Saints in the place where they had died and where their bodies reposed. There has been put in the number of the prodigies wrought by the merits of Saint Felix the miraculous conversion and surprising retreat of this great man, who, having renounced the first honours of the world and the greatest riches of the earth to embrace the humiliations and poverty of Jesus Christ, held himself very happy and very honoured to be able to take refuge at the tomb of this illustrious Confessor, and to become his servant and his doorkeeper, to speak as he did.[7] From that time, the cult which he rendered to Saint Felix, out of gratitude for the graces which he testified to have received through his intercession, was a continual cult. He began it by abasing himself to the lowest ministry of his church, which he took care to sweep every day, giving a spectacle of humility most astonishing to those who remembered having seen him senator, prefect of the city and Roman consul. When he had become bishop, his devotion toward Saint only increased.[8] testifies that he paid to Saint Felix a tribute of his body and of his mind every day, but that he paid him yet another of his tongue every year, on the day of his feast, on which he was accustomed to sing some hymn, or to read some new poem of his own composition in his honour. The exterior of this cult did not yet pass the limits of the bishopric of Nola toward the end of the fourth century. His name was nevertheless very well known at Rome since the peace of the Church, and he was very well distinguished there from some martyrs of the same name whose memory was celebrated.[9] The crowd of those whom devotion made go out each year, to be at Nola on the day of his feast, was so great that it seemed, according to Saint Paulinus, that the whole city of Rome emptied itself by the Porta Capena. It was not at Rome, but in a pilgrimage made to the Saint's tomb, that Pope Damasus, who died forty-six years before Saint Paulinus, received through his intercession the miraculous healing of which, out of gratitude, he left the memory to posterity in some verses which remain to us of him.[10] This public cult passed from Italy into Africa, where it was already established from the fifth century, as appears from an ancient calendar of the Church of Carthage, drawn up during the persecution of the Vandals. It is even seen that his reputation there was great, because of the brilliance of his miracles, in the time of Saint Augustine.[11] This Father testifies on some occasion[12] that the holiness of the place where the body of Saint Felix of Nola reposed was sufficiently recognised. He says elsewhere[13] that he had learned, not from uncertain rumours, but on the assurance of faithful witnesses, that Saint Felix had not only produced miraculous and sensible effects by his invisible hand, but that he had also appeared to several persons during the siege of Nola by the barbarians, whom we believe to be the Goths led by Alaric. The authority which this Father has always had in the Church should also attract our attention to the surprising conduct which he held in the year 404, with regard to a priest of Hippo accused of an enormous crime, and which makes us judge how celebrated Saint Felix of Nola was in Africa, where besides many other saints of the country who bore the same name were honoured, to whom nevertheless God, who distributes His gifts to whom He pleases, did not grant the same virtue of miracles.[14] For, as this great prelate could find no proofs either to justify or to condemn him whom they accused, and as he nevertheless wished to make cease this scandal which troubled all his Church, he ordered that the accuser (the monk Spes) and the accused (the priest Boniface) should pass into Italy, and go to the tomb of Saint Felix at Nola, hoping that, by his merits, it would please God to make the truth known miraculously, and that both being obliged to justify themselves there by oath, the perjury of one of the two would be discovered there and followed by some divine punishment.

The feast of Saint Felix of Nola was kept at Rome from the time of Saint Gregory the Great, and even from that of Pope Gelasius I.

Blessed Bernard of Corleone, Capuchin Lay Brother

(Les Petits Bollandistes, 7th ed., vol. I, 14 January. 1667. — Pope: Clement IX. — King of Spain and sovereign of Sicily: Charles II.)

> *In the midst of his dissipated life, he preserved a certain devotion for an image of the Saviour and for Saint Francis of Assisi. — Manual of the Third Order of Saint Francis.*

Heaven, which is the portion of innocent souls, is equally open to sinners who return to God, even after long wanderings, and who repair their faults by a sincere penance. Thus Blessed Bernard, after having been the slave of his passions, merited to obtain by the vivacity of his repentance not only the mercy of the Lord, but even the most precious spiritual favours.

This holy religious had Sicily for his native country, and was born on 8 February 1607, at Corleone, a town twenty miles distant from Palermo; he was named Philip at baptism. His father, called Leonard Latini, was a simple peasant who, obliged to earn his bread by the sweat of his brow, could not apply himself to taming the hard character and the corrupt morals of this child. Nevertheless he laboured to give him a virtuous education and to cast into his heart, from his tenderest years, the seed of a sincere piety; but this precious seed was long without bearing fruit. Philip was insensible to promises, to threats and to chastisements. When he was of an age to work, he was placed with an artisan; and having finished his apprenticeship, he gave himself to work on his own account; but, far from living as a Christian in the humble profession of shoemaker, which was his, his inclination to lying and gambling, his love of pleasure and his ardour for riches drew him into the greatest disorders.

The death of his father, whom he lost early, in giving him more liberty, contributed still more to render him criminal. His passions knew no more bounds; and he gave himself up to them with all the fire which one sees too often in young people who have entirely banished from their hearts the fear of God.

It will easily be understood that Philip’s character, naturally violent and hot-tempered, could not be softened by such a kind of life; on the contrary, he became in some sort ferocious. A commissary of war having spoken to him haughtily, he struck off his head with a blow of the sabre. He cut off the arm of a gentleman who had raised his hand to give him a blow. Proud and determined, he killed in Palermo three bandits who wished to kill him, and disarmed several soldiers who had sought to measure themselves with him. In the midst of these excesses, he showed nevertheless sometimes sentiments of equity and justice. Here are several examples. Philip learns that two soldiers have taken from one of his countrymen the money for the wheat which this man had sold at Palermo. Touched with compassion, he pursues the robbers, and joins them, threatens them, intimidates them and obliges them to give him the purse, which he goes at once to return to the poor labourer. His conduct was still more generous toward a young person whom he heard crying out in a wood through which he was passing with one of his friends. He goes toward the place whence the cries came, and finds there a young girl who was defending herself with courage against four ravishers. At this sight, Philip, seized with a just indignation, fires a pistol-shot at the most determined of these libertines, puts the others to flight, reassures the innocent victim and at once takes her back to her parents.

Meanwhile the principles of religion which he had received in his first childhood were not entirely effaced from his mind; and, although he was far from making of them the rule of his conduct, he recalled them sometimes, and these moments were for him those of his good actions. Thus, having one day won a considerable sum at play: “It is just,” said he, “to redeem my sins.” He enters at once the hospital of Palermo, throws this money into the box destined to receive alms for the sick, and withdraws in haste. But these were only passing flashes which quickly gave place to the most criminal passions. Hatred was one of those which

dominated him most; and not content with exercising it toward his living enemies, he wished to manifest it toward a dead man who had formerly displeased him. The funeral of this man was being held in the church; and Philip, forgetting at once the respect due to the holy place and the regard which an afflicted family deserves, shows publicly, in the very temple, the joy which he felt at the death of this pretended enemy. He lived in a country where, then at least, religion was respected and protected; such a scandal could therefore not remain unpunished. His impious action was denounced to the magistrates, who hastened to inform against him. The fear of a criminal trial with which he is threatened obliges him to hide; but soon abandoned by all, in despair and pursued by the officers of justice, he has no other resource than to take refuge in a church to enjoy the right of asylum there. It was there that the mercy of God awaited this great culprit to touch and convert him. At the moment when he had given the scandal which caused his trouble, he had felt his fault: and besides he had been ill-treated by the relatives of the deceased, whose memory he insulted. These circumstances combined had made some impression on him; but the moment of an efficacious repentance had not yet come. It was therefore in this church where he had taken refuge that, having cast his eyes on a crucifix, he began to understand how criminal he was before God. Grace then acting in his soul, he waters the pavement with his tears, offers to the Lord the sacrifice of a contrite and humbled heart, which is never rejected, renounces the world for ever, and takes the resolution, if God will deign to accept him, to enter among the Capuchins to pass the rest of his days there in the practice of penance.

Philip did not defer a moment to execute the resolution which he had taken; he presented himself to the father guardian of the convent of Palermo, where he desired to be admitted; but the superior, knowing him by reputation, treats him with rigour, reproaches him with his vices, and sends him back to the father provincial, who was then making his visitation in that canton. The latter receives the penitent no better; then, overcome by his solicitations, he gives him the hope that he will be received if he is willing to repair his scandals and above all the outrage which he had done to a whole family. Although born in an obscure condition, this unhappy young man had a lofty soul capable of great things. He was one of those lively characters who have an equal ardour for good and for evil; he has therefore the courage to overcome his natural pride and to go and cast himself at the feet of those whom he had offended. Having obtained from them his pardon, he returns to the Capuchins, who admit him to the novitiate and change his name of Philip into that of Bernard of Corleone.

One sees too often in the world men who, having undertaken their conversion, leave this important work imperfect and look back after having put their hand to the plough. Such was not the new novice. He laboured with as much care to acquire virtues as he had formerly put into satisfying his passions. The rough treatment and the humiliations which were made him undergo to try him could neither discourage him nor weary his patience. The lieutenant of the king at Palermo came himself to the convent with several officers of the garrison, urged by curiosity, and desiring to assure himself of the conversion of Philip, whose bad conduct was not unknown to him. He speaks to him first with haughtiness and contempt; but he receives from him answers so humble that this magistrate, no longer doubting his change, embraces him, makes excuses to him for having treated him thus and recommends himself to his prayers.

Brother Bernard’s fervour having been sustained during the whole time of his novitiate, his superiors permitted him to pronounce his vows. The people of the environs of Corleone ran in crowds to the ceremony of his profession to assure themselves whether he was truly converted; he made his sacrifice with so much piety and joy that he dispelled all the doubts of the assistants and touched them to tears. This edifying exterior was, moreover, only the expression of the sentiments of his heart. When he saw himself professed, and thereby more master of following his attraction to mortification, he declared a cruel war on his body and applied himself to extinguish to the last spark his former passions. He took the discipline till blood flowed, fasted in the most rigorous manner, fed only on bread and water, slept on the floor of his cell, and gave himself to many other austerities, never ceasing to afflict his body so as to subject it to the spirit.

As much as Brother Bernard had formerly been a friend of independence and jealous of following his own wills in everything, so much he showed himself, since his entrance into religion, submissive and obedient. The least signs of his superiors were for him orders which he hastened to accomplish. Indifferent to all employments, he was chosen to fill that of infirmarian, at a time when a contagious sickness reigned in the convent, which made this office at once more difficult and more dangerous. Far from making the least complaint, he consecrated himself to it with joy, gave the sick the most assiduous care, rendered them the most humiliating services, and proved to all that he was animated, toward his neighbour, with the most lively and most sincere charity.

This same ardour of charity determined the servant of God to solicit from the father provincial permission to bring help to the inhabitants of the borough of Scarlato, among whom an epidemic sickness had declared itself and of whom several were dying for want of remedies. Having obtained it, he made on their behalf a general quest in the city of Palermo; it was so abundant that it gave him the means to assist these poor sick and to supply all the needs of the indigent of that place. He did not limit himself to rendering his neighbour services of this kind. It sufficed that someone was in trouble for Brother Bernard to seek to deliver him from it. A poor man of Palermo, a father of a family, entered one night the enclosure of a gardener and stole seventy-seven plants from him; the latter, having discovered the culprit, prosecuted him in court and had him condemned to the galleys for several years. The wife of this unhappy man, in despair at not having been able by any means to move the gardener and deliver her husband, goes to find the holy religious and begs him to be willing to help her in her necessity. Bernard, lending himself willingly to the desire of this woman, betakes himself to the gardener’s, speaks to him so efficaciously that he ends by overcoming his obstinacy, determines him to withdraw his suit, has the sentence revoked and the liberty restored to this unhappy man.

While he thus occupied himself with so much zeal in doing good to his brethren and in procuring for them all the relief which was in his power, he forgot himself entirely, living in the most absolute destitution. A rigid observer of the vow of poverty, he had for his use only the poor habit which covered him, a rosary, a cross, a discipline, a hair-shirt and a few other instruments of penance. So he expiated the pleasure which he had formerly taken in giving himself to gaming, and the desire to win at it. God, who wished to render him perfect, permitted that he should also have to expiate, but in the roughest manner, his former love of independence. Brother Bernard, going by obedience from Palermo to Messina and making the voyage by sea, the vessel on which he was was captured by a corsair of the Barbary States. The holy religious, reduced to slavery, had to suffer all that can be imagined of the hardest from the master to whom he had been sold; but however painful his condition, it afflicted him less than the impudent solicitations of a young slave. The resistance which he opposed to the criminal passion of this unhappy woman so irritated her that, profiting by the ascendancy which she had over the mind of their common master, she had him put in irons, cast into a frightful dungeon and loaded with blows. He passed sixteen months there, deprived of all the exterior helps of religion and having no other resource than prayer. At the end of this time, he was exchanged and returned to Sicily, where he made up by fervent communions for the pain which he had felt during his captivity at being unable to receive this divine food.

The servant of God, after his return from the Barbary States, gave new proofs of the most sincere and solid piety. One remarked above all his tender devotion to the passion of the Saviour, to the holy Eucharist and to the august Mother of God. His charity toward his neighbour seemed to take ceaselessly new increases. The plague having manifested itself in 1666 at Castelnuovo, a town of Sicily, Brother Bernard, who filled in the convent of Palermo the office of quester, asked his superiors as a favour to accompany six Capuchin religious who were going to the places infected by the contagion. Having arrived there, he gave himself entirely to the care of the sick in private houses and in the hospitals; the scourge nevertheless spared him: but he did not survive long this last act of charity. Worn out by fatigues and above all by his rigorous mortifications, he was seized with a high fever which obliged them to put him in the infirmary. The sickness

soon made progress of which Bernard himself was aware. Having asked for the holy Viaticum, he received it with sentiments of humility and a fervour which touched all the assistants. It has been believed that he knew the moment of his death, from the care which he took to have the hours counted when he was near his end. The priest who assisted him having told him that it was three o'clock, he brought respectfully to his mouth the crucifix which he held, and fell asleep with the sleep of the just, at the age of nearly sixty years, on 12 January 1667.

They had so high an idea of his holiness that grandees of the kingdom of Sicily wished to carry him to the grave on their shoulders. His funeral had the air of a triumph, by the innumerable crowd of people who attended it and who, before this ceremony, had thrown themselves on his poor garments to preserve them as relics. Several miracles were soon wrought at his tomb and determined the archbishop of Palermo to work at the process of his beatification. His body, exhumed at the end of seven months to be placed in a more suitable spot, was found without any mark of corruption. Pope Clement XIII beatified this servant of God on 15 May 1768.

See the life of Blessed Bernard of Corleone, written in Italian by Father Modigliana, in-4°, Rome, 1768, and the French abridgment of the same life, by Father Jean Chrysostome of Béthune, Capuchin, 1751, in-18.

The Prophet Malachi, Saint Neomadia, Saint Dacius, Saint Galdeolus, Saint Sabas of Serbia, Blessed Odoric of Pordenone, Saint Neomoisa of Sambin

(Les Petits Bollandistes, 7th ed., vol. I, 14 January. The shorter notices following the lives of Felix of Nola and Bernard of Corleone.)

The Prophet Malachi (415 B.C.)

Malachi was the last of those prophets whom God, for many years, sent to the Jewish people to instruct it and to announce the coming of the Messiah among men. The Bible gives no detail on his life nor on his birth. The Chronicle of Alexandria makes him a native of Sapha, a town of the tribe of Zabulon, and pretends that he died in the flower of his age, and received burial in the tomb of his ancestors. It is impossible for us to check these data in the absence of any other testimony; but we have his prophecies, admitted by the synagogue and by the Church. Malachi, the twelfth of the minor prophets, appeared on earth in the time of Nehemiah, and prophesied from the year 430 to the year 415 before Jesus Christ. The book which we have of him contains only four chapters, but it is very remarkable by the prediction which he makes in it of the holy Eucharist: "From the rising of the sun to the going down, My name is great among men, and in every place there is sacrifice, and there is offered to My name a pure oblation." There is found in it also the coming of the Precursor followed by that of the Messiah: "Behold, I send My angel, and he shall prepare the way before My face, and presently the Lord whom you seek, and the angel of the covenant whom you desire, shall come to His temple." His last words are the announcement of the great drama which is to close the existence of the world, and the coming of the prophet Elias to prepare the human race for it: "I will send you Elias the prophet before the coming of the great and dreadful day of the Lord." The prediction of the great judgment and the terrible threat of the last closes the era of the prophets in the midst of the Jewish people. The advent of the Son of man was drawing near, and God was going to come Himself to instruct the nations and redeem them by His death. Among the Greeks, the feast of the prophet Malachi is celebrated on 3 January, but the Latin Church of Jerusalem makes of it today a semi-double office.

Saint Neomadia, Virgin, in Poitou (fifth century)

Neomadia,[1] a virgin of Poitou, born of very illustrious parents, was endowed with the most excellent virtues, according to the report of the most ancient monuments of the Church of Poitiers. Her glory, better known to

God than to men, lies above all in the humble virtues which she knew how to practise. The name of her family has been extinct in Poitou only for two hundred years. Everything leads one to believe that she was born at Baussay, a small locality of the parish of Mouterre-Silly, for her family possessed the lordship of it until the time when it was merged in the house of Rochechouart.[2] What sufficiently proves her holiness is the considerable concourse of people which has taken place for centuries at a parish church dedicated under her name, not far from Saint-Maixent, as well as at the very numerous chapels which are dedicated to her in all parts of the territory of Poitou. The confidence of the peoples has not ceased to invoke her against epilepsy, from which her prayers have very often delivered its sad victims.

Saint Dacius, Bishop of Milan (552)

Saint Dacius assisted at the council held at Constantinople by Pope Vigilius, in which Theodoret, bishop of Caesarea in Cappadocia, was deposed; he is more celebrated for having been exiled on account of the faith. The intrepid confessor took refuge at Constantinople, then at Chalcedon with the pontiff persecuted by Justinian.

Saint Galdeolus, 34th Bishop of Vienne, in France (696)

This holy bishop having consulted Pope John V on the liturgy of the Mass, the latter answered him by a letter which we believe too glorious for the Church of Vienne not to reproduce in its entirety:

“John, bishop, to Edaldus, archbishop of Vienne. Concerning the office of the Mass about which you have questioned us in your letters, let Your Charity know that it is done in various manners, according to the churches: it is not done the same way at Alexandria as at Jerusalem, at Ephesus as at Rome. Your Church, which has received from that of Rome the bases of a holy constitution, ought to follow its custom and its discipline. We have addressed to you, by your priest Felix, the holy Pallium, not wishing to deprive you of this ancient gift of Blessed Peter: we join to it hairs of Saint Paul to be the consolation of your Church, which had the happiness of receiving the faith through his disciple. May the blessing of the apostles preserve you from the attacks of the wicked.” The disciple of Saint Paul of whom the Pope speaks here is evidently Saint Crescens. *AA. SS.*, vol. ii of January, p. 257.

Saint Sabas, Metropolitan of Serbia (1250)

Archbishop of Pe■ and metropolitan of Serbia, he was brother of Prince Stephen, to whom Pope Honorius III had granted the title of king, because he had just reunited himself, together with the Serbs his subjects, to the Roman Church. Twelve bishoprics were erected in this new kingdom, which comprised ancient Moesia and Dardania. Pe■, the capital, had the title of metropolis, and Saint Sabas was the first who occupied this see. Before he was at the head of the Serbian clergy, he was a monk of Mount Athos, and it was only in spite of himself that he left his solitude. By his prudence, he knew how to maintain good harmony among Christians divided in races, languages and rites. The Latin patriarch of Constantinople had in him so great a confidence that he established him his vicar for all the surrounding provinces. Sabas, who always regretted his first state, obtained from the Holy See permission to resign his dignity to return to Mount Athos, where he died a few years after, about the year 1258. He is honoured among the United Greeks on 14 February. The Catholic Church alone produces Saints: Serbia was united to Rome during the short years that the Latin empire of Constantinople lasted; and during that time, she placed Saints on the altars. It is to bring out this character of holiness of the Church at all epochs, among all peoples, that we have inserted here this short notice.

Blessed Odoric of Pordenone (1331)

Blessed Odoric of Pordenone was born at the end of the thirteenth century. After having passed his childhood and adolescence in the exercises of a persevering piety, he entered the Order of Friars Minor. He soon added to the austerities of a rule already very austere, and excited the admiration of his brethren by his profound humility, which made him constantly refuse every sort of dignity. Living in the most exact poverty, he always walked barefoot. He went to evangelise Asia Minor, Armenia, Media, Persia; he penetrated into Tartary, traversed China, the Indies, and the adjacent islands. The emperor of the Tartars, who then protected the Christians, professed for Odoric a great affection. This true servant of God, after having passed three years at Combalek or Peking, seat of his mission, returned to Italy in 1330. He set out for Avignon, wishing to give account to the sovereign Pontiff of his mission among the Tartars; but he fell ill at Pisa and returned to the convent of Udine, where he died on 14 January 1331. The Holy See approved his office in 1753. *Manual of the Brothers and Sisters of the Third Order of Saint Francis of Assisi.* See our *Seraphic Palm-tree* [*Palmier séraphique*], on 14 January.

Saint Neomoisa of Sambin (period unknown)

This shepherdess, of rare beauty, dwelt at Sambin (four leagues south of Blois): several young men sought her in marriage. Desiring at any price to escape their pursuit, she prayed God to afflict her in her body: the Lord granted her wishes; for one of her feet was changed into a goose's foot, and this deformity delivered her from the importunities she wished to avoid. One day, this holy girl, seeing that her flocks were suffering from thirst, implored heaven on their behalf; then, striking the earth with her crook, she made an abundant spring gush forth. This marvellous fountain, which bears the name of Sainte-Néomoise, exists half a league from the borough of Sambin, and never has it been seen to dry up or to be troubled; such at least is the popular tradition. In spite of the progressive weakening of these ancient beliefs, Saint Neomoisa has remained until now in veneration at Sambin and in the neighbourhood; in the parish church she is seen represented with her goose-foot: each year the shepherdesses of the country have a votive Mass celebrated in her honour, to obtain her protection for themselves and for their cattle. This religious custom is observed in the course of the month of January, a short time after the feast of Saint Genevieve, that other villager who has spread so much glory on France.

M. Dupré, librarian of the town of Blois. Notices on the Saints of this diocese.

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[1] See on the 13th.

[2] The Church honours on this day forty hermits of Mount Sinai, martyred by the Arabs in 373: among the number of these hermits were Saint Isaias and Saint Sabas. The same year, the Blemmyes, a barbarous people of Ethiopia, also massacred several solitaries of Raithu, the principal of whom were the abbot Paul, Moses and Psaes. These solitaries lived in the greatest austerities, separated one from another and gathering only on Saturday and Sunday, for the office and the divine mysteries. The feast of several other solitaries of Mount Sinai, whom the Saracens massacred in the fifth century, is still celebrated to-day. There was among them a child of fourteen years who, unwilling to betray his brethren, was put to death by the Barbarians. He was already of a courage proof against everything and of an angelic purity.

[3] See 16 January.

[4] See 25 September.

[5] See 10 January.

[6] We write *Vallais* (instead of *Valais*) after M. Ducis; this orthography is moreover more conformable to the etymology, *vallis poenina*, valley where passed the Poenine or Carthaginian army led by Hannibal. (See the learned dissertation of the Abbé Ducis, archivist of the department of Haute-Savoie, entitled *Le Passage d'Annibal du Rhône aux Alpes*. Paris, Didier, 1869.)

[7] See 6 January.

[8] It is something that astonishes the mind, the multitude of miracles which God has wrought by Saint Felix. The renown of his virtues had so spread that the faithful came from the ends of the world to pray at his sepulchre. Saint Augustine was stupefied by it (Epistle cxxxvii). We have just heard Saint Gregory. [As printed; "Gregory" is as printed in the epigraph attribution, though the verses are generally attributed to Paulinus of Nola.]

[9] This refers to the persecution of Decius, in 239.

[10] Matt. x, 23.

[11] Ps. xxii [Vulgate numbering].

[12] S. Aug. *De cura pro mortuis*, ch. 16, p. 293; the same, ep. cxxxvii.

[13] Paulinus, *Natal.* 7; Thomassin, *Des jeûnes*, 1st part, ch. 18, n. 12.

[14] *Life of Paulinus*, by Fr. Sacchini, p. 661, and by N. Lebrun.

[15] Epist. ix, to Sulp. Sever. [i.e. Sulpicius Severus].

[16] *Natal.* 3 [of Paulinus, on Felix].

[17] Damasus in 385; Paulinus in 431; *Collect. Poet. Christ.*

[18] Mabillon, vol. iii, *Analecta*; Ruinart, *Acta sincera*.

[19] Epist. lxxviii, new ed.

[20] *De cura pro mortuis*, ch. 16.

[21] Epist. lxxviii, new ed.

[22] *Neomaye, Neomaie, Neomoye.* [Variant spellings of her name.]

[23] *Saints of the Church of Poitiers*, by M. Auber.

15 January

Martyrologies

THE ROMAN MARTYROLOGY

Saint Paul, first hermit, who was received in the midst of the choirs of the blessed on 10 January. 342. — In the territory of Anjou, the blessed Maurus, abbot, disciple of Saint Benedict, from whom he received lessons from childhood. Nothing showed better how much he had profited by them than the way in which he walked on the surface of the waters while still a schoolboy, a prodigy not seen since Saint Peter. Sent into Gaul by his master, he founded there a celebrated monastery, of which he was the head for forty years; after which, famous for the glory of his miracles, he fell asleep in peace. 584. — In Judaea, the holy prophets Habakkuk and Micah, whose bodies were found again under Theodosius the Elder, by divine revelation. — At Anagni, Saint Secondina, virgin, who was martyred under the emperor Decius. 251. — At Cagliari, in Sardinia, Saint Ephysius, martyr, who after having triumphed with divine help over many torments, in the persecution of Diocletian, under the judge Flavian, had at last his head cut off and entered victorious into heaven. 286. — At Nola, in Campania, Saint Maximus, bishop. About 252.[1] — At Clermont, in Auvergne, Saint Bonitus or Bont, bishop and confessor. 710. — In Egypt, Saint Macarius,[2] disciple of Saint Anthony, very famous for his life and miracles. 391. — Moreover, Saint Isidore, famous for the holiness of his life, his faith and his miracles. 391. — At Rome, Saint John Calybites,[3] who remained some time in a corner of his father's house, then in a hut situated on an island of the Tiber. His parents recognised him only at his death: he had become famous by his miracles, and was buried in the same place where later a church was built in his honour. 450.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In Languedoc, the blessed Peter of Castelnau. 1208. — At Maubeuge, Saint Emebert,[4] bishop of Cambrai, whose father, mother and sisters have merited to be placed in the rank of the blessed. 633. — At the monastery of Lérins, Saint Eligius, confessor, whom a long perseverance in the exact observance of regular discipline raised to an eminent holiness. Saint Maurus had cured him of a grave illness. 6th century. — At Huy, on the Meuse, Saint Maurus, commonly called Mort-né [Stillborn], hermit, who, after having exercised for some time the humble trade of a charcoal-burner, retired into solitude and led there an altogether heavenly life. End of the 7th century. — At Rodelle, in Rouergue, between Estaing and Rodez, Saint Tarcicia or Tarsitia, virgin and solitary. About 600. — At Chartres, the feast of Saint Malard [Lomer],[5] whom his learning and virtue merited a distinguished rank among the greatest bishops of the 7th century. — At Chambéry, in Tarentaise, in Maurienne and at Annecy, the translation of Saint Maurice, patron of the States of Savoy.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil the Great. — At Rome, Saint John Calybites, of the Order of Saint Basil, who, etc., as above in the Roman.

Martyrology of the Order of Saint Benedict, of the Camaldolese, of the Congregation of Vallombrosa and of the Order of Cîteaux. — In the territory of Anjou, Saint Maurus, abbot, etc., as above in the Roman.

Martyrology of the Order of Preaching Friars. — The solemnity of the Most Holy Name of Jesus.

Martyrology of the Calced Carmelites. — To the eulogy of Saint Maurus, abbot, in the Roman Martyrology, add: whose feast is celebrated on 20 February.

Martyrology of the Order of the Hermits of Saint Augustine. — The feast of Saint Paul, first hermit, who remained alone in the desert of the Thebaid, from the sixteenth to the hundred and thirteenth year of his age. On 10 January, the day of his birth into heaven, Saint Anthony saw his soul carried off by the Angels in the midst of the choirs of the Apostles and the Prophets.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Alexandria, Saint Pansophius, martyr, who lived twenty years in solitude, and was put to death by the prefect of that city. Reign of Diocletian. — In Egypt, the saints Crescon, Zeno, Menelaus, and their companions, martyrs, mentioned in the martyrology of Saint Jerome and in others. — In the East, Saint Cornelius, Saint Celestinus, and several others, martyrs, mentioned by the same. — At Tours, the saints Maura and Britta, virgins, of whom Saint Gregory of Tours has related the miraculous finding.[6] About the 4th century. — Saint Isidore, abbot in the Thebaid. — At Constantinople, Saint Alexander, founder of the monastery of the Acoemetae or non-sleepers. About the year 430. — In Ireland, Saint Ida or Ita, virgin, who left her native country to found a monastery of pious virgins at Cluain-Credhail; she had the gift of prophecy, and was in relation with Saint Columban. 6th century. — In England, Saint Ceolwulf, king of Northumbria, to whom the illustrious Bede sent his history of the nation of the Angles. Touched by this reading and by others, he abdicated to become a monk at Lindisfarne or Holy Island, a small island near the coast of Northumberland. 8th century.

Saint Paul, First Hermit

(Les Petits Bollandistes, 7th ed., vol. I, 15 January. 229– 342. — Popes: Saint Urban I; Saint Julius I. — Emperors: Alexander Severus; Constantius II; Constans I.)

> *Mine and thine, that cold word, is the source of all the evils of life. — S. John Chrysostom, in the Oration on S. Philogonius.*

Saint Paul is called the first hermit. Others before him may have retired into the desert to serve God there; but he is the first of the anchorites of whom we have an assured knowledge and who belongs to history. He had Saint Antony for witness and Saint Jerome for historian; we have only to report faithfully what has been written of him by so celebrated a doctor.[1] Here then, in abridgment, is what he said of him:

When the great Saint Antony inhabited the deserts, where he led an angelic life on earth, it came into his thought, at the age of ninety years, that no one but himself had yet arrived in these vast solitudes at the perfection of the monastic life; but it was revealed to him, in his sleep, that there was another farther in the desert, more ancient and much better than he, and that he must hasten to go and see him. At the break of day, this venerable old man, supporting himself on his staff, began to walk, without knowing where he was going; neither the length of the road, nor the weakness of his age, nor the ardour of the sun at midday, could ever make him resolve to put off this journey: “I trust in my God,” said he, “and doubt not that He will grant me the grace to find His servant, as He has promised me.” As he was finishing these words, he saw a man who

had in part the body of a horse, like those whom the poets call hippocentaurs. As soon as he perceived him, he armed his forehead with the saving sign of the cross, and cried to him: “Ho! in what place dwells here the servant of God?” Then this monster, muttering I know not what barbarous speech and stretching out his right hand, pointed with his finger to him the so desired road; then, fleeing with great speed, he disappeared almost in a moment from before his eyes. On which Saint Jerome, reflecting, doubts whether it was the demon who took this figure to frighten the Saint, or whether these deserts, so fertile in monsters, had produced this one.

Antony, quite astonished, thinking of what he had just seen, did not cease to follow his road; scarcely had he resumed his march when he perceived, in a stony little valley, a very small man who had a hooked nose, horns on his forehead and goat’s feet. This new spectacle having increased his astonishment, he had recourse, as a valiant soldier of Jesus Christ, to the arms of faith and hope; but this animal, as pledge of his affection, offered him dates as if to feed him during his journey; he told him even that he was one of those animals which the pagans adored under the name of fauns, of satyrs, and that he was sent to him by those of his kind to implore the help of his prayers with Him whom they recognised as the saviour of the world. At this discourse, the wise old man bathed his face with tears by the excess of the joy which he felt in his heart for the propagation of the kingdom of Jesus Christ and the destruction of that of the demon, and striking the ground with his staff, he said: “Woe to thee, Alexandria, who adorest monsters as gods! Woe to thee, adulterous city, who hast become the retreat of the demons spread in all parts of the world! In what manner wilt thou excuse thyself now? The beasts speak of the greatness of Jesus Christ, and thou renderest to beasts the honours which are due to God alone!” Scarcely had he finished these words when this so light animal fled with as much speed as if he had had wings.

The Saint, pursuing his road, entered farther into the desert, where he found on all sides only the track of wild beasts. Already the second day had passed, since his departure, without his having more knowledge of what he sought than the first day. At last, having passed the following night in prayer, as the third day began to dawn, he perceived from afar a she-wolf which, quite panting with thirst, glided along the foot of a mountain. He followed her with his eyes as far as he could, and when she was far off, he approached a very deep cavern, where the great darkness prevented him from seeing anything; but, as Scripture says, perfect love banishing fear, after having stopped a little and taken breath, our Saint entered within, advancing little by little, and often stopping to listen whether he heard any noise. At last, in the midst of this darkness, he glimpsed a light which shone from very far. Then, redoubling his steps, and walking on pebbles, he made a noise. The host of this solitary place heard it and pushed his door, which was open, and closed it with the bolt: it was he whom Antony sought. Throwing himself on the ground, on the threshold of the door, he remained there until the hour of Sext and longer, always entreating him to open to him, and saying to him: “You know who I am, whence I come and the subject which brings me: I avow that I am not worthy to see you; nevertheless I shall never depart from here until I have received this happiness. Is it possible that, not refusing to beasts the entrance of your cavern, you should refuse it to men? I have sought you, I have found you, and I knock at your door that it may be opened to me. If I cannot obtain this grace, I am resolved to die asking it, and I hope that you will have at least charity enough to bury me after my death.” At these words, the hermit made from within this answer: “No one supplicates while threatening, nor mingles insults with tears. Are you astonished that I do not wish to receive you, since you say you have come here only to die?” And, saying this, he opened to him, smiling.

Then, having embraced several times, they saluted each other with much affection, and named one another by their proper names. They rendered thanks together to God; and, after having given the holy kiss, Paul, having sat down beside Antony, spoke to him in this manner: “Behold him whom you have sought with so much pain, and whose body, withered with old age, is no longer covered but with white hairs. I am on the point of being reduced to dust and of giving back to the earth what I have received from the earth. But since charity suffers all things, tell me how goes the world? Are new buildings made in the old cities? Who is he

who reigns today? And are there still men blind enough to adore demons?" Antony satisfied all these questions wisely, then he asked in his turn Saint Paul what occasion had brought him to the desert, how many years he had passed there; what age he was, by what regimen of life he had kept himself so long in health; and Paul, to condescend to the desires of his guest, related to him his life, and told him: That at the time when Decius (250) and Valerian persecuted the Church in Egypt and in the Thebaid, which was the country of his birth, his parents left him, aged fifteen years and already well versed in Greek and Egyptian letters, with a sister who was married; to avoid this storm, to remove from the peril, and to put himself under shelter from the fury of the tyrants, he had retired to a country house; but there where he thought himself in greater safety, he found himself in greater danger, because his brother-in-law, husband of his sister, in order to have his goods, resolved to discover him and to deliver him into the hands of the emperor's officers.

That is why, seeing that the Christians were being sought on all sides to be put to death with frightful torments, he formed the design of fleeing into the deserts and of keeping hidden there until the persecution should have ceased; and advancing there little by little, always continuing the same road, he met at last a granite mountain at the foot of which was a great cavern, whose entrance was closed with a stone; having removed it to enter, and looking attentively on all sides, he found a great palm tree and a fountain of clear and limpid water, which made him believe that God offered him this place for his retreat. In fact, he established his dwelling there, eating the fruits of the palm, clothing himself with its leaves, drinking the water of the fountain, and passing almost all the hours of the day and night in prayer.

While the two Saints gave themselves up to the charms of this conversation, a raven arrived before them, and put at their feet a whole loaf. Then Paul said to Antony: "See, I beg you, the goodness and mercy of God. It is sixty years that I receive every day in this manner half a loaf: but, at your arrival, Jesus Christ has doubled the portion." They rendered thanks to God, whose providence was so favourable to them; but when it came to breaking the bread, there was between them a holy contest of civility as to who should defer this honour to his brother: Paul insisting that hospitality and custom bound him to this duty, and Antony opposing it, because of the advantage which Paul's age and holiness gave him over him. At last, they agreed that each on his side, taking the bread and drawing it to himself, should retain the portion which remained in his hands; after having nourished themselves with this gift of God and drunk of the water of the fountain, they rendered thanks to Our Lord and passed the following night in prayers.

The day having come, Paul spoke thus to Antony: "It is long, my brother, that I knew your sojourn in this desert; it is long that God had promised me that you would employ your life like me in His service; but, because the hour of my happy sleep has arrived, and having always desired ardently to be delivered from this mortal body to unite myself to Jesus Christ, there remains to me nothing, after having finished my course, but to receive the crown of justice; Our Lord has sent you to cover this poor body with earth, or, to speak better, to give earth back to earth." At these words, Antony, melting into tears and heaving a thousand sighs, entreated Paul not to abandon him and to ask God that he should keep him company in this journey. To which he answered him: "You ought not to desire what is most convenient for you, but what is most useful to your neighbour. There is no doubt that it is an extreme happiness to be discharged of the wearisome burden of this flesh to follow the Lamb without spot; but it matters to the good of your brethren to be still instructed by your example; so, if it is not too much inconvenience to you, I beg you to go and fetch the mantle which the bishop Athanasius gave you and to bring it to me to bury me." Now, Saint Paul made him this request, not that he cared whether his body were put in the earth, covered or uncovered, he who had lived so many years without other clothing than palm leaves; but so that Antony should be far from him at the moment of his death, and should not feel its grief so keenly, and also to show that he followed the faith and was in the communion of Saint

Athanasius, that invincible defender of the Catholic truth against the Arians.

Antony was much astonished to hear mention of the mantle of Saint Athanasius; he saw well that God alone could have revealed this fact to Blessed Paul, and recognising thereby that Jesus Christ resided in this holy man, he dared no longer contradict him; but having adored God in his heart, and having kissed Paul's eyes and hand, he set out to return to his monastery; which he did with such promptitude that it is incredible that his body, weakened by fasts and broken by old age, could have supported without miracle so great a fatigue. On his arrival, two of his disciples ran to meet him and said to him: "Our father, where have you remained so long?" He answered them: "Woe to me, wretched sinner, who bear so unworthily the name of monk! I have seen Elias, I have seen John in the desert; and to speak according to truth, I have seen Paul in a paradise." He said this striking his breast, and without explaining further, he promptly drew the mantle of Athanasius from his cell. His disciples begged him to inform them more particularly of what it was; but, without giving them any other answer, save that there is a time to speak and a time to keep silence, and without taking even a morsel of bread, he returned by the same road by which he had come, having his heart quite full of Paul, burning with ardour to see him again and fearing above all, as happened, that he should render his soul to God during his absence.

The next day at daybreak, having already walked three hours, he saw, in the midst of troops of Angels and between the choirs of the Prophets and Apostles, the soul of Saint Paul which ascended to heaven with a splendour and a beauty wholly divine. Suddenly, throwing himself with his face against the ground, he covered his head with sand, and cried out weeping: "Paul, why do you abandon me thus? Why do you depart without giving me the leisure to say farewell? Having known you so late, must you leave me so soon?" Blessed Antony said afterwards that he finished with so much speed what remained to him of the road that he seemed rather to fly than to walk. Entering the cell of Saint Paul, he saw his body motionless, kneeling, having the head raised and the hands stretched toward heaven. He believed at first that he was alive and that he was praying, and placed himself at his side to pray; but not hearing him sigh as he was accustomed to do in prayer, he went and threw himself on his neck to give him a sad kiss; having buried him in the mantle of Saint Athanasius which he had brought, he drew him out of the cavern and sang for him hymns and psalms according to the tradition of the Catholic Church. But wishing to bury him, he found no instrument to dig the earth and make a grave: this put him in pain, for to return to the monastery was a road of three days, during which it was not fitting to leave the holy body quite alone. Besides, by remaining there, he advanced nothing. At last, resolving to remain, he addressed himself to Jesus Christ and said to Him: "Lord, I shall die here, and following Thy valiant soldier, I shall render beside him my last sighs."

As he was speaking thus in himself, behold two lions which, coming out of the depth of the desert, ran toward him, their long manes floating on their necks. They gave him fright at first; but raising his mind to God, he remained as tranquil as if they had been doves. They came straight to the body of the blessed old man, lay down at his feet, fawned on him with their tails, then uttered great roarings to testify that they wept for him in the manner of which they were capable. They began next to scratch the earth with their claws in a place quite near, and throwing the sand aside on every side in emulation, they made a grave capable of receiving the body of a man; immediately after, as if they had asked a reward for their labour, they came toward Antony, with heads lowered and moving their ears, and licked his feet and hands. This saint recognised that they asked his blessing, and suddenly rendering infinite praises to Jesus Christ that even animals deprived of reason had some sentiment of the divinity, he said: "Lord, without whose will not even a leaf falls from the trees, nor the least bird loses its life, give to these lions what Thou knowest to be necessary for them." And making them a sign with his hand, he sent them away. When they had gone, he bent his shoulders, weakened by so long an old age, under the burden of this holy body, and having carried it into the grave, he cast earth upon it, according to the custom of the Church. The next day, this pious heir, not wishing to lose anything of the inheritance of him who had died without a will, took for himself the tunic which Paul had woven with his own hands of palm leaves, and which had served him so many years; returning afterwards to his monastery, he related in detail to his disciples all that had happened to him; and from then

on, on the solemn days of Easter and Pentecost, he always clothed himself with this tunic.

Saint Paul died in 342, at the age of a hundred and thirteen years; he had passed ninety of them in the desert. He is ordinarily given the name of first hermit, to distinguish him from other saints of the same name. Saint Antony was not only believed by his disciples in what he said of Saint Paul, but the whole Catholic Church also deferred to his testimony, establishing a feast in honour of this incomparable solitary. As for Saint Jerome, here is how he ends his life: “I ask those who have so many goods that they know not the count of them, who build palaces of marble, who enclose in a single necklace of diamonds or pearls the price of several rich inheritances, what ever was lacking to this old man quite naked? You drink from cups of precious stones, and he with the hollow of his hand satisfied his thirst. You are clothed in cloth of gold, and he had not the vilest garment that you could give to a slave; but, by a strange change, paradise has been opened to this man so poor, and you, with your magnificence, will be cast into eternal flames. Naked as he was, he preserved that white robe with which Jesus Christ had clothed him in baptism, and you, with these sumptuous garments, have lost it. Paul, covered only with vile dust, will rise one day to rise again in glory; and these so elaborate and so superb tombs which will enclose you on earth will not prevent you from burning miserably in hell. Have pity, I beg you, on yourselves, and carry your vanity at least no farther than the sepulchre. Whoever you may be who read this, I conjure you to remember the sinner Jerome, who, if God had given him the choice of it, would love incomparably better the tunic of Paul with his merits than the purple of kings with all their power.” These are nearly the words of Saint Jerome; they may be the subject of a very profound meditation. It would be no less useful to consider what are the ways which God made use of to bring Paul to so eminent a perfection: the persecution of the tyrants, the envy of his brother-in-law, the danger of death, the flight into the deserts, solitude and perpetual silence; assiduous prayer and continual conversation in heaven. Moreover, if we had not had for historian of this life an author as celebrated as the great Saint Jerome, we should not have dared to advance the surprising things which we have related; but having so illustrious a Doctor for guarantor, we have made no difficulty of relating what he himself willed to write for the instruction of the faithful.

As to the relics of this blessed hermit, they remained in the tomb where Saint Antony buried them until, about the middle of the twelfth century, by the orders of the Emperor Manuel Comnenus, they were brought to Constantinople, with the exception of his head, which was transferred to Rome. They were transferred from Constantinople to Venice in 1240. In the following century, Blessed Eusebius of Esztergom [Strigonie], a Hungarian lord, having sold his goods to give them to the poor, withdrew into the forests of that country. Several persons having joined him, he founded the monastery of Pilis, under the title of Saint Paul, first hermit, but under the rule of the canons regular of Saint Augustine. Louis I, king of Hungary, who greatly favoured these hermits, and had a great devotion to Saint Paul, sent solemnly to Venice to fetch a great part of the Saint’s relics and entrusted them to their keeping near Buda (1381). The monastery of Cluny and the holy chapel of Bourbon, in France, also possessed, before the revolution of 1793, notable parts of the body of Saint Paul the hermit.

The whole Church keeps his feast, with double office, by order of Pope Pius V, on 15 January, because the tenth [of January], which is the day of his decease, is filled by the Octaves of the Epiphany, during which it is not permitted to make the office of any Saint, unless he be patron or titular. It is easy to recognise Saint Paul the first hermit, by the raven which brings him half a loaf or which brings a whole one, when he has Saint Antony for guest; by the palm tree which furnishes him a roof for shelter, dates for nourishment and leaves to plait himself a coarse garment; by the lions which dig his grave, under the eyes and blessing hand of Saint Antony. Basket-makers and makers of mats have adopted him for their patron: one explains easily the motive of this choice.

Saint Maurus, Disciple of Saint Benedict, Founder and Abbot of Glanfeuil

(Les Petits Bollandistes, 7th ed., vol. I, 15 January. 512– 584. — Popes: Saint Symmachus; Pelagius II. — Kings of France: Childebert I; Chilperic I.)

> *Glanfeuil… lost today in the vineyards of Anjou, deserves the grateful regard of every traveller whose thought remains not insensible to the benefits which, from this first Benedictine colony, have flowed over all France. — (Monks of the West [Montalembert], vol. ii, bk. vi.)*

We are going to see in this life how advantageous it is to man to bear from his youth the yoke of the Lord, and to quit the world before having felt its corruption. Saint Maurus was of great birth; Aequitius his father and Julia his mother were equally distinguished by their nobility and still more by their virtues; both belonged to the most illustrious patrician families of Rome. Maurus, their son, was born in that city in 512. His condition called him naturally to enjoy the pleasures and honours attached to the first fortunes, and he could taste the world in all that it has of the sweetest and most satisfying. But God, who wished to make of him a sanctuary in which He would enclose His greatest graces, did not permit him to remain long among the profanations of the age. He inspired his father, when he was only twelve years old, to put him into the hands of Saint Benedict, who then dwelt in the desert of Subiaco, so that, being brought up by so good a master, he might form himself early in the sciences and all the Christian virtues. Saint Benedict received him with much joy and affection, the more so as he knew by a prophetic spirit that he would one day be one of the strongest pillars of his Order. Scarcely admitted into the congregation of the brethren, Maurus appeared among them like a sun in the midst of stars. One remarked nothing in him of the childish but age. All in him was ripe and advanced, and often his master, Saint Benedict, proposed his fervour to the other religious, to shame them in their relaxation, or to encourage them in their labours. “We have seen,” he said, without naming anyone, “a child below adolescence, nurtured in the world, with all the delicacy ordinary to persons of rank, undertake perfection with so much ardour and generosity that he already equals the oldest and the most consummate in virtue.”

One thing still greatly increased the esteem which Saint Benedict had for Saint Maurus, namely that great and prodigious miracle which Saint Gregory relates in his *Dialogues*, and which was an effect of his obedience. The young Placidus, also a child, of one of the first families of Rome and entrusted to the care of Saint Benedict, had fallen, in drawing water, into a very deep lake: already he was carried by the rapidity of the waves to the distance of an arrow’s flight; Saint Benedict, who knew by revelation the extreme danger in which he was, commanded Saint Maurus to go promptly to his rescue. The Saint, without reflecting on the difficulty of this order, nor on the peril of life into which he himself would put himself, asked his master’s blessing and ran blindly to the help of Placidus. But, by a surprising marvel of which there had been no example since Saint Peter, he walked on the waters as on firm ground, to the place where the child had been carried; he took him by the hair and brought him back to the bank. Then, looking behind him and perceiving what he had just done, he was seized with admiration and fear at the sight of such a marvel; but, far from attributing the glory to himself, he protested to the holy abbot, when he gave him account of it, that he had in no way contributed to this miracle since he had acted without reflection, that the cause, after God, was his blessing and his command. Saint Benedict, for his part, referred this prodigy to the merit of his blind obedience. Thus there took place between master and disciple a holy contest of humility which ended in praises and thanksgivings to the goodness of Our Lord who had delivered the young Placidus by so extraordinary a stroke of His power.

This marvel being divulged, all the religious of Subiaco [Sublac] conceived an extreme veneration for their brother Saint Maurus: they regarded him no longer but as a man filled with the spirit of their blessed Father; but the virtues which shone in him rendered him still more worthy of this respect. His obedience found nothing ever impossible, nor his humility anything too low; his austerities were excessive and will appear even incredible to those who weigh them against the forces of our nature. Faustus, who first wrote his life, assures us that he always wore the hair-shirt, that he had for bed only a heap of lime and sand, on which he

took a little rest, and that in Lent, finding this too delicate, he contented himself with sleeping standing, until extreme weariness forced him to sit down. The rigour of his fasts answered to the length of his vigils, and on the days destined by the Church to penance he ate only twice a week, and so little that he seemed to wish rather to taste than to eat the bread which made all his meal; he imitated in this Saint Benedict, who passed all the Lents in the same manner.

From the day when he was permitted to follow all the observances of the rule, he was never seen to rise with the other brethren; when the signal was given, he was already in choir on his knees and in prayer. Ordinarily, he had time to recite the entire psalter before the hour to begin Matins arrived.

His fervour was so great that it was capable of warming and kindling the most lukewarm; there appeared in him so much recollection and application to God that he inspired devotion in all who considered him. His eyes were two inexhaustible sources of tears, and his heart a burning furnace which sent ceaselessly sighs toward heaven. He never spoke, unless necessity or charity obliged him to it; and this silence was a source of holy thoughts, of chaste desires and of a continual conversation with God. His solitude was in no way idle; he occupied himself in it always, either with the contemplation of divine things, or with the reading of Holy Scripture and the Fathers of the Church, in which he found a hidden manna. Virtues so eminent make sufficiently evident that it was with much prudence that Saint Benedict associated this dear disciple with himself in the conduct of the monastery in which he resided. So Our Lord communicated to him a great part of the supernatural lights of his abbot.

God having inspired Saint Benedict to pass from Subiaco to Monte Cassino, he led Saint Maurus with him there and received great help from him, both to establish on this mountain the monastery which was as it were the capital of the whole Order, and to exterminate the idolatry which had been preserved there until then. All the brethren regarded him as the future successor of their holy father. And in fact, Saint Benedict made him his claustral prior and gave him, under him, the general administration of this house. Our Lord willed to manifest more his eminent holiness: one day when Saint Benedict had gone out on an important affair, a mute and lame child was brought to the monastery by his parents, who asked for his healing. As they did not find the blessed abbot, they addressed themselves to the holy prior, who was returning from the work of the fields. The Saint, quite confused, repelled them as if in anger, saying that miraculous works were reserved to the perfect and that, for himself, he was only a great sinner. Nevertheless the religious who accompanied him, touched with compassion for these afflicted persons, made him so many entreaties that he was at last constrained to yield. He prostrates himself therefore before God, protests in His presence that He alone can heal those whom He has struck, and prays Him with tears to exercise His mercy toward these unfortunates. Then he rises, places on the child's head the end of his deacon's stole, which was a gift from Saint Benedict, and making the sign of the cross on the sick child's limbs, he says to him with modesty and confidence: "In the name of the most holy Trinity, and by the merits of my master Saint Benedict, I command you to rise in perfect health." At once the sick child obeyed, to the joy and admiration of all the assembly; and Saint Maurus was esteemed the more because he had tried to refer all the glory of this miracle to the merits of his father Saint Benedict. The religious failed not to make report of it to the holy abbot when he returned; and from that time he no longer regarded Saint Maurus as his disciple, but as his colleague and his coadjutor in the works of God. Finally, he showed how much account he made of his person by choosing him to plant his Order in France. Which happened in the following manner:

Innocent, bishop of Le Mans, a prelate of holy life, delighted by the marvels which renown told him of this blessed patriarch, deputed to him his archdeacon, Flodegarius, and his steward, Harderadus, to beg him to send some of his religious, to establish a monastery of his Order in his diocese. They arrived at Monte Cassino toward the end of the year 542; and as God had already made known to Saint Benedict, in a revelation, that He wished to extend his Order in foreign countries, they had no trouble in obtaining from him what they asked. He named Saint Maurus to conduct this enterprise, and gave him as assistants four of his

brethren, Simplicianus, Antony, Constantine and Faustus, he who wrote his history after his decease. We do not undertake to describe the consternation of all the religious at the departure of a person so dear to them and whom they regarded as their support, after their holy father. It suffices to say that Saint Benedict consoled them with words full of the unction of the Holy Spirit; then, representing to them that the salvation of peoples was preferable to their particular satisfaction, he warned these blessed missionaries of what they had to do on their journey, and led them, accompanied by all his community, as far as the gates of the monastery. There he embraced them for the last time, gave them his blessing with the kiss of peace, exhorted them anew to confidence in the crosses and persecutions which they would have to suffer; and, having put into the hands of Saint Maurus the book of his rule, written with his own hand, to serve him as direction in his absence, with letters which he addressed to the bishop of Le Mans, as also the weight of bread and the measure of wine which were to be given to each religious for his meal, he dismissed them under the protection of Our Lord. He charged also the two envoys of the bishop of Le Mans to recommend urgently to this pontiff to be willing to stand to them in place of a father, to treat them always with great affection, and to give them, to build a monastery, according to his promise, a place as convenient as suitable.

It was the fifth day after the Epiphany of the year 543. The religious lodged this first night in a house dependent on Monte Cassino, where they were received by two religious, Aquinus and Probus, whom Saint Benedict had sent there expressly the day before to receive them and to bring him news of them. The same night the holy abbot sent again to them two other religious, Honoratus and Felicissimus, cousin of Saint Maurus, to give them the last farewell; and, by them, he addressed to the same Saint a box of relics, among which was found a piece of the true cross, with a letter which shows sufficiently the tenderness of this master toward this disciple, or rather of this father toward this son.

“Receive,” he says to him, “my very dear son, this last testimony of the love of your father, and keep the precious pledge which I send you as an eternal memorial, as a mark of the close union of our hearts, as your support, finally as the protection of your brethren in the fatigues which you will have to endure during so long a journey. It is necessary, my child, that I disclose to you a secret which it has pleased God to reveal to me since your departure, which touches your person, and which has for you a great importance. He has made known to me that you will go to enjoy glory, after having worn our habit sixty years, counting from the day that you received it from my hand. The forty years which remain to you will not be exempt from pains: you will have incredible difficulties in the foundation of the Order, and the demon will doubtless spare neither strength nor skill to ruin your enterprises, because he foresees well that they will be no less to his confusion than to the glory of God. But in the end he will be vanquished and the mercy of God will make you triumph over his malice. I pray God, my son, that He fill you with His grace, that He bless your journey and render its term happy.”

Saint Maurus received these presents and this letter with very great respect, and abandoned himself entirely to Our Lord for the accomplishment of what it contained. He thanked his dear brethren for the trouble they had taken to visit him, gave them an answer for the holy Patriarch, and recommended above all to Felicissimus, his cousin, to be very exact in the observance of the rule. At last, having dismissed them, he continued his road with his four companions. On the way, they took particular care not to relax from the observances of the monastery, to say Matins and the other offices at the same hours as they were said in the community, and to practise silence and the other exercises of religion with the same exactness as they had done before. Our Lord was not long in showing, by miracles, how much He was pleased to be served in this manner. The servants of God, continuing their road, arrived on the fifty-fifth day at Vercelli. There, the clerics and the inhabitants of the town made them such pressing and charitable entreaties that they were constrained to remain two whole days among them. It was then that the prophecy of Saint Benedict concerning them began to be accomplished. While Saint Maurus employed himself in giving his hosts the spiritual helps which he expected from his charity, Harderadus, the steward of the bishop of Le Mans, having

gone to visit a very lofty and admirably beautiful tower, fell from top to bottom, doubtless by the malice of Satan. He was brought back all crushed and almost without life. Twelve days passed without the remedies bringing any relief to his hurt; at last, they had resolved to cut off his arm to save the rest of the body. The archdeacon Flodegarius, touched with compassion for this dear companion of his journey, threw himself at the feet of Saint Maurus, begging him to obtain his healing from God. The Saint, who knew how necessary it was for the execution of their enterprise, yielded easily to his entreaties. He made therefore his prayer, took the piece of the true cross which Saint Benedict had sent him, applied it to the shoulder, arm and hand of the sick man, making everywhere the sign of the cross, and by this means healed him so perfectly that he had no more need of the surgeons' hand. This marvel being divulged, an infinity of people ran to see its author and receive his blessing. Saint Maurus did all he could to persuade them that he had no part in it, and that it must be attributed only to the virtue of the true cross and the merits of Saint Benedict from whom he had received it; but seeing that he could not hinder the acclamations of the people, he departed in haste from that place. When these holy travellers were on the Alps, one of their servants, named Sergius, fell from his horse, and broke his leg in several places. But his hurt lasted only a moment: for Saint Maurus, not wishing that this accident should detain them on the way, restored him at once to health, by the sign of the cross which he made on his wounds. At the descent of the Alps, he visited the famous monastery of Saint-Maurice of Agaune, founded at least twenty-seven years before. Its church possessed a treasure a thousand times more precious than the riches with which Sigismund, king of Burgundy, had adorned it: it was the sacred bones of that Theban legion immolated on the very spot, in hatred of the faith of Jesus Christ. Our travellers could not pass without stopping a moment in this august sanctuary. A man blind from birth, who had dwelt on the threshold of the temple for nearly twelve years, learning who it was who was entering, begged him with tears, in the name of the venerable martyrs and of Saint Benedict, to obtain his healing from God. Our blessed man touched the sockets of his eyes, made the sign of the cross on them, and the blind man recovered sight. In the transports of his gratitude, this beggar at once intoned the beautiful canticle of the three children in the furnace. "He knew it by heart," says Faustus, our historian; "and we learned from his mouth that since he had dwelt in that place he had thus engraved in his memory not only the whole psalter, but also all the offices of the day and night. His name was Linus." He consecrated the rest of his days to the service of the altars and reached extreme old age. After having given his blessing to the inhabitants of Agaune, our Blessed pursued his road toward the Jura. At Mont Joux, otherwise called Mont Saint-Claude, he delivered from a double death, the temporal and the eternal, a young man who was expiring, and who saw himself already condemned to hell; he gave him such salutary counsels that he quitted the world and became a religious in the monastery of Lérins, on the coasts of Provence, where he lived and died holily. From Mont Joux he came to Auxerre with all his company, about Holy Week, and passed the last days of it at Fontrouge with Saint Romanus, who had assisted Saint Benedict in the beginnings of his solitude, and afterwards had retired into France. On the evening of Good Friday, he warned this holy old man and all his brethren that the next day, the eve of Easter, the blessed patriarch Saint Benedict was to leave the earth to go and receive the reward of his labours (21 March 543). They were all extremely afflicted at it and could not restrain their tears. The fatigues of the preceding days did not hinder them from passing the whole night in prayers, to render in their absence to their holy Father the same duties which they would have rendered him had they been present at his death. About nine o'clock in the morning, Saint Maurus was transported in spirit to Monte Cassino, and saw as it were a great street covered with precious carpets, and bordered with an infinity of torches, which extended from the cell of Saint Benedict up to heaven, and a venerable and quite resplendent man who said to him: "This is the way by which Benedict, the beloved of God, has gone up to heaven." Two other religious of Monte Cassino, one who resided there, and the other who was on a journey, had also the same vision. The Saint made part of it known also to Saint Romanus and to his brethren, and so happy a piece of news appeased their grief, and changed their complaints into hymns and canticles of joy.

After the feast of Easter, this holy colony took the road of Orléans; there, they learned that the bishop of Le Mans who had called them had just died; another prelate, whose dispositions were very different, had mounted the see of Saint Julian. He was a barbarian who owed his elevation to the episcopate to court intrigues. The companions of Saint Maurus were much dismayed; but he raised their courage, showing them that this difficulty, which presented itself first, was a mark that God wished to assist them in an extraordinary manner. In fact, Harderadus, seeing that the new bishop would not pursue the design of his predecessor, procured them an establishment still more advantageous than that which had been destined for them, by means of one of his relatives called Florus, who was a viscount much advanced in the good graces of the king of Austrasia, Theudebert. This lord had desired, from his youth, to quit the world and withdraw into a monastery; but in order not to displease the king, who loved him and wished to have him near his person, he had remained at court, had married and had had an only son named Bertulf. When Harderadus gave him notice of the arrival of the children of Saint Benedict, he set out in haste, with the permission and instructions of the king, to see them and to offer them an establishment in his lands. Theudebert had received with joy the proposal of his favourite; he put only one condition on his consent, which was that these religious should make special prayers for him and for his peoples, adding that if they led a life conformable to their high reputation of holiness, they would find him always ready to load them with new largesses. The place which was chosen for this was Glanfeuil, watered by the Loire, in the diocese of Angers. Everything was prepared to build a monastery there; but the first living stone of the edifice was the little Bertulf, whom Florus, his father, gave willingly to Saint Maurus, to be brought up by his hand and consecrated to God. This child was only eight years old; but grace did not wait for the number of years to make itself remarked in him, for, in a short time, he made very considerable progress under so good a master.

While they were working without relaxation at the foundation of the convent, Florus returned to court to settle some affairs of importance. Having ended them, he came back to Saint Maurus, bringing him, to preside over the rest of the building, an ecclesiastic who excelled in architecture. In fact, he acquitted himself of his charge with much ardour and zeal. He was soon after the subject of a great miracle. While he presided over the labours of the workmen, he fell from an extremely high scaffolding on a heap of stones at the foot of the edifice. All the spectators thought him lost, the more so as floods of blood escaped from all parts of his shattered body. He gave no more sign of life. The servant of God runs up, has him carried before the oratory of Saint Martin, which was already built; there, prostrate near the dying man, he addresses to the Lord a fervent prayer, and making a sign of the cross on the broken limbs, healed them so perfectly that the architect could return at once to his work. Florus was present at this miracle; he was so transported by it that, throwing himself at the feet of the Saint, he said to him: “O my father! how truly you are the disciple of Saint Benedict, of whom we have often heard similar prodigies related!” Afterwards, he bore him such respect that he no longer dared approach him.

The demon, outraged with spite, stirred up three artisans to blacken the reputation of this holy abbot, and their malice went to the point of publishing that he was only a magician; that he had come from Italy to seek glory and establish his fortune by false miracles. But God was not long in drawing a terrible chastisement from this calumny, for the demon took possession of the bodies of the calumniators and exercised on them cruelties so frightful that one of the three died miserably. It was here that the admirable charity of our great Saint appeared in all its brilliance. For, far from rejoicing in the punishment of his enemies, he made himself their powerful mediator with God, and prayed for them with so much instance, and, if one may so say, obstinacy and importunity, that he finally obtained the deliverance of some and the resurrection of the other. He joined also to this heroic act of charity an excellent trait of humility, forbidding him whom he had made live again ever to appear in the country, lest his presence should immortalise the memory of this miracle. The construction of the house and of the four churches which the holy abbot had projected being finished (552), the eighth year of his sojourn in France, the dedication was made by Eutropius, bishop of Angers. To the principal was given the name of the blessed apostles Saint Peter and Saint Paul; to another, that of Saint

Martin; to the third, that of Saint Severinus of Noricum; and to the fourth, that of the archangel Saint Michael. All was in perfection; Florus, not content with having given his goods and his son to Our Lord, wished to complete his sacrifice by consecrating himself to His service. King Theudebert had much trouble in consenting to it, because of the great affection which he bore him; but fearing to fail in the will of God, he at last yielded to his prayers. He desired even to assist at his clothing and came for this to the monastery. When he entered, Saint Maurus went to meet him with all his religious, who were already more than forty: Theudebert prostrated himself humbly at his feet, asking part in his prayers and in those of all his community. Then he begged Saint Maurus to point out to him the brethren who had come with him from Italy; the prince took them apart, inquired the name and country of each of them; then he embraced them tenderly, as also all the other religious. He loaded the young Bertulf with caresses and recommended him in a particular manner to the holy abbot. He visited all the regular places of the house, admiring the order observed everywhere, wished that his name and that of Prince Theudebald, his son, should be written in the catalogue of the brethren in order to participate in their merits, confirmed the donations made by his friend in favour of this new establishment and added still others very considerable, among others that of a certain fief, called Le Bois, with all its revenues and all its dependencies. Finally, he offered to the church of Saint Peter a very rich carpet, with a golden cross covered with precious stones of very great price.

The day of the ceremony having arrived, he betook himself to the church with all his court. Florus having stripped himself, at the feet of Saint Maurus, of the illustrious marks of his rank, the king himself helped to cut his hair and had the consolation of seeing him take the monastic habit with more joy than he had formerly had in receiving the greatest testimonies of his royal affection. At the same time, he received into his particular friendship one of the nephews of this servant of God and gave him the same rank in his court which his uncle had formerly held there; wishing to testify thereby that his change of condition diminished nothing of the benevolence and friendship which he had borne him until then. After the taking of the habit, Saint Maurus obliged Theudebert to eat in the guest-room and to suffer being served by his religious. This prince, before departing, had Florus called again, who had already withdrawn into solitude, and after having shed many tears on seeing him in a state so different from the preceding, he commanded him to be as faithful and as generous in the service of God, to whom he had consecrated himself, as he had been in the service of his person, then he conjured him never to forget him in his prayers. Thus, having assured anew the Saint and all his community of his assistance and protection in all their needs, he went out of the monastery and returned the same day to Angers. His death, which happened a short time after, prevented the effect of his promises; but his son Theudebald, and Clothaire I, son of the great Clovis, his uncle, who were heirs of his States, were so also of his magnificence toward these holy religious and gave them marks of it in a thousand encounters.

Florus lived twelve years under the guidance of the holy abbot, and made such progress that he became a man consummate in every kind of virtue. At the end of this time, he died, and his death was so precious before God that several Martyrologies put him in the number of the Saints. The generous contempt which he had made of the grandeurs of earth was imitated by many Frankish lords who abandoned the world and came to seek their salvation among the austerities of the cloister. Others, not being able to break the chains which held them attached to the age, gave their children to Saint Maurus, to accustom them early to the agreeable yoke of Jesus Christ. Thus the number of his religious reached a hundred and forty, a figure which he would not exceed, because it was all that the revenue of his monastery could then support.

But as God had destined him to extend the Order of Saint Benedict throughout all France, and as an infinity of persons presented themselves to be received into it, he built or reformed on all sides monasteries, under the rule of this blessed patriarch, and had the consolation of seeing, before his death, a hundred and twenty filled with fervent religious. His life was a model of holiness; and although the words of fire which came from his mouth served to kindle his children and to carry them to the highest degrees of perfection,

nevertheless the incomparable fervour which he displayed in all his actions, and the heroic virtues of which he gave them examples at every moment, were for them lessons far more powerful and more efficacious than all his exhortations.

God continued always to raise up his humility by great miracles. Going to take possession of the lands which King Theudebert had given him, he restored to health a paralytic of seven years, who was so disfigured that he scarcely had the form of a man. Being in one of his country houses, he multiplied so prodigiously the little wine which remained to him in a small vessel that there was enough to receive the archdeacon of Angers and more than seventy persons present, who drank as much of it as they wished. Returning to his convent, he healed a poor wretch whose face was all eaten away by a canker.

After he had governed thirty-eight years his abbey in a sovereign perfection, feeling approach the end of the sixty years which Saint Benedict had marked for him as term of his religious life, he wished to have no other care than to prepare himself for death. He renounced therefore, in presence of his children, his charge of abbot, and the whole community, to whom this decision caused much grief, having begged him to name in his place him whom he judged most fit to govern them, he named Bertulf, son of Florus, whom his rare qualities, as well natural as supernatural, rendered very worthy of this employment. As to the four Fathers who had come from Italy and who, by their great age, were less fit for it, he recommended them to assist this new abbot and to watch that he should in nothing alter the purity of the rule; then he withdrew with two religious, Primus and Anianus, into a cell near the chapel of Saint Martin, where he began a life so austere and so detached from the senses that he seemed to enter that day into the service of God and to have done nothing until then.

Grace miraculously sustaining his body, long since broken down by strange mortifications, he passed two years in this solitude, as satisfied as if he had already tasted the delights of the Angels. But God permitted his joy to be troubled for some moments; here is the cause: going one night, according to his custom, to pray in the church of Saint Martin, he found a legion of demons who disputed the entrance to him: “It is long,” said to him the chief of this infernal troop, “that thou labourest to drive us from our dwelling and to ruin our empire; we shall see, now, who will have the upper hand, and whether the temerity with which thou camest from Italy to attack us in our strongholds will be very advantageous to thee. Know then that we shall triumph over all thy unhappy disciples, that thou thyself shalt see the carnage of it, and that scarcely will there be one who can escape from our hands.” Saint Maurus answered him without being frightened that he was only an impostor, and that God, in whom he put his confidence, would cover him with confusion; his answer was so powerful that it made all these spirits of darkness disappear in an instant. Nevertheless, reflecting more and more on what he had heard, and fearing that there might be some mixture of truth amid the threats of this cruel enemy, he fell insensibly into a deep sadness. He humbles himself therefore, he throws himself with his face against the ground, he groans, he sighs, he cries for mercy; the more his heart is afflicted, the more he abases himself before God and perseveres in prayer. Our Lord, who had permitted this tempest to purify him and not to punish him, and who was with him in the storm, though He kept Himself hidden, soon dissipated this cloud: for He sent him an angel of light: “Why,” he said to him, “is thy soul thus in sadness? Doubtless, Satan has this time said the truth; a part of the religious must be victims of a frightful scourge; but hell, far from triumphing over their death, will gather from it only shame and confusion. For all, prepared by thy exhortations, will expire in thy arms and will fly away into the bosom of the Lord.”

The Saint blessed God for this happy news; and, the next day, having assembled his children, he declared to them what God had made known to him and exhorted them to prepare for death, with words so efficacious that he kindled a heavenly fire in their hearts already very well disposed. It was a question who should be the most assiduous in prayer, the most fervent in penance and the most faithful to all the practices of religion; in short, they lived like persons who did not promise themselves to see the morrow. When the epidemic began to rage, the monastery presented a spectacle worthy of God and the Angels. These victims of divine justice

sang on their beds of suffering canticles of thanksgiving to the Lord; and those alone wept with regret who survived these happy predestined ones. Five months had not yet passed when a hundred and sixteen religious had descended into the tomb, or rather had been crowned in heaven! Two of those who had accompanied Saint Maurus from Italy into France, Antony and Constantinian, were of the number of the victims. Their life had been so holy and their death so precious before God that the monks of Glanfeuil honoured them with a public cult.

Saint Maurus multiplied himself in the midst of so many victims; none of his children died without having received his blessing and his paternal exhortations. However, his feeble body succumbed before his courage. A short time after, his hour having arrived, he had himself transported into the oratory of Saint Martin, and there, lying on his hair-shirt, after having received with much fervour the Sacraments of the Church, he rendered his soul to God, on the fifteenth day of January of the year 584, aged seventy-two years and fourteen days.[1] His body was buried in the very church where he had died, on the right side of the high altar, and reposed there in the midst of the abbey the space of two hundred and sixty-two years. In the year 845, Abbot Gauzlin made the exhumation of it with great pomp and magnificence, and transported it from this ancient church of Saint Martin to a more honourable place in the new temple; that day, nine persons were healed, namely three blind, two lame, a paralytic and three dumb women. Afterwards, fear of the Normans obliged the religious of the monastery of Glanfeuil, which is commonly called Saint-Maur-sur-Loire, to bring these holy relics to an abbey founded by Saint Babolenus, two leagues from Paris, which was called the abbey of the Fossés (Ditches), because it was in the ditches of the ancient château of the Bagaudae, and which has since taken the name of Saint-Maur-des-Fossés. Abbot Odo, who wrote the history of this translation, assures us that so many miracles were wrought there that it would be temerity to wish to relate them all.

The abbey of Saint-Maur was secularised in 1553 by Clement VII, and changed into a deanery united to the bishopric of Paris. In 1760, the canons, who had taken the place of the

Benedictines, having been transferred to Saint-Louis-du-Louvre, the relics of our Saint were transported to the abbey of Saint-Germain-des-Prés, where they were preserved in a very beautiful shrine; but they completely disappeared in 1793. There are still other churches which glory in possessing some parts of so dear a deposit; what is most certain in this regard is that Saint Odilo, abbot of Cluny, obtained an arm of it, and sent it by six of his religious to Monte Cassino, where it was received with much solemnity and in the midst of an immense concourse of people (1022). A possessed man who touched it was at once delivered from the demon. This fact is held from Desiderius, then abbot of Monte Cassino, who afterwards became pope under the name of Victor III. This relic was likewise profaned by the French, at the invasion of the kingdom of Naples, in 1799; so that the diocese of Saint-Claude and the abbey of Solesmes are nearly the only ones today to possess relics of Saint Maurus. The church of Le Voide, in Anjou, has a small fragment given by the abbey of Solesmes. The Benedictines of Saint Paul of Rome also keep some parts of it in their church of Saint Callixtus.

The reform of the congregation of Saint-Vanne and Saint-Hydulphe, established in Lorraine, gave rise to that which the French Benedictines embraced in 1621, under the title of the Congregation of Saint-Maur. It was approved by Popes Gregory XV and Urban VIII. This Congregation was divided into six provinces of which the general resided at Paris, in the abbey of Saint-Germain-des-Prés. Their principal houses were Saint-Germain-des-Prés, Saint-Denis, Fleury or Saint-Benoît-sur-Loire, Marmoutier, Vendôme, Saint-Remi of Reims, Saint-Peter of Corbie, Fécamp, etc. Everyone knows the great men whom the Congregation of Saint-Maur produced, and the services which its members never ceased to render to religion and letters.

The Revolution had suppressed this so respectable and so useful society. The last superior general, Dom Ambrose Chevreux, enjoyed at Paris a great consideration, which his virtue had merited for him. He was named, in 1789, deputy to the States General, and became a member of the too famous National Assembly;

but he did not let himself be carried away by the torrent and did not imitate the shameful defection of several others. His faith was firm in the midst of these delicate trials. Arrested as a faithful priest after 10 August 1792 and shut up in the convent of the Carmelites, he merited to share the glorious lot of so many Confessors of Jesus Christ who were massacred there on the following 2 September. With him perished one of his nephews who was also a Benedictine and was called Dom Louis Barreau. This religious's refusal to take an oath to which the law did not oblige him, since he was only a deacon, was the cause of his imprisonment and of his death.[2]

Iconography. The costume of Saint Maurus is that of an abbot carrying a crosier. — The arts have reproduced the various scenes of his life, which can be brought into three pictures: 1st, kneeling before an altar, he sees Saint Benedict enter paradise; 2nd, he walks on the waters, supported or not by two angels, to bring help to his companion Placidus. It must be remembered that he was then still quite a young man; 3rd, his master Saint Benedict sends him on mission to France and hands him, with the book of the rule, the balance destined to weigh the food of the religious.

Saint Maurus is the patron of the French Benedictines and of coppersmiths; he is so also of tailors in Belgium. — He is invoked against the cold in the head [*coriza*].

All the Martyrologies make mention of Saint Maurus on 15 January, and all the authors who have written the lives of the Saints have inserted his. He was singularly honoured in England under the Norman kings. Camden observes, in his book entitled *Romains* [*Remains*], that the illustrious family of Seymour drew its name from that of our Saint, Sey-Mour, Saint-Maur. Faustus, one of his companions of travel in France, first composed his history, as we have already remarked. We have always had our eyes on him to correct this one; we have also helped ourselves much from that which is found in the *Année bénédictine*.

Saint Bont or Bonet, Chancellor of France, Bishop of Clermont in Auvergne

(Les Petits Bollandistes, 7th ed., vol. I, 15 January. 623– 710. — Popes: Boniface V; Constantine. — Kings of France: Clotaire II; Childebert III.)

> *Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it. — Matt. vii, 13, 14.*

Here is a Saint who may serve as a model to many, but principally to those who are in the highest dignities, since we have in his person a pious man of the court,[1] an incorruptible magistrate, a vigilant and merciful governor of a province, a bishop filled with the spirit of Jesus Christ and the apostolic virtues, a religious of a perfectly exemplary austerity and devotion. He was born in Auvergne, of parents illustrious by their piety and much considered for their nobility. His father was called Theodatus, and his mother Siagria: both descended from the ancient senators of Rome. When this pious woman was carrying him in her womb, she threw herself at the feet of a holy priest who had come to visit her, begging him to give her his blessing: "But rather you," answered the priest, "bless me, O holy Father and venerable Lord." These words extremely surprised Siagria, who found them little suitable to her sex and to the quality of him who spoke; but the servant of God appeased her trouble, making her know that it was not from her that he asked the blessing, but from her child, who was one day to be one of the most worthy governors of provinces and one of the most brilliant lights of the Church. This prediction obliged his parents to watch particularly over his education, and to have him instructed in all the sciences which are accustomed to prepare minds for the greatest things.

Theodatus being dead, Bont, though still young, left his country and came to the court of Sigebert II, who then reigned in Austrasia. Scarcely did this prince know him when he took him into particular affection. He made him first his grand cupbearer; then, recognising in him all the qualities required of a statesman, he raised him to the charge of referendary, which is the same as that of chancellor, putting his gold ring or his

seal into his hands. He exercised this employment with so much integrity during the space of thirty years that he acquired the esteem and respect of all the world. Leading the life of a religious in his private conduct, in which chastity and innocence shone, he made justice and religion reign throughout the whole kingdom of Austrasia. Theuderic III, king of Neustria, having united Austrasia to Neustria, after the death of Dagobert II, his cousin, son of Sigebert, gave Bont the government of Provence or of Marseille, which then passed for the most important of the Frankish monarchy (680). He governed this country for nine years with so much gentleness and goodness that he was considered its father. He expressly forbade there the sale of slaves, which was still in use in the country, and himself redeemed with his own money all those whom he could learn of and set them at liberty. He also took great care to reconcile the different parties and to reconcile the persons and families who were in dissension. To these public virtues which regarded the good of his subjects, he joined private ones for the regulation of his interior: such as were penance, prayer and purity of heart: one must not therefore be astonished if God at last drew him from his secular employments to make of him a minister of His altars.

Saint Avitus, second of the name, his elder brother, was then bishop of Clermont in Auvergne; seeing himself already advanced in age and overwhelmed with illnesses, he proposed to his clergy, by divine inspiration, to elect in his place this holy governor of Provence, whose merits were sufficiently known to them. His election was unanimous, and King Theuderic gave his hands to it willingly, being well pleased that he whom he had chosen as magistrate should be judged worthy of the priesthood. Saint Bont therefore set out from Marseille and betook himself to Auvergne, where he was consecrated bishop. This episcopal unction was for him a principle of sanctification. He appeared, in an instant, not as a man who aspires to perfection, but as a man who has already acquired it, which is proper to bishops. He passed three days and even four without eating anything. His life was a continual recollection. He gave the day to the employments of his charge, and almost all the night to prayer; and although he had not yet embraced the monastic life, he already imitated its retreat during Lent. His charity for the poor and for pilgrims was extreme; never did he send away a single one without help, and all the difference which he made among them was that he rendered himself more merciful and more liberal toward the most needy. As spiritual nourishment is still more necessary than the bread of the body, he distributed it abundantly to his people, sometimes by himself, sometimes by serving priests, who served him in effect as feet and tongues. He visited his diocese assiduously, and took particular care to instruct his ecclesiastics well and to bring them to an irreproachable life; which he did by frequent conferences on the holy canons, which he obliged them to attend. His prayer was always accompanied with tears, and he shed so great an abundance of them that his garment was all drenched. Being in his church, he did not place himself on his episcopal throne, but on a very low seat; and, although he knew very well how to sustain his dignity when he judged it necessary, most often nevertheless he reduced himself to a state so abject that those who did not know him would never have taken him for the bishop. While he studied to humble himself and to make himself small before men, God took pleasure in raising his merit by great miracles. The whole country of Auvergne being afflicted with a great drought, he ordered a fast and a procession to obtain rain, and scarcely had he finished Mass when there fell so great an abundance that on that day one could not leave the church. Several sick were healed by drinking water in which he had dipped his hands. His mere touch straightened a lame man. He delivered two possessed persons without knowing that they were such, in conferring on them the sacrament of Confirmation. A Breton woman, invoking God by his merits, found herself delivered, without leaving her country, of the blindness, the paralysis of an arm and the inability to walk with which she was afflicted. But what is most admirable in the life of this great Saint is the signal favour which he received from the Blessed Virgin, the night of the feast of her Assumption. He had remained in the church of Saint Michael to pass this night in prayer there; as he was in his greatest fervours, this Queen of heaven and earth appeared there in a great brightness, accompanied by an infinite number of Saints and blessed Spirits who filled all the place with a marvellous concert. They at once prepare everything to sing the Mass, and some having asked the Blessed Virgin who would be the celebrant,

she answered that her servant Bont was present and that no other need be sought. At these words, the Saint, pressing himself against a pillar to hide, the stone softened and received the impression of his whole body, an eternal testimony of his humility. The angels took him and led him before their Sovereign. She commanded him, in a very gracious manner, to offer the divine Sacrifice; the Saint, unable to refuse, was clothed on the spot with the priestly vestments, and led solemnly to the altar. The Saints served him as ministers in this great action, which they can contemplate only with awe, and the whole Mass was sung with a heavenly music by this multitude of blessed ones who accompanied the Mother of God. After the Mass, she left to her beloved servant the chasuble which had been given him, recommending him to keep it as a pledge of her benevolence and tenderness toward him, and this chasuble was still seen at Clermont in the last century; it was of a very light and delicate stuff; but this treasure, like a great number of holy bodies, became the prey of the flames in 1793.

Although Saint Bont received, at every moment, extraordinary marks of the love of God, nevertheless there was always one thing which gave him pain for more than ten years that he had been bishop of Clermont: it was that he had been raised to the chair of his brother at the solicitation of the latter, which he regarded as a sort of heredity in ecclesiastical charges, a heredity forbidden by the holy canons. He resolved to go and find Saint Tillo or Theau,[2] at Solignac, to propose his difficulty to him and to have his advice. The servant of God told him freely and without flattering him to resign his charge, since his election had been defective. The Saint, who besides sighed ardently after a private and solitary life, did not hesitate; he put in order the affairs of his church, had another bishop established in his place,[3] distributed all his goods to hospitals, churches and monasteries, went to shut himself up in the abbey of Manlieu, of the Order of Saint Benedict, which was near, and began to serve God there with a new fervour, under the habit of this blessed patriarch. He passed nearly four years in this house, edifying the others by his humility and mortification. But, by a surprising and courageous resolution in a recluse of eighty years, he undertook the pilgrimage to Rome, and the great actions which he did on the way soon showed that it was the spirit of God which led him. At Lyon, he reconciled the archbishop Godinus and the duke of Burgundy,[4] who had together old quarrels. From there he betook himself to the monastery of Île-Barbe, which he miraculously provided with victuals and honoured with several other miracles. Wherever he met monasteries, he failed not to choose his lodging there, the company of religious being incomparably more agreeable to him than that of persons of the world. In Italy, he obtained a most signal victory for Aripert II, king of the Lombards, against Luitprand, his enemy.[5] Having embarked to go to Rome, he was assailed by a horrible tempest, which threatened his vessel with shipwreck, after having already caused another vessel which accompanied him to perish; but he appeased it by his prayers, which were stronger than the rage of this proud element. Being at Rome, he satisfied his devotion by visiting all the places consecrated by the blood of martyrs; from there he took again the road to Lyon (706), bringing back with him several captives whom he had redeemed with the rest of his goods. On the whole road he again did great miracles; but, to prevent their glory being attributed to him, he made use, to work them, of an oil which he had brought from the sepulchre of the apostle Saint Peter. He remained the rest of his life, which was still four years, in the monastery at Lyon. During this time he reconciled Nodobert, his successor, with an adversary who bore him envy. Toward the end of his life he was tormented with gout, which gave him occasion to show admirable patience. He received revelation of the day and hour of his death; feeling it approach, he disposed himself for it by the reception of the divine Sacraments, and looking at heaven through the window of his cell, which he had opened expressly, he rendered, all bathed in tears, his beautiful soul to God, on 15 January 710, at the age of about eighty-six years.

His body was carried, with much honour, into the church of Saint Peter, a celebrated abbey of nuns of Saint Benedict, and that day he healed a paralytic woman who touched his coffin. In the year 723, he was transported to Clermont, of which he had been bishop, and deposited in the church of Saint Maurice, which has since borne the name of Saint-Bont. This translation was again honoured with many miracles; but the greater part remained unknown, because the Saint, preserving in heaven the inclination which he had had to

remain hidden, granted healing to the sick only on condition that they should keep it secret, so that as soon as they published it they fell back into their infirmity. Several churches were built and several altars erected in honour of Saint Bont, at Paris, at Moulins, at Bourges. These churches bear generally the name of Saint-Bont.

Saint Bont is characterised by a chasuble which he receives from the hands of the Blessed Virgin. He is the patron of potters, doubtless because there was long preserved at Clermont a vase of that material in which the holy bishop had washed his hands.

His life was written by an author of his time; it is found in vol. I of Surius and of Bollandus. Father François de la Noue, of the Order of Minims, has given another in his *Collection of the holy Chancellors of France*, drawn from the manuscripts of the church of Clermont; and both have served us to correct this one. See also the *Année bénédictine* and Jacques Branche.

Blessed Peter of Castelnau

(Les Petits Bollandistes, 7th ed., vol. I, 15 January. 1208. — Pope: Innocent III. — King of France: Philip Augustus.)

> *It is the truth that makes free. — John viii, 32.*
>
> *There must be also heresies, that they also who are approved may be made manifest. — I Cor. xi, 19.*

Peter, surnamed of Castelnau, bears the name of saint in the Martyrologies and among the historians of his Order. We follow nevertheless the most general usage in qualifying him as blessed. He was born in the diocese of Montpellier in Languedoc. Having embraced the ecclesiastical state, he distinguished himself in it by his learning and probity, and became archdeacon of the church of Maguelone, whose episcopal see was, in the course of time, transferred to Montpellier. Pope Innocent III, who had known him before being raised to the sovereign pontificate, employed him in important negotiations, and, content with his successes, destined him for the first dignities of the Church, when Peter, touched by God, withdrew into the abbey of Fontfroide, two leagues from Narbonne, and took the habit of Cîteaux there. The Pope soon took him from the obscure and tranquil life of the cloister, to confide to him the most difficult of missions. The heresy of the Albigensians was not merely an error, it was a social plague, which threatened to devour France in the South. Like the Manichaeans, they made God the author of evil: they thus deified all crimes and gave themselves to them without scruple. It was not only the people whose morals were corrupt, but above all the nobility and even the clergy. The Pope, charged with delivering Christian society from this so terrible and contagious an evil, employed for it all the means which the law then reigning put at his disposal. So Hurter, a Protestant writer, does not find that this great Pontiff exceeded the powers which the organisation of Christian society at that epoch conferred on him, in inviting princes to lend him the help of their authority or even of their sword, to destroy the anarchy no less civil than religious which threatened France, Spain and Italy. He made Peter of Castelnau his legate and apostolic missionary, joined to him two companions of the same Order, and gave them full powers over these countries. These powers were very necessary to them, and they had to use them. For they deposed the bishop of Viviers, excommunicated him of Béziers, drove from the see of Toulouse the intruder who had mounted it by simoniacal ways. Toulouse was one of the chief places of the Albigensian sect, and it was important that this great city should give the example of a return to the Catholic faith. The mission of the legates did not remain without fruit; they obtained from the principal inhabitants of the town the promise, by oath, to abjure heresy; in return the legates hastened to confirm in the Pope's name the liberties and franchises of the city. The Church, which does not suffer the licence of error, has always loudly favoured the legitimate liberties of peoples; she has never ceased to preach this word of the Gospel:[1] "It is the truth that makes free."

However, this first success was not of long duration. Heresy, for a moment repressed at Toulouse, became there more threatening than ever; and as, besides, it carried its ravages through the surrounding countries, the legates departed from Toulouse and set about evangelising all the places where the ardour of the sect more urgently solicited their zeal. Thus in 1204 they betook themselves to Carcassonne, to confer with the heretics, and there they had no trouble in convicting them of the most frightful blasphemies.

But as the legates applied themselves more to cultivating the vineyard of the Lord, they could also better understand to what extent the foxes had known how to demolish, ruin and ravage it.[2] The bishops, the princes, the barons, those very men whom God had raised up to be the guardians of His vineyard, leagued against the Church. Berengar, archbishop of Narbonne, had been threatened by the legates with being deprived of his jurisdiction; and this prelate had in his turn publicly declared himself against the power of the legates.

So many obstacles combined frightened Peter of Castelnau. He asked the Pope to be discharged of a burden too heavy, and begged him to permit him to re-enter his monastery.

The sovereign Pontiff was not minded to renounce the eminent services which his legate could render the Church. The fine letter which he wrote him revived his courage. “To Brother Peter of Castelnau, legate of the Apostolic See: The debt of charity, which seeks not its own, requires that he who rises in embracing Rachel on the heights of contemplation should not repulse the embraces of Leah, though her eyes be weak, when necessity calls him to the active ministry. Since therefore in presence of this necessity we have judged good to tear thee, for a time, from the repose of contemplation which thou hadst chosen and have charged thee for us, or rather for Christ, with the heavy ministry of the apostolic legation, in order that thou mayest obtain one day to reconcile to the Lord those whose minds the angel of darkness has blinded, thou oughtest not to refuse the labour, though the people to whom thou art sent appear hard and incorrigible; for thou art not ignorant that the Lord can, from the very stones, raise up children to Abraham. Expect not a lesser reward for not having, until now, succeeded according to thy desires. It is labour that God rewards, and not success. Hoping therefore firmly in the Lord who gives increase to labour, we exhort and conjure thy piety, and we command thee even by this apostolic writing, to be instant with the peoples in season and out of season, to reprove them, to beseech them, to instruct them, never growing weary, to fulfil faithfully at last thy charge of evangelist and to accomplish to the end the ministry which we have confided to thee.”[3]

Fortified by these words, Peter sets courageously to work again. Learning that the count of Toulouse was supporting anew and fomenting publicly heresy, after having once abjured it, he betook himself to his court in 1205, demanded of him a new oath and obtained it. At the same time, he deposed the bishop Raymond of Rabastens, a simoniacal prelate forgetful of his duties, and thus prepared the election of the celebrated Fulk, his friend, an ardent and passionate soul, but who turned all his ardour toward God and who, after a frivolous youth which vain successes in poetry had too long led astray, going out of the world and consecrating himself to the priesthood, became one of the great bishops of his century.

Then, the holy legate directed himself toward the Rhône, traversed the provinces of Arles and Vienne, held at Arles a council in which he drew up new statutes for the government of this Church; and, in the midst of the complications which a grave illness came to add to his labours, displayed an indefatigable zeal to assure the success of his mission.

Nevertheless, in 1206, we find him again at Montpellier, deploring with Brother Raoul, his colleague, the sterility of their common efforts. The scandals, unhappily numerous, which heresy was entitled to reproach to the clergy added one more difficulty to the work undertaken by the legates.

Heresy exercised a great influence on the clergy. In breaking all the bonds of morality, it had necessarily relaxed those of ecclesiastical discipline. We certainly do not wish to deny that in the twelfth and thirteenth centuries, so glorious, moreover, for the Church and above all so fruitful in great saints, the freedom of

feudal manners and the abuse of riches had caused grave damage to the purity of the priesthood; but we maintain that the immoral customs of heresy, infiltrating through the cracks of the sanctuary at the same time that they overflowed in the world, were able to act on a great number of clerics with very pernicious influences; a fatally vicious circle in which heresy accused the clergy, and in which the clergy was enervated by the dissolving emanations of a corrupt atmosphere.

However that may be, the legates felt themselves failing anew, when the Lord, says an old historian, "who always knows how to keep arrows in reserve in the quiver of His Providence, sent them from the depth of Spain two holy and valiant athletes."[4]

In the month of July 1206, the venerable bishop of Osma, Diego d'Azevedo, accompanied by a canon regular, sub-prior of his church, came to knock at their door with the pilgrim's staff. The sub-prior was Saint Dominic.

The legates failed not to confide to the bishop the cause of their sorrow, and made him a partner in their faintings. The bishop did not approve the pusillanimous thoughts of the legates; he engaged them, on the contrary, to pursue more ardently than ever the preaching of the word. He added, however, that to heal the evils of the Church the word did not suffice, that the authority of example was needed; that as apostles of the Gospel they ought to live the life of the Apostles, to walk barefoot, to carry neither gold nor silver, and to preach, in a word, the language of Christian poverty together with that of Catholic truth.

Saints understand one another easily, because their conversation, which is in heaven, is unanimous for heavenly things. The counsel of the holy bishop was approved by the legates. They asked only that the prelate and his companion should consent to join them; and our four missionaries, Peter of Castelnau, Brother Raoul, the bishop of Osma and Dominic of Guzman, went out one morning from Montpellier, walking barefoot and giving the first example of the apostolic poverty which the mendicant Orders of the thirteenth century were soon to imitate.

Numerous conversions were not long in proving to them that this new manner of life would have more action on the peoples.

At Béziers and at Carcassonne, the missionaries obtained some good results. The little town of Caraman, situated in the Lauragais, abjured heresy and embraced the Catholic faith.

Peter of Castelnau had to separate, however, at this epoch, momentarily from his colleagues. By the vigour of his mind, as much as by the ardour of his zeal, he was among the legates the one whom the sectaries dreaded most. Already they had attempted his life, and Brother Raoul conjured him to withdraw himself, at least for a time, from the fury of their pursuits. Peter, whose hour had not yet come, condescended to this request.

Retired to Montpellier, he rendered himself again useful to the general affairs of the Church. Nevertheless his apostolic soul felt incessantly the need of measuring itself against heresy; and learning that the missionaries were holding at Montréal, in the diocese of Carcassonne, a conference with the sectaries, he hastened to go there.

In this celebrated conference, if one believes the historians, the simplest rules of justice were violated. The arbitrators, chosen exclusively from among the heretics, were judges and parties at the same time. The dispute was prolonged fifteen days; the articles were consigned in writing on both sides; but it is reported that the judges themselves, unable to escape the evidence of the testimonies alleged by the Catholics, refused to pronounce the sentence and delivered to their party the written documents of the debate, which were thus withdrawn from publicity.

On leaving Montréal, the four missionaries took different roads as if they had wished to share among them the uncultivated field which they had to clear. The bishop of Osma directed himself toward Pamiers; but, desiring to put in order the affairs of his diocese before consecrating himself entirely to the work of the

missions, he soon returned to Spain and died a short time after. Father Raoul set out toward the Rhône, and it was there that, in the midst of his labours, death likewise surprised him. Saint Dominic came to settle at Fanjeaux, where the eloquence of his speech, the holiness of his life, but above all the aid of the most Blessed Virgin, in whose honour he instituted the holy Rosary, determined a great number of souls to quit the path of error: nevertheless these newly converted souls did not cease to be circumvented by the enemies of the Church, and it was to preserve some young girls from the perfidious attack of the sectaries that, in the year 1208, Saint Dominic laid, at the foot of the hill of Fanjeaux, the first foundations of the monastery of Prouille, which was itself to be the origin of the Order of Friars Preachers.

The same year, at the foot of the mountains of Umbria, Saint Francis of Assisi, the friend and glorious emulator of Saint Dominic, gathered his first companions near the chapel of the Portiuncula. — Prouille and Assisi, illustrious cradles which the Church was fashioning at the same time, and from which, one day, two races of men strong to defend her were to issue!… But, while Saint Dominic, by the persevering labours of his zeal, advanced in our countries the cause of the Church, Peter of Castelnau pleaded it still more efficaciously, by giving his life for it. Raymond of Toulouse, in spite of his promises, so many times reiterated by oath, had never ceased to favour heresy and seemed occupied only in undoing, in the shameful secret of his policy, the work which the legates accomplished with so much labour, in the name of the sovereign Pontiff. Peter, revolted at so much knavery, had had to launch against him a first excommunication; and, to support the authority of his legate, Innocent III had written to the count a threatening letter.

Raymond must not be able to treat his threats as illusory, and Peter of Castelnau, immediately after the conference of Montréal, had set out in all haste toward Provence. There, his skilful negotiations had determined the Provençal lords to arm against the count of Toulouse for the defence of the Catholic faith: and Raymond, frightened at once by the sentence of the Pope and by war, had hastened to have recourse to his habitual expedient, the oath; Innocent III, for his part, had lifted the sentence of excommunication; but, as always, scarcely absolved, the count had perjured himself anew.

It is then that the historians present to us “the most holy Brother Peter of Castelnau, animated with great courage, presenting himself at the tyrant’s court, reproaching him with his many perjuries and daring to resist him to his face, because he was no longer merely reprehensible, but truly worthy of damnation.”[5]

However, enlightened by a higher light, the man of God already understood that, to save the Church, martyrdom was worth more than all human efforts, and, about the same epoch, he pronounced this prophetic word: “The affairs of Jesus Christ will not succeed in these countries until one of us who preach in His name shall die for the defence of the faith; and may I myself be the first to perish under the sword of the persecutor!”

This prediction and this desire were soon to be realised.

Peter had just, for the second time, excluded the count of Toulouse from the communion of the Church, when the latter, who always trembled when he was struck, begged the legate to betake himself to Saint-Gilles, on the banks of the Rhône, where he would be himself, promising beforehand to the Holy See an entire submission.

Peter was faithful to the appointment. He entered into conversations with the count, whom he found, as always, easy and false at once, promising what he did not mean to keep, eluding what he did not wish to promise, shifting and uncertain between the Pope who frightened him and the heresy which he wished to spare. The legate quickly perceived that the interview was only a new snare; and he was preparing to depart, when the count laid on him the prohibition to leave Saint-Gilles, under pain of death. Violence replaced cunning, and the fox made himself a wolf.

Let us remember that with an unequalled perspicacity and an invincible firmness, Peter had known how to spy out and foil all the plots of Raymond. An advanced sentinel of the Church, he had never ceased to raise the cry of alarm: "Watchman, what of the night?"[6] A vigilant dog of the flock of Jesus Christ, he had never remained mute. The count saw in him his most indomitable adversary; and willingly, like Henry II speaking of Thomas Becket, he could have said of Peter of Castelnau "that this priest, by himself alone, prevented him from living in peace in his own house."[7]

Unhappily, like the king of England, the count of Toulouse found near his person unworthy complaisant men to execute the crime.

On 15 January 1208, Peter had said Mass in the morning and was preparing to cross the river with his companions, when two men approaching him, one of them ran him through with a lance-thrust below the ribs. Peter fell, crying out: "Lord, forgive him as I forgive him…" He conversed for some moments with the companions of his mission and died praying fervently.

The following year the count of Toulouse was reconciled with the Church — at Saint-Gilles — into the hands of Milo, legate of the Pope (1209). Being unable to leave the church because of the crowd, they were obliged to let him down through a window, on the side of the cloister, where the tomb of Blessed Peter was, to which he paid homage in passing, which was regarded as a reparation of honour, for the fierce count was disarmed. After having received absolution, he went to put himself at the head of the crusaders, against the Albigensians. The same year, the body of Blessed Peter was transported from this cloister into the church itself of the abbey of Saint-Gilles, which was afterwards secularised, after having successively followed the rule of Saint Benedict and that of Cluny. His memory was formerly honoured at Saint-Gilles[8] and in the houses of the Order of Cîteaux. We have borrowed this life from a circular letter of the Bishop of Carcassonne.

Saints Habakkuk and Micah the Younger, Prophets of the Old Law

The time was past when a whole people shook off, at the voice of Moses, the oppression of Egypt. The debased kingdom of Judah slept in the chains of Pharaoh Necho, and valued its sleep at such a price that it devoted to death the importunate whose voice sought to interrupt it. When a people comes to this excess of preferring to honour, to duty, to religion, to its very nationality, the degrading enjoyments of sensualism; when above all it answers only with contempt the generous impulses of the souls which contagion has not yet reached, it touches on every side upon ruin. This is what the prophet Habakkuk, worthy helper of Jeremiah and Joel, undertook, no less uselessly, to make the ungrateful Jerusalem understand. "Lift up your eyes, race of despisers," he said, "see, and let this spectacle freeze you with dread; for the event which is about to be accomplished in your days will surpass the belief of future ages. I, Jehovah, will raise up against you, from Chaldea, a nation with a cruel heart and swift feet, which will traverse the earth to seize dwellings that are not its own. Horror goes before it and terror follows it; it takes counsel only of its violence, and the ruins it sows on its steps have no avengers. More agile than the leopard, swifter than the wolf that swoops in the evening on the sheepfolds, will be its horses and its horsemen; they will clear distances, spread everywhere at once; they will have the flight of the eagle that dashes to the prey. All will run to the pillage: you would say a hurricane in its fury. In the same way that the wind lifts the dust in whirlwinds, so they will drive the nations before them like herds of slaves. Their chief will triumph over kings, princes will be his buffoons; the proudest ramparts will excite the smile of his pity; he will raise above their level mountains of fascines, and he will enter victorious into the fortresses. After so many victories, his mind will be troubled; he will fall; and that is to what the power of his God will be reduced for him."

Recent Ninevite discoveries confirm the truthfulness of Jewish history, and justify, down to the least details, the expressions of the Prophets. Nebuchadnezzar II, who was soon to realise the predictions of Habakkuk by the success of his invasion of Judea and the terrible captivity which he was to impose on the Hebrews, was a

servant of the god Ashur. There was no lack in Jerusalem of cowardly and servile minds, ready to adore success, in spite even of their outraged national feeling, and disposed to prefer the god of the Assyrians who gave victory, to the God of Judah who announced defeats. This is why Habakkuk insists on the fall which will follow the satisfied ambitions of Nebuchadnezzar, and on the impotence of the god whom Assyria presented as the conqueror of Jehovah.

Like Joel, Habakkuk celebrated the future reign of the Messiah: the canticle preserved in the canon of the Scriptures under the title: *Oratio Habacuc prophetæ pro ignorantiis* ["Prayer of Habakkuk the prophet, for ignorances"] is rhythmed after the manner of the Psalms, and has their inspiration and divine sublimity. The Catholic Church repeats it every week in her liturgical office, and every year on the very day when Jesus Christ, whose triumphs it announced, willed to die by the hand of the Jews for the salvation of the world. It is believed that this Prophet survived by a great deal the last departure of the captives after the ruin of the temple and of the city of Jerusalem. Hence Saint Jerome, followed by many others, makes no difficulty of saying that it was the same Habakkuk who received an order from God, thirty years afterwards, to go from Judea to Babylon to carry food to Daniel, who had been cast into the lions' den.

While Isaiah announced the spiritual reign of the Child-God, son of a Virgin-Mother, Micah of Morasthi designated the place of His future birth. "The plough shall be drawn over the ruins of Sion," said Micah, "as in a field that is ploughed. Jerusalem shall be changed into a heap of rubbish, and the hill of the temple shall be covered with the brambles of solitude." "Sion," he cried again, "daughter of brigandage, thou shalt be laid waste; thy enemies shall besiege thy ramparts, their rod shall strike the judge of Israel upon the cheek. And thou, Bethlehem-Ephrata, the least among the thousand cities of Judah, it is from thy bosom that the ruler of Israel shall come forth, he whose generation has begun from the days of eternity. God will preserve His people until the day when she who is to bring forth shall become a mother. The Son who shall be born of her shall dwell in stability; He shall feed His flock in the strength of the Lord and in the sublimity of His august name. And the peoples shall be converted, because His glory shall be exalted to the ends of the world, and He shall be peace." Let the Synagogue tell us who is the Child of God, born of a Virgin-Mother at Bethlehem-Ephrata, whose name is now adored in all the countries of the universe? Does she know any other than Jesus Christ, our God and the immortal king of peace? The end of the prophet Micah is not known. The Greeks have pretended that he was hurled from the top of a rock by Jews shocked at hearing their crimes reproached to them: but this assertion rests on no solid foundation. He was buried near the place of his birth.

According to the historian Sozomen, the tombs of Habakkuk and Micah the Younger were revealed to Zebennus, bishop of Eleutheropolis, a city situated about seven leagues from Jerusalem, toward the west: this was under the reign of Theodosius. That of Habakkuk was found in a place called Keilah, so well known from the history of David, and that of Micah, half a league from Eleutheropolis, in a spot which the people designated by the name of "Faithful Monument," without knowing why. In the time of Saint Jerome there existed over the tomb of Micah of Morasthi a church which Saint Paula visited. It is not known whether the tomb of Habakkuk was honoured in the same way: still it is that in the course of time a church was raised, near Bethlehem, on the spot where tradition related that the angel had caught him up to transport him to Babylon. In the thirteenth century there existed in the diocese of Jerusalem an abbatial church of the Order of Prémontré, under the name of Saint Habakkuk. It depended on the abbey of Floreffe, in Belgium, and had been built by a crusader of Hainault.

The Greeks keep the feast of Habakkuk on 2 December, but they do not join Micah to him. All the Latin martyrologies unite them on 15 January: this is what also does, in the Levant, the Latin church of Jerusalem, where their office is of the semi-double rite.

Habakkuk is recognisable by the angel who carries him through the air by the hair; by the bread with which he provides himself for the prophet Daniel; by the vessel of pottage which he had prepared for his reapers, and which he was carrying to them at the moment when he was caught up. In the Middle Ages each prophet

was further characterised by a text of his prophecy placed on a scroll. The text chosen for Habakkuk is this: *Apparebit Dominus et non mentietur. Deus ab austro veniet et Sanctus de monte Pharan.* "The Lord will show Himself and will not fail. God will come from the south, and the Holy One from Mount Pharan."[1]

For Micah it was this: *Erit mons domus Domini præparatus in vertice montium.* "The house of the Lord shall be prepared on the top of the mountains."[2]

Cf. Baillet; Darras, Histoire de l'Église*; Father Cahier.*

Saint Ephysius, Apostle of the Island of Sardinia (286)

Ephysius was born at Jerusalem, then called Aelia Capitolina. Diocletian, the reigning emperor, had accorded him all his favour. As the great preoccupation of this prince was the annihilation of Christianity, he had confided to his favourite the mission of going to combat it in Italy. But God awaited the new Saul on the road to another Damascus: to him also a voice made itself heard in the air, inviting him to follow Jesus Christ, at the same time that a luminous cross appeared, dazzled him, and completed the entrance of faith into his soul.

Having become a Christian, Ephysius felt the need not only to adore, but to make adored what he had formerly blasphemed; the occasion soon offered itself to him of employing his zeal for Jesus Christ. Having learned, on his arrival in Italy, that a savage tribe, enemy of God and men, infested the island of Sardinia, and insulted there religion as well as morals, he resolved at once on an expedition and a descent on these desolate regions. Having met the enemies he sought in the province of Nora, his prayers more than his arms obtained him an entire victory over them. Then, gathering those whom the defeat had dispersed, he won them to Jesus Christ. His mission in this province being completed and consolidated, he directed himself toward Cagliari, capital of the island, to combat there the worship of idols and make those renounce error whom he should find engaged in its fatal bonds.

But accusing letters soon taught Diocletian the use which the governor of Italy was making of his power, of his treasures and of the fleet which obeyed him. He sent Flavian to ask an account of it. Flavian employed tortures, as always, to bring him back. After having long suffered without even complaining, the Saint asked to be led to the temple of Apollo. "At last he is vanquished," said the pagans. They led him there: he threw himself on his knees and set himself to prayer before the building, which soon fell with a crash from the roof to the foundations. The governor, fearing the effect of such prodigies on the minds of the spectators, had his head struck off at once. — Saint Ephysius is the Patron of Cagliari; the inhabitants of that city still celebrate every year the deliverance of their town, on the anniversary of the day when a tempest drove away the French fleet which came to attack them, in 1798. He is also honoured at Pisa.

The Saints of the Name Isidore in Egypt

Egypt produced four saints of the name Isidore who are particularly celebrated. The first is Saint Isidore of Nitria, bishop of Hermopolis;[1] the second is Saint Isidore of Scetis, priest and hermit, mentioned today in the Roman Martyrology. He was accustomed to say: "Could we remain idle, or even spare ourselves, when we consider what the Son of God has done for us?" The third is Saint Isidore the Hospitaller, to whom Saint Athanasius confided the care of the poor and of strangers in the city of Alexandria. He had the glory, like his illustrious master Athanasius, of being the butt of the persecution of the Arians. When he was at table, it often happened that he said: "I who am a reasonable creature, made to enjoy the possession of God, I make use of the food of animals, instead of eating the bread of angels." He died in 404 at Constantinople. The fourth is Saint Isidore of Pelusium, abbot of a monastery in the neighbourhood of that town.[2] 450.

Saint Tarcicia, Virgin, at Rodez (about 600)

Saint Tarcicia was, according to the genealogists, daughter of Ambert and Blitilde. A rich lord of Aquitaine, Ambert is the stock of the second race of our kings. As for Blitilde, her mother, she was a daughter of Clotaire I, son of Clovis and of Saint Clotilde. Saint Tarcicia had three brothers: Arnoald, great-great-grandfather of Charlemagne; Saint Ferreolus, bishop of Uzès; and Saint Modéric, who was the second bishop of Larzac, a diocese of the Rouergue, in the sixth century, of which there remains only the memory. The first years of Tarcicia were spent in the service of God. To be freer to serve Him, she renounced even the advantages of an opulent house and left her country by a particular inspiration of the Holy Spirit. After various pilgrimages, she came into the Rouergue, and settled in the parish of Rodelle, in the midst of woods, in a deep solitude, isolated from all intercourse with the world. There, like another Mary, she chose the better part. Her habitual occupation was to converse with her God by prayer, living alone in a grotto which is still visited, whose entrance was as if closed by brushwood. The Lord willed to provide Himself for her maintenance and to furnish miraculously her food: it is told that a goat came to offer her its milk at fixed hours. Saint Tarcicia passed several years in this solitude. Then, one day, an extraordinary light was perceived shining over the grotto; people ran up, and found the holy body of Tarcicia lifeless, exhaling a heavenly odour. Transported to Rodez by the bishop assisted by his clergy, in the midst of an immense concourse of people, the relics of Saint Tarcicia have been the object of a universal veneration, especially in the monastery of Saint-Sernin, below Rodez, where, until 1793, the nuns, almost all sprung from noble families, made it their glory to invoke her as one of their patronesses and honoured her with a particular cult. The relics of Saint Tarcicia, which escaped the revolutionary storm, are today preserved in one of the rich reliquaries of the cathedral, and are surrounded, as formerly, with the confidence and love of the pious faithful. — The hagiographers wrongly place the relics of Saint Tarcicia in the church of Saint-Vincent, at Rodez; this church no longer exists, if it ever existed. Not far from the grotto where the holy life of our Blessed Tarcicia was spent, in the wood of Rodelle, is found a fountain whose water is regarded as very efficacious against diseases of the eyes, thanks to the blessings which Tarcicia had given to this fountain, witness of the merits of her life.[1]

Saint Maurus, or Mort-Né, Hermit at Huy (end of the 7th century)

This Saint came into the world dead; which has caused him to be called Saint Mort-Né [“Stillborn”]. Andenne, in the county of Namur, was his native place.

His father, who exercised the humble trade of charcoal-burner, in the neighbouring forest, carried him to the chapel of Our Lady of the Vine and obtained from heaven the grace of seeing him return to life. When he was grown up, Mort-Né embraced the profession of his father; but the latter having died, he took the resolution of retiring into solitude to give himself entirely to prayer. He died an octogenarian.

The inhabitants of Andenne, no longer seeing him go out, betook themselves to his cell, where they found him stretched on his pallet with his hands joined. They wished to bury him at their place. But a heavenly sign made them know that he must be carried to the church of Saint John the Evangelist at Huy: the Blessed had during his life visited once each month this sanctuary dedicated to the beloved Apostle: it was doubtless in reward of his devotion that heaven reserved to him this glorious burial.

He is invoked against the disease of the stone, headaches, pains in the legs, gout and paralysis.

Acta Sanctorum.

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[1] This is the one spoken of in the life of Saint Felix of Nola. See the life of the latter on 14 January.

[2] See, on 2 January, Saint Macarius of Egypt and Saint Macarius of Alexandria.

[3] The Bollandists observe that Baronius, the compiler of the Roman Martyrology, wrongly makes Saint John Calybites die at Rome. Rome was not his native country, but Constantinople. Here are their reasons, which we find peremptory, and with us most of the hagiographers: (1) Who does not know, they say, that Constantinople, under the pen of the writers of the Lower Empire, has often been

called the new Rome, the second Rome, and Rome simply? Who does not know, again, that Thrace, of which Constantinople was the capital, has taken the name of Romania? (2) The martyrologists have often taken for the place of the birth and death of a Saint that where all or part of his relics are found. This licence is so common that it is useless to give examples. (3) The life of Saint John Calybites, which speaks of a river and of an island in a river, must have been interpolated at that place, for several circumstances, such as that of the sum paid for the passage, of the size of a ship, etc., do not permit us to suppose that it is simply the Tiber. (4) If there exists, or if there has existed, in an island of the Tiber, at Rome, a church dedicated to Saint John Calybites, that does not mean that he died in that place: it was raised there to honour his relics, brought from Constantinople in the time when the Iconoclasts were making war on the images of the Saints and on their venerated remains. (5) There were no Acoemete religious in the West. — *AA. SS.*, vol. ii, p. 311 ff.

[4] See his legend on 21 February.

[5] See on 19 January, life of Saint Lomer.

[6] *(The note belonging to this asterisk is not preserved.)*

[7] See their life on 28 January.

[8] We know that there are considerable difficulties in reconciling the time of his being sent to France and of the death of Saint Benedict with other circumstances of his life, and chiefly with the Paschal cycle of that year; but, from whatever quarter these difficulties come, they ought not to prejudice the substance of the history, which is supported on the testimony of so many authors worthy of credence that there is no ground to doubt it.

[9] This information is drawn from Godescard, Lefort edition. See, for the re-establishment of the Order in France, at the end of the life of Saint Benedict, on 21 March.

[10] *Bonitus, Bonifacius, Bonus, Eusebius.* — At Paris, where there is still a street which bears the Saint's name, he is written Saint Bon. It is in this street, not far from the old town hall that was burned, that the church dedicated to him formerly stood.

[11] See his life above on 7 January.

[12] Nodobert.

[13] We have kept this title of duke, which is found in all the authors. But it must not be forgotten that at this epoch Burgundy had neither duke nor native king; it was part of the Frankish monarchy, and was governed sometimes by a Merovingian king, sometimes by a mayor of the palace.

[14] This refers to the battle of Pavia, which was fought in the year 705, which it is proper to remark in order to correct so many bad calculations which have been made of the life of our Saint. (Baillet.)

[15] John viii, 32.

[16] Canticle ii, 15.

[17] Bolland., 5 March.

[18] Guillaume de Puylaurens.

[19] Peter of Vaux-Cernay.

[20] Isaiah xxi, 11.

[21] In the office of St. Thomas, canticle ("In off. S. Thom. Cant." as printed).

[22] See, on the abbey of Saint-Gilles, a notice at 1 September.

[23] Habakkuk iii, 3.

[24] Micah iv, 1.

[25] See 2 January.

[26] See 4 February.

[27] *Proper of Rodez*, and notes furnished by Canon Bousquet.

16 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, on the Via Salaria, the birth into heaven of Saint Marcellus, pope and martyr, who was first beaten with rods for the confession of the Catholic faith, by command of the tyrant Maxentius, then employed under good guard in the service of animals, and died in this slavery, clothed in a hair-shirt. 310. — At Morocco, in Africa, the torment of the holy martyrs Berard, Peter, Accursius, Adjutus and Otho, of the Order of Minors. 1220. — At Arles, Saint Honoratus, bishop and confessor, whose life was made illustrious by his doctrine

and by his miracles. 429. — At Oderzo, near Treviso, Saint Titian, bishop and confessor. — At Rhinocolura, in Egypt, to-day Faramida [Arish], Saint Melas, bishop, who, after having suffered under Valens exile and other ill treatment for the Catholic faith, fell asleep in peace. 5th century. — At Fondi,[1] in Campania, Saint Honoratus, abbot, of whom Pope Saint Gregory makes mention. 6th century. — At the monastery of Péronne, Saint Fursey, confessor. 650. — At Rome, Saint Priscilla, who consecrated her person and her goods to the service of the martyrs.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In the diocese of Moûtiers, in Tarentaise, Saint James, first known bishop of that see. 429. — In the same place, Saint Marcellus, successor of the preceding. — At Riez, in Provence, Saint Faustus, bishop. He at first favoured the error of the Semi-Pelagians; but, recognising the truth afterwards, he attached himself inviolably to the Catholic faith, in which he died full of merits and holiness; he is highly praised by Sidonius Apollinaris. 493.[2] — At Chalon-sur-Saône, Saint Spurius [Spur], abbot, whose holy relics were religiously kept in the great church of that city. — At Clermont, in Auvergne, Saint Bonitus, thirtieth bishop of that see.[3] About 710. — In the diocese of Belley, Saint Trivier, religious of the country of Thérouanne, who has left his name to a town of the sovereignty of Dombes, near which he died. 6th century. — At Saint-Savin, in Poitou, Saint Romaric, confessor. — At Mende, Saint Firminus, bishop of that see, whose entry into heaven is marked on 14 January. 3rd century. — At Auch, the feast of Saint Fritz, martyr. 8th century. — At Poitiers, the memory of Saint Vivence, whose entry into heaven is marked in the Roman martyrology on the 13th of this month. — The same day, Saint Merofleda, virgin. — At Grenoble, the feast of Saint Ferjus or Ferreolus, whose decease is marked on 12 January. About 680.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — Among the Premonstratensians. At Hamersleben, the blessed Godfrey,[4] confessor, of royal race, Premonstratensian canon, and founder of three monasteries; remarkable for his contempt of himself and famous for his virtues and miracles. He fell asleep in the Lord on 13 January 1127.

Martyrology of the Order of Preaching Friars. — In the city of Soncino, in the diocese of Cremona, the blessed Stephanie of Quinzani, virgin of the Order of Preaching Friars, who went away to her heavenly Spouse on 2 January 1530.

Roman-Seraphic Martyrologies, of the Seraphic Order, of the Conventuals and of the Capuchins. — At Morocco, in Africa, the holy martyrs Berard, Peter, Accursius, Adjutus and Otho, who, after having publicly confessed Jesus Christ, were thrown into prison; then cruelly beaten with whips and sticks and stretched a whole night on broken potsherds, they had at last their heads cut off, and were the first martyrs of the Order of Minors who flew away to heaven.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Brescia, Saint Marinus, priest, and Saint Stephen, deacon, martyrs, companions of Saint Faustinus and Jovita, martyred in that city; their bodies were found again there in 1529. Reign of Hadrian. — In Africa, the saints Saturninus, Faustinus, Naffanianus, and their seven companions, martyrs, mentioned in the martyrology of Saint Jerome. — At Rome, the saints Ananias and Marius, martyred on the Via Appia; nine soldiers martyred on the Via Cornelia; Honorius and thirteen others, all martyrs whose memory has been preserved only in a confused manner. — In Greece, Saint Danax of Illyria, martyr, slaughtered for not having wished to sacrifice to Bacchus. — At Sorrento, in Italy, Saint Valerius, bishop of that city and confessor. Drawn from solitude by the inhabitants of Sorrento, to be raised to the episcopate, he protected them against Rodoald, chief of the Lombards, who was besieging them. 7th century. — At Pavia, Saint Liberata, virgin, sister of the bishop Saint Epiphanius and of three other holy virgins. About the year 500. — At Augsburg,

Saint Tozzo, who, after having built, with Saint Magnus, a chapel at Campidona (Kempten, in Swabia), was its minister, converted a great number of pagans, drove out demons, and finally became bishop of Augsburg, where he died. A.D. 661. — In Italy, the blessed Joan, virgin, nun of the Order of the Camaldolese of Bagni, in Emilia; her intercession delivered the country from the plague. A.D. 1105. — In England, Saint Henry, hermit, of Danish origin, who abandoned family and country to live in holiness and solitude in the midst of an island of Northumberland. A.D. 1127.

Saint Marcellus I, Pope and Martyr

(Les Petits Bollandistes, 7th ed., vol. I, 16 January. 304 to 310. — Emperors: Diocletian; Maximian Hercules; Galerius and Maximin Daia.)

After two months of interregnum, the faithful of Rome were able to assemble in the catacombs and proceed to the election of a new Pope. Marcellus, a Roman by origin, was chosen to succeed Saint Marcellinus, on 21 May 304. The tenth general persecution had just been kindled against the Christians by the orders of Diocletian and of the Caesar Galerius (303). While the blessed Marcellinus was being led to punishment, he conjured the priest Marcellus not to yield to the importunities of the emperor. Having become pope, Marcellus did not forget the examples of virtue and courage of his predecessor. He obtained from a matron named Priscilla a favourable place on the Via Salaria to establish there new catacombs and to be able to celebrate the divine mysteries there sheltered from the profanations of the pagans. He governed holily and courageously the Church, then so desolate, working to convert unbelievers, to strengthen Christians in the faith and to bring back to penance those who had yielded to the promises or the violences of the persecutors. The twenty-five titles of the city of Rome were divided by him into as many distinct parishes, in order that the sacraments and the other helps of religion might be more easily distributed to the faithful and to the multitude of pagans who were converting to the faith.

Maxentius, son of Maximian Hercules, declared emperor by the praetorians, 307, reigned in Rome. Occupied in struggling against his competitors of Africa and Italy, he had, so to speak, no time to persecute the Christians; perhaps too he desired to win them to his party by sparing them. The Church at that moment therefore enjoyed a sort of peace. Marcellus profited by it to re-establish the discipline which the preceding troubles had impaired. But his just severity toward those who had fallen during the persecution made him many enemies. Now, as Maxentius thought then that he had made his power firm, and was beginning to cast off the mask which covered his evil sentiments toward the Christian religion, he found two crimes in Marcellus: that of having excited some troubles by his zeal, and then, and above all, that of being the head of the Christians.

He made him appear before his tribunal, commanding him to renounce his charge and to sacrifice to idols. Marcellus resisted the promises and the threats of the tyrant; he was condemned to serve as a slave in the imperial stables. The pontiff passed long days in this hard captivity, never ceasing in prayer and fasting to implore the mercy of the Lord. After nine months of detention, the clerics of Rome, who had secretly negotiated his ransom with the subordinate officers, came by night and delivered him. A pious Christian woman named Lucina, who, after having lived fifteen years in conjugal fidelity with Marcus, had for nineteen years persevered in widowhood, gave asylum to the Pontiff. Her house became thenceforth a parochial title of Rome, under the name of Marcellus. The Pontiff there gathered the faithful in secret. Night and day the prayers and sacred hymns ceased not to mount to the throne of God. Maxentius was informed of it and had Marcellus arrested again. On the very site of the profaned church, he had a stud-farm established, where the Pontiff was a second time condemned to serve as a groom. Thus it was that in the midst of vile animals died the holy bishop, to whom they did not even give clothing and who had only a hair-shirt on his body. The blessed Lucina buried him in the catacombs of Priscilla on the Via Salaria, on the seventeenth of the Calends of February [16 January].[1] In an ordination held at Rome, in the month of December, he laid

hands on twenty-five priests, two deacons and twenty-one bishops destined for various provinces.[2]

As for the relics of this sovereign Pontiff, they remained in this cemetery of Priscilla until the time of Pope Saint Martin; they were then brought partly into Flanders, to the monastery of Hautmont, of the Order of Saint Benedict; and partly into France, to the very celebrated abbey of Cluny. It was the head that the abbey of Cluny possessed; today this precious relic is preserved in the cathedral of Autun.

On 16 January, the feast day of the holy Pope, Rome celebrates in the church of San Marcello al Corso — which has replaced the stud-farm of the persecutor — a solemn office in honour of the persecuted.

What a contrast between the abjection of Saint Marcellus and the splendour with which the conversion of Constantine was, a few years later, to surround the vicar of Jesus Christ! To render this abjection of the last of the Popes persecuted by paganism, the arts have represented Saint Marcellus with asses at the manger: they were, to all appearance, horses which he was charged to tend; but the artists have outbid and given us asses: it is not the case to bear them ill will.

Saint Marcellus is the patron of grooms and stable-boys.

Writings of Saint Marcellus

We possess two Epistles which are regarded as being his, though a little altered: one is addressed to the bishops of the province of Antioch, in which he treats of the primacy of the Roman Church, which he proves ought to be called the head of the Churches; he declares there also that, by right, no council can be held except by the authority of the sovereign Pontiff. The other is written to the tyrant Maxentius, in which he tells him that the true priests of God much prefer to be persecuted for the true faith than to be rich and honoured on earth, to lose heaven at last; because, he says, “all that is here below has no duration; but that which is beyond is eternal.” That is what the historians teach us of Saint Marcellus, whose feast is celebrated in the Church with a semi-double office, by order of Pope Saint Gregory VII. Among the churches of France dedicated in honour of Saint Marcellus, pope, we know only those of Saint-Marcel at Cluny, of Vandenesse-sur-Arroux and of Guérande, in the diocese of Autun: there are doubtless others.

Saint Berard and His Companions, Friars Minor, Martyrs

(1220. — Pope: Honorius III.)

The seraphic Saint Francis burned with a zeal so ardent for the salvation of souls and the glory of his Master that he was dying of vexation at not shedding his blood for so just a cause. But seeing that it was not the will of God, he wished at least to do through his children what heaven did not permit him to execute himself. To this end he chose six of them, namely: Vitalis, Berard, Peter, Accursius, Adjutus and Otho; he declared to them his design and the merit of this enterprise, exciting them to embrace it with much devotion, and making them hope that God would guide them, since He had chosen them for His service. He named Vitalis as their superior, and, after having given them his blessing, with promise to help them by his prayers, he sent them from Italy into Spain, to preach there the holy Gospel to the Moors plunged in the darkness of Mohammedanism (1219). These six religious passed first into the kingdom of Aragon; as soon as they had arrived there, their superior Vitalis fell ill. That did not hinder the other five, however, from pursuing their design; so that, leaving Aragon, they went to Coimbra, in Portugal, and from there to Alenquer, where there was already a convent of their Order. They rested there some days through the care of the Infanta Sancha, sister of the king of Portugal, who furnished them with secular clothes, to facilitate their mission further; and in this fashion they passed to Seville, which was then in the power of the Moors.

These good religious, having arrived in this city, entered at once the mosque of the Moors where, giving themselves up to the ardour of their zeal, they began to preach loudly the truths of the Gospel against Islam. They were not long without being ill-treated by the Barbarians, who, seeing them in so poor an equipment,

despised them and took them for men who were not in their right senses. But the Saints were not discouraged by this first disgrace; they went from there to the king's palace and set about proving to him by evident reasons the falsity of Mohammedanism. This prince, irritated by their freedom of speech, commanded that they be cast into an obscure prison; but some days after, having learned that they desired to pass into Africa, he had them put on a vessel which was leaving for Morocco. They embarked with Dom Peter, Infante of Portugal, brother of King Alphonsus II; this young prince was curious to see the court of the Miramolin of Morocco, a name which means chief of the Muslims (*emir-al- moslemin*). Our missionaries, arrived at Morocco, went to find the king, and spoke to him of Jesus Christ with the same boldness that they had used before the one of Andalusia, in Spain. They received also the same treatment. He contented himself at first with having them driven from the city as visionaries and madmen, with order that they be sent back to the lands of the Christians. But scarcely had they been left outside the suburbs when they turned back on their steps, and re-entering the same city from which they had been driven, published again the law of salvation in the midst of the public square. This being reported to the king, he had them cast into a deep dungeon with order to leave them there to perish of hunger and misery. They remained there three weeks without anyone giving them a morsel of bread; but He who had formerly provided food for the prophet Daniel in the lions' den knew well how still to provide for the nourishment of His servants. When they were taken out of this obscure prison they were found stronger and in better condition than when they had entered it. The Miramolin, himself astonished at it, commanded, for a second time, that they be put into the hands of the Christians to be sent over into Spain. But they escaped again, and returned to preach to the Moors, until the Infante Dom Peter withdrew them into his lodging where he gave them guards, for fear that their too great zeal might prejudice the other Christians who were in his suite.

Some time after, the army of the Miramolin marched against some rebels, whom he easily routed with the help of the Portuguese who fought under the banners of the Infante Dom Peter. The holy religious were also with him. It happened that the army finding itself in want of water, Father Berard, at the prayer of all his companions, took a spade, dug the earth, and made a spring of living water issue from it, to the extreme consolation of the Christians and the great astonishment of the Moors. Nevertheless, as they persevered in preaching Jesus Christ in spite of the king's prohibition, this prince had them arrested again; after having had them cruelly scourged, he had them cast quite naked into an obscure prison, but they were consoled by a heavenly brightness in the midst of which the guards perceived their souls rising in the air as if they had already mounted to heaven. Afterwards they were taken from these dungeons to be delivered to the people, that it might avenge itself on them for the insults they had uttered against the prophet Mohammed. And then they were scourged a second time through the crossways of the city; they were dragged over pieces of glass and over shards of broken pots; salt and vinegar with boiling oil were poured on their wounds, and each one invented, in emulation, new torments to maltreat them.

In the midst of all these outrages, the Saints showed so much constancy that they did not appear to feel the pains; it even happened that a Moor having given a rude blow on the face to Father Otho, because he spoke ill of Mohammed, the religious, without being moved, presented to him the other cheek that he might strike it equally if he wished. The Miramolin was extremely astonished at this action which took place in his presence: thinking that he could win them by the way of gentleness, he promised them, if they would make themselves Moors, to give them as many riches and as much honour as they could desire; he presented to them five beautiful persons to marry, if they followed his advice. But seeing that, in contempt of all his offers, they persevered in exalting the Christian religion and in mocking Mohammed, the tyrant conceived such a wrath that, making himself their executioner, he took his scimitar and split the heads of the five religious. In this way these blessed children of Saint Francis received the crown of martyrdom, on 16 January, in the year 1220. At the very hour when their souls flew away to heaven, they appeared at Alenquer to the Infanta Sancha, who was then praying in her private room, which she afterwards caused to be changed into a church, in memory of this favour.

As for the bodies of the same Saints, the tyrant had them thrown with their heads outside the enclosure of his palace; the Moors ran up at once and dragged them with horrible hootings through the streets of the city, never tiring of tearing them and doing them all sorts of indignities, so that the shame of it might rebound on our holy religion; finally, they exposed them on dunghills to be devoured by dogs and birds. But God, who carefully preserves all the bones of His Saints, suddenly sent so frightful a storm of thunders, thunderbolts and lightnings that the Moors took to flight and gave leisure to the Christians to gather up these holy relics. The Infante Dom Peter put them with much reverence in an oratory of his house, until his return to Portugal. He had two silver shrines of different size made at Morocco, put all the heads in the small one and the other members in the large. And meanwhile two marvels happened which make us well know with what purity holy things ought to be kept. A gentleman of the Infante's, advancing to honour these holy relics, remained without movement until he had purified his conscience of a sin with which he was burdened. A squire could no more touch these sacred bones, because he had fallen into a dishonest [i.e. unchaste] sin. Afterwards so much respect was paid to this holy treasure that no one dared enter the house where it reposed without being in the state of grace. Finally, the Infante, returning to Portugal, brought with him the precious relics of these five martyr religious and deposited them in the church of Santa Cruz at Coimbra, where they have been preserved to this day. This translation was not made without marvellous things which may be seen at length in the *Chronicles of the Order of Saint Francis*. The most celebrated miracle which God wrought in this translation was the conversion of Saint Anthony of Lisbon, surnamed of Padua, who at the sight of the bodies of these five martyrs felt himself so transported by divine love that he quitted the institute of the canons regular to follow that of Saint Francis, which he regarded as the school of martyrdom. The chastisement of the Miramolin was not slow to come: the arm which he had employed in massacring the Saints became as dry as wood, and he remained crippled in half of his body: which shows that if God permits for a time that His Saints be afflicted, He knows well afterwards how to avenge them on their enemies.

This is, in sum, what is known of the martyrdom of these five religious, who were put in the catalogue of the Saints by Pope Sixtus IV, in the year 1481, 261 years after their decease. The Roman Martyrology mentions them most honourably. The scimitar has been given as the attribute of these martyrs: they are represented in a group: they are particularly honoured at Coimbra.

Saint Honoratus, Bishop of Arles, Founder of the Monastery of Lérins

(Les Petits Bollandistes, 7th ed., vol. I, 16 January. 429. — Pope: Saint Celestine I. — Emperor of the West: Valentinian III.)

> *This life pleases; but it deceives.*

When he finds nothing or little to praise in the life of his hero, the panegyrist sets before our eyes the glory of his ancestors; he exalts the nobility of his blood. But we, who have received the same birth in Jesus Christ, and who are more or less noble according as we are more or less sons of God, see a source of greatness in the splendour of earthly origin only so far as it is trampled underfoot. We shall therefore content ourselves with recalling that Saint Honoratus was of a consular family; he came into the world toward the end of the reign of Constantius.

It is known that he was a Gaul by birth, and that he was neither of Aquitaine, nor of the Viennese or Narbonese Gaul, but one cannot assure in what other place of the Gauls he came into the world; it is on simple conjectures that some scholars have made him come from that part of ancient Belgium which later formed Champagne and Lorraine.[1] God put early in this child the desire for baptism; and, to see how he prepared himself for it, gentle in his childhood, modest in his adolescence, grave in his youth, always in advance in grace and virtue at each stage of life which he traversed, always greater than himself, it was easy to guess that heaven itself had charged itself with his education. No one formed him to piety; no one urged him to receive baptism; everyone, on the contrary, opposed it; his parents, his friends, his country, fearing to

lose in him their richest ornament, made the greatest efforts to turn him from a religion which they considered a tomb. But the love of our Lord Jesus Christ prevailed, and the father of Honoratus could not tear from his heart the desire for the baptism for which the child was preparing, above all by distributing his small revenues to the poor. When he had received this sacrament, his father employed against him a very powerful weapon: he procured him every possible amusement to make him love the world. He went so far as to make himself a child, in order to draw him into all the pleasures of young men; he hunted with him, he played with him, but the holy young man, in the midst of all the delights of the world, strengthened himself inwardly by these words which he addressed to himself: “This life pleases; but it deceives.” And he added: “I hear in the world precepts quite different from those of the Church; one must choose between the two; on the one side they preach to me modesty, restraint, the life of the soul; on the other, unbridled enjoyment, the life of the body. Here, Jesus calls me to reign in heaven; there, the devil, to reign on earth. All that is in the world is vain and flatters the eyes, but the world and what flatters the eyes pass away; he alone who does the will of God abides forever. Let us hasten then to draw ourselves out of these snares, while we are not yet well caught in them. When bonds are completely formed, it is difficult to break them; weak, they are easier to undo than, strong, to cut. Save thy soul on the heights, far from earthly thoughts which soil it and hinder it from breathing freely. Those who possess gold are possessed by gold; those who are rich in slaves are themselves slaves of this wealth; those who take pleasure in dignities lower the dignity of their soul, which is the image of God. My slaves are my evil passions; my joy, the salvation of my soul; my spouse, wisdom; my pleasure, virtue; my treasure, Christ, who, in exchange for perishable goods, will give me imperishable ones: to serve Him on earth and reign with Him in heaven.” He soon realises these noble thoughts. He cuts his long hair. He renounces the magnificence of the garments which cover the body to occupy himself only with the adornment of the soul. The beauty of his neck, white as milk, disappears under a rough garment. No more foolish joy upon his face, but a gentle serenity; the vigour of his limbs passes into his mind. Fasting has made pale his face, which before, full of health, now breathes only gravity. In a word, he is quite other than he was, and his father weeps absolutely as if he had lost his son. Honoratus was doubtless touched by the tears of his father, but he knew that “well-ordered love must begin with God.”[2] He was docile to the voice of God, who said to him to leave the world. His elder brother, Venantius, followed him in this holy undertaking. There was soon established between them a heavenly emulation, the only one that ought to exist between brothers, as to who should advance the faster on the road of perfection, who should have a more delicate piety, a coarser food, a gentler conversation, a rougher garment; who should speak the least and pray the most; sleep the least and read the most; offend the least and forgive the most; who should have more often Christ in his mouth, and more rarely the world.

In distributing large alms to the poor, they seasoned them with the tears of the tenderest compassion; in the stranger whom they received at their table, they saw first Jesus Christ to be loved before seeing a guest to be fed. Although they had to rest their limbs only a hair-cloth stretched on the ground and a stone for pillow, they fulfilled the duties of hospitality with so much charity that the bishops who received it in the house of these two young Christians learned to give it. Humility could not hide the lustre of so many virtues; the whole country, marvelling, pursued them with its love, its praises, its honours. In vain did each of them put forward the other in order to be eclipsed by him; they only reflected back to each other the brightness, and a more brilliant glory radiated from both. To strip themselves of it, for they feared to succumb to the dangers of vanity and to receive here below their reward, they resolved to abandon their country, to go and hide far away in some deserts. God, in thus giving them the desire to emigrate, willed to carry these stars about to various places to spread light there. They gave to the poor what remained of their goods. They went out, after the example of Abraham, from their house, from their kindred, from their native land, which wept; and so that their conduct might offer nothing savouring of the levity of youth, they took with them a holy old man of consummate gravity, of an angelic life, named Caprasius;[3] they submitted to him as to their guide, their master, their father in Jesus Christ. When they passed through Marseilles, Proculus, bishop of that city, made

every effort to attach them to his church. They were at first near yielding to the entreaties of the prelate, on account of his holiness, but the first resolution prevailed. They embarked to find a shore where the manners of Gaul and the Latin tongue which they spoke should be strange. Happy the lands, happy the ports that are going to receive these citizens of heaven who sail toward their native land! Others pass into the East and into the places inhabited by Saints, to profit there by their examples; but God brought these to give good example themselves, to leave everywhere seeds of holiness. It would be too long to follow them; let us recall only that, for the love of Jesus Christ, our two young travellers bore intrepidly all the discomforts of a crossing which must have been very painful to persons brought up so delicately. But the strength of Venantius was below his courage: he fell ill and died in Greece, in the city of Methone.[4] Magnificent funerals were given him, at which all the inhabitants of the town, Latins, Greeks, Jews, assisted with eagerness.

After the death of his brother, Honoratus took again the road to the West, led by the invisible hand of Providence, which saved him from all perils. The countries he touched in passing received spiritual lights. Italy, where he landed, regarded his presence as a blessing; Tuscany embraced him with veneration and, by the engaging prayers of its priests, obliged him to prolong his stay. At last, our Lord broke all these bonds and brought him back to us. Our hermit landed in Provence, and there, having formed a close friendship with Saint Leontius, bishop of Fréjus, in order not to be far from this man of God, he sought a desert in the neighbourhood, where he might speak to God rather than to men. “The sailor, the soldier, the traveller who leaves the roadstead of Toulon to sail toward Italy or the East, passes between two or three rocky, arid islets, surmounted here and there by a slender clump of pines. He looks at them with indifference and goes on his way, and yet there is one of these islets which has been, for the soul, for the mind, for the moral progress of humanity, a hearth more fruitful and more pure than any famous island whatever of the Hellenic Archipelago. It is Lérins, formerly covered by a city already in ruins in the time of Pliny, and where one saw no more, at the beginning of the fifth century, than a deserted shore rendered inaccessible by the quantity of serpents that swarmed there.”[5]

This place, considered by the surrounding peoples as accursed of heaven, is what Honoratus chose. He was not at all frightened by the descriptions that were made of it to him. What made everyone afraid pleased him, because he hoped to flee there the commerce of everyone. Armed with these words, which he had in his heart and on his lips, which he repeated to himself and to his disciples: “Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon,”[6] and with these others: “Behold, I have given you power to tread upon serpents and scorpions,”[7] he entered intrepid into this desert; his assurance dissipated the fear of his companions; the horror of the solitude fled; the serpents withdrew in crowds. “And since then,” says Saint Hilary, “has it been heard that a single one of these reptiles ever caused not only peril, but fright, to anyone?” Soon this desert, empty of men, was peopled with visible angels; it became like a camp of the Lord. Honoratus, who commanded it, had until then avoided the priestly dignity, but his friend Leontius obliged him at last to receive it. His merit so raised the priesthood that it appeared in him equal to the episcopate. Saint Hilary says more: “Never has a bishop presumed enough of himself to dare to consider himself the colleague of this priest.” But he preserved in the priesthood the humility of the monk, as fully as, as a monk, he possessed the merits of the priesthood. By his care there rose a temple fit for all the ceremonies of the Church, buildings capable of lodging his numerous disciples; renewing the miracles of the Old Testament, he made flow, for the use of his community, sweet waters from a rock where there had been none until then.

“The island changes face, the desert becomes a paradise. A countryside bordered with deep shades, watered with beneficent waters, rich in verdure, enamelled with flowers, perfumed with their fragrance, reveals there the fruitful presence of a new race. Honoratus, whose fair face radiated a sweet and attractive majesty, opened there the arms of his love to the sons of all countries who wished to love Christ; disciples of all nations arrived to him in crowds. The West has nothing more to envy the East, and soon this retreat, destined

in the thought of its founder to renew on the coasts of Provence the austerities of the Thebaid, became a celebrated school of theology and of Christian philosophy, a citadel inaccessible to the floods of the barbarian invasion, an asylum for letters and sciences which fled Italy invaded by the Goths, finally a nursery of bishops and saints who spread over all Gaul the knowledge of the Gospel and the glory of Lérins. There is perhaps nothing more touching than the picture traced by one of the most illustrious sons of Lérins, of the paternal tenderness of Honoratus for the numerous family of monks whom he had gathered around him."[8] Let us try to reproduce something of this picture, drawn by Saint Hilary:

Honoratus knew how to soften the most barbarous hearts: in his hands wild beasts became gentle doves. He made those whom he converted taste so strongly the savour of good that they could not but detest more and more the evil they had done: he put them in such a light that they considered their past as a dark dungeon from which they were happy to have come out. He had words to heal all the maladies of the soul: embittered, harsh, choleric minds were restored to peace, to the liberty of Christ. Who would not have let himself be bent by this living and pressing word? What stones would not have been changed into sons of Abraham? When he could obtain nothing by his exhortations, he had recourse to God. His charity transformed itself in as many ways as he had disciples: he suffered all that they suffered; their goods and their ills were his, knowing how to rejoice with those who rejoiced, to weep with those who wept; he made the vices and virtues of all serve the increase of his charity and his merits. His prudence was diversified according to the different needs of his brethren. He spoke to some in secret, to others in public; he approached this one with severity, that one with gentleness; as certain as the repression of offences was, so much did the form of the repression vary according to the offenders: a conduct which gave birth in all hearts to two sentiments which meet rather rarely together, love and fear. One would not believe how he took care that sadness should afflict no one, that no one should be tormented by the thought of the world. To see how he discovered the troubles of each, one would have said that he carried all hearts in his own.

God made known to him the state in which were the body and mind of each. It is miraculous that he could alone exercise so many functions at once with continual vigilance. Although subject to various bodily infirmities, he seemed to surpass in strength and vigour the most robust persons, and those whom the novelty of conversion rendered more fervent in fasts, vigils and austerities. He visited the sick, being sometimes sicker than they, thinking only of distributing spiritual and bodily relief; always full of solicitude, he said to himself incessantly within: "Has not this one a chill? Is not that one suffering? This work is perhaps too heavy? This food perhaps does not suit? This monk has been offended by that other; one must contrive that he who has received the injury forgive it and regard it as light or as nothing, and that he who has done it regard it as very grave and groan for it before God." His desire, his continual application, was to take upon himself all the weight of the yoke of Jesus Christ to render it lighter to others, to dissipate the clouds of sin, to recall the serenity of innocence, to spread, by loving first, the love of God and neighbour, to make anew the joys and the fervour felt on the first day of conversion.

So this assembly of men come from every point of the universe, at the report of his name, though so different in manners and language, was unanimous in one sentiment, that of gratitude. They bore him a more than filial love. All called him their master, all their father; in him they found again their country, their kindred, everything.

He had a particular care for strangers, who came in great numbers to ask him hospitality. Who passed near his island without landing? Who did not interrupt the happiest navigation and neglect all advantages through the desire of seeing so great a man? People groaned at the too favourable winds which bore you far from these fortunate rocks; they would have preferred the most violent tempest. They hastened to come there, they perceived not the time they spent there, they went out of it tranquil, accompanied by the tenderness, the helps and the wishes of Honoratus: he said farewell to those whom he saw for the first time as to his children. He lavished everything on this immense concourse of strangers, reserving only what was necessary to the needs

of his community for the present day, without thinking of the morrow. If provisions failed, faith never failed, and faith, by its prodigies, soon brought back provisions. One day when he had emptied the chest of the monastery in his ordinary largesses, there remained to him only one piece of gold; it was his sole resource for the maintenance of his community. A poor man happened to pass; Honoratus, full of confidence in God, gave him this last treasure, and said, in presence of a great number of witnesses and of me, relates Saint Hilary: "If our charity has nothing more to give, He who is to repay us is not far." In fact, at the end of three or four hours, his promise was realised. As his hands would not have sufficed for his munificence, he had in many places instruments of charity, trusty persons who received and gave in his name. When one could neither see him nor speak to him, one wished at least to open one's heart to him in writing and one received answers composed wholly of grave, amiable and sweet sentiments. Saint Eucherius, after having received one of his letters, written according to the custom of the time on wax tablets, answered him: "You have given back its honey to the wax," to mark how great was the sweetness of his style and the pleasure which the reading of his amiable letter had made him feel.

Our Saint further gave in writing to his solitaries an excellent rule, which was lost in the course of time, after that of Saint Benedict was substituted for it. Thanks to his examples and instructions, this monastery was, during several centuries, like a nursery of bishops for Provence and several other provinces of France and Italy; there came out of it, not to name the others: Saint Faustus and Saint Maximus of Riez, Saint Hilary of Arles, Saint Lupus of Troyes, Saint Jacques of Tarentaise, Saint Valerian of Cimiez,[9] Saint Veranus of Cavaillon, Saint Eucherius of Lyons, who composed a eulogy of this blessed island and of those who inhabited it; in this work he does not forget the holy old man Caprasius, who was always the principal counsellor of Honoratus in the spiritual government of his community.

Although the design of our Saint in retiring to Lérins had been to isolate himself from the world, to bury himself in solitude, God made use of the guests who came in such great numbers to profit by his lessons, as so many heralds to publish everywhere the virtues of His servant. Several churches desired to have so great a Saint as pastor. This happiness was reserved to the city of Arles, after the death of Patroclus (426), whose tyrannical and simoniacal episcopate had become the horror of all good people. This church, by a visible effect of Providence, cast its eyes on our Saint and chose him for bishop, without ever having seen him, and in spite of all kinds of contestations and intrigues which had formed for others. He tried to resist, as he had formerly done when he was raised to the priesthood; but he succeeded no better. He had to obey the voice of God who spoke to him so sensibly. He left Maximus in his place to govern the monastery of Lérins, which he had directed for nearly thirty-five years according to some, or only for sixteen years according to others, and went where God called him, accompanied by Saint Hilary, his other disciple. The latter, who afterwards became the immediate successor of his spiritual father, and pronouncing his eulogy in the church of Arles, appealed to the memory of his hearers on the episcopate of our Saint, and said: "You have seen, my dearest, this vigilant solicitude, this zeal for discipline, these tears of piety, this perpetual serenity of soul, of which his face was the invariable witness. If one wished to represent charity under a human figure, one would have to paint the portrait of Honoratus. And who ever could be sated with seeing him, that amiable face where gentleness so well tempered severity?… Each day he seemed to have reached the summit of perfection, and the next day one perceived that he had mounted higher… His first care was to appease the discord which had preceded his election and to unite all hearts by the bonds of a holy fraternity. He sought to give birth in his children to affection rather than terror, he won to duty rather than he compelled to it. Soon the church of Arles was as flourishing as the monastery of Lérins: it grew in spiritual graces in proportion as it decreased in temporal goods; discipline, entering this house of the Lord, banished from it the money of iniquity heaped up by Patroclus, who had sold the sacraments; justice and piety made worthy uses of these riches until then unproductive for heaven. This holy bishop thus sent to the departed their treasures; those who had given them to the Church received in the other world all the relief which they expected from them. He reserved only what was necessary for the subsistence of the ministers of the altars. As for himself, he was detached not only

from riches, from honours, but from his blood, if I may speak so. Several of his kinsmen having come to see him at Arles, when they learned that he was bishop, he received them with kindness, but as strangers, making profession of knowing no one according to the flesh, and he would in nothing relax the ecclesiastical rules out of consideration for them."

Honoratus showed himself full of zeal for the maintenance of discipline, and one may believe that it was he who carried his complaints to Pope Celestine I about several abuses which had slipped into the churches of the Narbonnese. This holy Pontiff had succeeded Saint Boniface on 12 September 422. He wrote on this subject, on 25 July 428, a pastoral instruction to the bishops of the Viennese and of the Narbonnese. He tells them first that he would wish to be able to congratulate them on the exact discipline of their churches, but that he cannot dissimulate the disorders which reign there because he must extend his solicitude wherever the name of the Lord is announced. Consequently, he draws up, against the abuses which had come to his knowledge, wise regulations in eight articles; but Saint Honoratus could not long give his care to their exact observance in his province. His episcopate was of short duration, that is to say, of about two years. He did not die of a violent and sudden illness, but exhausted by his too great austerities. As long as he could stand, he continued his labours and acquitted himself of the duties of his charge; but the efforts which he made to preach still in his church on the day of the Epiphany, 6 January of the year 429, completed his consuming. This spotless soul kept to the end an incredible vigour while the body was dissolving. God having preserved to him the use of the tongue, when almost all his members were losing their movement, he ceased not to exhort and console those who visited him; but the more he wiped tears around him, the more they flowed. It is impossible to bear with more courage the rude embraces of death; he feared it no more than he desired it; for he had so often and for so long contemplated this necessity of our nature, this threshold of a better life, that on its approach it offered him nothing new, nothing frightful. "So, before departing, before bidding us his farewells," says Saint Hilary, "in order to leave nothing unfinished, to regulate everything as he had proposed to himself, he questioned each of us, praying us, if he forgot anything, to remind him of it. He signed all his dispositions, and obliged us, in spite of our desire to spare him all fatigue, to help him continue his labours; he obliged us, I say, by that sweet command which was habitual to him… Once, trying to mingle with our last conversations some words broken by sobs, I told him that I no longer wept at seeing myself separated from him, because, far from abandoning me by mounting to heaven, he would become for me a more powerful protector; what afflicts me, I added, are your sufferings, it is this supreme struggle you must sustain. — What are," he answered, "the sufferings of the least of all the servants of God compared with the tortures which so many Saints endured in their last moments?" Then after having recalled to me some of these martyrdoms, he added: "Great men suffer much, in order to teach others to suffer; they are born to serve as examples."

The prefect of the Gauls, the magistrates and the first men of the city having come to visit him, he addressed to them exhortations all burning, under the cold of death which already enveloped him, and his state furnished him for his discourse with the most pathetic exordium: "You see," he said to them, "how fragile this bodily dwelling is! To whatever rank we have mounted, death soon makes us descend from it. Nothing snatches us from this necessity, neither honours nor riches; it is common to the just and the wicked, to the great and the small. We owe great thanks to Christ who, by His own death and by His resurrection, has animated our death with the hope of resurrection, offering us an eternal life, and delivering us from the fear of an eternal death. Live then in such a way that you fear not the end of life, what we call death; await it as a passage to another life. Death is not a penalty when it leads not to torments. Doubtless it is a hard thing, the separation of soul and body; but a much harder thing will be the reunion of the soul and body of the damned… If the spirit, not forgetting its nobility, knows how to declare on the body a salutary war, the body, far from soiling the spirit, will be purified by the spirit, and these two substances will form in heaven a happy society; there the Saints will be exalted in glory and will rejoice in their dwellings; that is to say, in their bodies, dwellings of souls. Follow these counsels, my dear children, it is the inheritance which your father

and your bishop Honoratus leaves you; with his last breath he invites you to the heavenly kingdom. Let not the love of the world seduce you, it is good to despise voluntarily what necessity will oblige us one day to quit. Let none of you be a slave of money, let the vain lustre of riches corrupt no one. All that God offers us on earth ought to serve our salvation, it would be a crime to make it serve our ruin."

While he spoke thus, his face, his eyes, all his senses directed toward heaven said still more. In proportion as his members refused him their service, heaven flooded his soul with new graces. He ran over in thought his friends ranged around his deathbed, and saluted them one after another; he said in the ear of Saint Hilary, tenderly bent toward him: "Excuse me, I cannot say all that I would." He continued thus to console, to edify his own, with a sweet serenity, a gracious smile, and even with an agreeable cheerfulness, until at length he fell asleep in the Lord, without shock, without any agony, on the eighth or ninth day after the Epiphany, in the year 429. Many persons saw this holy, generous soul, pure from all contact with the world, enter the glorious choirs of the angels, and by a miracle no less admirable, several having awakened in the middle of the night when he expired, ran to the church to venerate his mortal remains. Everyone wished to see him, one could not tire of contemplating his face, which had preserved all its brightness and its agreeable air. They kissed his mouth and the other parts of his body; each carried off in emulation all that he could tear from his garments; a shred, a fringe, were considered precious treasures.

His holy remains were borne with great pomp to the cemetery of the Alyscamps, beside the remains of Saint Trophimus, in the chapel which, in course of time, has borne the name of Notre-Dame des Champs or of Notre-Dame de Grâce. Toward the end of the fourteenth century they were transferred to the island of Lérins, which, since that time, seems to have borne no other name than that of Saint-Honorat. This translation took place on 20 January 1392, and memory of it was made on that day; but the principal feast was celebrated on 15 May, the day on which all the saints of the island of Lérins were solemnised at once. At the suppression of the abbey of Lérins in 1788, the relics of Saint Honoratus were given by the bishop of Grasse to the neighbouring parishes, namely: to Grasse, his bust; to Auribeau, one of his jawbones; to Cannes, the shrine of 1491 containing a notable part of his bones. One reads still on one of the sides of this reliquary the following inscription: *Corpus Smi P. Honorati Lerinensis, episcopi Arelatensis in hoc reconditur locello; quem si quis aperire præsumpserit anni finem non videbit;* that is to say: In this shrine are enclosed the remains of our most holy father Honoratus of Lérins, bishop of Arles; he who shall have the boldness to open it shall not see the end of the year. Saint Honoratus is the patron of the parish church of Grasse. The church of Lérins, bought back by Mgr Jordany, bishop of Fréjus, was restored to worship on 9 February 1859.[10]

The Roman Martyrology indicates on 16 January the feast of Saint Honoratus, and it is on this day that it is celebrated, under the double rite, in the archdiocese of Aix, of Arles and of Embrun.

As for the chapel of Notre-Dame de Grâce, the first place where these holy relics had been deposited, it was given in 1616 to the Minim Fathers of Saint Francis of Paola, and they had built not far from there a fine and large church which bore the name of Saint Honoratus, in order to renew the memory of the illustrious prelate at the place of his first burial. The number of miracles which Saint Honoratus wrought was so great that he performed them even without his knowing. So he prayed God to withdraw this gift from him. We have recalled above those of the fountain which he caused to spring forth and of the serpents which he drove from the island of Lérins. They pretend to show still today the palm tree on which he took refuge while the reptiles were moving out. It is these two prodigies that artists have associated with the reproduction of his true or supposed features.

The life of Saint Honoratus was written above all by Saint Hilary, his disciple, his friend, his successor as abbot of Lérins and bishop of Arles (*Sermo de vita S. Honorati*). Not having found that Father Giry had profited enough by this beautiful panegyric, we thought to please the reader by remaking the history of this life. See, in vol. iv of the *Patrologia Latina* of M. Migne, the sermon of Saint Hilary on Saint Honoratus, p. 1248, and Saint Eucherius, bishop of Lyons (*De laude Eremi*), same volume, p. 702. We speak further on

of these two saints and of their works, on 5 May and on 16 November.

Saint Jacques and Saint Marcel, Bishops of Tarentaise

(Les Petits Bollandistes, 7th ed., vol. I, 16 January. 430. — Pope: Saint Celestine I. — Emperor of the West: Valentinian III.)

> *Vos et canemus præsules, Infracta quondam pectora, Morum fideles arbitros Nostræque coronam gloriæ.*
>
> *["And you, O prelates, we shall sing: hearts once unbroken, faithful judges of morals, and crown of our glory." — Hymn of Lauds of the holy Pontiffs and Priests, Church of Comminges.]*

The church of Tarentaise celebrates on the same day the feast of Saint Jacques [James], first known bishop of the diocese, of which he is regarded as the founder, and of Saint Marcel [Marcellus], his first successor.

Of an illustrious family of Assyria, Jacques served with honour in the armies of Persia, when the persecution against the Catholics revealed to him the sublimity of their religion. He abandoned everything, his rank, his family, his riches, his country, and came to seek the Christian light in the empire of the East, where the Church was then so flourishing.

Two brothers, Honoratus and Venantius, of a consular family of the Greater Sequania, in the Gauls, had embraced Christianity in spite of their parents, had put themselves under the direction of a holy hermit named Caprasius, and had undertaken a pilgrimage to the East. They sought above all to penetrate themselves with the religious spirit which reigned in the solitudes of the Thebaid. Jacques had just received baptism and was seeking a friend, a guide in the ways of salvation. He had the happiness of meeting our two pilgrims at Nicomedia and attached himself quite specially to Honoratus. Venantius died at Methone, in Achaia. The other three returned to transalpine Gaul, put themselves under the direction of Saint Leontius, bishop of Fréjus, and retired to the island of Lérins.

Saint Honoratus often went out of his retreat to evangelise the countryside and to initiate his disciples into the apostolate; he sometimes went up the Rhône and the Saône as far as his native land, to win souls to God there. Thus it was that he converted Saint Hilary, his successor at Lérins. It was in one of these excursions that he joined to himself Jacques and Maximus, the latter born at Château-Redon, near Digne, and led them into the province of the Graian Alps, inhabited by the Centrones (420). Already the first glimmers of Christianity had penetrated there. Missionaries who had set out from Rome and directed themselves to Geneva by the Graian Alp and Mount Mercury (the Little Saint Bernard and the Bonhomme) had evangelised these high valleys, among others that of the glaciers on the Chappieu. The monks of Lérins developed and extended these precious seeds. But they had to struggle against a kind of idolatry somewhat analogous to the obstacles they had first met in their island. The Romans had indeed introduced their Olympus into the city of Tarentasia; Jupiter, Hercules, Venus, Mercury, Silvanus were honoured in various places of the province. The cult of Mithras and of the Mothers, introduced at Rome under Pompey, had penetrated as far as the Alps. But those terrible mountaineers who had struggled with so much energy against the legions of Julius Caesar had preserved their national cult, that of the Serpent, and were not disposed to abandon it. The title of Saint Stephen, protomartyr, given to the first church which was established there, is a witness of the resistances and the threats which tried to hinder the work of God. After some rather brilliant successes, the missionaries, pursued by the most hardened, escaped through the mountains of the valley of Luce, today Beaufort, where they were able to form a small nucleus of Christians. But their preaching was again hampered by the wars of the Empire against the irruption of the Barbarians. The Burgundians had invaded the Viennese province (413) and were then penetrating into that of the Graian and Pennine Alps (423). Their semi-Christianity still compromised the wholly peaceful character of our missionaries. They had to return to their solitude of Lérins, and gave an account of the result of their mission to Saint Honoratus, who had left them from the first year to resume the direction of his monastery. The unanimous wishes of the

clergy and of the people were then calling him to the see of Arles, in replacement of Patroclus, deceased (426). His first care was to take with him his faithful Jacques, to make him share the cares of the administration of his church and to initiate him into the pastoral functions for which he destined him.

In consequence of the invasions, Arles had succeeded Trier as chief place of the praetorium of the Gauls. In becoming the centre of the seven provinces, it had greatly harmed Vienne, its ancient civil and ecclesiastical metropolis. The bishops of Arles had become metropolitans, and Pope Zosimus, for causes which it does not enter our scope to examine here, had attributed to Patroclus the ordinations of the whole province, to the exclusion of the metropolitan of Vienne. It is for this reason that his successor Honoratus organised the new diocese of Tarentaise (426). Aventicum, a city annexed to the province of the Graian and Pennine Alps by Constantine, had been reunited to the Greater Sequania. The two other cities, Octodurum and Tarentaise, were attributed, in the ecclesiastical relation, the first to Milan, the second to Arles, then to Vienne, at the partition of the Viennese by Pope Saint Leo (450). Jacques, ordained bishop of Tarentaise, set out with several priests whom Saint Honoratus joined to him (426). Recalling the dangers and the struggles of his first apostolate, he thought it an act of prudence to arrive without display and almost clandestinely. But the grace of God had changed minds: the first seeds of the divine word had germinated. The reputation of his holiness had spread since his first departure. The servant of God was sought out, he had to exercise solemnly the episcopal functions, and there was a great concourse at his preachings. The pagan temples became deserted and fell into ruins when they were not transformed into churches or chapels. One would have said that God willed to reward in the bishop the first fatigues of the priest. When the eloquence and virtues of the Saint did not suffice to win hearts, God added miracles. It was a question of building the principal church. The neophytes concurred from all sides in bringing the necessary materials. A yoke of oxen was dragging timber to this destination. A bear suddenly sprang out of a forest, killed one of the oxen and began to devour it. Warned, the holy bishop ran up, ordered the bear to put itself to the yoke in place of the ox and attached it himself to the yoke. The work being finished, the hunters were preparing to kill the bear. But the good pastor stopped them and sent the bear away, which never reappeared. This prodigy and those that follow are related not only in the charters of the old diocese of Tarentaise, but in all the supplements of the breviary and in the life of Saint Jacques of Tarentaise by Guy of Burgundy, archbishop of Vienne, who became pope under the name of Callistus II. His native land, his learning, the numerous councils which he held, the pacification of the struggles of the priesthood and the empire which he happily terminated at Worms, all concur to make one admit the veracity of his account on facts that passed on the confines of his ecclesiastical province. They belong to the domain of local tradition and are still found in the ancient paintings of the churches.

Another day, a beam destined for the roof of a church was found too short by five feet; the holy bishop sprinkled it with holy water and it suddenly acquired the required length.

Meanwhile the Burgundians had maintained themselves in the Viennese and in half of the Graian Alps, in spite of the Roman legions. Honorius, being unable to drive them out (420), had endured them as allies and auxiliaries against new invasions, and Theodosius had confirmed to them all their conquests in the Alps (423). But, scarcely attached to Christianity, these peoples had become Arians. Free and even protected in the upper valley of the Isère, under the Roman chiefs, the Catholic religion suffered in the other valleys occupied by the heretics. The holy bishop of Tarentaise was grieved to see the exercise of his zeal hampered in more than half of his diocese.

He resolved to approach the chief of the Burgundians. He set out with one of his neophytes, also called Jacques, and a beast of burden to carry their baggage and some presents. They crossed the mountains Jovet and Mercury (the Col du Bonhomme). The Saint evangelised in passing the valley of Sallanches which touched on the confines of the ancient Centrones and where the god Mars was adored. Two accidents which happened during this journey gave our bishop the occasion to work several prodigies which, with the lustre of his virtues, manifested his holiness in all the diocese of Geneva. Nevertheless, Gundicar received him very

ill, and the Saint was returning, shaking the dust of his shoes against the palace of Geneva, when the sudden illness of the king's son and the prayers of the great ones had him recalled in all haste. He healed the prince and obtained from the father several important concessions in the material and moral relation; for they constituted an official recognition of the diocesan organisation in the new kingdom of Burgundy, at the same time that they assured to the see a suitable existence. They were maintained by the emperors of Germany, and were still preserved in the thirteenth century in the feudal struggles of the archbishops of Tarentaise with the counts of Geneva, over the valley of Luce. William of Geneva acknowledged, in 1225, that the whole valley of Luce or of Beaufort had been given to Saint Jacques in the foundation of the diocese.

God permitted that the return of the Saint should be marked by a striking testimony of the graces of which he was the dispenser. During his journey, one of his most devoted friends had died. Jacques wished to see his tomb; he shed abundant tears, like the Saviour over His friend Lazarus, and death could not resist the voice of him who had done so many prodigies. From then on his apostolate no longer met obstacles. The episcopal house rose on the rock Puppim, one of the donations of Gundicar, with a chapel in honour of Saint Peter, prince of the Apostles. As at the voice of Moses, a spring gushed forth for the service of the village which bore the name of Saint-Jacquemoz and which a landslide destroyed some centuries later. Several other churches had risen, among others those of Aime, of Granier, of Saint-Maxime, of Saint-Jacques de Luce, of Tignes, of the Glaciers, of Villaroger and of Saint-Jacques-sur-Mâcot, of Longefoy, of Centron, of the Allues, of the Bellevilles, of Gemilly, of Thénésol. His zeal extended even into the valley of Aosta, where he founded the chapel of Saint-Jacquôme.

It was only three years since Saint Jacques had received episcopal consecration, and already the country was wholly transformed. One could say of him what Scripture says of the just man: "Being made perfect in a short space, he fulfilled a long time."[1] The Lord did not make him wait for his reward. He added to it even a consolation which we should call human if it were not attached to the death of Saints. Saint Honoratus and Saint Jacques had bound themselves, as has been seen, in an intimacy wholly spiritual. They had both displayed before the face of the peoples the virtues practised in a mutual emulation of all that could be more agreeable to the divine Master. He willed not to separate them in death. Saint Jacques, divinely enlightened as to his approaching end and that of his holy friend, designated his successor to his people, and set out for Arles, where he had the happiness of rendering to God his soul full of merits, on the same day as the holy archbishop of that city, the eighth or ninth day after the Epiphany of the year 429.[2]

Saint Jacques of Tarentaise is represented ordering a bear to take in a yoke the place of an ox which it had just devoured. The town of Aime,[3] which had been the most eager to hear the holy word, deserved to give to the Apostle of the Centrones his first successor. It was indeed to the priest MARCEL, of that town, a man of proved virtue, says the legend of the old breviary, that Saint Jacques resigned his pastoral charge before departing for Arles. Saint Jacques had run the career of the Apostle and the Wonder-worker, he had shaken the populations, he had overthrown paganism; the task of the missionary was far advanced. There remained that of the definitive organisation. The masses were Christian, but there was not yet a centre to this diocese.[4] There were evangelical workmen, there was not yet a hierarchically constituted clergy. This was the work of Saint Marcel. Formed in the school of his dear master, identified, so to speak, with his principles, which were those of the monastery of Lérins, he raised in the ruins of the city of Tarentaise, on the right bank of the Isère, a central house where the priests were to live in community under the inspection of the bishop, *monasterium*, where the levites of the sanctuary would be brought up, where those who would have "borne the burden of the day and the heat" in their apostolic journeys would come to be steeled again in silence and prayer.

Thus it is that at the same epoch Saint Augustine, who had founded a monastery at Hippo when he was only a priest, transported it later into his episcopal house, as a seminary and a house of retreat for the pupils, the veterans of the priesthood and the clergy of the town.[5]

Beside this monastery rose the cathedral church in honour of the Assumption of the most holy Virgin and of the apostles Saint Peter and Saint Paul (434). And to facilitate the exercise of the priestly ministry, without harming the recollection necessary to this central house, he established on the left bank of the Isère and along the Roman road of Agrippa a religious building destined to contain the baptismal fonts, which he dedicated to Saint John the Baptist. It was not rare, at that epoch, to see the baptistery outside the principal church. This usage finds its reason in the penitential system of the Church in the first centuries. Baptism and penance were chiefly administered there. As it was separated from the church by a river often overflowing, they were not long in offering the holy sacrifice there, to give the faithful, by communion, [the other sacramental graces]. Also this chapel took on great growth, like the baptisteries of Aix in Provence, of Pisa in Italy, etc., and all those which did not form one body with the principal church.

Meanwhile war had begun again between the Burgundians and the Romans. The inhabitants had taken refuge around the monastery, remote from the passage of armed troops, as in a sure asylum. This quarter, where two other religious houses rose later, took in the long run such importance that it left definitively its name, *Munsterium*, Moûtiers, to the rest of the town, and the ancient name of Tarentaise, being no longer able to serve to designate a town whose ruins were making room for new buildings, preserved in the episcopal title, has nevertheless remained until today, in the usage of the Church, the name of the diocese.

In consequence of the struggles of which we spoke above, the fortified house of Saint Jacques, on the rock Puppim, became also a refuge for several families who formed a village there. Saint Marcel established there a church in honour of Saint Marcellus, pope. To him are also attributed those of Bellecombe, of Saint-Marcel at Belleville, of Bozel, of Conflans, of the town of Saint-Maurice, etc. It is remarkable that the churches to which the first two bishops gave as titular patrons their own patrons, Saint James the apostle and Saint Marcellus the pope, chose later as patrons their holy bishops of the same name, Jacques or Marcel. These two saints are regarded with justice as the founders of the diocese, and the piety of the peoples has never separated them in the cult it renders them for fourteen centuries.

We owe these two lives to M. l'abbé Ducis, archivist of the Haute-Savoie.

Origins of the Church of Tarentaise

The hypercritical school of the eighteenth century has found partisans in Savoy. According to Besson, in his *Mémoires on the Four Dioceses of Savoy*; Grillet, in his *Dictionnaire historique*; according also to the Benedictines of Saint-Maur, the Tarentaise would have been enlightened with the lights of faith only in the fifth century. These authors have founded their opinion, on the one hand, on the legend of Saint Jacques, who is regarded as the first apostle of the Centrones; on the other, on the brief of Leo III, who would have been the first to confer the title of archbishop on the pontiffs of Tarentaise.

As to the epoch at which Christianity penetrated into the Tarentaise, it seems little probable that it was only at the arrival of Saint Jacques, in 420, and that until then the country of the Centrones remained enveloped in the darkness of paganism; for all the countries with which it found itself most directly in relation had been evangelised, some from the end of the first century, others from the second, the third or at last the fourth century. The cities of Vienne, of Lyons, of Arles, of Grenoble, of Geneva, of Saint-Jean de Maurienne had their bishop. It is not to be presumed that Centronia, one of the notable provinces of the same Roman empire, traversed by the main road which communicated from the Gauls into Italy, remained alone a stranger to the religious movement which was being accomplished on all sides in those times of fervour when Christianity spread with so much effusion, brilliance and zeal. Thus the same historian Besson records, after Gaudeau and Dupin, the presence of Domitian [Domitianus], bishop at Forum Claudii (Aime, capital of Centronia), at the Council held at Rome in 313: but, because there may have been another place called Forum Claudii, or because he could not complete the series of pontiffs who would have succeeded one another on this see until 420, the epoch of the arrival of Saint Jacques, this author infers from it that the latter is its apostle and first

bishop. It would have been juster to say that the names of the successors of Domitian are not known, than to affirm that he had none: above all if one pays attention that lacunae more or less considerable are seen equally elsewhere, and that, in those remote times, they had neither the same facility nor the same attention that was later had to register the facts or the names of persons in power. It is, besides, precisely the epoch of the decadence of the Roman empire and of the invasion of the Barbarians of the north; these would still have destroyed the little of historical monuments that could have been collected: finally it is quite possible that, because of the troubles, the see was vacant for a time more or less long. This is what one is led to conclude from the legend: Saint Jacques having arrived in the midst of the Centrones, it says there, brought this people, which was besides of great docility, to the knowledge of the true God, and turned it from the worship of idols (*Cum pervenisset Jacobus ad Centronum juga… bonæ gentem indolis, a simulacrorum inani cultu, ad veram unius Dei et Salvatoris J. C. religionem tandem transtulit.* Legend of S. Jacques, 16 January). The legend will lose nothing of its venerable character, and history will preserve that of truth, by saying that this country, which the Romans had taken so much interest in conquering, where they had formed a praetorium, a capital, implanted their usages and their gods, kept strong traces of paganism even after it had been evangelised a first time, but in a manner still little stable and perhaps not general enough. All this is only to explain the legend literally, and it is known that these pious narratives are not always to be understood according to the rigorous acceptation of words. What has just been indicated on this first question will be cleared up by what follows on the antiquity of this metropolitan see, and here it is something more than probability. Since the dignity of ecclesiastical metropolis has been conferred on the cities which already were so in the civil order, it must first be shown how the Tarentaise (Darantasia) took its distinguished rank and acquired this signal title. The historians Strabo, Pliny, Ptolemy, Caesar, Livy charge themselves with teaching us. They tell us how the valiant Centrones knew at all times how to give importance to their country. Depositaries, so to speak, of the key of the Alps, they guard it carefully or defend it with energy, delivering it never save to force and after having signalised their courage, making the proudest conquerors pay dear for the passage. The famous Roman generals Valerus, Messala Corvinus, Terentius Varro experienced in turn the bravery of this warlike people; as Hannibal had already experienced it long before them. It was given only to Caesar to subject them at last to a foreign domination (Caesar's *Commentaries: De bello gallico*, bk. i), in the year of Rome 748, and by that he put an end to his own exploits. "Thus," says Canon Chuit (*Mémoires de l'Académie de Savoie*, vol. iv), "the conquest of the world was in a way terminated in this valley of the Alps. To subjugate this nation it needed an Augustus, and an Augustus raised to the highest point of glory and fortune." To testify to this people his esteem and the account he made of its valour, this very competent judge (Augustus) aggregated the Centrones to the privileges of the inhabitants of Latium (*Sunt Latio donati incolæ Centrones.* Pliny, bk. iv, p. 39, Paris edition, 1524): which gave, according to Sigonius, the signal power of naming or of being named to the magistracies and offices of the republic. After this conquest, Augustus occupied himself at once with organising his immense States, and, among others, he divided into four parts the Gauls, where fourteen provinces were then established, each of which had its metropolis; the fourth took the name of metropolis of the Graian and Pennine Alps, and this is the Tarentaise (Father de Saint-Aubin, *Histoire ecclésiastique de Lyon*, 3rd part, p. 133; Strabo, Ptolemy, Pliny, cited by Grillet, vol. iii, p. 407). This is a historical fact solidly established and uncontested; but to account for it and have a just idea of the province of which Darantasia was the metropolis, it must be remembered that these countries, separated by mountains, and which today seem to have almost no more relations between them, formed then the union of the peoples inhabiting the Alps, namely: in the west, the Centrones (the Centrones extended from the Val d'Aosta to the limits of Lower Valais, occupying, from the Little Saint Bernard to Martigny, the valleys of Tarentaise, of Beaufort and of Upper Faucigny); in the east, the Salassi, or Val d'Aosta; in the north, the Nantuates, the Octodurenses and the Veragri, that is to say Lower Valais and the valley of the Great Saint Bernard; finally, in the south, the Garocelli and the Medulli, the Maurienne, who all, by a general confederation, had united their fate and their temporal interests. They carried mutual help whenever they were attacked, which made them formidable and almost always victorious. But the most

notable among them were the Centrones, which won them the honour of exercising a jurisdiction and of possessing the metropolis of the Alpine peoples in the civil order. For this same reason, the Centrones obtained the metropolis in the ecclesiastical order: for, "the Church established at Rome and recognised in the empire," says Father de Saint-Aubin at the place already cited, "as soon as once she had taken foot, had this discretion to accommodate herself to the divisions which had been made there by maxims of State; she wished to conform to it and add her own to it, instituting in these fourteen provinces, metropolises of idolaters, as many metropolitan prelates, or archbishops, to hold their provincial councils there and to consecrate the bishops, their suffragans." Monsieur de Marca observes further that, since this distribution, the Church judged also that it was to her advantage to add three other provinces to the fourteen more ancient of which we have just spoken: these three were those of Sens, of Tours and of Aix in Provence; she established there as many archbishops, so that in the fifth century the Church had seventeen provinces (of which that of Tarentaise was the fourth), which made as many metropolises in the Gauls. Chorier (*État politique du Dauphiné*, vol. i, p. 128 ff.) and Father Foderé (*Description of the Convents of the Order of Saint Francis*, pp. 274–248) are here perfectly agreed with Father de Saint-Aubin, a Jesuit. Thus one is already sufficiently authorised to conclude that the Church of Tarentaise, as metropolitan, goes back to the fifth century: this is even demonstrated, notwithstanding the briefs and the authorities cited by MM. Grillet and Besson according to which this metropolis would have been erected only in the eighth or ninth century. Here is the place to refute briefly these authors, or to show how they ought to be understood. Grillet first (*Dictionnaire historique*, vol. iii, p. 134) says formally that this metropolis was erected in the course of the eighth century and that its suffragans are designated in canon viii of the Council of Frankfurt held in 794: this canon saying quite another thing and not speaking of the suffragans of the metropolitan of Tarentaise (see Father Labbe, or again MM. de Sainte-Marthe, vol. iii, p. 1059), the allegations of this author are therefore faulty in this regard. As he says himself, he had too little time to write on matters so varied. He could not verify all his citations. Besson, next, invokes and cites in part the brief of Pope Leo addressed to the archbishop of Vienne, the date of which refers, beyond doubt, to the beginning of the ninth century, or the end of the eighth. (Besson, p. 188. We have not had to follow this historian in his long dissertation, based on that of Father Sirmond. What we say relative to the brief of Pope Leo will suffice to explain or interpret all the rest.) "Although the bishop of Tarentaise has jurisdiction over some towns," it is said there, "nevertheless the province of the Graian Alps shall remain always subject to the province of Vienne, as it has been ordained more than once by our predecessors; and the bishop of Tarentaise, though raised to a new dignity, must not imagine that he derogates from it by submitting to the authority of a greater dignity; since, if he sees today bishops below him, it is only by pure grace and he holds only from our liberality this new rank which draws him from among his equals." If one had, with Besson, to take literally the last part of this brief, it would really follow that the bishop of Tarentaise had just received for the first time the title of metropolitan; but then how explain what the same author says a little further on (page 192), where one reads that Possessor, archbishop of Tarentaise, accompanied Stephen III in 774, which precedes by a quarter-century the accession of Leo III to the sovereign pontificate; it is not therefore from him that the bishops of Tarentaise received the title of archbishop or metropolitan. Moreover, the brief cited explains itself; it has for title: confirmation of the privileges accorded to the primate of Vienne, and Pope Leo does no more than recall anterior ordinances. One sees in fact, in the history of the Church of Vienne (Chorier, *État politique du Dauphiné*, vol. i, p. 200 ff.), that Hadrian I, immediate predecessor of Pope Leo, had written to Berteric to re-establish the rights and privileges of primate which this see scarcely enjoyed any more for seventy years in consequence of the troubles and the invasion of the Moors. Saint Gregory III, in 731, had already recalled the same rights; as again in the sequel Nicholas I and finally Callistus II, about 1119, do in similar or equivalent terms. It was therefore a question, in all this, of privileges and they were those which had been regulated by Saint Leo about 450 between the Church of Vienne and that of Arles. The archbishop of Vienne, on account of the pre-eminence of his see, bore the title of primate of primates: in this quality he was to have as suffragans not only bishops, but also archbishops. This same Pope Saint Leo detached from the province of Arles, about

455, the Church of Tarentaise, erected it as metropolis of the Graian and Pennine Alps, and subjected it to the archbishop of Vienne, as primate (De Saint-Aubin and the other authors already cited, Chorier and Foderé), and in this same quality he subjected to him also Embrun, metropolis of the Maritime Alps. The jurisdiction of the primate was rather honorary: the metropolitans declined it in what it could have of the real, on account of the distance of the places, or of the times when it had been given, or else on account of political troubles: this is what occasioned claims on the part of the archbishops of Vienne. Canon viii of the Council of Frankfurt, of which we have already spoken, relates precisely to these sorts of contestations. It is therefore in this sense that one must understand what Besson reports on the dependence of the Church of Tarentaise, that is to say that it remains subject to that of Vienne, as primatial; although it was really itself already metropolitan from the middle of the fifth century.

If one objects that Sanctius subscribed at the Council of Epaone, in 517, as bishop, although according to what has just been said he was already archbishop of Tarentaise, it is easy to answer, with Pistorius and Luitprand, that: “although the bishops were archbishops by jurisdiction, they were only bishops by title, and it is only toward the middle of the eighth century that the title of archbishop was given to metropolitans.”

Thus the series of the metropolitans of Tarentaise would begin, not as Besson says, with Possessor, but indeed with Saint Marcel, who is the second bishop of Tarentaise in the chronology drawn up by the same author, or, at the very least, with Paschasius, his successor. This see had at first as suffragan the bishop of Sion, and toward the middle of the sixth century, that of Aosta; finally, a little later, that of Maurienne. One sees, from then on, the archbishops of Tarentaise figuring in the Councils, in the transactions and charters, in the concessions of the kings or emperors who succeed one another.

Charlemagne (Grillet, vol. iii, p. 135) gives by will his immense movables to the twenty-one metropolises of his States, and he names that of Tarentaise the seventeenth. Like most bishops of those times, the archbishops of Tarentaise exercised, with the ecclesiastical jurisdiction, the civil jurisdiction at the good pleasure of the sovereigns, until about the end of the tenth century, when they united this double power in their person and exercised it as temporal sovereigns, by the concession in full ownership of the county of Tarentaise made, in 996, to Archbishop Amizo, for him and his successors, by Rudolf III, king of Burgundy. (M. le comte de Vignet, in a learned dissertation on the origin of the house of Savoy, weakens this title [*Mémoires de l’Académie de Savoie*, vol. iii, p. 294]. M. the advocate Ménabréa, in his interesting and profound historical studies [*Mémoires* of the same Academy, vol. ix, p. 309], says: “M. de Vignet, being unable to reconcile this charter with his system, has called its authenticity in doubt, for motives which seem to me not entirely beyond criticism,” and he examines them. Thus, after having read these two distinguished academicians, we shall keep our primitive historical faith in this charter reported by Besson, no. 1 of the Proofs, the original of which is found in the court archives at Turin, and lately reproduced in the great and fine collection *Monumenta hist. Patriæ*, vol. i, *Chartarum*, p. 304.) — Cf. *Saint Pierre de Tarentaise*, by M. l’abbé Chevray, Baume-les-Dames, 1841.

Saint Ferjus or Ferreolus, Bishop of Grenoble and Martyr

(680. — Pope: Agatho. — King of France: Theodoric III.)

Saint Ferjus, bishop of Grenoble in the seventh century, shone with all the qualities which make great bishops: holiness of life, learning, pastoral solicitude and zeal for the purity of the faith. His people were then enveloped in the darkness of infidelity and heresy, and lived in great disorders. So Saint Ferjus laboured with ardour and without relaxation, by his instructions and by his examples, to bring back his flock to the knowledge of religion, to the rule of faith, to the practice of piety. Above Grenoble, on the right bank of the Isère, rises a high hill which was then called Mount Esson, and on whose flanks spread a small and charming plateau. It is probably the site occupied today by the fort of Rabot. The pious bishop, finding this place fit for the ministry of preaching, had had a wooden pulpit set up there, and came often to preach there the word of

God, to explain the holy Scriptures and the mysteries of the faith which are hidden in them. One can judge from this how thirsty he was for the glory of God and the salvation of souls. One may also suppose that Saint Ferjus had been exiled or expelled from his episcopal city. At least, some say that it was at the instigation or by the orders of the cruel Ebroin, mayor of the royal palace, that he was put to death, as we are going to relate.

One day when a great crowd of men and women had assembled to hear him, the man of God, penetrated with the spirit of the divine Master who, seeing the multitude, went up the mountain to instruct it, mounted into his pulpit as usual. He spoke there at length of the divinity and humanity of Jesus Christ, above all of His eternal coexistence with the Father and the Holy Spirit, of His eternal birth in the bosom of the Father, and of His birth in time of an ever-virgin mother. No one, he added, without the help of the grace of Jesus Christ, can have access to the mercy of God; no one either should despair of his pardon, if he believes with all his heart and all the affection of his soul in Him who said: “I am the door; if any man enter in by me, he shall be saved, and shall find pastures”; and who said in another place: “No man cometh to the Father but by me.”

Such were the words of faith and charity which Saint Ferjus made heard with that warmth which animates a pious pastor, vigilant and wholly devoted to the salvation of his people, when one of the bystanders, transported with fury and driven by that hatred of the demon who cast death into the world, after having armed himself with a branch of willow in a wood near the waters, struck with sacrilegious hand his venerable head and felled him unconscious. This attempt did not glut the rage of frenzied men; other accomplices of a parricidal conspiracy ran up, they violently seized the holy pontiff and cast him into a neighbouring oven which by chance was being heated to bake bread. They did not withdraw until after the consummation of their impious crime. The flesh of the holy bishop was promptly reduced to ashes and his bones charred; but his soul, decorated with the palm of martyrdom, flew to the heavens. These ashes and bones were gathered by pious faithful who, not wishing to expose them to fresh profanations, did not bring them into the city, but descending from the mountain on the east side and going up the course of the Isère the space of about two miles, went to bury them in a stone tomb, at the very place where was built afterwards in his honour the parish church of Saint-Ferjus, which is now called La Tronche, and where there had been for some years only the communal cemetery. At the recent epoch of the displacement of the church, the municipal council of La Tronche had engaged to rebuild a commemorative chapel on the tomb of the holy patron of the parish.

“This engagement was easily fulfilled, in the year 1867, thanks to the liberalities contained in the will of M. Jarquier, advocate, in favour of the commune and the fabric of the church of La Tronche. The principal condition of his legacy in favour of the fabric was that a sum of 10,000 francs at least should be taken to raise a monument to Saint Ferjus. The council of the fabric hastened to execute the pious intentions of this generous benefactor; and the traveller who follows the banks of the Isère above Grenoble can now see, in the middle of the cemetery of La Tronche, the chapel of Saint Ferjus, of a Romanesque style, grave and of good taste, surmounted by the statue of the holy bishop and martyr. The fabric has devoted to this work nearly 12,000 francs. M. Jarquier, who thus acquitted the debt of the commune, was a man as learned as disinterested. The history and cult of the holy patron of his parish were on his part the object of patient researches and assiduous care. He left us on this subject a manuscript memoir filled with erudition, which we have turned to profit, with the legends of the ancient breviaries of Grenoble, for the redaction of this notice.”

The catalogue of the bishops of Grenoble, which Saint Hugh drew up at the beginning of the twelfth century, attests the cult with which Saint Ferjus was honoured in his diocese, by the exceptional epithet with which his name is there preceded: *Sanctus Fergeolus*; and the ancient breviary of Grenoble, of 1513, adds to the legend that we have just translated that God wrought for a long time a great number of miracles at the tomb of His servant, and that they would still be wrought there if, by the negligence of the inhabitants, his church had not been abandoned and his bones removed. These precious remains were at that time in the church of Varacieu, also of the diocese of Grenoble, without our being able to say with certainty what became of them

later. The feast of our Saint is indicated by Father Giry, at 12 January, in the additions of the Martyrology of France. — Notice furnished by M. Auvergne, canon, secretary of the bishopric of Grenoble.

Saint Fursey, Abbot of Lagny, Patron of Péronne

(Les Petits Bollandistes, 7th ed., vol. I, 16 January. 650. — Pope: Saint Martin I. — King of Neustria and Burgundy: Clovis II.)

> *Sancte, sub cujus ditione gaudet civitas, nobis faveas…*
>
> *Glorious Saint, protect us, protect the city that is consecrated to thee… — Hagiography of Amiens.*[1]

France has not only given Saints to the Church, but she has also received them from distant countries, and, like a promised land for chosen souls, she has always been the retreat of the greatest personages of all nations. We see it in Saint Fursey.[2] Finloga, who governed southern Momonia [Munster], one of the six kingdoms of Ireland at the beginning of the seventh century, had a son named Fintan who married Gelges, only daughter of King Aedfind. This princess, brought up in the Christian faith without her father's knowledge, converted him who aspired to her hand, and received secretly with him the nuptial blessing. It was from this union that Saint Fursey was to be born. His birth was preceded by marvellous signs, which gave sufficiently to be known that God had chosen him to fight against sin, and to ruin the paganism which still reigned at that time in those islands of the North. Aedfind, perceiving the pregnancy of his daughter and learning the secret marriage she had contracted with a Christian, entered into so violent a fury that he ordered that this disobedience be punished by the torture of fire. He wished even to be present at the execution of his sentence, and had her led in his presence to the pyre which was prepared for her. It is said that at that moment the child she bore in her womb spoke with an intelligible voice, and strongly reproved his grandfather for his cruelty to him and to his mother. At least extraordinary words were heard which came from the side of the princess, and it is not known whether it was an angel or the child himself who pronounced them. What is more certain is that Gelges was delivered from the flames by a sudden rain and miraculous springs which extinguished them. In presence of this miracle and of the joyful exaltation of the people, Aedfind dared not consummate his vengeance; he contented himself with banishing his daughter and his son-in-law. The young couple took refuge in an island of Lake Orbsen, whence Saint Brendan directed the neighbouring monastery of Clonfert. They found there the sympathetic welcome which their misfortunes deserved, and a residence was assigned them in the guest-house of that celebrated abbey, where lived nearly three thousand religious. The very night of their arrival, the room where they were lodged was lit with an extraordinary light, which made known to the islanders the merit of these illustrious fugitives.

The term of the innocent princess having come, she brought into the world our Saint, who was regenerated in the holy waters of baptism by the same Saint Brendan, and named Fursey. This child soon gave signs of his future holiness, by the sweetness of his nature and a very strong inclination which he showed for exercises of piety, which obliged Saint Brendan to take a particular care of his education. He put him, according to the custom of that time, in the monastery of Clonfert, under the guidance of the monks, where he made, in a few years, very great progress in the practice of virtue and in the knowledge of letters divine and human. Having made profession of the monastic life, he applied himself, with much fruit, to the preaching of the Gospel; and the fervour of his zeal supplying for the weakness of his age, he won at once a great number of infidels and sinners to the service of our Lord; for the pagans were still very numerous in spite of the missions which had succeeded one another in Ireland since the fourth century.

"Now it happened that King Brendin, who governed southern Ulster, had two twin children, a son and a daughter, who died at the same time; at which all those of the country were saddened; they could not put them in the earth; the Irish pagans would have wished to dismember the corpses to eat them. King Aelfind, by counsel of the wise, entrusted them to sea-rovers to carry them away by night and have them buried

secretly. But they did not reach the place where they had proposed to go: it pleased God that they should land before the hermitage which Saint Fursey had built for himself near the monastery.

“In the morning, when day was come, behold the holy young man Fursey going to the church as he was accustomed: when he opened the door, he saw the bodies of his cousin and his female cousin quite naked, at which he was greatly surprised and began to weep with pity and prayed our Lord, saying: Fair Lord God, make the souls return into these bodies. Scarcely had he finished his prayer when the children rose up all joyful; then they were amazed and had great shame. The holy young man Fursey had pity on them. After having found suitable clothes for them, he took a staff, threw it into the sea, commanded it to go straight to the port whence the children had come and made a sign to the children to follow it without fear. Now, hear a thing which should cause wonder and which must be told for the glory of our Lord: the staff went ahead as if it had understanding; the children walked boldly in its wake, in the furrow it traced, until they arrived in their country and recognised their people.” On learning this double miracle of Saint Fursey, the parents of the two twins resolved to go and testify their gratitude to him.

During this time, the demon, foreseeing how glorious and useful to the Church the life of Saint Fursey would be, undertook to persecute him by the religious of his monastery. They began then to speak ill of him, to insult him and to ill-treat him; so that, to yield to their envy, he was obliged to leave that place and to retire, with the permission of Saint Brendan, to another island of Lake Orbsen named Ratimath. This was doubtless a stroke of divine Providence; for the good odour of his holiness spreading on all sides, several children of the first families left the world and came to range themselves under his guidance. Their number growing from day to day, he built a new monastery, where he lived with them like an archangel with a company of angels. It was in this place that the kings Brendin, Feradrach and Aedfind came to find him, accompanied by the élite of their nobility. Aedfind knelt humbly before his grandson, repented publicly of the odious treatment which he had wished to inflict on his daughter Gelges, and manifested the desire of embracing the Christian faith.

Aedfind would have wished to bring back with him Fintan and Gelges: but Finloga had just died, and his son was obliged to yield to the wishes of the southern Momonians, by going to reign with his wife over that part of Ireland.[3] Fursey, after the departure of his parents, redoubled in fervour in the service of God. He prayed continually for the conversion of sinners and for the salvation of all the members of his family. His dearest wishes were heard, when he saw his young brothers, Foillan and Ultan,[4] renounce the honours of the world and come to embrace, under his direction, the monastic rule.

Our Saint tore himself at times from solitude, to go and evangelise the neighbouring countries. One day when he was setting out to go and preach in the kingdom of his father, he fell suddenly ill and was brought back to his monastery. It was then that he had a series of ecstasies and raptures of which the Venerable Bede, in his *History of England* [the *Ecclesiastical History*], has left us the account which Ribadeneira has reproduced: we shall give only the abridgment. In these suspensions of his senses, he saw marvellous things for his instruction and for that of his religious and of those to whom he was to preach the Gospel. Angels appeared to him and defended him against various accusations of the demons who pursued his condemnation. They made him know that there were chiefly four fires which inflamed the world and ruined Christians, namely: infidelity to the promises of their baptism, covetousness of the riches of the earth, the spirit of dissension and hardness toward one’s neighbour. He heard them sing alternately these first two verses of Psalm lxxxiii: “The Saints shall go from virtue to virtue; the God of gods shall be seen in Sion”; and the Trisagion:[5] “Holy, Holy, Holy, the Lord God of hosts.” He perceived also in three of these angels an admirable figure of the most holy Trinity; because, though they were three, there was in them no dissimilarity, either as to face, or as to voice, or as to the brightness which surrounded them. Two holy bishops, namely Saint Beoan and Saint Meldan, instructed him in their turn, in this vision, of various calamities which were to befall the world and of the means of avoiding them; and exhorted him to preach penance, not only to peoples, but also to prelates and

princes. The soul of a damned usurer was shown to him also, and God permitted that this image, having thrown itself upon him, should leave him, on the shoulder and on the jaw, marks of the fire that burned it, in punishment for his having accepted a garment which this usurer had bequeathed him.

Saint Fursey prayed God never to take away his scars, in order to remember, all the time of his life, how dreadful it is to fall into the hands of divine justice. From that time, when the holy abbot spoke in conference with his monks of what he had seen and heard of the pains of hell, he trembled and sweated with apprehension.

Saint Fursey, being entirely come back to himself, applied himself to the preaching of the Gospel, following the order which he had received from heaven, and preached twelve years more in the kingdoms of Ireland, Scotland and England. He converted there a great number of idolaters and sinners by the force of his words and by the admirable example of his life, and won entirely to God Sigebert, king of East Anglia, one of the seven kingdoms founded successively from the fifth century by the Angles and Saxons in Great Britain.

Thanks to the liberalities of this monarch, the Irish missionary was able to build at Cnobbersburg, today Burghcastle, in the present county of Suffolk, a great monastery whither numerous disciples soon flocked;[6] he lived there some time with them to form them better in the practice of regular observances.

Whatever the generosity of King Anna, successor of Sigebert, he could not procure a bell for the church of the new abbey: “Then the angel of our Lord brought one through the air, which still existed in 1468.” There is another miracle of a bell in the life of Saint Fursey: the monks of Lismore, in Ireland, perceived one day one that was fluttering in space. Having questioned Saint Guanne, their abbot, on this prodigy, he answered them that it was the bell of Saint Fursey which, being unable to come to tighten with them the bonds of monastic brotherhood, had sent the bell of his monastery to represent him. Failing anything else, these anecdotes have their importance from the point of view of the history of bells.

One of the principal points of his piety was the sanctification of feasts. He began the celebration of Sunday at Vespers of Saturday, and employed the rest of that day and the next in prayer or in practices of virtue, in order to fill the sabbath with works worthy of God. He had an extraordinary charity for the poor, and made no difficulty of distributing to them, in times of dearth, all the provisions of his monastery. A murmur having arisen on this subject among the brothers, who feared to fall into want, he taught them to put their confidence in God by a miraculous harvest which he made spring up in one of their lands, a few days after having sown grain in it.

Having thus governed this monastery for some time, Saint Fursey, desiring to live in a greater retirement, resigned his charge of abbot into the hands of his brother, Saint Foillan, gave him as associates two priests of eminent virtue, and retired into solitude with Saint Ultan, his second brother, who was already leading an eremitical life. They passed a year together, with an incomparable sweetness, treating often with God by prayer, and working sometimes with their hands to relax the mind. But at the end of that time, he was constrained to quit the contemplative life by the irruption of the king of Mercia (one of the seven Anglo-Saxon kingdoms), the violent and turbulent Penda, who was making war on the king of East Anglia. He quitted even Great Britain, and came to France about 646 where he wrought on all sides signal miracles.[7] In the Ponthieu, he raised to life the son of Duke Haymon: the latter, admiring so great a marvel, spared nothing to stop him near him; but he could not succeed, because the design of Fursey was to go to Rome; he promised the duke that if God preserved his life he would come to see him again; and that, if that could not be done, he would give him notice of it. At the village of Antiolum, today Authuille, on the little river Ancre, he drove the demon out of the body of a wretch who had robbed him on the road, and who, in punishment of this crime, was cruelly tormented with all his family by that evil spirit. He converted him, with all his, to our holy religion, and by that charity which has no gall, of his persecutor he made a brother in Jesus Christ. At Grandcourt, near Arras, he delivered from a similar possession a lady of quality named Ermenflede, who had

fallen into this misfortune for having turned him away without wishing to give him hospitality. He did not, however, return to her house; but, touched by the tears of the servants who ran after him and represented to him the deplorable state of their mistress, he sent her one of his disciples, with his staff, which sufficed to cure her. She came afterwards herself to thank him, and was thereafter very pious and very hospitable.

Our Saint, continuing thus his journey through France and Italy, arrived at last at Rome, where Saint Martin held the apostolic see. From the farthest point at which he perceived this city, consecrated by the blood of the two greatest Apostles and of an infinity of other Martyrs, and adorned with the merits of so many illustrious Confessors and holy Virgins, he knelt down and saluted it with much respect and devotion. Having entered it, he visited with extraordinary fervour all the places of piety, and shed many tears to appease the wrath of God irritated against sinners, and to draw His blessing on the whole Church. As he was thinking of his departure, God commanded him to speak to the Pope, and to take from him a mission for the exercise of preaching and of apostolic functions among the peoples. The Pope would have been delighted to retain him near him; he offered him ecclesiastical dignities for this purpose; but seeing that he was called elsewhere, he granted him very willingly the mission which he asked. It is even said that he consecrated him regionary bishop for all France, in order to assist the prelates of that kingdom in the great mission they had to accomplish, and that he gave him for pastoral staff a wooden crozier which several holy Popes his predecessors had used.

According to M. l'abbé Corblet, the journey to Rome and the episcopate of Saint Fursey are not supported by irrefutable documents.[8] The present Proper of the diocese of Amiens not only passes over in silence the episcopate of Saint Fursey, but formally denies the journey to Rome which would have been the occasion of it,[9] whereas the office which is celebrated today at Péronne affirms this ancient tradition.

At last, after several journeys, this fervent preacher came to Paris, where King Clovis II, brother of Sigebert, and Saint Bathilde, his wife, did him great honours. They recommended him particularly to Erchinoald or Archambaud, their mayor of the palace.

This personage listened with deference to the apostolic counsels which our Saint lavished on monks, bishops, courtiers and the king himself. Full of veneration for the holy missionary, he begged him to go and baptise his son at the castle of Péronne. After the baptism of the child, who is believed to be Leudesius, mayor of the palace under Theodoric III, Fursey caused six criminals to come miraculously out of prison, whose deliverance this lord had refused him; which acquired for him so much esteem with him that he absolutely wished to retain him on his lands. He had an oratory built for him for this purpose beside the palace he had in this town, on the mount which was called Cynophis, otherwise the Mount of Swans; Fursey often went there to pray. He made a present to this sanctuary of the bodies of Saint Beoan, of Saint Meldan and of Saint Patrick, which he had brought back from Ireland.

Erchinoald, knowing that Saint Fursey desired to found a monastery in Neustria, charged three of his officers to traverse with him the lands which belonged to his domain, that the Celtic monk might make his choice there. The preference of the Saint fell on Lagny-en-Brie, in the neighbourhood of Chelles, a fertile land bathed by the Marne and depending then on the diocese of Paris.[10] Thanks to the combined liberalities of Erchinoald, of Clovis II and of his wife Saint Bathilde, Saint Fursey was able to build, about 648, a monastery and three chapels, one of which was later to take his name. He assembled there in a short time, under the rule of Saint Benedict, a great number of religious who edified all France by the purity of their life. It was there that the Saint obtained a miraculous fountain which he made spring up by planting his staff in the earth. Its waters served afterwards for the healing of the sick.

This fountain still exists, and is more than sufficient to supply the whole town. But no one comes any more to seek water there for the healing of maladies. In very remote times, it appears that this took place. Here is all that remains of the ancient pilgrimage: on the day of the Ascension, every year, after the Magnificat, at Vespers, the relics of Saint Fursey are borne in procession before the spring; a station of a few minutes is

made there, and the procession returns to the church.[11]

The holiness of this blessed abbot shone still by the power he had over the demons, for there was no possessed person who did not find in his prayer a sure remedy against that misfortune.

It was during his stay at Lagny that Saint Fursey lent his co-operation to Audobert, bishop of Paris, and perhaps to his successor Saint Landry,[12] by filling the functions of chorbishop, which were equivalent to those of our present vicars-general. It was doubtless in this quality that, in concert with Saint Bobolenus, he built a church at Compans,[13] which he had consecrated by the bishop Audobert.

Erchinoald, redoubling his generosity, betook himself to Lagny and announced to our Saint that he was going to have a second monastery built for him on a mountain near Péronne (this is the origin of the abbey of Mont-Saint-Quentin), and besides a church on the Mount of Swans, on the site of that castle chapel where the Irish Apostle had often gone to pray. Saint Fursey conducted to Péronne some monks of Lagny. “A very ancient book, written by hand and kept at the monastery of Mont-Saint-Quentin,” says that Saint Eligius, who was then bishop of Noyon, was begged to perform the ceremony of the consecration of the church; which was accomplished solemnly in presence of the greatest of the nobility of the surroundings and of an innumerable multitude of persons who came from all sides. Various religious whom Saint Fursey had formerly formed, in Ireland, to the monastic life, among others Saint Emilian, wished to place themselves again under his direction. They quitted their country and came to Lagny, where their presence soon gave a fresh impulse to the piety that reigned in that asylum. Saint Fursey, who wished to go and visit the English monastery of Cnobbersburg, the direction of which he had entrusted to Saint Foillan, put the government of Lagny into the hands of Saint Emilian and set out on a journey which was to be interrupted from its beginning by death. He fell ill on arriving at Mézerolles, a domain which Count Haymon had formerly offered him. Clovis II and Erchinoald ran to visit him, and perhaps were witnesses of his death.[14]

At the same hour, Saint Fursey accomplished the promise which he had made to Duke Haymon, of warning him of his decease; for he appeared to him clothed in priestly vestments and accompanied by two levites having like him burning tapers in their hands. The holy Missionary had in fact announced to him formerly that when he should appear to him with three lights, the moment of his death would have come. The duke was then at table and had company with him; but he alone had part in this vision. He explained it to his guests and set out at once with all his household. On arriving at Mézerolles, he found near the body all the clerics, the virgins and the people of the country assembled to render the last honours to the Saint. While he thought of appropriating the relics of Saint Fursey, the same desire animated Erchinoald, as also Berchar, count of Laon,[15] who had formerly invited the missionary to come and evangelise the city of Laon. Erchinoald sent a courier to Duke Haymon to claim the body of the Saint, in the king’s name, and warned him that in case of refusal he would employ force. The count of Ponthieu answered the messenger that Providence seemed to have designated him as possessor of this treasure, that the Saint had died in his domains, that he had raised his son to life there and wrought many other prodigies, finally that he had appeared to him immediately after his death. He added that it would be unjust and cruel to stain with blood the funerals of him who had preached on earth peace and concord. Erchinoald, who had already brought a threatening cavalry to the banks of the Authie, allowed himself to be touched by these considerations, and consented to leave the matter to what was then called the judgment of God. The body of the Saint was put on a cart harnessed with two untamed bulls, left to their sole instinct, and it was agreed that it should become the property of him whose domains should serve as stopping-point to the adventurous journey of the car. This convention was executed the next day with a great concourse of prodigies. At the moment when the body was being put on the cart, there arrived a woman of the country, blind from birth. She mingled with the bystanders: scarcely had she applied her eyes to the funeral pall when our Lord restored her sight: at this spectacle all threw down their arms and set themselves to prayer before the coffin, giving thanks to God and to “Monseigneur” Saint Fursey. The two bulls were harnessed to the cart as had been agreed, and without

being driven, they directed themselves toward Péronne: on the road it happened again that a paralytic was healed.

Meanwhile appeared a third competitor: this was Berchar, count of Laon, accompanied by a body of cavalry. He set forth first the rights which he thought he had. Had he not given a part of his goods to the monasteries founded by the Irish missionary? If Fursey had not gone to Laon, it was because Erchinoald had prevented him. Had he not, besides, a right of suzerainty over the country where the abbot of Lagny had died?[16] Not having been able to see him when he was living, ought he not to claim his rights of possession over his mortal remains? They succeeded in calming the wrath of Berchar and made him accept the decree which the judgment of God should render. At his request, the bulls were unharnessed and replaced by two children of seven years. A supernatural force, which that age does not know, seized these new drivers, and the cart arrived without hindrance at the Mount of Swans, at Péronne. There it was received by Erchinoald, before the unfinished portal of the church which he was having built. A tent was set up to shelter the precious remains, while waiting for the completion of the works, which was to last a month. During that space the body, guarded night and day, kept itself without alteration.

Erchinoald hastened to have the church finished, which was later to take the name of Saint-Fursey and to become one of the most celebrated collegiate churches of Picardy. He spared no expense for this work, to the great displeasure of his wife Leutsinda,[17] who was very avaricious. She reproached him with squandering his patrimony, with compromising the future of his children, to erect a church to a stranger, whose name she blasphemed. Erchinoald would remind her in vain of the favours which he owed to the intercession of this holy abbot, and exhort her not to awaken his wrath: What have I to fear, she cried, from a corpse fallen into dissolution? — I have such confidence in God, answered the lord of Péronne, that I am certain this body has remained sheltered from the defilements of death. If it were not so, and we shall know it at the moment of the Elevation, I engage to render you a hundredfold what the erection of this church has cost.[18]

Twenty-five days after the death of Saint Fursey,[19] on 9 February, at the moment when Saint Eligius, bishop of Noyon, and Saint Aubert, bishop of Cambrai, were about to make the consecration of the new church, the coffin was opened in which lay the remains of the abbot of Lagny. Leutsinda advanced curiously to contemplate them, when she was struck with blindness. Repentant for her fault, she then commended herself to the prayers of the two bishops and of the assistance, and invoked the Saint whom she had despised. Her supplications being heard, she was then able to contemplate the body of the Blessed, which had undergone no corruption.

Leutsinda was later, by employing a part of her goods for the maintenance of the church of the Mount of Swans, to expiate her avarice and her inconsiderate conduct.

The two consecrating bishops bore the body of the Blessed behind the high altar dedicated to Saint Peter. Numerous miracles were accomplished in this church, which was to have as its guard of honour the chapter that Erchinoald soon founded.

Saint Fursey died on 16 January of the year 650.[20]

The attributes given to Saint Fursey are: a crown at his feet, an angel, two oxen crouching, and sometimes a gushing fountain. A small medal of Saint Fursey was struck in 1868, bearing on the reverse the arms of Péronne.

Relics, Cult and Monuments

Four years after the burial of Saint Fursey, on 28 September 654, Saint Eligius, bishop of Noyon, and Saint Aubert, bishop of Cambrai, returned to Péronne to proceed to the elevation of the relics, whose miracles were multiplying. The body, found in a perfect state of preservation, was deposited in a shrine which had been ordered by Erchinoald from the celebrated goldsmith Saint Eligius, and placed on the high altar of the church

of the Mount of Swans. Saint Foillan, abbot of Fosse, and Saint Emilian, abbot of Lagny, assisted at this translation.[21]

The third translation of the body of Saint Fursey took place on 17 September of the year 1256, in presence of Saint Louis, who had just returned to France after an absence of six years. The shrine which replaced that of Saint Eligius was of gilt copper, adorned with precious stones and decorated with the statues of the twelve Apostles.

The seal of Saint Louis was destroyed in ’93, as well as the piece of parchment where this official record was related; but the four episcopal seals were able to be saved; they are today in the possession of M. Desnoyers, vicar-general of Orléans, and have been drawn in the *History of the Royal Chapter of Saint-Fursey of Péronne*, a work of M. J. Gosselin. On 13 September 1641 this shrine was opened, in which the body of Saint Fursey was found in such a state of preservation that the faithful of Péronne redoubled in piety toward the memory of their holy patron. The head was taken out and set apart in a silver casket, one wall of which was of crystal. In 1644, a bust of Saint Fursey was given as pedestal to this reliquary, supported by two oxen which were to recall the memory of the miraculous cart. It is on the occasion of the opening of the great shrine that the Chapter gave to the Benedictine abbey of Lagny a fragment of the head of Saint Fursey and that it received in exchange the maniple of the Saint.

In 1760, the shrine of Saint Fursey was placed in the new chapel which had just been erected to him.

At the annual procession of the siege of Péronne, four aldermen bore the great shrine of gilt copper; the mercers, the arm of Saint Fursey; the gunners and arquebusiers, the reliquary of the head.

The three shrines of Saint Fursey were profaned in ’93; but the bones, saved by a pious faithful, were restored later to the veneration of the city and deposited in the church of Saint John the Baptist.

This person kept an arm bone which he gave to a former sister of charity. This humerus, divided into three fragments, was authenticated in 1852; new divisions made later have procured relics of Saint Fursey for various parishes and for several individuals, among whom we shall cite M. J. Gosselin, curé of Pertain, and M. Josse, curé of Gorenflos. On 12 January 1853, the bishops of the province of Reims, who were assembled at Amiens in provincial council, betook themselves to Péronne and put the head of Saint Fursey in a shrine in the form of a silver dish, chased with the arms of Péronne and surrounded by an ebony oval. M. l’abbé Vatinelle, vicar of Saint-Jean of Péronne, has drawn up the exact list of the bones of Saint Fursey preserved in his parish church:

A portion of the skull comprising the frontal bone and the proper bones of the nose, etc. — The lower jaw entire, fourteen vertebrae, of which six cervical, five dorsal and three lumbar. — The sacrum entire. — One of the two hip-bones entire. — The two shoulder-blades entire. — One clavicle entire. — The upper portion of the sternum. — Several ribs entire. — The two femurs. — The two tibias entire. — A portion of a fibula. — The two kneecaps. — Several bones of the tarsus. — A humerus entire. — An ulna entire. — A considerable portion of the other ulna. — A portion of the radius. — A great number of the bones of the carpus and metacarpus. — Five bones of the hand and several phalanges.

Lagny was also able to withdraw from the revolutionaries the relic of Saint Fursey which had been given to it in 1641.

We do not believe that any relics of Saint Fursey have been preserved in England. Let us recall, however, that when Saint Fursey left his native land to go to France, he left as a souvenir to his saddened monks the girdle which he used. Among the relics today vanished we must cite those which old inventories signal at Notre-Dame of Noyon, at Saint-Vaast of Arras, at Notre-Dame of Longpré and at Saint-Pierre of Abbeville; the chasuble and stole which were formerly preserved at the monastery of Lagny; and finally, a pastoral staff, which was supposed to have belonged to our Saint, and which the treasurer of the collegiate church of

Péronne carried in various solemn processions.

Some relics of the patron of Péronne are preserved at the Holy Sepulchre of Abbeville, and in the churches of Beausart, Bernaville, Frohen, Mailly and Mont-Saint-Quentin. The cult of Saint Fursey dates, so to speak, from the day of his death. During the whole course of the Middle Ages he was invoked specially for various maladies which are enumerated in an ancient hymn, such as fever, paralysis, the stone, dropsy, diseases of the entrails, hernias, etc.

It is from the arrival of the relics of Saint Fursey that Péronne took a certain importance. Pilgrims flocked there from all the provinces of France, and even from the depths of Ireland, which gave this town the name of *Perona Scotorum* ["Péronne of the Irish"], and to one of its quarters the name of Brittany.

Devotion toward Saint Fursey, which manifests itself chiefly during the novena of 16 January, was formerly far more lively. The sick formerly made linens touch the tomb of Saint Fursey and failed not to drink the water of the fountain which bore his name, which water was previously blessed by the treasurer of the collegiate church.

But it is above all in time of plague or war that confidence toward the holy patron broke out. At the siege of 1536, delivered by Henry of Nassau, the protection of the Saint was frequently invoked and often felt.

Saint Fursey is not only the patron of the town of Péronne, but also of that of Lagny-sur-Marne and of seven churches of the diocese of Amiens: Authuille, Les Bœufs, Frohen-le-Grand, Frohen-le-Petit, Gueschard, Le Meillard and Pys.

Saint Fursey is still today venerated in Ireland and specially at Kill-Fursa, a church which has kept his name and which rose on the ruins of the monastery of Clonfert, where the childhood and youth of the holy abbot were spent.

In the present Proper of Arras, the feast of Saint Fursey is transferred to 19 January. The diocese of Cambrai celebrates it, like Amiens, on 16 January. On the same date, memory is made of Saint Fursey in the breviary of Paris and in several of those which were modelled on the Parisian liturgy.

Places called Saint-Fursy bear his name in the communes of Assevillers, Bouchavesnes, Cérisy-Gailly, Combles, Feuillères, Ginchy, Hem-Monacu, etc.

At the collegiate church of Saint-Fursey, besides the principal feast of 16 January, the feast of two translations was celebrated, on 9 February and 17 September.

After the re-establishment of the Roman liturgy, the very ancient office consecrated to him in the old Proper of Péronne of 1609 was taken up again at Péronne.

On the site now occupied by the prisons of Péronne, at the place still called the Butte Saint-Fursey, one saw, before the Revolution, a vast Romanesque church which, in spite of successive reconstructions and the pretended embellishments with which the reign of Louis XV decked it, was none the less one of the monumental glories of Picardy and even of France. This was the Collegiate Church of Saint-Fursey, where reposed, almost unknown, the ashes of Charles the Simple, but where the venerated remains of a humble Irish missionary attracted, for a thousand years, the eager crowd of pilgrims. This vast church had succeeded the oratory which Erchinoald caused to be built over the tomb of Saint Fursey.

The old monastery founded at Lagny by Saint Fursey is today completely abandoned and converted (O profanation!) into stables and warehouses. Of this convent, a true and venerable nursery of Saints and learned Benedictines, there remains only a single round-arched arch. An Anonymous, who wrote about the year 665, and who doubtless had been a disciple of Saint Fursey in Ireland or in England, has left us the Acts of the celebrated abbot of Lagny. He dwells at length on his visions, but gives only incomplete information on his stay in France. This Life was published by Surius (vol. i, p. 259), with mutilations of style; by J. Bolland (16

January), and by Mabillon (vol. iii, p. 299).

The Venerable Bede, in his *History of England* (bk. iii, ch. 19), has analysed the anonymous work of the seventh century and modified it on some points. Living half a century after Saint Fursey, he was able to gather various testimonies from his contemporaries.

A much more detailed Life of Saint Fursey, of the end of the eleventh century, has been edited by J. Bolland and by J. Colgan (*Acta Sanctorum Scotiæ*, i, 75). There can be no doubt that it is by Arnulf, abbot of Lagny: for a manuscript coming from the Library of Alex. Petau, and today preserved in the Vatican Library under no. 568, bears this title: *Fursei vita et miracula per Arnulphum abbatem Latiniaci* ["Life and miracles of Fursey, by Arnulf abbot of Lagny"]. Montfaucon signals a *Vita S. Fursei monachi et sermo in eumdem* ["Life of St Fursey, monk, and sermon on him"], forming part of the Library of Lorenzo de' Medici; this seems to us to be a work different from those which we have just mentioned. Jean Mielot, canon of Saint-Pierre of Lille and almoner of Philip the Good, duke of Burgundy, translated, in 1468, the Life written by Arnulf of Lagny. One finds in it certain passages which prove well that he used a text different from that published by Bolland and Colgan. We have taken care to call attention to these special narratives. The original manuscript, coming from the Library of the Chapter of Saint-Fursey, belongs today to M. Cardon, almoner of the lycée of Saint-Quentin. M. the baron de La Fons de Mélicocq published, in *La Picardie* (vol. i, p. 423), some short fragments of it relating to the visions of Saint Fursey.

Desmay, canon of the church of Saint-Fursey, published, in 1607, the Life of Saint Fursey, patron of the town of Péronne, which was re-edited in 1623 and in 1715. Baillet has said of this work that it is made "without discernment and perhaps without much love for the truth."

While a canon of Péronne published a third edition of the Life of Saint Fursey by Desmay, put into better French, Vincent Mignon, doctor of the Sorbonne and curé of the parish of Saint-Jean, brought out at Péronne, from the same printer Lebeau, an abridgment of this work, under this title: *History of the Life of Saint Fursey, Patron of Péronne, with the Lives of Saint Foillan and Saint Ultan, His Brothers*. 1715, small octavo. It is a very summary narrative, intermixed with historical digressions on the town of Péronne.

To correct and complete the life of Saint Fursey, we have drawn abundantly from the laborious and conscientious work of M. l'abbé Corblet (*Hagiographie du diocèse d'Amiens*, vol. ii, p. 260).

Saint Trivier, Solitary in the Dombes (6th century)

Ego in voce laudis immolabo tibi…

I will sacrifice to thee with the voice of praise. — Jonas ii, 10.

Saint Trivier was born in Neustria, of a Roman family, originally from the country of the Cadurci (Cahors). His taste for solitude and the contemplative life made him seek an asylum in a monastery situated in one of the suburbs of Thérouanne; he was received there at the lively solicitations of all the monks, whose united prayers obtained the consent of the abbot. It was there that, after unequivocal testimonies of great piety and proved obedience, he was, at the age of forty, raised to the dignity of cleric and counted among the cenobites.

At this epoch (540), Theodebert, king of Austrasia, had crossed the Alps and was making war in Italy: after several alternations of success and reverse, he regained Austrasia: his troops, in ravaging the lands of Burgundy, dragged in their train a crowd of prisoners. Among these latter were two young nobles, Radignesius and Salsufurus, carried off from the principality of the Dombes, on the banks of the Saône, where they enjoyed a great fortune. These two captives were conducted into Neustria, to the neighbourhood of Thérouanne. The abbot of the monastery which that town possessed, informed of the fact and touched by the lot of the young prisoners, tried with their guardians some attempts at ransom; his proposals were accepted, and Radignesius and Salsufurus were delivered to him.

Saint Trivier, whom they had made use of in this negotiation, having asked these young men whether the memory of their country nourished in them the desire of seeing it again, these words were received with abundant tears which testified to the desire of their heart, and in a generous impulse they promised our saint the third of their patrimony as the price of such a benefit. Delighted at being able to complete his work of charity, the abbot consented to send them back. After three years of absence, provided with clothes and provisions, they took again, under the conduct of Saint Trivier himself, the road to their native land. The journey was long and difficult: arrived near a vast forest which they had to cross, they wandered there for three days without itinerary and without guide. Frightened by this solitude, and fearing the attack of some wild beasts, our saint implored on his knees the help of Providence: the Legend relates that his prayer was scarcely finished when they saw, to their great surprise, two wolves approach them with all the marks of two tamed beasts; the movement of their tails testified to their peaceful humour; they went before our travellers, who found again, by the favour of these guides, the road they had lost, and arrived at last on the lands of the diocese of Lyons, then in the Dombes, in the town of the two young prisoners,[1] which was called later Saint-Trivier-sur-Moignans, from the name of the holy solitary and of that of the little river Moignans which waters this town, six miles from Prissignac (today Saint-Didier-sur-Chalaronne).

Restored to their homes, Radignesius and Salsufurus hastened to fulfil their promise; they laid at the feet of Saint Trivier the tribute of their generosity; but the pious cenobite, dreading for himself the attraction of riches, solicited of their munificence only a cell and a small garden: they hastened to satisfy his wishes by entrusting to him, at his request, the keeping of their flocks. This resolution of fixing his dwelling in a solitude and far from the monastery which had received him was determined by the difficulties of returning there and by the fear of meeting among his brethren the weight of a dignity which frightened him.

Prayer, the singing of hymns and psalms, fasts, vigils and macerations marked henceforth all the hours of his existence; he often visited the neighbouring churches, and particularly that of Prissignac, where he went to hear Mass on Sundays and feasts. It was on an altar of the latter that he laid, a few days before his death, the psalter which he used: he died on the 17th of the calends of February [16 January], about 550. The report of his death soon assembled all the population of the surroundings: his grave was dug at the very place which served him as oratory, as was then practised with regard to solitaries; his body was laid there without coffin, and this place was given the name of Nonnifossa.[2] Seventy years had passed over his memory, when at last unequivocal signs of a wholly heavenly protection manifested themselves at his tomb: blind, lame and other sick persons obtained their healing. Several of the faithful had revelations which enjoined them to announce to a religious of great illustriousness who inhabited that country that she should have the body exhumed by the clergy, to give it a suitable burial.

Meanwhile the news of this exhumation spread in a neighbouring convent of the name of Ansilla, situated three miles from Prissignac; three clerics detached themselves from it on the eve of the ceremony, and arrived furtively at the place of the burial to carry off the body: scarcely had they touched it when, struck suddenly with blindness, they remained as if nailed on the spot until the arrival of the procession, whose prayers delivered them. The body of the saint was found intact, and spread afar a delicious perfume: it was piously laid in a sepulchre, over which a small cell was built. Some time after (802), Secundinus, bishop of Lyons, consecrated an altar there, and the cult of Saint Trivier was soon accredited by new miracles. From then on this place took the name of Saint-Trivier,[3] which became the secondary patron. Very long after these events, the relics of the holy solitary were transported to a monastery called Saint-Pierre, built on the road from Saint-Trivier to Chaleins, the ruins of which were still discovered some years ago; from there they went to enrich the chapter of Neuville-les-Dames, where they perished in a fire which destroyed that house. But the place where they had been deposited by Archbishop Secundinus was constantly frequented by the faithful who went there in devotion from all parts of the Dombes, whose peoples recognised him as their patron and protector, as a picture placed on the altar of his chapel indicated.

The revolution of 1792, which wished to abolish all worship in France, could not destroy that which was rendered to Saint Trivier, whose chapel was constantly visited though it had been sold and devoted to a profane use; and today the concourse is so great at Saint-Trivier on 16 January, the day of his feast, that to satisfy the devotion of all the faithful, it is necessary to have several Masses celebrated in the parish church. The chapel, built over his tomb, was restored to worship after the revolution by M. Cointy, mayor of the town of Saint-Trivier; but the cession having been made only verbally, his heirs have taken it back; it is to be hoped that the wishes of the inhabitants of the Dombes will be granted, and that it will be consecrated anew to its first destination.

After the concordat of 1802, His Eminence Cardinal Fesch, archbishop of Lyons, erected the parish of Saint-Trivier into a cure of the second class, and wished that it should be under the patronage of this saint and of Saint Denis, whose feasts are celebrated with the same pomp in the parish church. The feast of Saint Trivier was raised from the simple to the double rite since the adoption of the Roman liturgy in the diocese of Belley.

Pierre Bullioud, a Jesuit of Lyons, has published a life of the Holy Solitary of the Dombes, which he had drawn from an ancient Breviary which was used in the church of Saint-Trivier. Guichenon sets store by the notes and dissertations which accompany it. Pernetti, in his *Lyonnais dignes de mémoire*, vol. i, p. 236, and Delandine, *Manuscrits de la ville de Lyon*, vol. iii, p. 162, make mention of this life. There exists another in Latin, published at Lyons in 1647, octavo, by Jacques Moiron; Father Lelong has registered it under no. 4702 of the *Bibliothèque historique de la France*. See also *Acta Sanctorum*, vol. ii of January, p. 897. — See *Hagiographie de Belley*, by Mgr Dépéry.

Saint Firmin, Bishop of Mende (3rd century)

Saint Firmin, bishop of Javoux, an episcopal see later transferred to Mende, succeeded, as is believed, in the episcopate to Saint Privatus, who, at the time of the emperors Gallienus and Valerian, was put to death by Chrocus, chief of a horde of Alamanni, and thus gathered the palm of martyrdom. The detail of his life is not known to us, but the antiquity of his cult at Javoux and in all the surrounding region is incontestable. After having remained long unknown, the body of Saint Firmin was discovered as a result of a revelation of the Saint himself, in a suburb of La Canourgue, beside the altar of Saint Julian, in a church of Benedictines dedicated under the invocation of Saint Martin.

Saint Tozzo, Bishop of Augsburg (661)

The theatre of the apostolic labours of Saint Tozzo was the Allgäu, a country situated in Swabia, between Lake Constance and the Tyrolese Alps. Not content with having evangelised this country during his life, he wished to assure it of apostles in residence by richly endowing the monastery of Füssen, founded by Saint Magnus, whom he had himself brought back from Saint-Gall, in one of his pilgrimages. This is doubtless the reason why Saint Tozzo has been represented with a torch in his hand. The legend gives this torch another signification: it reports that, going to the tomb of Saint Gall and carrying a torch to light himself at night, the rain and the wind could not extinguish it. It was on the return from this pilgrimage that he conducted Saint Magnus, first abbot of Füssen, toward Bavaria. He was buried in the church of Saint Afra, where his relics still are. *(Legend of Saint Magnus or Mang, at 6 September. Cf. Acta Sanctorum, vol. ii, p. 419.)*

Blessed Stephanie of Quinzanis (1530)

Stephanie, born at Orzinuovi, in the Brescian territory, of pious and honest parents, began to love God from her childhood; she was only seven years old, it is said, when she made a perpetual vow of chastity and obedience. Soon, to tighten still more the bonds which united her to her heavenly spouse, having taken the

firm resolution never to commit a mortal sin, she ardently solicited him to make her a partaker in his cross; particular signs indicated to her that her wishes would be fulfilled. She was vainly solicited to earthly nuptials: always unshaken in her refusals, she cut off her hair, a goad of vanity in her eyes. At the age of fifteen, she embraced the institute of the Third Order of Saint Dominic, in which she entirely subdued her flesh by fasts, vigils, hair-shirts and scourgings; in cultivating in her soul every kind of virtue, she attained in a short time to the summit of religious perfection. To foil the attacks of the tempter, of the enemy of the human race, she did not recoil before the most energetic means: she went so far as to roll her body on thorns.

She had desires and aspirations only for God, so powerful was the love with which she burned for him. The mystery of the Passion touched her so much that she wished with all her heart to become conformed to the Crucified. It appears that she obtained what she desired: the torments which the Saviour suffered for the redemption of the human race, she felt them all, every Friday, in her own body, for forty years: she herself assured it; she experienced also an interior pain which pressed her with the effect of a wheel which would have trodden her heart. Several witnesses have affirmed that they saw on her body the impression of the sacred stigmata. She brought back from the eucharistic banquet, daily for her, such a gladness of soul and body that, thanks to the strength which came to her from this food, she passed sometimes, it is said, forty days without taking any other. Of an extreme charity for the poor, she gave them even her clothes. The fame of her holiness was great even in the neighbouring towns which would have wished to call her into their bosom, but she declared that she wished to live and die only in an obscure place. In the desire of working for the glory of God, she welcomed the young girls who came to visit her and applied herself to form them to religion and piety; when she had inspired in them the desire for the religious life, she erected, not without great cares and great pains, a monastery of her Order, under the invocation of Saint Paul, near Soncino, in the diocese of Cremona. She governed it for several years most holily. At last, laden with merits and with the most extraordinary favours of heaven, such as ecstasies, prophecies, apparitions and miracles, she fell asleep in the Lord on 2 January 1530, at the age of seventy-three. Benedict X approved her cult and conceded, by virtue of apostolic authority, that her feast should be celebrated with office and Mass in the whole Order of Friars Preachers and in the dioceses of Brescia and of Cremona. The monastery of Saint Paul which she had founded has been suppressed: the inhabitants of Soncino honour her and still regard her as their protectress with God, and more than once they have experienced the effects of her protection.

Saint Fritz

(See the Supplement at the end of this volume.) — [This is a cross-reference only; the entry itself is not in this place.]

Supplement — Saint Fritz, Martyr at Bassoues (16 January; 8th century)

(Supplement to vol. I, day XVI of January.)

Bassoues, as the Basque etymology indicates,[1] was at first a place covered with immense forests. The Druids found it suitable for the celebration of their rites, and made of it one of their principal sanctuaries.

The Druidic cult cast deep roots in the various regions of France, and many people still give credence to the superstitions which this religion bequeathed to us.

The Romans, to secure the conquest of Gaul, sought to ruin the credit of the Druids, by introducing the gods of Rome into our country. Where the sacred mysteries in honour of the god Teutates were lately celebrated, temples and idols were seen to rise. Thus in the forests of Bassoues, which had served as an asylum to the priests of Esus, altars were erected in honour of the god Mars, and it is from this that these woods received the name of Marsoulès.

The town of Bassoues lost in great part its importance as soon as it no longer possessed the Druidic sanctuary; and its annals offer nothing worthy of mention, until God, wishing to reward it for the sacrifice it had made to Him by abandoning its superstitions to follow the law of the Gospel, gave it back a sanctuary far more celebrated than that of the Druids, and which was to be the dearer to the ancestors of the inhabitants of Bassoues because it was raised to consecrate the glory of a hero: Saint Fritz,[2] who, after renouncing the honours and delights of a court, had come to shed his blood generously to defend their religion and their liberty.

So this illustrious Martyr has always been in great veneration south of the Garonne; one cannot doubt it, if one consults the old missals and the usage of several churches of the diocese of Auch. It is unfortunate that we have no ancient and sure memoirs which relate to us the life of a Saint who cast so much lustre, and whose cult has survived all the revolutions. “There was preserved,” says the Abbé d’Aignan, author of an unpublished history of Gascony, “a very precious manuscript, in which one read the life of Saint Fritz and the history of the wars which, at that period, took place in this country; this manuscript was lost at the beginning of the last century.” According to a generally adopted belief, Saint Fritz was son of Radbod, a Frisian prince, intrepid, but obstinately attached to polytheism.

All the enemies of Christianity considered him the firmest defender of idols. Pepin of Herstal, seeing the threatening attitude and hostile dispositions of Radbod, raised a formidable army and marched against him. The Franks won the victory, and granted peace to the Frisians only on the condition of putting an end to all persecution against Christianity.

By favour of this treaty, Saint Willibrord, accompanied by twelve Saxon clerics, landed in Friesland, about the year 690, to preach the religion of Jesus Christ there. The zeal of the missionaries did not stop before the embarrassments raised by Radbod’s hatred; and thanks to the protection of Pepin’s daughter, whom the Frisian prince had obtained as wife, the Gospel made rapid progress. Radbod was obliged to let the new doctrine penetrate even into the palace; his pious wife made it a duty to bring up her son in the religion of her fathers; she knew how to inspire him with the taste for virtue and to preserve his youth from the contagion of a licentious court.

Displeased with his father’s obstinacy in paganism, the young prince withdrew to the lands of the Franks to bear arms under Charles Martel, in the war he was about to make on the Saracens. Charged by his uncle with commanding an army corps in Aquitaine, and knowing the Barbarians camped in a plain behind the town of Lupiac, he advanced to meet the enemy and went to offer them battle. Our young hero did prodigies of valour; nothing resisted his courage, and already victory seemed assured to him, when the infidel general rushed up with extraordinary reinforcement; this incident stopped his frightened troops and put disorder in the Christian army. Fritz tried to rally the soldiers around his banner, in the place which is still called to-day the Mill of the Standard, because he had planted his flag there. The combat began again with fury and was prolonged till night.

Victory had remained undecided. But it is said that the next day a second battle was given, in which Saint Fritz was killed. The tradition of the country has preserved even the kind of death which carried off this Christian hero: in the heat of the fight, an infidel shot him an arrow which pierced his thighs; he lost all his blood, and as they sought to withdraw him from the fury of the enemies, he expired fairly near the bridge which is still called to-day the Christian’s Bridge, and he was buried in that same place. Our Martyr remained long unknown in his tomb; but God, wishing to glorify the courageous defender of religion, made known miraculously the place which held this precious deposit. According to a popular tradition, a cow went every day to lick a stone hidden under brushwood; she lived without taking other food, and was nevertheless fatter than the rest of the herd. Shepherds observed this prodigy and made it remarked to a great number of persons who were witnesses of it. They dug the earth and found the body of the warrior armed at all points. Scarcely were the relics of the Saint removed when, before the astonished eyes of the people, a miraculous spring was

suddenly seen to gush from his tomb, such as is seen still to-day. They wished to transport into the town, with the body, the tomb which the soldiers of the young chief had hastily built; but several oxen yoked together were powerless to drag it. Then one of those present gave the idea of having it carried by the cow that had discovered it; at once she was yoked to the cart which bore the precious deposit, and alone, without any other help, she dragged it to the top of the hill; but arrived there, she stopped, without its being possible to make her go farther. It was thought that the Saint did not wish to enter the town, and he was laid down on that hillside. Soon afterwards a magnificent church was built there, and his body was enclosed in a marble tomb. It is still seen behind an altar, the only remainder of that edifice. The miracles which were wrought at his tomb soon became celebrated throughout the country, and drew a great concourse to his relics. He was invoked with success against epilepsy.

The pilgrims who went to the tomb of Saint Fritz also went to visit the miraculous fountain and took away water to distribute to their sick friends who had not been able to follow them.

God signalised the virtue of this water by several miracles; so people would have been careful not to use it for a profane purpose; no one, moreover, was ignorant that a woman of Andreou, who had wished to use the water of the fountain to make bread, had seen it change into blood.

Thus the cult of Saint Fritz was established, and his feast was fixed on 16 January, the day of the finding of his body.

In 1020, Raymond, lord of Bassoues, made donation to the monastery of Pessan of the church of Saint-Fritz, on condition that a convent of Benedictines should be erected to serve it. In a few years the monks cleared a great part of the woods with which the soil of Bassoues was covered.

Few monasteries were subject to as many vexations from neighbouring lords as that of Bassoues. In 1270 the conventuality was suppressed, and the monastery of Saint-Fritz was united, with all its revenues, to the archiepiscopal table, with the consent of the abbot and religious of Pessan.

The inhabitants of Bassoues had long lived in peace, under the wise administration of their archbishops, when the heretics, appealing to all guilty passions, threw themselves on this country under the leadership of the fierce Montgomery. These hordes of barbarians, who ravaged everything in their passage, massacring priests, breaking images, burning the churches and oratories of the saints, were not to spare that of Saint-Fritz; the confidence the populations had in this illustrious Martyr was even to excite their frenzied rage. After having pillaged it, these wretches delivered it to the flames, which destroyed it in great part. When the enemy had disappeared, they hastened to go to the chapel of Saint-Fritz, persuaded that nothing more remained of this magnificent monument. But how great was their surprise when they saw the chapel where the holy Martyr was found entirely preserved and the body intact. The flames had respected the altar which enclosed so precious a deposit. It was toward the end of 1569 that Bassoues lost that fine basilica. The archbishop, Leonard de Trappes, to remedy the evils caused by the Reform, resolved to traverse his whole diocese, accompanied by some priests, and to preach himself to his people the sound doctrine. He arrived at Bassoues in 1623. The church of Saint-Fritz then presented only ruins, and the crypt, which the flames had respected, contained only a few relics. The inhabitants of Bassoues, fearing the return of the Huguenots, had divided the body of the holy Martyr and sent it in deposit to the neighbouring parishes to put it in safety. Leonard de Trappes, wishing doubtless that these precious deposits should later be restored to Bassoues, had this fact stated in the minutes drawn up on the occasion of his visit. This precious document was preserved in the archives of the archbishopric until 1793; it indicated by what title the churches of Vic, Peyrusse-Grande, etc., possessed the relics of Saint Fritz.

A note, found by the parish priest of Bassoues in the archives of Auch, made him discover the place where the head of the holy Martyr was deposited; he hastened to make it known to Mgr de Salinis. Consequently this pious prelate, happy to contribute to restoring the cult of one of the principal saints of his diocese, issued,

on 29 May 1857, an ordinance by which he prescribed to the inhabitants of Peyrusse-Grande to give back this holy deposit. The Abbé Darré, vicar-general of the diocese, was charged with its execution, and on the first of June the head of Saint Fritz re-entered its ancient chapel, to the acclamations of an immense crowd that had run to meet it. It was at the voice of Mgr de Trappes that the inhabitants of Bassoues resolved to re-establish the chapel dedicated to the holy Martyr. According to what remains of it and the recollection of the old men, the church of Saint-Fritz was composed of three naves. A very lofty tower crowned the magnificent portal of the principal entrance. On each portal Saint Fritz was represented on horseback, bearing the crown on his head and the sceptre in his hand.

Devotion to our holy Martyr survived all the wars of religion. In the old missal there was a particular Mass of Saint Fritz, and his feast was celebrated with pomp in several localities. A great number of churches were dedicated to him: thus, at Vic-Fezensac, the collegiate chapter went in procession on the eve of the feast to the cemetery chapel, which possessed a considerable relic of our Saint. The concourse of people there was prodigious; first vespers were sung, and the next day the feast was kept as a holiday until noon, “out of great devotion.” But the place which seemed to be properly the theatre of Saint Fritz’s glory was Bassoues. Every day numerous strangers flocked to his tomb, attracted by the marvellous cures which were wrought there. At Bassoues, as in all the rest of France, the death of Louis XVI was the signal for the most frightful excesses. Nothing was spared; and, in the name of liberty and fraternity, the most arbitrary acts were indulged in. The parish church served to hold patriotic assemblies. On feast days they danced the carmagnole there, and the pulpit of truth was occupied by impious men, who preached to the people the most frightful doctrines. That was a reason for preserving this monument; but the chapel of Saint-Fritz, which no longer appeared likely to be of any use to those wretches, became the object of their execrable fury; they overturned the vaults, broke the altars, and their sacrilegious hands profaned the sacred vessels. In decreeing the demolition of this monument, one of the finest of the province, the council was led by some ringleaders, and it is upon them above all that the responsibility for so impious an act should fall.

As soon as liberty was given back to religion, the inhabitants of Bassoues hastened to recall the priests who had been driven out and who still survived the revolutionary tempest.

A side nave had been preserved for the adjoining lands [for the storage of produce]; they hastened to close its arches, to raise an altar, and to place above it, in a niche, the bust of the Saint, which the people accompany with so much respect in the processions. The chapel formerly possessed a magnificent statue of Saint Fritz, at whose foot the pilgrims came to pray. The Abbé de Belloc, a native of Bassoues, found in his house a part of the head, which his father had torn from the hands of the revolutionaries, and he used it to form the new bust. So the people has a quite particular devotion for this venerated image; and those who come to visit the tomb would withdraw with regret if they could not touch it or place on it some object of piety.

Behind the altar, on six marble columns, was raised the ancient tomb of the Saint, which recalled such touching memories, and which, for more than ten centuries, had been the object of the veneration of the whole province. Impiety had not spared it; after having broken its cover, the rest had been carried off to serve as a drinking trough for animals. This profanation was not to remain unpunished: the first ox that approached it fell stone dead.[3] That was enough to make it respected, and it was hastened to restore it as soon as the revolutionary storm had ceased. It was soon learned far and wide that the holy relics had been brought back to their chapel. People ran from all the neighbouring regions to pay them homage and to make them a solemn reparation for the outrages they had received. Numerous miracles rewarded the faith of the pilgrims and encouraged their devotion.

Three feasts above all are remarkable for the immense concourse of the populations of the country: the feast of Saint Fritz, the feast of the Trinity and the feast of Saint John; they were the feasts of the three altars of the chapel. It is needless to say that the people keep the feasts of Saint Fritz and Saint John entirely as holidays; but that of the Trinity surpasses all the other feasts of the year by the magnificence displayed there and by the

influx of strangers who run to it from the most distant countries.

Extract from the History of Bassoues and of the Chapel of Saint-Fritz, *by the Abbé Guilhempey; Auch, 1858. This pamphlet is sold for the profit of the chapel of Saint-Fritz, which is being rebuilt on the ancient plan.*

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[4] The church of Fondi owed to Saint Paulinus, later bishop of Nola, its illustriousness and considerable enlargements. Proprietor of the country, he rebuilt this little church which was falling into ruins, gave it more grandeur and magnificence, adorned it with paintings, endowed it richly, placed precious relics in it and had its dedication made. (See Saint Paulinus, xii^th epistle to Severus.) The Lombards destroyed the work of Saint Paulinus from top to bottom, so that Agnellus, bishop of that city, had to betake himself to Terracina by order of Saint Gregory.

[5] See on 28 September.

[6] See his life on 15 January.

[7] See on 13 January.

[8] 16 January 310.

[9] This notice is extracted almost entirely from the *Liber pontificalis*. See Abbé Darras, *Histoire générale de l'Église*, vol. vi, 219–234, and viii, 590–593.

[10] The author of the life of Saint Lupus of Troyes says that Fimeniola, wife of Saint Lupus, was a sister of Saint Honoratus and born at Toul, which would make known to us the native place of the bishop of Arles.

[11] *Ordinavit in me charitatem* ("He set in order charity in me"). (Canticle ii, 4.)

[12] See 1 June, the day on which he is honoured.

[13] Today Modon, chief town of Upper Messenia, on a rock which juts into the sea. The French took it in 1828, in the war which they waged on Turkey for the independence of Greece.

[14] *Les Moines d'Occident*, vol. i, p. 223 ff.

[15] Ps. xc, 13.

[16] Luke x, 19.

[17] *Les Moines d'Occident*, vol. i, pp. 224, 225.

[18] Cimiez, a destroyed town, which has been replaced by Nice (Alpes-Maritimes).

[19] The Congregation of Lérins observed first the rule of Saint Macarius, later that of Saint Columban, and adopted in the seventh century that of Saint Benedict. (See the life of Saint Aigulf.) Blessed Amandus, who governed the abbey at the beginning of the eighth century, had under his direction as many as three thousand seven hundred religious. In the time of Saint Porcarius, who succeeded Silvanus, who had himself succeeded Saint Amandus, the Saracens invaded the island and massacred more than five hundred monks. Eleutherius repaired the abbey. Saint Odilo of Cluny reformed it (997). Lérins was devastated by the Spaniards (1635–1637): it was they who cut down those beautiful pine forests to which the island owed its graceful surname of "Aigrette of the Sea". Today the abbey has disappeared. The bell no longer tolls to summon to prayer; the hoarse voice of the herdsman has replaced the holy canticles; under desolate ruins the bird of night comes sadly to seek an asylum. Our country is thus everywhere strewn with pious debris of the faith of our fathers. Another island, which formerly depended on the abbey, is that of Léro or Sainte-Marguerite, which serves today as a military prison. One sees there a castle, famous for the detention of the Man in the Iron Mask.

[20] *Consummatus in brevi explevit tempora multa* (Wisdom iv, 13).

[21] See Saint Honoratus [above].

[22] Aisme, Aixme. The postal directory writes: Aime.

[23] The old township of Tarentasia had received the right of Roman citizenship. The emperor Claudius, on his return from the expedition to Britain, had granted it the title of *forum Claudii*. A flood of the Isère destroyed the forum, and no one having rebuilt it, this official name was lost, and the ancient name of Tarentasia was maintained in the notice of the Gauls and the itineraries of Antoninus and of Theodosius. The right of citizenship gave that of the episcopal title; but, whether it had been again ravaged by the rivers Isère and Doron, or by the Barbarians, or whether it had offered more resistance to the Gospel, it does not appear that Saint Jacques left memories there. He resided more willingly at Centron and at Aime, and above all at Saint-Jacquemoz above Saint-Marcel.

[24] It is probably in memory of these origins that Saint Peter II, archbishop of Tarentaise, introduced the Augustinians into his chapter in the twelfth century.

[25] Extract from the hymns in honour of Saint Fursey, published in 1753 by a native of Péronne and exhumed by M. Corblet.

[26] *Furseus, Fursæus, Fursyus, Fursius.* — Fursé, Fursée, Furci, Furcy, Fourcy, Foursy, Foursée, Facour. — There were in Ireland, in the eighth century, two other saints of the same name. — Fursey means "broom of the heaths."

[27] According to the acts of Saint Foillan, published by Ghesquière, Aedfind would have taken his daughter and son-in-law into his States.

[28] We shall recount later the life of Saint Ultan.

[29] A hymn in which the word "Holy" is found three times (τρίς, three times; ἅγιος, holy).

[30] It is supposed to be the monastery known since under the name of Saint-Edmundsbury.

[31] Among the disciples who accompanied Saint Fursey into France or came after him, local traditions name Saint Foillan, Saint Ultan, Saint Mauguille, Saint Emilian, Saint Algise, Saint Bobolenus, Saint Madelgarius, Saint Gobain, Saint Monible, Saint Corbican, Saint Beotian, Saint Etton, Saint Eloque, Saint Columban, Saint Bertuin, Saint Fredegaud, Saint Lactein, etc.

[32] Consult, for more details, M. l'abbé Corblet, *Hagiographie du diocèse d'Amiens*, vol. ii, p. 261 ff.

[33] *Si non licuit Romam pergere* ["If it was not permitted to go to Rome"] — Latin phrase as printed in the note.

[34] Today of the diocese and arrondissement of Meaux.

[35] Faivre, curé. — Saint-Soupplets, 20 July 1858.

[36] Saint Landry occupied the see of Paris only about the year 650, the year which we assign to the death of Saint Fursey.

[37] Between Lagny and Gournay-sur-Marne, arrondissement of Meaux.

[38] Some authors say even that Saint Fursey had set out on his journey with the king and his mayor of the palace.

[39] Several writers, such as M. Eugène Dusevel, wrongly make him a duke of Lyons [or Laon].

[40] The text of the Bollandists makes Berchar say: *Eorum dux fui.* So Desmay supposed that the count of Laon "had led the Saint into places of his dependence." But Mabillon read in another manuscript: *In hac terra Dux fui* ["In this land I was duke"], which agrees better with what follows.

[41] Alias Lethuis.

[42] Saint Ouen, in his Life of Saint Eligius, is far from drawing so favourable a portrait of Erchinoald. He qualifies him as rapacious and avaricious.

[43] Bede counts twenty-seven days, and Mielot thirty, which does not agree with the interval between the two liturgical dates of 16 January and 9 February.

[44] We follow here the opinion which appears to us the most probable: for there is agreement neither on the day nor on the year of the death of Saint Fursey.

[45] *Vita S. Fursei*, seventh century, number 39.

[46] In the Bollandists there is: *Villa sive utinga.* This last word has made some authors believe that the town was called Utinga; but this word is only a synonym of *villa*. (See the Glossary of Du Cange.)

[47] *Nonnifossa*, "the monk's grave". In the Middle Ages monks were often designated by the name of *nonnus*, and nuns by that of *nonna*. These expressions are met in several councils, in the Rule of Saint Benedict, in the capitularies of the kings of France, etc. Long before that epoch, Saint Jerome had made use of the second (Epist. xviii); the first is found in the Acts of the martyrs of Ostia in the third century.

[48] Another town, in Bresse, called Courtes, also took the name of Saint-Trivier, on account of a notable relic of this Saint which was venerated in that church which is under his patronage. The chapel raised in the ninth century at Saint-Trivier-en-Dombes, by the munificence of the widow of the lord of the place, quite near his castle, is entirely demolished: the site is the present cemetery: it is the castle and its dependencies which took the name of Saint-Trivier. This country was under the domain of the sires of Bagé, formerly Baugé — called today Bagé-le-Châtel. The lord bore the name of count of Saint-Trivier: one of the sons of the duke of Savoy had this title since the marriage of Sybil of Baugé with the duke of Savoy in the thirteenth century. Henry IV had this castle taken by General Biron in 1601: from then on Saint-Trivier is a town of France. — We owe this note to the kindness of M. Ch. Lacroix, curé of Saint-Trivier-de-Courtes.

[1] *Bassoa*, wood, brushwood; — department of the Gers, arrondissement of Mirande, diocese of Auch, 2,000 inhabitants.

[2] Frisius or the Frisian, Frise and still Frix.

[3] This fact was related to the author of this notice by eyewitnesses.

17 January

Martyrologies

THE ROMAN MARTYROLOGY

In the Thebaid, Saint Anthony, abbot,[1] father of a multitude of monks, whose life and miracles shone with great brilliance; Saint Athanasius has described the sequence of his actions in a celebrated work. His holy body, found again under the emperor Justinian, by a divine revelation, was transported to the city of Alexandria and buried in the church of Saint John the Baptist. 356. — At Langres, the three holy twins Speusippus, Eleusippus and Meleusippus, who won the crown of martyrdom with their grandmother Leonilla, in the time of the emperor Marcus Aurelius. 166. — At Rome, the finding of the holy martyrs Diodorus, priest, Marian, deacon, and their companions. As they celebrated, under the pontificate of Saint

Stephen, the feast of the martyrs in a sand-pit, the persecutors, having blocked the door of the cavern, caused a mass of stone to fall upon them; thereby they themselves obtained the palm of martyrdom. 257. — At Bourges, the decease of Saint Sulpicius, bishop, surnamed the Pious, whose holy life and glorious death were accompanied by great miracles. 644. — At Rome, in the monastery of Saint Andrew, the holy religious Anthony, Merulus and John, of whom Pope Saint Gregory speaks in his writings. 6th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Moûtiers in Tarentaise, the three holy twins Speusippus, Eleusippus and Meleusippus. — At Plaine-Selve, in the diocese of Soissons, Saint Yolaine, honoured as virgin and martyr. — At Cahors, Saint Genulphus, disciple of the blessed Pope Sixtus II, who sent him into France, and first bishop of that city. 3rd century. — At Souligné, in Maine, Saint Richmir, born at Tours, priest and abbot.[2] About 550. — Near Compiègne, the blessed Fulk, abbot of Saint-Bertin and Saint-Vaast, archbishop of Reims, put to death on a high road by Baldwin, count of Flanders and persecutor of abbeys. He had succeeded the celebrated Hincmar and was legate of the Holy See in Germany. 900. — At Sabran near Les Arcs, in the diocese of Fréjus, Saint Roseline, virgin, Carthusian nun, close relative of Saint Elzear, who died at Paris. 1329.[3] — At Pontmain, in the diocese of Laval, the Blessed Virgin appears to some children of that village. 1871.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — The saints Diodorus, priest, Marian, deacon, and their companions, martyrs, of various orders and of both sexes, whose bodies were found again on 17 February, in the time of Pope Stephen VI, and are preserved near the Holy of Holies. 257.

Martyrology of the Order of Servites. — The feast of the solemn Dedication of the basilica of the Most Holy Annunciation at Florence, the mother and mistress of all the churches of our Order.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, the saints Mucius, Victor, Mistrian, Salvius, Miselian, Victoricus, Teusse, Fortunatus, Venerius, Sartes, Saturninus, Hortisian, Leucius, Misurian, Vincentia, Albus, Timothy, Ingenula, Victoria, and others besides, martyrs, mentioned in the martyrology of Saint Jerome. — In the East, the saints Rubentius and Martyrius (or Martinus), martyrs, mentioned by the same martyrology. — At Piacenza, in Italy, Saint Sabinus or Savinus, bishop of that city, whose word made the river Po return into its bed, when it was ravaging his diocese. End of the 4th century. — In Greece, Saint Achilleus, confessor and abbot. — In England, Saint Milwida, or Mildgitha, virgin, daughter of Merewald, king of Mercia, great-granddaughter of Saint Ethelbert, the first Christian king of Kent, allied again to other princes and illustrious personages; she embraced the religious life in a monastery of Canterbury, where she died about the year 676. — In Ireland, Saint Ninnidh, abbot, of royal race; he merited to be counted among the twelve apostles of Ireland. 6th century.

Saints Speusippus, Eleusippus and Meleusippus, Twin Brothers; Saint Leonilla, Their Grandmother; Saint Jovilla; Saints Neon and Turbo, Notaries; All Martyrs at Langres

(Les Petits Bollandistes, 7th ed., vol. I, 17 January. 166. — Pope: Saint Soter. — Emperor: Marcus Aurelius.)

> *Quam bonum… fratres habitare in unum.*
>
> *How good it is for brethren to dwell together in unity. — Ps. [cxxxii, 1].*

Christ, who inspired the glorious combats of the Martyrs, urges me, says the biographer Warnacharius, to describe in detail the acts of the three twin brothers Speusippus, Eleusippus and Meleusippus.[1]

Now, Saint Polycarp, bishop of the city of Ephesus, sent as preachers into the Gauls the holy priests of God, Andochius and Benignus, with the deacon Thyrsus.

The Angel of the Lord, who went before them, directed their steps toward Autun, the city of the Aedui, where the senator Faustus offered them the most gracious hospitality.

A Christian himself, he asked them, with supplication, to purify by the ablution of baptism his family, his servants, his friends.

Then, remembering that he had at Langres a sister named Leonilla, also a Christian, but guardian of three grandsons living in the midst of error, in conformity with the tradition of their father, he begged Benignus to go and enrol them in the militia of Christ.

Now, the day of the arrival of the apostle at Langres, the grandsons of Leonilla had gone to a country place named Palmasius and had offered there profane sacrifices to the goddess Nemesis. On their return, they invited their grandmother to eat meats and fruits which they had offered to the idol. Leonilla profited by the circumstance to present Benignus to them, and held this discourse to them:

“My dear children, learn that our Lord Jesus Christ is the true God on whom depend the angels and all creatures. It is He who laid the foundations of the world; it is He who, after having weighed the matter of all things, gave them at once a form by His powerful word. With a glance He extended above our heads the deep vault of the heavens, sowed afar the numerous countries which compose the universe. He gathered the masses of water which hollowed the abyss of the seas and gave them the shores for limits: an instant, a word from His mouth sufficed for everything. It is He who painted stars in the sky and rounded two great torches which, dividing day and night between them, were to adorn everything here below, and by their light make everything visible to our eyes. He gave the sea to the fishes as a dwelling and allowed them to range there at will. He clothed the earth with trees, plants and turf: His same creative power brought out of nothing all the animate beings that grow and live in this world. Finally He formed man in His image and likeness. By a special grace He gave him as his portion discernment and intelligence to study and understand the admirable work of creation, to distinguish good from evil; so that he should not be exposed, through ignorance, to mistake his Creator, to render a worship of veneration to images made by the hand of men… The first idol set up in this world was the perverse invention of him who deceived Adam the first man… Abandon then, very dear grandsons, all the idols consecrated to the demon and confess, without further delay, the Creator of all things, our Lord Jesus Christ. Believe that Benignus, here present, has been sent to you from a distant country by the mercy of God. Be attentive then to his words, for they are the very orders of God which are going to fall from his lips. Learn from him a science which surpasses every gift and which is necessary to your salvation.”

While Leonilla was speaking, grace was germinating in their souls. After a moment of silence, they said: Why have you hidden the truth from us so long?

Rendering thanks to God in her heart, she answered: Your father was hardened in idolatry: it was he who forced me to keep silence. I always feared that he would turn you aside from the right path. But here is the favourable time, God has willed that by his death all obstacles should be removed. Then the visions which they had had the preceding night came back to their memory.

Speusippus first said:

I saw myself near my grandmother, who pressed me to her breast, presented me a cup full of milk and urged me to drink of it to make me valiant in a combat that I should have to sustain.

Eleusippus said in his turn:

I saw in heaven, seated on a throne which seemed to be of amber and precious stones, a man radiant with all the power of Majesty: the sight of him plunged me into stupor. Then calling me with kindness, he said to me: Fear nothing, thou shalt merit the crown of victory.

Meleusippus spoke third and related thus his vision:

I too saw a king who held a sceptre in each hand. He called us all three under his standards, clothed us with splendid baldrics and caused heavy chains to fall, under the weight of which we bent. He wrote in letters of gold the act of our perpetual enfranchisement and loaded us with presents. Then he added: Your grandmother pours herself out night and day in prayers before me for your salvation: it is she who has obtained for you to pass from darkness to eternal life.

Saint Benignus instructed them and strengthened them in the faith and he consecrated them by the grace of baptism; then he set out again for Dijon. Sincerely converted, the three brothers ordered their servants to break the idol of Nemesis, and to raze the twelve temples which were on their properties. Meanwhile the report spread in Langres that the three illustrious young men had passed openly to the worship of Jesus Christ and that they despised the gods. The public rumour was transformed into accusation: cited before the magistrates, the three twins confessed their faith intrepidly. One of the judges, named Quadratus, irritated at the holy freedom of their answers, struck on the face Eleusippus and Speusippus, who alone had spoken. Meleusippus, afflicted, cried out: Why do you deprive me of the happiness of sharing the blows with which you gratify my brothers?[2] — This very day, we shall punish your contempt for the gods. — The more you torment us, the more our God will strengthen us. — If we do not cut out their tongue to the root, they will not cease to outrage us. — If your malice tears out our tongue, we shall bless the Lord within ourselves.

The judges, seeing their perseverance, ordered the blessed Leonilla to be brought. — Go and find thy grandsons, they said to her, and if thou desirest to deliver them from torments, counsel them to rebuild the temples which they have destroyed and to adore our gods. — I will go, she said, to persuade them to persevere. A new interrogation of the three brothers having brought the same invariable answers, their feet were bound and they were hung from a tree, then their limbs were pulled so hard that their sinews were near breaking. But this was not enough to satisfy the cruelty of the people. A pyre was raised into which the martyrs were cast, feet and hands bound.

The angels came and broke their bonds: they were able to kneel, and, in the attitude of prayer, rendered their souls to God.

They were all three twenty-five years old: thus were mown down by death these three flowers which had blossomed at the same time on the earth and which at the same time went to bloom again in heaven.

Their example made other martyrs the same day. A woman named Jovilla or Junilla, touched by their end precious before God, could not refrain from publicly confessing Jesus Christ. The executioners seized her person, hung her from a tree and inflicted on her various other torments, after which she was led outside the city with the blessed Leonilla: both had their heads cut off.

Neon, witness and historian of these facts, delivered his manuscript to his colleague Turbo, and penetrating into the midst of the crowd of persecutors asked to share the lot of the other victims.

As for Turbo, grace touched him also: having had himself instructed in the Christian doctrine, he was arrested some time afterwards and exchanged this perishable life for the immortal crown of the elect of God.

The bodies of the three twins, Speusippus, Eleusippus and Meleusippus, were buried by devout persons two miles from Langres, in a town named Urbatus, situated at the branching of two Roman roads, one going to Lyons, the other to Autun.

Saint Leonilla went to rest at Dijon in the same crypt where Saint Benignus was buried.

These things happened under the emperor Marcus Aurelius; — Palmatius, Quadratus and Hermogenes being presidents, on the sixteenth of the calends of February [17 January]. The church of Saint-Géosmes or of the Three Twins, situated half a league from Langres, has always been visited with great devotion. This church is ancient: it possesses a shrine placed above the high altar which contains the relics of the holy Martyrs. Mgr Parisis, who died bishop of Arras, had this shrine opened while he was bishop of Langres; it contained four silk bags filled with bones. A physician declared that of these bones some belonged to subjects of twelve to sixteen years, the others to subjects of a more advanced age, that they were all very old, that they had never had contact with the earth. They were the relics of the holy Twins, of Saint Leonilla, of Saint Neon, of Saint Turbo and of Saint Junilla, or Jovilla.[3]

Origin of the Church of Langres, Apropos of the Acts of the Three Twin Brothers

Such are the acts of the three holy twins of Langres, described or copied by Warnacharius, priest of the church of Langres in the seventh century. We are, we believe, the first to abridge them in our language; the original acts drawn up by the notaries Neon and Turbo, which the author of the seventh century used, have perished, we do not know at what epoch. — Is the narrative of Warnacharius sincere, is it authentic? On the solution of this question depends that of the origin of the Church of Langres. Now, M. Bougaud, almoner of the Visitation of Dijon, has vindicated the traditions of Langres on the question of the three twins as on that of the apostolate of Saint Benignus. When one has read his luminous exposition entitled *Historical and Critical Study on the Mission of Saint Benignus and on the Origins of the Churches of Dijon, Autun and Langres*, one says to oneself that it is not prudent for criticism to wish to combat and destroy the old popular traditions. The criticism of the last century had maintained that the bodies of the three twins had been brought from Cappadocia. Now, M. Bougaud has demonstrated in an irrefutable manner that this is false. Criticism has lost its case. It costs us not to be able even to analyse this eloquent plea. Let us content ourselves with recalling the facts, with describing the monuments which support the tradition of Langres, and with referring for the rest to the work of M. Bougaud.

One still shows at Langres the place of the torment of the holy twins; one sees there also the crypt dug for their tombs; from the fourth and fifth century, this crypt was covered by a magnificent church. In the seventh, their Acts were celebrated… Warnacharius sent them to Saint Ceranus, bishop of Paris, who inserted them in the passionary of his Church. In the eighth, ninth and tenth centuries, their memory filled the world. People came to their tombs from the extremities of the West. Let us point out to amateurs the beautiful liturgical offices which in the Middle Ages the Church of Langres consecrated in their honour, and in which the substance of the acts of Warnacharius is so faithfully reproduced. We cannot resist either the pleasure of pointing out to the friends of old sculpture a Virgin of the end of the thirteenth century, which one still sees today in the church of the Holy Twins, near Langres. What they will remark there above all with interest are the sculptures of the pedestal. Saint Benignus is represented there standing, near the baptismal font, his arms extended, like those of a man in prayer; the three holy twins advance to receive holy baptism; the first seems to knock at the door to indicate that he asks the grace of it. The form of the garments, the design of the baptismal font would deserve to fix the attention of archaeologists, even though these sculptures did not furnish us with a proof of the beliefs of the Church of Langres in the thirteenth century. It seems that such a martyrdom, supported by monuments so ancient, ought to have given place to no controversy; and, in fact, there was none until the middle of the seventeenth century. But at that time, Father Rosweyde and Father Bolland, making researches on the Acts of the holy twins, — after having met those which the priest Warnacharius had sent to Paris in the seventh century, — received suddenly from a scholar of Germany named Marcus Welser a copy of an old mutilated parchment which contained ancient acts of the holy twins. What was the astonishment of Father Rosweyde when, reading these acts, he perceived that instead of placing the birth of the holy twins at Langres these acts put it in Cappadocia, and that instead of making them baptised by Saint Benignus of Dijon they made them converted by Saint Macarius of Antioch! To cut short

the discussion which then arose between Father Rosweyde and Father Bolland on the subject of this last piece — which the first regarded as authentic, while the second held it for the work of Warnacharius — it was agreed by the two collaborators that the two versions should simply be inserted, without allowing themselves any reflection that might prejudge the issue of the debate.[4] Two hundred years have passed since that day. No unpublished piece has been found; no new argument has been produced, which has not prevented the question from advancing, and in a sense that one would not have foreseen.

Tillemont first,[5] then Baillet,[6] followed by the Abbé Chastelain, etc.,[7] and even the continuators of Bolland[8] — cited at length by M. l'abbé Bougaud — agreed unanimously in giving to Cappadocia the honour of the birth of the holy twins and to Saint Macarius of Antioch that of their conversion. At last Godescard arrived and affirmed — as a fact beyond doubt — that the three holy martyrs Speusippus, Eleusippus and Meleusippus were three twin brothers born in Cappadocia.[9]

"Their relics," continues Godescard, translating into affirmations the hearsays of his predecessors, "were brought under our kings of the first race. The emperor Zeno gave them, with the head of Saint Mammes, also martyred in Cappadocia, to a lord of Langres, who enriched his native city with this precious treasure, in the year 490, under the episcopate of Aprunculus." And he adds in a note: "This is proved by ancient manuscripts which are preserved at Langres."[10]

"One must leave this way," cries M. Bougaud. "Questions are not settled so, according to the characters of men, and the current of ideas of a century. Reasons, testimonies, texts are needed. There are none for the tradition which makes the holy twins be born in Greece. There are, and thousands, for that which makes them be born at Langres. This singular manuscript discovered by the Bollandists is only an alteration and a bold falsification of the acts of the holy twins of Langres."

The learned modern critic goes back to the third century, and finds again the imposing and uninterrupted chain of the most venerable testimonies which establish these two important facts: the birth of the holy twins at Langres, — their conversion by Saint Benignus: Before the ninth century, Wolfard, Vincent of Beauvais, Peter de Natalibus, Saint Antoninus of Florence, Mombritius of Milan and a crowd of others; in the ninth century, Usuard, monk of Saint-Germain-des-Prés (875), Saint Ado, archbishop of Vienne (875). — It is remarked, says Baillet, that Ado is more exact for the saints of Burgundy than for the others. — Blessed Notker, monk of Saint-Gall (870), Rabanus Maurus, archbishop of Mainz (836); in the eighth century, Bede; in the seventh and sixth centuries, the priest Warnacharius, the passionary of Paris; in the fifth and fourth centuries, the martyrologies of Eusebius and of Saint Jerome; in the fourth and third centuries, the existence of a feast of the finding of the relics of the holy twins, whereas there never existed a feast for the translation of the same relics. Now, they would not have failed to establish this latter if they had been brought from the East; finally, the existence is also ascertained of a very ancient crypt at the very place assigned for the burial of the three twins. Now, the existence of this crypt is inexplicable if they did not die at Langres and were not buried there. Whom will one make believe, in fact, that the relics of the holy twins having been transferred from the East to Langres solemnly and in full peace, they were buried underground in an obscure place?

Not far from this crypt, on the Roman road which led from Langres to Lyons, is found a place which is still today called the Martyra. Tradition pretends that it was there that the martyrdom of the holy twins took place, and that the pyre was lit in which they died. The remoteness from dwellings, the position of the place at the branching of two Roman roads and at two miles from Langres,[11] the proximity of the place where the holy twins were buried,[12] renders this tradition very credible. In the seventeenth century one still saw the ruins of an ancient chapel built in this spot. The foundations of it were visible a few years ago. A certain swelling of the ground surmounted by a cross with this name Martyra, that is all that remains, but it is enough to furnish an irrefutable proof of the martyrdom of the holy twins at Langres. Then giving himself to the topographical examination of the places where the holy twins died and were buried, M. l'abbé Bougaud says:

"As much as the theatre of the martyrdom is vague in the manuscript of Marcus Welser, so much is it clearly drawn in the acts of Warnacharius. At a distance of sixteen hundred years one recognises oneself there as on the first day.

"The place where the holy martyrs were buried, says Warnacharius, was named Urbatus. Now, according to the most ancient charters of the church of Langres, according to the very foundation titles of the abbey of Saint-Géosmes, which disappeared at the French Revolution, but which Charlet says he saw, it was the ancient name of the village which is now called Saint-Géosmes, and where there rest still today the bodies of the holy twins. *Ventum est*, says Geilo, bishop of Langres in 886, *ad quemdam locum, in suburbio Lingonensi situm, qui ex antiquo Urbatus dicitur, ubi pretiosissima sanctorum martyrum Speusippi, Eleusippi, Meleusippi, aliorumque Deo placentium corpora tumulata habentur* ["They came to a certain place, situated in the suburb of Langres, which was anciently called Urbatus, where the most precious bodies of the holy martyrs Speusippus, Eleusippus, Meleusippus, and of others pleasing to God, are held buried"].

"This place," continues Warnacharius, "is at two miles from Langres, at the branching of two great Roman roads, *ubi se duæ viæ maximæ sociant*. The crypt is precisely dug at the bifurcation of a great Roman road which goes out of Langres, divides at two miles from the town, and of which one branch goes toward Lyons and the other toward Autun. The apse of the church of the Holy Twins is seated on the Roman road of Lyons, and its feet touch the Roman road of Autun." Warnacharius says again that the three holy twins went often into a country place called Palmase, and that they offered sacrifices there to the goddess Nemesis, whose statue was in the middle of this country place.

"Now it is curious to find at a short distance from Langres a country place full of Roman antiquities and named Balesme, and quite near a region which is still called today La Mèse."[13]

The learned ecclesiastic proves next how frivolous are the reasons on which they rely to pretend that the holy twins were of Cappadocia. "It is very true," he says, "that their name is found in the Menaia, which are like the proper of the Saints of the Greek liturgy, and in the Menologia which correspond to the Latin martyrologies. But we shall be permitted first to observe the age of these monuments. The most ancient menologion was composed by the order of the emperor Basil Porphyrogenitus, who mounted the throne of Byzantium in 976… It is the first and most ancient of the Greek liturgical books. The second… was drawn up in the middle of the eleventh century. The third, that of Maximus Margunius, bishop of Cythera, is still more recent. It is also in the middle of the eleventh century that the Menaia were drawn up. One sees that these monuments are… posterior to all the testimonies cited in favour of our traditions. But besides that these Greek books have no antiquity, it must be remarked that they enjoy almost no authority, by the testimony of all the scholars. What do they think of them, for instance, Tillemont, Baillet, Chastelain, who oppose their testimony to us here?

"Tillemont affirms that the Menaia are full of fictions invented on purpose, and that one cannot trust them.[14]

"Baillet declares that the most insipid fables are employed in them without choice and without management; that the original acts have been corrupted in them; that the Greek genius reigns in them more than the love of truth.[15]

"Chastelain declares that he cannot give of the Menaia and the Greek menologia a juster idea than that which Baillet gives of them.[16]

"And yet it is these same men who, with a single text drawn from the Menaia and Greek menologia, pretend to overthrow the tradition of the church of Langres, so ancient, so universally received; so inconsequent is the human mind!

"But what completes the showing of the little value of the testimony of the Menaia and Greek menologia, on the question that occupies us, is that this testimony is isolated. 'The authority of the Menaia and menologia,'

says M. Faillon, ‘is so weak that when it is alone it is regarded as null by the scholars.’[17]

“‘One cannot trust them,’ says Baillet, ‘when one does not find elsewhere what they maintain.’[18] Tillemont is of the same opinion.[19]

“Now, on the question of the holy twins, their testimony is alone. One does not find elsewhere what they maintain of the birth of these Saints in Cappadocia. No city of Greece ever glorified itself for having seen them born. No place has their tomb. Nowhere a feast in their honour. Neither the historians nor the Fathers of the Greek Church ever spoke of them. There is no tradition. This announcement appears suddenly in the eleventh century in the Menaia and the menologia. Outside of that nothing supports it or sustains it…”

As for Godescard, he put as many absurdities as words in the few lines that he devoted to the holy twins of Langres (of Cappadocia according to him). The manuscripts to which he refers with so much assurance never existed.

After long and patient researches, M. l’abbé Bougaud discovered and convinced himself that the incomplete manuscript sent by Marcus Welser to Father Rosweyde was only a falsification of the acts which bear the name of Warnacharius, and that this falsification had been made in the ninth century by Greeks, and by Greeks who were disciples of Photius.

Certain details of theology relating to the procession of the Holy Spirit and the non-validity of baptism administered by laymen evidently betray in this piece both the recent hand and the Greco-heretical hand which drew up these acts.

These Greek acts are only a falsification of those of the holy twins written by Warnacharius. The first are a faithful tracing, word for word, of the second, except only on the birthplace of these Saints, on the holy man who converted them, and finally on the various localities indicated by Warnacharius, and whose names are so ridiculously travestied by the Greek forger.

But here is the most curious: the Greek anonymous effaces everywhere the name of Saint Benignus, and replaces it by that of Macarius, confessor of Antioch. Now, open the Menaia, the menologia and the Greek calendars, you will not find there a single Macarius of Antioch contemporary with the holy twins. There are Macarii of Antioch, but they are of the fifth and sixth centuries. There are other, more ancient Macarii, but they are not of Antioch, and never set foot in Cappadocia. It is a fable, a pure invention.

It would be too long to report here other examples of these inept falsifications; they may be read in the learned work of M. l’abbé Bougaud, pp. 164 and 165. The schismatic Greeks were quite capable of falsifying the acts of the holy twins of Langres, — they who have recoiled before no lie, however audacious one can imagine. Falsifications of every kind abound among this people full of ruse and craftiness. Sometimes they are letters of Popes altered and sometimes invented by intruded archbishops to sustain themselves in their usurpation; sometimes they are acts of Councils interpolated and sent to the West to surprise the good faith of the Pope.

The authenticity of the acts of the three twins of Langres and the preaching of the faith in that city in the second century is therefore beyond doubt.

Cf. Acta Sanctorum, vol. ii of January, p. 437 ff.; Annales hagiologiques de France, by M. Barthélemy, who has given at length the translation of the second life of the Bollandists; M. Bougaud, Op. cit.; the collection of L’Ami de la Religion, vol. lxxxviii.

Saint Anthony the Great, First Father of the Solitaries of Egypt

(Les Petits Bollandistes, 7th ed., vol. I, 17 January. 251– 356. — Popes: Saint Cornelius; Saint Liberius. — Emperors: Decius; Constantius II.)

No one can flatter himself with entering the kingdom of heaven without having passed through temptation. — Maxim of Saint Anthony.

Saint Anthony was born, in the year of our Lord 251, in a little village named Coma or Coman, near the city of Heraclea, in Upper Egypt, under the empire of Decius. His parents, who were noble, rich and Catholic, took great care of his education. They did not let him know any other house than their own, nor any other people than themselves in the world. He was not made to study the fine letters in the schools, so that he should have no communication with the other children who might have perverted him;[1] so that he passed his youth in great innocence: sober, religious, obedient, and loving, like Jacob, to dwell in his father's house.

At the age of eighteen or twenty, he saw himself master of his goods by the decease of his father and mother. There remained to him only a sister younger than himself, whose education he made for the space of six months. But as he had already conceived in his mind the desire of a more perfect life, such as the Christians led in the time of the Apostles, he entered, with this thought, a church where he heard read these words which our Lord said to a rich young man: "If thou wilt be perfect, go, sell all that thou hast, give it to the poor, follow me, and thou shalt have a treasure in heaven";[2] he took them as if they had been pronounced for him alone, and returning to his house, he divested himself entirely of all his revenues; he shared among his neighbours three hundred measures of land which belonged to him;[3] as for his furniture, he sold it and distributed the price to the poor, with the reserve of something which he retained to assist his sister. Having entered the church another time, and taking heed of these other words of the Gospel: "Be not solicitous for the morrow,"[4] he gave all the rest of his property to the poor, and left his own house and his very sister, whom he recommended to some virtuous maidens of his acquaintance,[5] among whom she lived in great holiness, after the example of her brother.

There were not then true monasteries, and the deserts were not peopled with servants of God as they have been seen since, after the example of this great patriarch; one saw only in the countryside some hermits who lived apart and whom, for this reason, they called Monks, that is, Solitaries. Among these he met a holy old man whom our Anthony proposed to imitate. Like an industrious bee, he went to visit the other hermits his neighbours, in order to gather from them, as from various flowers, the honey of devotion to fill his heart with: he learned from one humility, from another patience, from this one compunction and from that one chastity. He worked with his hands to avoid idleness and all he could earn was destined for the poor, except what was absolutely necessary for his subsistence. He prayed often and made himself so attentive to the reading of the holy books that he rose in a short time to an eminent perfection: the other monks spoke only of the devotion and fervours of Anthony. Some, for honour, called him their father; others, for tenderness, named him their child and their brother; and all, for respect, gave him the title of Deicola, that is, he who loves and honours God. Meanwhile the demon, enemy of men, foreseeing the great number of those who would be converted by the example of Anthony, resolved to attack him by all sorts of means and artifices. Beginning with the cunning of the fox to continue afterwards with the strength of the lion, he suggested to him first thoughts of regret for having left the world, whether because he lost thereby his own satisfaction, or because he abandoned his sister. Then he excited in his mind extreme anxieties and in his body movements of impurity which could be extinguished only by the heavenly dew of grace; and so that he should see himself assailed at once within and without, the demon tormented him at night by confused cries of frightful voices. Nevertheless the soldier of Jesus Christ, armed with His grace, remained invincible and firm as a rock amid all these assaults; and the more the enemy strove to cast him down, the more he raised himself toward Him from whom he expected all his help. So that the enemy, vanquished on that side, bethought himself of a new ruse: this was to propose to him the pleasures of life and the deceitful sweetnesses of sensuality, with all the attractions capable of drawing our senses, but a lively faith made Anthony triumph over all these attacks by the remedies which are proper to tame disorderly appetites: I mean fasts, vigils and the other industries of mortification and penance. This was not all; for the demon, borrowing the figure of a shameless woman, solicited this holy hermit openly to criminal actions; but the memory of those devouring flames which will

never end in hell extinguished, by a divine ardour, the flames of concupiscence in his body and in his soul. At last the demon, despairing of ever conquering by all his ruses a man so well seasoned in this sort of warfare, resolved to avow to him his weakness; to do so, he took the form of a little negro or Moor extremely ugly and horrible to see, and casting himself at the feet of the servant of God, he said to him: “I have deceived many and I have overthrown several great personages; but I confess that thou hast conquered me.” Saint Anthony asked him who he was: “I am,” he answered, “the spirit of incontinence, who has ruined so many persons.” The Saint, far from growing proud, thanked the sovereign goodness which assisted him by such sensible favours; then redoubling his courage against the enemy, he reproached him with his weakness, and told him that it was with reason that he took the figure of a dwarf, since with all his forces he could not get the better of a poor man; and singing at last this verse of the Psalmist: “The Lord is my helper, and I will look over my enemies,” he made this monster disappear.

Such was the first victory of Anthony over the demon; or rather, to use the terms of Saint Athanasius, the victory of the Saviour in Anthony. But knowing that there is no perfect victory, nor assured repose, in this world, he kept more than ever on his guard. Wherefore, redoubling in fervour, he applied himself anew to the holy practices of mortification, for fear lest the spirit, cast down by the heaviness of the body, should lose something of its strength. He ate only a little bread seasoned with salt and drank only pure water, once a day only, after sunset; yet he passed sometimes two or three days without taking anything. His bed was the bare earth or, at most, covered with a little rush and a hair-cloth. Never did he recall to his mind what he had done, but what remained for him to do, and in this way he held himself always ready for combat and such as he wished to appear in the presence of God, with a pure heart prepared to obey His commandments.

The first combats of Saint Anthony against the demon had passed only in the mind and in the imagination or, at most, in the exterior senses; but when God, to try his patience, had abandoned him like another Job to the power of the enemy, the latter made appear well in the person of the soldier of Jesus Christ the rage which he has against men. For seeing that, to defy him, it seems, to combat, he had withdrawn into a sepulchre where a single one of his friends, who knew the place, brought him each day what he needed to live, he attacked him with open force and tormented him with so much cruelty and by pains so sensible that he left him fainting and without any appearance of life. This, nevertheless, was not capable of casting down the courage of this invincible man; for having come to himself and seeing himself in the neighbouring village whither his friend had transported him to have him treated for his wounds, he begged him to carry him back to the cavern where he had taken him; and there, though so wounded that he could not move, he defied his enemy ceaselessly by these words: “Here I am, I am Anthony; I flee not, I hide not, I defy thee and thy violence shall never separate me from Jesus Christ.” Then he sang this verse of David: “When I shall be encompassed by the squadrons of my enemies, my heart shall not fear.”[6] The demon, frightened and confused, called his companions to his help. They made so great a noise that one would have said the whole building was going to fall, and at the same hour Anthony saw appear horrible figures of lions, bulls, wolves, asps, serpents, scorpions, bears, tigers and other wild beasts, which, each in emulation, strove to terrify him and to injure him; in fact he received from them several wounds on his body. But the soldier of Jesus Christ, raising his eyes and heart to God, held ever firm, to the point of mocking the weakness of these spirits clothed in fantastic bodies, who came several together to attack a single man whom the least of their band was capable of exterminating if God had permitted it. Then, looking at heaven, he saw a brightness descend which, dissipating the obscurity of his grotto, made all these monsters, more frightful than the darkness, vanish. The servant of God, recognising by this light the presence of his Lord, said to Him from the depth of his heart these loving words: “Where were You, good Jesus, where were You? Why did You not come from the beginning to heal me of my wounds?” To which a voice answered him: “Anthony, I was here and I awaited the end of thy combat; but seeing now that thou hast fought courageously and hast not yielded, I will always help thee and will make thy reputation fly throughout the whole world.” Then Saint Anthony felt his strength renewed, his courage increased and his resolution firmer than ever to love his God.

He was then thirty-five years old, and, following the divine inspiration which called him to a more perfect life,[7] he took leave of that good religious who brought him his daily bread, and withdrew to the top of a mountain, beyond the Nile, into an old castle inhabited only by serpents. These reptiles yielded the place to the man of God; but the demons pursued and persecuted him always. On the way, they made appear to him a silver basin, as if someone had let it fall by accident. But the Saint, perceiving the ruse of the enemy, made the sign of the cross, and with a heart full of faith, he said to him these words: “May thy silver, wretch, perish with thee; thou shalt not hinder my journey for that.” He met, farther on, a quantity of real gold, for he assured afterwards, in telling it to his disciples, that it was not a fantastic gold; but far from stopping to contemplate it, he hastened his march the more toward the place we have said, and, stopping up the entrance with stones, he shut himself up there as in a temple which he consecrated by continual prayer, having for all provision only bread and a little water for six months; one of his friends brought him some twice a year and let it down to him over the roof, without speaking to him or seeing him.

He passed twenty years thus in continual combats against the spirits of darkness, who gave him no rest day or night; the pilgrims who came to that place to visit the holy man and receive some instruction from his mouth or else obtain the healing of their maladies and a remedy for their ills are irreproachable witnesses of it, for they heard from outside the insults and reproaches which these spirits of hell made to the servant of God for coming to drive them out of their ancient retreats, to lodge new guests there. At last Saint Anthony, pressed by the crowd of persons who came to him, whether to imitate him in the practice of virtues, or to be relieved in their infirmities and delivered from unclean spirits, went out as if by force from this holy place, which was a paradise to him. Everyone was delighted to see him with a face as cheerful and a complexion as ruddy as if, during the twenty years of a solitude so frightful and obscure, he had always lived in abundance and enjoyed all the pleasures of life. This is indeed a singular operation of God, who nourishes His servants with His word alone and who, by the unction of His heavenly spirit, makes the substance of man not only not diminish, but become stronger and more vigorous.

The holiness of life of the blessed Anthony gave so much admiration that, from the place where he was, his reputation spread over the whole earth, crossing Africa, Italy, Spain and France, to the most distant provinces; so that a great number of persons touched by the spirit of God ran to the desert to follow his footsteps and live under his guidance. This is why several monasteries were founded, and the deserts were so filled that they seemed to be cities peopled with heavenly inhabitants.[8] When Anthony instructed his disciples, he said to them “that one of the most important things for the spiritual life was to believe that one began every day; that paradise can be found in every place, when the heart is attached to God; that the spirits of darkness dread the prayers, vigils and penances of the servants of God, above all voluntary poverty, humility, contempt of the world, charity and the mortification of the passions; that these are the virtues which crush and break the head of the serpent.” He taught them “that the true arms to combat him were a lively faith, accompanied by a great purity of life; that here below, he who buys pays the just price of the merchandise to the seller, but that the kingdom of heaven is cheap, and is given for much less than it is worth; for all the labours and all the sorrows of this life (though it should last eighty or a hundred years) are only for a time, and the happiness which is their reward is without end. Each one, although he has left everything to serve God, ought to think that it is nothing, even if it were all the kingdoms of the earth; because the whole earth is but a point, and sooner or later man will be forced to quit what he leaves. As he who serves the king does not refuse to do what is commanded him, under pretext that he has served much; so the true servant of God ought not to look at what he has done, but at what remains for him to do for his Lord. He who has ended well carries off the crown, not he who began. To banish sloth, the best is to have always before one’s eyes the uncertainty of this present life, and, at night, not to count on the day, nor by day on the night. Virtue is not so difficult as it seems. The princes of darkness are animated with a mortal hatred against all Christians, and principally against religious and virgins; they use several devices, but all their artifices are undone by the distrust which the good religious has of himself, and by the confidence he has in Jesus Christ,

who disarmed these rebellious spirits on the cross, and took from them the strength and the means of harming us, if we do not expose ourselves, by our own fault, to their cruelty."

He said to them on this subject: "Once I heard a knock at the door of my cell; having gone out to know who it was, I perceived a man of so prodigious a size that his head touched heaven; I asked him who he was; this spectre answered me that he was Satan. 'I come,' he added, 'to learn from you why not only the religious, but also all Christians, curse me; for whatever misfortune befalls them, they load me with maledictions.' I replied to him that they did so with reason, because they were tempted and solicited to sin by his artifices; to which the spirit replied that he had no part in the crimes of men; that they alone made war on themselves and caused their own misfortune, seeking occasions of doing evil; because, since God had made Himself man, he had lost his empire over provinces, over towns and over villages, and that the deserts and vast solitudes, which alone had remained to him, were beginning to be peopled with religious houses and filled with holy personages who banished him from them by the force of the cross. I was delighted to see that the father of lies was forced to say these truths, so much to his confusion. But scarcely had I pronounced the name of Jesus, to bless God for it, when the phantom disappeared."

He also warned his religious "not to let themselves be touched by the vain desire of knowing things to come, because several had been seduced by it: to attach more price to living well than to working miracles; and, if they worked any, not to glorify themselves nor esteem themselves the more, and not to despise those who did not, because miracle is a gift of God, which comes from His pure mercy and not from our misery, and he by whom God does it is not assured of being agreeable to Him." He added "that the best arms to conquer the enemy were the gladness and spiritual joy of the soul, which has always the presence of God in thought, because this light dissipates darkness, and makes the temptations of Satan go up in smoke; that we ought always to have present the examples of the Saints, to excite us to virtue; that, to guard oneself from falling, it serves much to discover one's faults to the brethren, and to prevent a second fall by a manifest shame and confusion." As he found himself often in conference with his religious, he gave them various lessons for the practice of virtues. Once, among others, he wished to have their opinion on the virtues, and asked them which of all seemed to them the most necessary to the religious life; some gave the first rank to penance by which sensual appetites are mortified; others, to silence and solitude which cut off the occasions of sin; others to mercy, to which our Lord promises the eternal reward on the day of judgment; and others, to other virtues. But Anthony, as the most experienced in this holy practice, gave the first rank to discretion, as to the guide and mistress of all the others, without which the spiritual life is blind, confused and in disorder. Thus it was that, by these counsels and others like them, Anthony formed his religious to the perfection of monastic life, and that, by the fervour of his words, he carried them to contempt of all visible things and to the love of God; so he said of himself that he no longer feared God, but that he loved Him, because perfect love casts out fear.

But this is not yet the highest point of the virtue of this great man: although he lived on earth like an angel of heaven, and was the father of so many holy children, he did not believe, however, that he had done anything if he did not die for Jesus Christ, and did not shed his blood for His service.

The emperor Maximin had rekindled the fire of persecution, in the year 311. Several Christians were taken, tormented and led to Alexandria to be executed; Anthony, burning with the desire for martyrdom, went there, in order to die with them, if it pleased God to grant him this favour. He accompanied them when they were presented at the tribunals of the judges, he encouraged them in their torments and followed them to the place of execution. He persevered so constantly in this pious office that the judge, although he did not undertake to make him prisoner, commanded that all the religious should leave the city. Most hid themselves; he, on the contrary, having put on the next day a fine white robe, very clean, to attract the more attention, placed himself on the highest point of the public square, dying of regret in his soul at not being able to die once in the body for Jesus Christ. But divine Providence, which willed to use him to convert the deserts into a

paradise, did not permit that he should be put to death who was to give life to so many others. As soon as this storm had passed, Anthony returned to his monastery; and as if he had newly entered the service of God, he began to fast, pray and watch more than ever, striving to be all his life a martyr in solitude, since he had not been able to attain that glory in the public square of the city of Alexandria. He shut himself up in his cell, without communicating with anyone except through necessity, and there he performed miraculous actions of virtue, above all of humility, which he founded principally on the knowledge of himself; he thought only of abasing himself, in proportion as God rendered him more glorious, and he always gave to heaven the honour of his actions, reserving for himself only contempt and confusion. It is not possible to set forth here the number and quality of the miracles and graces conferred on the faithful through the intermediary of this holy personage. He had an absolute authority over all sorts of diseases, but God had given him particularly so great a power over malignant spirits that his name alone sufficed to torment them and to deliver the possessed. Wherefore, distrusting himself, and fearing that the marvels which God wrought by his means might acquire him too great a reputation, he resolved to withdraw from those places where he was known; and, having provided himself with bread, he went to the upper Thebaid, where there were only savage men, by whom he hoped not to be known.[9] As he was on the bank of the Nile and was awaiting some boat in which he could go up the river toward the south, he heard a voice which said to him: "Anthony, whither goest thou and what doest thou?" He answered: "I am going into the Thebaid because the world here troubles my repose and asks things which are above my strength." The same voice told him to leave that road and to enter about three days' journey farther into the desert. He walked three days and three nights, on the side of the East, toward the Red Sea, instead of descending toward the south, and arrived at the place where heaven had fixed his dwelling for the rest of his days. It was Mount Colzim, which has since been named Mount Saint Anthony, a day's journey from the Red Sea. At the foot is a brook bordered with palm trees. This mountain was so high and steep that one could not look at it without fright. It was discovered from the Nile, though it was distant from it twelve leagues.[10] Saint Anthony established himself at the foot of this mountain, in a cell so narrow that it contained in square only as much space as a man can occupy in stretching himself out. There were two other cells quite similar, cut in the rock, on the summit of the mountain, to which one climbed with difficulty by a little path in the form of a snail-shell. The Saint often retired there to escape the crowd. For his religious soon discovered him and sent him provisions, though with much difficulty. The holy Father, to deliver his children of this trouble, begged them to bring him a spade, an axe and a little wheat, with which he sowed a small plot of ground; which returned him sufficiently for his maintenance, having an extreme joy at being no longer a burden to anyone. And because several persons began to come to seek him in this solitude, he made a little garden, in which he sowed herbs to give them to eat. It is told that some beasts having ravaged this garden which the Saint had had so much trouble to cultivate, he took one of them and said to it: "Why do you do me damage? I do you none; go away from here and remember that I forbid you to return." And they obeyed as if it had been a command of God.

Besides the cultivation of his garden, he made mats. One day when he was afflicted at not being able, on account of this work, to be always in contemplation, an angel appeared to him. This heavenly spirit set about making a mat with palm leaves, and he left his work from time to time to converse with God in prayer. After having thus several times intermingled work and prayer, he said to the Saint: "Do the same and you will be saved." Thenceforth Anthony never omitted this practice; it was thus easy for him to keep his heart united to God while his hands worked.

Another time, the demon, to frighten him, assembled at night troops of wild beasts, and when he was at prayer, he ranged them before him, as if they wished to devour him. But the Saint, who was not ignorant of the ruses of his enemy, said to them: "If God has given you some power over me, here I am, eat me; but if you have come by the motion of the demon, go out of here, for I am the servant of Jesus Christ." At these words, they vanished, without having been seen since. Another time, at the hour of None, before the meal, Anthony set himself to prayer; being rapt in spirit, it seemed to him that he was carried up to heaven by the

angels, and that demons placed themselves in front to prevent him from mounting; the good angels asked the evil ones why they opposed his exaltation since he was innocent and had committed no crime that rendered him unworthy of this happiness. They began to accuse him of all the evil he had done from the day of his birth; and as the angels replied that these sins had been effaced and pardoned by penance, and invited the demons to allege what they had to say against him since he had become a religious and consecrated to the service of God, whatever lie they might invent, they could say nothing to prevent his passage. When the Saint had come to himself, he did not eat, but passed the whole night bewailing the misery and negligence of men who, having such strong enemies to combat, live without care, as if they had no one to combat.

He had another vision, which has a relation to this one. He heard, at night, a voice which called him and said to him: “Anthony, rise, come outside and thou shalt see.” He went out and saw a phantom, like a terrible giant, who, touching the clouds with his head, stretched out his hands to stop persons who were flying to heaven; some were repulsed toward the earth and others gained heaven in spite of him. After that, he heard a voice which said to him: “Consider well what thou seest”; and God, enlightening his mind then, made him know that those who flew to heaven were the souls of men; that the demon strove to prevent their passage and that he cast down to earth those who had attached themselves to sin, but that he had no strength against holy and innocent souls. Another time, he saw the whole earth covered with snares and traps which the demons had set there; as he asked himself who could avoid them, he heard a voice which said: “Anthony, it will be humility alone.”[11] Moreover, praying one day in his cell, he heard another voice which said to him: “Anthony, thou hast not yet attained the measure of a tanner of

Alexandria.” These words having astonished him, he rose very early, and taking his staff in his hand, he came to the city to seek this personage; he learned from him that he had every day, evening and morning, this humble thought: All the inhabitants of this city do their duty and gain paradise, and I alone, for my sins, can expect only hell. All these visions, as well as the temptations, served Anthony as motive to advance further in contempt of the world and in the love of his Saviour fastened to the cross.

He had a heart so tender and so full of compassion that he defended the cause of the poor oppressed who could not obtain justice, as if he himself had received the injury done to them. As for purity, he might have passed for an angel rather than for a man.

His nature was peaceful, kindly and extremely gentle. He was so rapt in prayer that he passed whole nights on his knees watching, praying and meditating on the passion and death of the Saviour. When the sun was setting, he set himself to prayer; and the next morning, when its rays struck his eyes, he complained that it took from him the sweetness and repose of his heart, although he had passed the whole night on his knees in prayer: “O sun!” he said, “why dost thou take from me, by thy light, the clearness of the true and eternal light?” Cassian, who relates this trait, adds that, speaking of prayer, he said that the prayer of a religious was not perfect when, in praying, he perceived himself that he prayed: which shows how sublime his prayer was. He was so rigorous in his penances that he did not seem to be composed of flesh and bones, and so invincible in combats that it was he who gave terror to the malignant spirits, far from being frightened by their phantoms. He had always a face equal, joyful and well composed, without being cast down in reverses, nor letting himself go to an excessive joy in prosperity: which made him known at the first glance among the other religious. And even those who had never seen him addressed themselves first to him; for, by the candour of his face which breathed gentleness, they judged of the integrity of his soul and conscience. Three monks were accustomed to go to see him once a year; two proposed questions to him, but the third never said a word. Saint Anthony asked him the reason, fearing that it was through fear. He answered: “My father, it suffices me to see you.” He respected ecclesiastics and knelt to receive the blessing of priests and bishops; he fled the conversation of all those who were separated from the Church, and taught that the true Catholic ought to hold them in horror and flee them more than serpents and vipers.

There was an Arian judge named Balacius, who exercised horrible cruelties against Catholics, particularly against virgins and religious whom he had stripped and scourged in the streets. Anthony wrote to him to exhort him to some moderation, and threatened him with the wrath of God if he continued his impieties. This apostate only laughed at it, and throwing the letter on the ground, he spat on it and trampled it underfoot; but the justice of God was not long in punishing him. In fact, five days after, mounting on horseback with Nestorius, governor of Egypt, the horse of the latter, though very gentle, threw itself on Balacius, overthrew him to the ground and bit him several times in the thigh. He had to be carried, all bruised and bloody, to the city, where he died at the end of two days.

Another time, Saint Anthony being on his mountain, very far from Egypt, saw in spirit the ravage which the Arians were to make at Alexandria; and prostrating on the ground, he began to weep, to groan and to pray our Lord that He would not permit so great a calamity to befall His Church. He had seen that unclean beasts and untamed mules would overthrow the altars with kicks: these were the Arians by whom the churches were to be profaned and the sanctuaries demolished. God moderated his affliction, making him see that the Church would carry off the victory, and that after having triumphed over her enemies, she would sustain herself with more majesty than ever. Thus it was that the holy personage made it known to his religious, who were consoled by the consolation of their father, as they had been in an extreme affliction by his tears and his sorrow.

It was during this same persecution of the Arians that Saint Anthony was called to Alexandria, by Saint Athanasius, to oppose the fury of these heretics, and to strengthen and encourage the Catholics who were afflicted. His presence in this city produced a marvellous effect on the hearts of the peoples. They were filled with joy at hearing him pronounce anathema against heresy; all hastened to see him. Even the priests of the pagans went to the church, asking to speak to the man of God; for so he was called. He wrought several prodigies there; and Saint Athanasius avows that during the little time he remained there, he converted more infidels to the faith than had been converted before in a whole year. And certainly, although this holy man had not studied in the books of the philosophers and sages of the world, nevertheless he had been inwardly taught from heaven, and enlightened by the true and heavenly Wisdom, to which the vain philosophy of the world cannot resist. This was seen in the disputes which he had against great philosophers, who came to him to mock the simplicity of his words, because he had not the reputation of being very learned; he answered them so pertinently that they remained astonished at the vivacity of his mind and the solidity of his judgment, and could not resist the voice of God who spoke by his mouth. Some of these philosophers asked him one day with what he could occupy himself in his desert, since he was deprived of the pleasure of reading. “Nature,” he answered, “is for me a book which takes the place of all the others.” In the city of Alexandria, Didymus came to salute him, as Saint Jerome writes. He was a very learned man, held at that time for a prodigy of wisdom, because, though blind, he had made himself very skilful in all sorts of sciences, and even in those which seem unable to be acquired except by the use of sight.[12] As they discoursed together on the word of God, Saint Anthony asked him familiarly whether he was not grieved at being blind; this doctor, finding himself embarrassed, made difficulty of avowing it; Saint Anthony pressed him so much that he confessed to him at last frankly that his blindness gave him pain. Then Anthony answered him affectionately: “Could you regret the loss of a sight which you had in common with flies, ants and the most contemptible animals? You ought rather to rejoice at possessing a light which is found only in the Apostles, the Saints and the Angels, a light by which we see God Himself and which gives us a wholly heavenly science. The light of the mind is infinitely preferable to that of the body. It needs only one impudent glance for carnal eyes to cast us down into hell.” By this Didymus received much consolation in his infirmity.

When the Saint had spent some days at Alexandria, he thought no more than of returning to his cell. The governor of Egypt pressing him to stay, he said to him: “It is with a monk as with a fish: the one dies if he leaves the water, and the other if he leaves solitude.” Saint Athanasius conducted him back respectfully as far

as the gates of the city, where he saw him heal a young girl possessed by the demon.

What shall I say after this of the honours which the emperors, monarchs and princes of the world rendered him? They wrote him letters full of respect, implored the help of his prayers, and even begged him to answer them and give them some consolation by his writings; which Constantine the Great and his children did several times. He profited by it once to instruct his religious and bring them to the veneration which they ought to render to the majesty of the living God. “The kings of the world have written to us,” he said to them, “but that is nothing to a Christian; for if their dignity is raised above ours, we know that birth and death make us all equal. What we ought most to esteem and admire is that God has written His law in the hearts of men and enriched His Church with His divine words. Of what use to a religious are the letters of kings, since he does not know how to answer them according to the style?”

He wished to excuse himself from answering the princes; but the solitaries having represented to him that the emperors were Christians, and that they might be offended at his silence, he wrote to them[13] that he rejoiced that they adored Jesus Christ; he exhorted them not to let themselves be dazzled by their dignity, to the point of forgetting that they were men and must render an account of their power to the King of kings. He recommended to them to use clemency and humanity; to render justice to everyone; to assist the poor, and to remember that Jesus Christ is the only true and eternal king. The emperor Constantine received this letter with extreme contentment and held it dearer than a treasure.[14]

It was not only with kings and princes that our Saint enjoyed a great authority, but also in the whole Catholic Church, since she has put Saint Paul, the first hermit, in the catalogue of the Saints, by the sole testimony which he rendered of his merit.

If the credit and authority of Saint Anthony were of such great weight among seculars, it need not be wondered at if the religious, his confrères and children, held him in such esteem that they called him by no other name than the Great, without addition; which we learn, among other authors, from Palladius in his religious history, called Lausiac, where he relates a fact which well deserves to hold a place in this life. A certain inhabitant of Alexandria, called Eulogius, impelled by the desire of serving God more perfectly, had retired into solitude to live there in his own way after the fashion of the religious of that time. And because he had not the strength to work like the other monks, he had kept something to provide for his needs; in order to supply this defect by some works of piety and mercy toward his neighbour, he took into his cell a poor cripple who could move no other member of his body but his tongue and eyes, and having made him consent to lodge with him, he promised God to assist him and treat him all the rest of his life, in order to gain heaven by this means. They lived fifteen years in good understanding: the cripple not being able to admire enough the charity of Eulogius, and Eulogius esteeming himself blessed to serve Jesus Christ in the person of the cripple. But the demon, exasperated at these happy progresses, undertook to break the bond of charity that was between them. To this end, he took possession of the body of the cripple, and using his tongue as an instrument proper to malice, made him vomit a thousand insults against his benefactor, even to calling him a wicked man and a hypocrite who, after having stolen the property of others, wished to hide his thefts under the pretext of this feigned charity. The pious Eulogius did all he could to appease his sick man, giving him wine, meat and all he asked; but nothing of all this could dissipate the fancy which the demon had put in his mind of going out of this hermitage to go and see the world and live in public squares as before. At last Eulogius, seeing the importunities of the poor man, consulted the religious, his neighbours, on what he had to do on this occasion. All advised him to go to find the Saint, who would not fail to deliver him from his troubles. Eulogius went, led his sick man with him, and presented him to Saint Anthony, who, having known by the spirit of God who they were and with what design they came to find him, called Eulogius three times in presence of several persons. Eulogius, who did not think himself known to Saint Anthony, persuaded himself that he was calling some other, and so did not answer; but the Saint, redoubling his voice, said to him: “Eulogius of Alexandria, it is to you that I speak; what do you come to do here?” Eulogius replied: “He

who has made you know my name will not have hidden from you the subject of our coming." "It is true," answered Saint Anthony; "but I wish you to say it aloud for the edification of the brethren." Eulogius obeyed, related the whole affair, and told the resolution he had taken to abandon this wretch. Then Saint Anthony gave him a severe reprimand for wishing to leave so good a work and abandon him for whom our Lord Jesus Christ had given His blood. Then, turning toward the sick man, he spoke to him with much stronger words: "Poor and miserable cripple," he said to him, "who dost not recognise the grace that thy host has done thee: it is that the demon has taken possession of thy body, then of thy soul, to make thee lose patience and perseverance." At last, softening his speech, he said to both: "Go, my children, return in peace and hasten; for if the angel of the Lord finds you outside your cell, he will pass on, and you will lose your crowns." They returned; twenty-four days after, the good Eulogius died, and three days after, the cripple. I have related this to show the great credit of Saint Anthony, and in what esteem he was among his brethren; as also the spirit of prophecy which he possessed to a marvellous advantage.

We have said that the disciples of Anthony discovered his retreat. Several betook themselves to him; but they could never obtain permission to live on his mountain; he granted them only to settle at twelve leagues, in a monastery (Pispir),[15] where, after the death of our holy patriarch, Saint Macarius governed as many as five thousand monks. Anthony came there often; it is above all there that he received distinguished strangers, who could not, with their retinue, reach the top of the mountain. Macarius, charged with receiving them, had agreed with the holy abbot to announce them to him under the names of Egyptians or Jerusalemites, according as they were people of the world or pious persons. When Macarius called Anthony to see Jerusalemites, he came and sat with them and spoke with them of the things of God; if they were Egyptians, he made them a short exhortation suited to their needs, after which Macarius entertained them and prepared lentils for them. As to his other monasteries, Anthony visited them less often. He undertook it a last time when he knew by revelation that his death was approaching. He told his brethren so with great joy, and exhorted them to persevere constantly in virtue. One of the principal things he recommended to them was to put his body in the earth in some unknown place, to avoid the ceremonies usual with the Egyptians, who embalmed the bodies of those whose lives they had held in veneration. He had always feared that this usage would be applied to him, which he had besides several times condemned as superstitious. So he expressly recommended to Macarius and to Amathas, who dwelt with him the few last years of his life to assist him in his old age, to bury him as the patriarchs had been, and to keep secret the place of his tomb. Returned to his cell, after the visit of his monasteries, he fell ill there a short time after. He reiterated to his two disciples the orders he had given them on the burial of his body: "On the day of the resurrection," he said, "I shall recover it incorruptible from the hand of the Saviour." Then he added: "Share my garments, and give to Bishop Athanasius one of my tunics with the cloak he gave me quite new and which I have worn out (he wished to show by this that he died in the communion of Athanasius); give to Bishop Serapion the other tunic, and keep for yourselves my hair-shirt. Farewell, my children, Anthony goes and is no longer yours."

He ended his discourse by the kiss of peace which he gave them with paternal tenderness; and gently stretching out his feet, he looked on death with gladness, testifying a marvellous joy as if he had seen his friends coming to meet him: which makes one presume that the blessed spirits appeared to him at this moment, to conduct him with them to the heavenly country. Thus it was that he rendered his spirit to God on 17 January, the day on which the Egyptians, Greeks and Latins celebrate his feast, in the year of Jesus Christ 356, and of his age the hundred and fifth.

It was a marvellous thing that with so many long and excessive penances as this Saint had practised, he had not lost a single tooth, that his sight had not diminished and that he still had firm legs and a robust body: which was a great proof of his virtue, and of what God works miraculously in favour of His servants.

Who does not know the images and statues of Saint Anthony, this popular saint above all? Who has not seen him a hundred times represented in our town churches and in our country churches in the tawny robe of

mixed wools, the chin adorned with a venerable beard, with a crutch in his hand, on his garment a stump of gallows or a T; a little bell attached to his staff, a pig at his side, a fire lit at his feet, finally an open book in which he prays? — Saint Anthony having reached the age of a hundred and five, one easily accounts for seeing him leaning on a staff: what is less easily explained is the presence of a T on his garment. Some have wished to see in it the Egyptian importation of the *crux ansata* or Chi-Rho adopted, as a sign of religious rallying, by the Christians of Alexandria, when the destruction of the temple of Serapis revealed that the future life was expressed in the symbolism of the Pharaohs by a symbol in which figured the cross in the form of a T.[16] Others think that this T has an entirely Western origin and that this diminutive of a gallows was the blazon of hospitals in the Middle Ages: this is the more plausible since, as we shall say below, the oldest institution of a hospital body was made in France under his patronage. — The pig and the bell are founded on the same kind of facts: in the Middle Ages, subjects of the porcine race could roam the streets of our towns as those of our villages. When the police of the former forbade these outings, those of the hospitals kept the right to continue to seek their living as before: only they had to wear a little bell at the neck, to be distinguished by the inhabitants.[17] The flames which, near him, seem to come out of the ground, recall the malady called Saint Anthony's fire[18] which the Antonine religious made profession of tending.

He has also been painted tormented by demons and consoled by Jesus Christ.[19] There exist several celebrated compositions under the name of Temptation of Saint Anthony; carried up to heaven by the Angels; walking on a serpent. The cult of Saint Anthony has been everywhere very celebrated and is still in our day very popular. It would therefore be difficult to name all the countries of which he is the patron, all the churches of which he is the titular. He has above all been honoured in the Dauphiné, which had the happiness of receiving and keeping the deposit of his relics; at Minorca, because the island was retaken from the Muslims on a 17 January, at Naples, at Paris, etc.

He is invoked against contagion and skin diseases, for pigs and other domestic animals. We know more than one country where on the day of Saint Anthony the various animals that people the stables are led before his chapel, to be blessed. Saint Anthony is the patron of pork-butchers, swineherds and basket-makers.

Relics and Cult of Saint Anthony

The faithful disciples followed the will of their master; they kept the secret of his tomb; the body of Saint Anthony remained long hidden, until, by divine revelation, it was found and transported from the Thebaid to Alexandria (561), and from there to Constantinople,[20] about the year 635, when the Saracens seized Egypt; and finally, about 980, these holy relics were granted by the emperor of Constantinople to Jocelin, one of the principal barons of the province of Dauphiné. A church begun by his care at La Motte-Saint-Didier, near Vienne, finished by those of Guigues Didier, his brother-in-law and his heir, received the precious treasure, and Benedictines of the abbey of Montmajour, near Arles, were called to keep it religiously. In 1090 a horrible malady, known under the name of sacred fire, ravaged several provinces of France. As relief was found only in the protection of Saint Anthony, the peoples ran in crowds to invoke him in the church where his relics reposed. A gentleman named Gaston obtained thus the healing of his son Girinde or Guérin; in gratitude, they consecrated themselves both, with other gentlemen, to the service of the poor, the sick and pilgrims, in a hospital which they built beside the church of Saint Anthony. Such was the origin of the Order of Antonines. Urban II approved, in the council of Clermont, this holy society of hospitaller brothers, of which Gaston was the first grand master. There arose soon, and later still, between the Antonines and the Benedictines, great disputes which it is useless to report here. In the year 1298, Pope Boniface VIII, to end all these suits, erected the priory of Saint Anthony into an abbey, removed it from the Benedictine colony, which was sent back to Montmajour; gave it to the Antonines, ordering that they should live under the rule of Saint Augustine, that they should be called canons regular of Saint Anthony and that their head should take the quality of abbot; it was the general of the whole Order, which had a rather large number of houses, whether in France or abroad; each house was called a commandery, and the head a commander. This order, reformed

in the seventeenth century by its twenty-third abbot, Antoine Tolosain, was suppressed and incorporated into that of Malta by bull of 17 September 1776 and 7 May 1777. When the revolution broke out, there still existed sixty-six Antonines, of whom only three took the oath to the civil constitution of the clergy; the others preferred persecutions, exile and death. Today (1862), the abbey is a factory; the church of Saint Anthony has become a parish church, and the relics of Saint Anthony are still venerated there, which were not carried off by the Benedictines of Montmajour, as M. Dassy, oblate of Mary, proves very well.[21] Mgr de Bruillard, bishop of Grenoble, had opened in his presence, on 9 May 1844, the reliquary which contains these precious remains, and recognised their authenticity. There has formed around the abbey of Saint-Antoine a parish of two thousand souls which bears the same name, fifteen kilometres north-west of Saint-Marcellin.

The Provençal scholars maintain for Arles the possession of the true relics of Saint Anthony. The work of M. Dassy was the object of a protest from the archbishop of Aix, whose testimony the author had invoked, and was refuted by several contradictors. The cult of Saint Anthony is very ancient at Marseilles. It was established there in the twelfth century by Antonine religious who had a house in that city before 1180. The feast of Saint Anthony is at present celebrated in a particular manner in the parish church of Saint-Cannat. The cabinet of medals of Marseilles possesses a lead plaque of a religious confraternity, of the sixteenth century, perhaps unique, representing in the field Saint Anthony standing, nimbed, holding in the right hand the TAU and a rosary, and in the left an open book; beside him a church. Around it is the following inscription in the Provençal language: *San Antoni clarté leb.*[22]

The life of the great Saint Anthony was first written in Greek, by Saint Athanasius, patriarch of Alexandria, at the instance of the disciples of the same holy abbot, following the memoirs which they sent him by the religious Amathas and Macarius, who had been witnesses of his fine actions until his decease. Athanasius had often visited Saint Anthony in the desert. Afterwards this life was brought to Rome by Evagrius, who translated it into Latin, at the request of Saint Eusebius of Vercelli and of Pope Saint Innocent, to whom he dedicated it. It was so well received by Saint Jerome, intimate friend of Evagrius, that he put it among the other lives of the holy Fathers of the desert: which has made some think that the same Saint Jerome was its first translator. All antiquity has given magnificent praises to the narrative of the life of Saint Anthony. It is known that Saint Athanasius, though very occupied with the most important affairs of the Church, believed he contributed much to the glory of God by employing his pen in writing his Life. He addressed it to the solitaries to serve them as a model, and he avows that what he says of it is little in comparison with what remained to say.

Saint Jerome says that God revealed his decease to Saint Hilarion; that heaven gave no rain for three years in those regions, which made the inhabitants say that the very elements wept his death. Saint Augustine writes in his *Confessions* that, while he still hesitated to be converted, his friend Ponticianus came to see him, and, relating to him that two officers who were at Trier in the suite of the emperor, having read in the cell of a solitary some pages of the *Life of Saint Anthony*, were so touched by it that they resolved on the spot to renounce the world, and embrace the religious life in that monastery. He adds that this narrative contributed not a little to make him enter into himself, and to lead him to a perfect conversion. For, turning to his friend Alypius, he cried out: “What are we doing? What think you of what we have just heard? Behold the ignorant ravish heaven, and we, with all our science, are stupid enough to remain as if buried in flesh and blood. Should we be ashamed to follow them, because they precede us in the way of God, and ought we not rather to blush with shame at not following them?” Saint Gregory Nazianzen names him no otherwise than the divine Anthony. Saint Chrysostom exhorts his hearers to read his Life to learn from it true wisdom. He says that he had almost equalled the glory of the Apostles: that he had shown by his example what Jesus Christ commanded by His precepts; and that he was himself an admirable proof of our religion, there being no sect in which one can find so great a man. He was surnamed Saint Anthony the Great.

Saint Sulpicius the Pious, Archbishop of Bourges (7th century)

(Les Petits Bollandistes, 7th ed., vol. I, 17 January.)

Two great Saints of the name of Sulpicius governed the primatial church of Bourges within a few years of each other. The first, surnamed Severus (whom some confuse wrongly with the holy priest Sulpicius Severus, author of the life of Saint Martin), died under King Gontran, about the year 591, and his memory is marked in the Martyrology on 29 January; and the other, who is our Saint, surnamed the Pious or the Debonair, to distinguish him from Severus, one of his predecessors, succeeded in the archbishopric to Saint Austregisilus, commonly called Saint Outrille, brother of Saint Aré, bishop of Nevers. He was born at Vatan, a town of Berry, a few years before the end of the sixth century, of noble parents, who sent him early to the court of King Theodoric II, so that he might be brought up with the other young men of his quality. But he soon showed that God had higher designs on him, and that He called him to a more exalted militia than that of men, which regards only the interests of earth. From then on he applied himself with an almost incredible ardour to the reading of the holy books. So God, favouring his intentions, gave him so perfect a knowledge of them that he conceived at the same time an entire disgust for all the delights of the world. Churches were the places where he liked best to retire; to hide himself better from men, he went there under cover of night, and even changed his courtier's dress for that of a penitent; thinking that before God it was better to be covered with a sack and a hair-shirt than clothed in gold and silk. It is told that one of these nights, having had himself followed by two young children, he perceived two malignant spirits in the form of Ethiopians who were carrying them out of the church; but having run after them, and making the sign of the cross against these phantoms, he made them let go to their great confusion; thereafter these enemies made such rude war on the holy young man that they gave him no respite, while he himself, on his side, ceased not to combat them; when he still wore the secular habit, he drove them from the bodies of the possessed by his word alone; he healed several sick by his prayers, and, what is more excellent, he drew several persons by his example to the practice of virtue and to the most perfect desire of loving and serving God.

Unable to shut himself in the cloister, the young Sulpicius had at least withdrawn into a domestic retreat, where he practised the mortification of the most austere hermits; he left it only to feed the poor, build churches, furnish hospitals, adorn monasteries, deliver prisoners or finally to catechise the idolaters who were still found in the country. As soon as Saint Austregisilus, named to the archbishopric of Bourges after the death of Apollinaris, had taken possession of his Church, he heard speak of the holiness of Sulpicius and of the power which God had given him over demons and over diseases. He was so astonished that, without asking his consent, he addressed himself to King Theodoric, that he might permit him to give the holy young man the clerical state, and to attach him to the ministry of his church. Under the Merovingian kings, the Franks of noble race could not consecrate themselves to the service of the altars without the king's permission; their birth destined them for the profession of arms. The prince, who knew the virtue of Sulpicius, willingly joined his authority to that of Austregisilus, who obliged our Saint, in spite of the remonstrances of his humility, to receive in a few years the tonsure, the minor orders, finally the diaconate and the priesthood. Soon the city of Bourges, enlightened by his lights and animated to virtue by his examples, began to know what treasure it possessed. He was charged with the episcopal school, which, under a skilful director, became very numerous.

But King Clotaire II, who reigned alone in France since the year 613, hearing incessantly speak of the miracles and holiness of Sulpicius, asked him of Saint Austregisilus to make him almoner of his court, or rather abbot of the king's chapel,[1] that is, superior of a community of clerics or monks whom the kings maintained in their own palace to chant the divine office there, and whom they led in their suite in their expeditions and journeys. Sulpicius appeared on this sea of the world continually agitated, firm in his piety, uniform in his life, unmoved in his virtue, like a rock in the midst of the waves. He retained for his subsistence and that of his little community only a third of the salary he received from the king, and gave the

rest to the poor. He did so much by his words and actions that he introduced to the court virtues foreign to that milieu: humility, abstinence, charity, forgetfulness of injuries. At that time the king fell so dangerously ill that everyone despaired of his health. The queen was the only one who had not lost courage: she conjured the holy priest to set himself to prayer for the salvation of her husband. He did so and passed five days without eating, without sleeping and without interrupting his prayer. The king's illness always increasing, Sulpicius was pressed to take at least some nourishment; it was represented to him that he was killing himself uselessly, because the king was going to expire. He declared without hesitation that he whom they believed dead would be in a state to eat on the seventh day, and that then he would eat with him: which was accomplished to the universal admiration.

Shortly after (624), Saint Austregisilus having died, great intrigues were formed for the archbishopric of Bourges. But the pious persons who were in the city deputed secretly to Queen Sichilde, to beg her to exclude the ambitious and the simoniacal and to give them for pastor the holy man Sulpicius. The queen employed all her influence in it, and the king agreed to this request of the Church of Bourges. And at once God, the sovereign master of hearts, united those who were divided, so that the election of Sulpicius was unanimous.

The Saint, seeing himself raised to this eminent dignity, took it rather as a burden than an honour; wherefore, relaxing nothing of his ordinary practices, he increased, on the contrary, his fasts and alms; and in order to employ less time in sleep, he took his rest only on a simple straw mattress covered with a hair-shirt.

God blessed the labours which he undertook to acquit himself worthily of the functions of his charge; he absolutely extirpated Judaism from the city of Bourges by converting and baptising almost all the Jews who were established there. By his fervent preachings, he made also several of the Christians renounce the vanities of the world, in order to place themselves under the standard of the cross and embrace a penitent life.

In 625, he was present at the great council of Reims, where he occupied one of the first places among several other metropolitans who attended. In his province, he held also some: there remains to us none of the regulations drawn up there.

God increased the power he already had of working miracles; he gave sight to the blind, hearing to the deaf, the free use of arms and legs to paralytics, speech to the dumb, and even life to two dead persons, of whom one had succumbed to the anguish of hunger, and the other had been drowned in the river Auron, which falls into the Cher and thence into the Loire. I pass in silence several other marvels which God wrought by the merits of our Saint, such as having extinguished three fires by the sole sign of the cross, and having sustained a tree of prodigious size which was going to crush a young man by its fall. But I cannot be silent about that one which, of all, was the most useful: King Dagobert, at the solicitation of one of his courtiers, having laid too heavy a tax on the people of Bourges, Sulpicius did so much by his prayers that the king revoked his edict, and as this courtier persisted always in his malice against the intention of the king, God punished him with a sudden death.

There existed in the river Yèvre, near Vierzon, a fearful whirlpool to which the gloomiest memories were attached. It was related with terror that the pagans had formerly considered it as sacred, that after the fall of the false gods the devil had established himself there in hatred of Christians, to lie in wait for passers-by and drag them into the abyss. Sulpicius came in great pomp to the banks of the river, threw a little holy oil and chrism into the waters, which he blessed, and from that moment one could cross this place, and even fish there without danger.[2]

"Nevertheless," adds a modern historian, "the whirlpool, or, as it is called in popular speech, the Gour of the Yèvre, has continued to our days to be the object of marvellous traditions. It is pretended that no one has ever been able to find the bottom of it, that the waters boiled there on all the feasts of the Virgin; that on those days bells were heard ringing in the river itself; that the fish, in passing there, stopped and came back so as to

describe a cross. It is said again that a bold diver named Perlas saw at the bottom of the water a beautiful church full of great riches, and that he brought back from it a little bell and an image of the Virgin, both placed at Vierzon in a chapel which was built for the purpose. Finally it is at the same place that in 1828, during the works of the Berry canal, there were discovered, buried in the sand, the skeletons of a horseman and a horse, some pieces of armour, and, at the height of the belt, numerous English coins of Edward III. It was probably a horseman of the army of the Black Prince, who had perished in this spot."[3]

Meanwhile Sulpicius, after seventeen years of episcopate, felt himself pressed by the decrepitude of age and by the desire to occupy himself with his sanctification in a more special manner; he begged the king to permit him to take a coadjutor: it was a holy ecclesiastic named Ulfolendus,[4] on whom he unburdened himself of a part of his load, in order to have more leisure to attend to the affairs of his salvation. There was nothing so humble as he, nor, according to the etymology of his name, so debonair and so easy in pardoning offences. A wicked man having come to rob him fell into a very deep pit, where he found himself crushed under ruins; he was held for dead; but at last he was drawn out of it and asked pardon of the Saint; this admirable man not only remitted his offence to him, but, moreover, gave him wherewith to provide for his needs, so that he should no more let himself go to such extremities. One of his clerics, having gone out without leave, was stopped all the night by a divine force and thus constrained to come and prostrate himself at the feet of his bishop; the holy prelate readily granted the pardon he asked.

Although he was primate of all Aquitaine, nevertheless he cherished poverty so much that he used always at his table dishes of wood and earth; which did not prevent him, besides, from showing himself magnificent in the foundation of churches and monasteries.

Among the religious foundations due to Sulpicius the Pious, we must cite first the monastery of La Nef, built in a suburb of the city of Bourges, between the Yèvre and the Auron, near a boat station, whence came its first name of Nef or ship, exchanged later for that of its founder.

It was in this peaceful retreat, consecrated to the Virgin, that the illustrious bishop came to relax from his labours and from the weight of the years which began to gain upon him, in company with the brethren of whom he was at the same time friend and head. Later, toward the middle of the ninth century, under the direction of abbot Ebrard, the service of the ferries having been replaced by bridges thrown over the Yèvre and the Auron by the hand of the monks themselves, a diploma attributed to one of the sons of Louis the Debonair, Pepin II or Charles the Bald, favoured the convent not only with the toll rights levied on the new roads, but also at all the gates of the city.

Tradition attributes further to the ardent charity of Sulpicius the Debonair the establishment of the hospice which bore his name, and which existed until the twelfth century below the cathedral church, almost opposite that of Saint-Ursin.[5] Over the entrance door of this Maison-Dieu one read this beautiful inscription, which seems a last sigh escaped from the tender soul of its founder:

Deum time. — Fear God. *Pauperes sustine.* — Feed the poor. *Memento finis.* — Remember thy end.

At last, after so many miracles and good works, and when he had consumed his whole body by vigils, fasts, prayer and other austerities, he departed this world, still more laden with merits than with years, though extremely old, on 17 January, in the year of our Lord 644 or at the latest in 647.

Iconography. 1. In his quality of military almoner in the armies of Clotaire II, he has been represented in the midst of men of war and could be adopted as patron either by almoners or by soldiers; 2. beside the bed of Clotaire whom he heals, or soliciting of Dagobert I the abrogation of an unjust tax; 3. preaching and holding in his hand a placard which contains these words of Saint Paul: "Having food and wherewith to be covered, with these we are content";[6] he loved to repeat this text of Scripture and applied it moreover in his conduct.

Relics of Saint Sulpicius

The body of Saint Sulpicius was borne solemnly into the church which he had caused to be built outside the town, where there was formerly a chapel called Our Lady of La Nef, or of the Ship, on account of its situation in a place suited for the stations of ships, to the north of the town, between the rivers Yèvre and Auron.

Symbol of the ardent devotion which attached to the memory of Sulpicius the Pious, a beautiful lamp, carefully kept up, ceased not to burn day and night above his tomb. One evening, however, while Vespers were being sung, the flame of this lamp went out suddenly as if it had lacked fuel. At once a brilliant flash of lightning, penetrating through the windows, relit it, to the great astonishment of the bystanders, and from that time the drops of oil which flowed from it on the marble preserved a miraculous virtue of which the sick of every sort and country hastened to profit. Without speaking of the daily prodigies which gave sight to the blind, speech to the dumb, hearing to the deaf, movement to the paralytic, peace to the demoniacs, let us note some facts more particularly brought into relief by the legend.

The renown of the lamp of Saint Sulpicius spread afar. An illustrious lady of Upper Germany, blind from birth, had betaken herself, at great expense and through a thousand dangers, to the monastery of La Nef, in the hope of obtaining her healing there. However, in spite of her prayers and tears, she remained, for several days, stretched on the pavement, before the tomb of the holy confessor, without her eyes opening to the light. In her grief and impatience, she began to ask with loud cries for some relic, which she might be permitted to carry away and which would perhaps heal her in time. Stunned by her clamours, a mason, working inside the church, said to her in derision:

— Why so much noise? Spread out your apron, I am going to give you a little of the relics that we have.[7]

Then, taking mortar with his trowel, he threw it into the apron of the poor lady who, full of faith, rubbed her eyes with it and instantly recovered her sight. After having praised God and Saint Sulpicius, the noble German lady wished to carry away, as a true relic, the miraculous mortar, and, on returning to her country, had a monastery built, which she named Saint-Sulpice-du-Mortier [Saint Sulpicius of the Mortar], and which became in its turn celebrated and fruitful in prodigies.[8]

The church of La Nef no longer exists today; the relics which it possessed were burned in 1793. The parish church of Saint-Sulpice, at Paris, in which was formerly venerated a bone of the arm of our Saint, also lost it during the French Revolution, and has now only some particles of the bones of its patron. The town of Vatan, in Berry, possesses of Saint Sulpicius a small bone ten centimetres long, which was given to the chapter of Vatan on 27 January 1757 by the religious of Saint-Sulpice of Bourges.

In the Nivernais and the Auxerrois, the feast of this Saint is celebrated generally on 27 August, on account of a translation of his relics which took place at that season, according to the editor of the *Fasti of the Church of Auxerre*.

“A great part of the head of Saint Sulpicius, bishop of Bourges, is today preserved in the parish church of Montreuil-sur-Mer with a silver plate on which is this Gothic inscription: *Hic fecit recondi caput sancti Supplici (sic) archiepi Bituricensis Dna Margarita Descofen abtissa huj. Eccle anno Dni millesimo quingentesimo vicesimo sexto* [Here Lady Marguerite d’Escoffan, abbess of this church, caused to be re-enshrined the head of Saint Sulpicius, archbishop of Bourges, in the year of the Lord 1526]. Marguerite d’Escouffan, twenty-ninth abbess of Sainte-Austreberte, had obtained this relic from Matilda, countess of Boulogne, who herself had received it from her son, Robert of Geneva, bishop of Thérouanne and later pope, under the name of Clement VII. The reliquary dates from the year 1426. The church of Villefranche-de-Conflent (Eastern Pyrenees) pretended to possess the skull of Saint Sulpicius.[9]

M. Badie, curé of Villefranche, of whom we had asked whether his church still possessed the precious relic of Saint Sulpicius, made us, under date of 23 August 1871, the following answer: “It would be very sweet

and agreeable to me to be able to answer your letter in a satisfactory manner. But, alas! I am without data and information on what is the object of your questions. Here is only what I can tell you. The great relic which the church of Villefranche possessed, still a few years ago, was mislaid under my predecessor one does not know how, and all my researches have so far been useless. According to a copy of an inquiry which I possess in the archives of the church, it had been recognised as authentic by Mgr de Laporte, bishop of Carcassonne and of Perpignan. It was a considerable bone, and what makes me believe it is that the same copy of inquiry, or rather of the bishop's ordinance which follows the inquiry, speaks of the permission given to the curé of the parish to detach a fragment of the great relic to place it, or better still to inlay it, in the head of the statue of Saint Sulpicius, a fragment which still exists and which one sees to be a bone.

"How did the great relic come to the church of Villefranche? I do not know. The archives of the church of the parish keep on this the deepest silence. What I can tell you only is that, until the Revolution, Villefranche enjoyed an importance which it has not now. Thus it has now only one priest, whereas formerly it had a collegiate church. Everything leads me to believe that the relic in question is of Saint Sulpicius the Pious." We wished to report this letter entire so that our readers may stigmatise with us a pastor charged with the keeping of a church, who has pushed carelessness so far as to let a signal relic disappear without our knowing what has become of it.

This life is drawn from an almost contemporary author, reproduced by Surius and Bollandus, and from notes which M. Caillau, vicar-general of Bourges, kindly communicated to us.

Saint Genulphus, Bishop of Cahors, and Saint Genitus, His Father (3rd century)

Genulphus or Genou, destined to the apostolate of the Cadurci by the Roman pontiff, came, in the year 260 or thereabouts, to their capital city, called in the Celtic tongue Divona and later Cahors; he came there with his father Genitus, such is the tradition. To what insane religion the Cadurci were then given, one can judge by what remains of the ruins of their temples, by the fragments of the images of their divinities and by their gigantic stone altars still standing on their mountains, on which they immolated human victims to the princes of darkness. Genulphus took pity on the deplorable blindness of the people confided to his zeal; he conceived the hope of dissipating by evangelical light these deep darknesses; the divine help was that in which he trusted before all: he implored it first by the abundance of his tears, by continual fasts and incessant prayers; then, coming to the ministry of the word, in the city first, he proposed to these adorers of false gods the adoration of one God, sovereign master of all. God, by striking miracles, confirmed the mission of the holy apostle. His prayers made idols fall, put demons to flight, restored health to the infirm; it followed that a great part of the inhabitants believed in Jesus Christ. But the Druids and other sacrificers, as well of the Gaulish race as of the Roman nation, which had subjugated the Cadurci, seeing with spite the fall of their gods, stirred up against Genulphus and his father that portion of the people which had not yet embraced the faith. Wherefore the governor of the city condemned them, as magicians, to be burned alive on the pyre. But the flame having spared them, to the great astonishment of the people, the multitude of believers was increased. Then Genulphus having soon after recalled to life the son of the governor, carried off by a sudden death, tradition relates that the governor and all the people received the faith of Jesus Christ with baptism.

It was not only the city, but the whole country of the Cadurci, that Genulphus brought to the knowledge of the true God. He burned the woods consecrated to idols, broke the statues, overthrew the temples, or else, after having purified them, consecrated them to the Most High, and after having strengthened in the faith the innumerable children he had begotten to Jesus Christ, he migrated into the bosom of God, whither his father had preceded him. The principal places where God had wrought prodigies by the hand of Genulphus were in such great veneration among the Cadurci that they marked them by erecting churches there, perpetual monuments of the goodness of God toward them and of their gratitude toward Him. Some churches

dedicated under his name have been destroyed by the misfortune of wars and have left scarcely any traces except in the monuments of history. Various very ancient images, as well as old inscriptions, render incontestable the antiquity of his cult in that city, as well as the truth of his title of first bishop of Cahors.

"Saint Genou," wrote us on 11 August 1871 M. l'abbé G. de Roaldès, almoner of the lycée of Cahors, "whom we more willingly call Saint Genulphus, died, according to all our traditions, in Berry and I believe that he is still honoured there. In 1867, I was charged by the Bishop of Cahors to keep up a correspondence with M. Damourette, of Châteauroux, who sought documents on some saints of Quercy, and in particular on Saint Genulphus. Here is what he wrote me on the subject of this saint: 'Saint Genou and his father Saint Genitus were buried on the banks of the Nahon, in a little chapel which has recently been given by the proprietor to the fabric of the parish. The body of Saint Genou was transported (some say stolen) by Benedictine monks who built a church on the banks of the Indre, to place this precious deposit there. This church was destroyed in part by the Protestants, but what remains of it is so remarkable that in the archives of the historical monuments of France it is classed in the first category, that is to say among the sixty most ancient and curious monuments of France. The relics of Saint Genou were in Berry the object of a great devotion. There are now only memories. The church of the abbey is today a parish church, situated in a rather populous town of that name (1,200 inhabitants).'"

Saint Genou, who is one of the patrons of Cahors, is represented with a dead fox at his feet: one of these carnivores, which had come to hunt among the hens of the holy man, was obliged to bring back its prey, and it is added that it died before the door of the church before having regained its lair.

This biography is drawn from the *Proper of Cahors*; we have completed it by means of local Notes which M. l'abbé G. de Roaldès, almoner of the lycée of Cahors, kindly communicated to us; and of the *Characteristics of the Saints*, by the Reverend Father Cahier, of the Society of Jesus.

Saint Yolaine, Virgin and Martyr (4th century)

(Les Petits Bollandistes, vol. I, 17 January.)

This saint lived in the fourth century. A Roman virgin, she was one of the companions of Saint Benedicta, martyred at Origny, called since Origny-Sainte-Benoîte. Saint Yolaine had withdrawn into the woods which then covered this country, to labour for the conversion of the peoples inhabiting the surroundings. Denounced to the Roman governor of the province, she was put to death; but the faithful having raised an oratory over her tomb, pilgrims betook themselves there from all sides, and striking miracles answering the fervour of their prayers, they built around this oratory, in the midst of these woods, little huts and settled there as in a place blessed by heaven. The village which resulted from this agglomeration of pilgrims took naturally the name of Pleine-Selve, *Plena Sylva*. Before the Revolution, one still saw in the wood, near the castle now destroyed, the hermitage and the chapel raised in honour of Saint Yolaine. There still exists at present in the wood called the Wood of the Castle a little chapel which connoisseurs date back to three or four hundred years, which would suppose that it escaped the revolutionary vandalism. This chapel covers a fountain to whose water popular faith attributes the virtue of strengthening children of weak constitution. Also the concourse of pilgrims does not slacken, in spite of the wasting away of religion in hearts. Throughout the year, mothers, of pious and believing heart, come from afar to ask Saint Yolaine for the healing of their sickly children. The old men of the village, under the shade of the great trees, go to beseech her to bless their last days, and to obtain for them a tranquil end in the Lord. But it is on Whit Monday, the day consecrated to the pilgrimage, that the crowd of strangers is immense. That day the little chapel takes a festive air, and the village is in jubilation. One would make it a crime not to follow the procession which files through the alleys of the wood, to the joyful fanfares of the bands.

There is in the little chapel now existing a statue of Saint Yolaine which appears rather ancient. The Saint is represented trampling underfoot an enormous winged dragon: the expression of her face is an expression of holy indignation and noble pride.[1]

Our Lady of Pontmain (1871)

It was 17 January 1871! France was very unhappy; her impiety, her infidelities, her crimes had irritated the wrath of God. All evils had been unchained upon us. The Prussian hordes, full of hatred and cupidity, were ravaging a great number of our regions. From Strasbourg to Paris, our walls were crumbling under the shock of their roaring bombs like a herd of wild beasts. Woe to the peasants who rose to defend the fatherland! They saw their houses at once set on fire, and their wives and their poor children cast into the brazier. And if the ministers of Jesus Christ, moved to the depth of their paternal bowels, dared to utter a cry of mercy and pity, they were not long in undergoing the lot of their unfortunate parishioners. Cold, a terrible cold, hunger united with the Prussians and concurred in their devastating work. Death and mourning were everywhere. Then from time to time, from the bosom of several great cities, of Paris in particular, sinister voices full of hatred and laden with blasphemies, uttered terrible threats against the whole of society. These infernal voices demanded the death of priests and the pillage of the rich. Men on whose faces the most hideous passions and the most abject appetites had left their shameful stigmata, traversed our cities, and with threat in mouth and revolver at the ready, watched for the hour when they could rush on France taken by surprise, and complete by murder and pillage the work of the Prussians, their intellectual fathers, and perhaps also their accomplices. But behind this lugubrious picture, another presented itself which the great politicians and the pretended scholars did not see. It was formed of all the pure and simple souls, all the upright hearts, all the stainless consciences. From this little group, hidden in the sanctuaries and in the hearths of our hamlets, there rose ceaselessly tender prayers toward God, toward our Lord, toward the Blessed Virgin. And the Blessed Virgin, who knows all the price and all the force of humility, since it is to humility above all that she owes being the mother of God, the Blessed Virgin, I say, gently solicited by these prayers of the humble and the little, was not long in rendering herself visible to the humblest and littlest among the servants of her Son, and in announcing to them the dawn of deliverance. This apparition of the Blessed Virgin took place at Pontmain, on the date which we have inscribed at the head of our narrative, that is, 17 January 1871.

Pontmain is a little village of the Mayenne, diocese of Laval, six kilometres from the town of Landivy. It counts five hundred inhabitants. Like all Breton villages, it still has that biblical and Christian physiognomy which contrasts so happily with our hamlets such as the modern spirit has made, or rather unmade, them. Here in this humble corner of earth lost in immensity, each family kneels piously morning and evening and addresses to God its innocent prayers. The father, with a grave voice, head uncovered, says the Our Father, the mother and the older children continue with the Hail Mary, which all the little ones try to repeat with adorable lisping. And God, who withdraws from the cities which in their pride think they direct the world, descends toward these holy souls, inflames them, so to speak, and from this mysterious conflagration is born the preservation of the human race. On Sunday all work ceases. This day is truly here the day of the Lord. Among the families which compose the parish of Pontmain, there is one which is remarkable, among all the others, for its piety and the honour of its life. This is the Barbedette family. The Barbedette couple have three children, three boys. At the moment of the miraculous event which we are going to relate, the eldest was in the army as a *mobile*. The second, called Eugène, is twelve years old, and Joseph the youngest is ten. The life of these children passes in the paternal house, where they occupy themselves with the care of the cattle, at the school which is at some distance from their dwelling, and in the church where they serve Mass every day, and where they seldom fail to make the Way of the Cross, especially since their elder brother is in the army. Eugène and Joseph spent the day of 17 January like the preceding days. After the morning prayer, they recited the rosary at the corner of the vast chimney of the paternal house, went to the church where they made the Way of the Cross while waiting for Mass, and from there to the school where they remained until half

past five. At half past five they rejoined their father, who was pounding gorse in the barn adjoining the house. They helped him in this work, lit by a resin candle, until the moment when a woman named Jeannette Détais, the layer-out of the dead of Pontmain, entered by the little door of the barn, and began to chat with Father Barbedette.

The work being interrupted by this conversation, Eugène laid down his pounding mallet and placed himself at the door of the barn. Night, one of those cold and clear January nights, had come. In the immensity of the deep heavens shone thousands of stars whose twinklings the snow that covered the earth reflected. At the sight of this divine spectacle, the child was seized with a religious admiration. But a much more beautiful and astonishing spectacle was reserved for him! Lowering his gaze insensibly in the direction of a house which is opposite the barn, he saw in a blue circle, some twenty feet above the roof of the said house, a beautiful and tall Lady. She was clothed in a blue robe without girdle, like an alb, and strewn with golden stars. The sleeves were wide and hanging like those of the old surplices. Her shoes, blue like the robe, were ornamented with a rosette of golden ribbon. Her face was framed by a black veil, whose folds floated on her shoulders. A golden crown flaring with the grace of the corollas of the lily, and around which a red line was drawn, symbol of the divine blood with which Mary was flooded at the foot of the cross, adorned her head. Her face, of an ideal whiteness, was so beautiful that the children, contemplating it a little later, cried out in their rapture: “Never has anything like it been seen in person or in image.” Her arms extended and lowered, her hands affectionately open, she smiled with all her beautiful face at the little peasant who was looking at her. Eugène remained in ecstasy before this marvellous apparition until the moment when Jeannette Détais, having finished her conversation with Father Barbedette, came out of the barn. Then the child stopped her and asked whether she saw nothing on the house of Augustin Guidecoq. Jeannette looked in the direction indicated by Eugène and answered: “But no, my poor Eugène, I see nothing at all.”

The accent full of emotion with which Eugène had questioned Jeannette drew at once his father and his young brother; but the father, urged vividly to look above the house, made the same answer as Jeannette: he saw only some stars. “And thou, Joseph,” said Eugène, “dost thou see nothing?” “I see a beautiful tall Lady,” answered Joseph. And he began to describe the costume as exactly as his brother had done. Hearing this, his father began to look with still more attention than the first time, but with no more success. He could discover nothing. At the order of Father Barbedette, the children went back into the barn, and Jeannette, to whom he had recommended silence, withdrew. They set themselves again to pounding the gorse with recollection, Father Barbedette musing, and the children looking toward the door. A few minutes had scarcely passed when Father Barbedette, moved by a secret inspiration, commanded Eugène to go and see whether the beautiful Lady was still above the Guidecoq house. On the joyfully affirmative answer of his child, he sent him to fetch his mother. But the mother, at the reiterated entreaties of her two boys, looked in vain, she was no more favoured than her husband and Jeannette. Meanwhile the children, more and more delighted and amazed, ceased not to cry out, clapping their hands: “Oh! how beautiful it is! Oh! how beautiful it is!” Truth has a power and a light which impose themselves, above all when it has innocence for its organ. Father and Mother Barbedette felt it well on this occasion. Their emotion said loudly enough that their doubts were vanishing little by little in presence of these naïve affirmations of their dear children. “This beautiful Lady can only be the Blessed Virgin,” said the mother. And at a sign from her, all knelt at the door of the barn, and recited five Our Fathers and five Hail Marys in honour of Mary. After which the children, placed anew in presence of the vision, began again to utter cries of admiration still stronger than the preceding. And Victoire their mother, who even with her excellent spectacles had been able to discover nothing, had to employ her authority, for the first time perhaps, to tear her sons from their contemplation, and to take them to the house. Their meal was short. They ate their soup standing, so impatient were they to go and see whether one still saw. At about a quarter past six, they were both at their first place before the barn. The apparition still shone in the blue of the sky. After having recited again five Our Fathers and five Hail Marys, following the command which their mother had given them, they returned to the house and told their parents that nothing

was changed, and that the Lady was as tall as Sister Vitaline. At the name of Sister Vitaline an inspiration came to Victoire Barbedette, that of going to warn the sisters of what was happening.

The first of the religious she met was Sister Vitaline. Informed of the event, she interrupted the reading of her office, betook herself before the barn, and after having looked in the part of the sky indicated, declared that she did not see the beautiful Lady there. The children, surprised and grieved at this declaration, insisted more vividly than ever. They could not explain to themselves that good Sister Vitaline distinguished nothing of what they saw so clearly. But they might do what they would, insist, depict the apparition, Sister Vitaline answered to all the questions that she saw absolutely nothing.

After which she went away, accompanied by Victoire Barbedette. Three little girls were still at school. The good sister, to whom the things of God were known, had a happy inspiration. She called the three little girls, and without telling them anything of the vision of the Barbedette children, she led them before the barn. Another religious, Sister Marie-Édouard, as well as Victoire, accompanied them. The little girls had no sooner arrived before the door of the barn than two of them cried out: “We see a beautiful tall Lady.” And they depicted the apparition in the same terms as the Barbedette children. Struck by this concert, the religious warned the curé. The venerable pastor, on learning this news, was struck with a religious terror and moved to tears. A naïve, innocent, humble and pure soul, the thought of a divine manifestation cast him into a holy fright, softened however by a deep sentiment of gratitude. Some time motionless under the weight of the emotion that overwhelmed him, the old servant of Jesus Christ finally gathered his forces and directed himself toward the house of Barbedette. He arrived there with many other persons of his parish, for already the report of the marvellous event was making the round of the hamlet. But neither the venerable pastor, nor the religious, nor any of the grown persons present saw anything, the children alone saw the beautiful Lady at once. One of them, Eugène Friteau, aged six years, declared that he saw all that the little boys and little girls of whom we have spoken never tired of admiring. Another, a very little girl, who was in her third year and whom her mother held in her arms, fell into a charming intoxication at the sight of the beautiful Lady whom she called “the Jesus,” in memory of the beautiful portrait her mother had made her of the divine Child. She could not detach her gaze from it, and as a sign of joy and happiness she clapped her little pink hands, as the little bird does with its wings at the approach of its mother. Afterwards the children saw an oval circle of a deep blue draw itself around the apparition. Four candles, two on each side, were fixed inside the blue circle. They saw also appear a red cross on the breast of the Lady. By all these marks, by all these characters described in a manner always concordant and always invariable by the children, the venerable pastor of Pontmain knew that the beautiful Lady was none other than the Blessed Virgin.

Meanwhile the inhabitants of Pontmain, assembled in great number, conversed about the event. As always happens, some believed in the miracle on the faith of the children, and others were incredulous. There were even some budding free-thinkers who attributed the impossibility of seeing to the lack of spectacles or silk handkerchiefs, assimilating doubtless a miraculous apparition to an eclipse of the moon.

“Why,” said one day M. Renan, “why does God not work miracles in the presence of the members of the Institute?” “Why,” said in his turn a little village Renan, “should I not see like these boys? If I had a silk handkerchief, I should surely discover the phenomenon.” “Oh! let that not stop you,” Victoire Barbedette answered him; “I have precisely a silk handkerchief: here it is, take it and look.” The smatterer took the handkerchief, applied it before his eyes and tried to see through it; but in spite of his optical instrument, he avowed that he discovered nothing. His discomfiture provoked a great burst of laughter among the ever-swelling crowd, and instead of the importance he thought to give himself, he gathered only jests. As this scene was prolonged, and some of the bystanders continued to laugh, to jest and also to doubt, the children remarked that the physiognomy of the beautiful Lady changed, and that to the ineffable smile with which she had been looking at them there succeeded an expression of deep sadness. Then one of the religious, Sister Marie-Édouard, asked the venerable pastor to speak to the Blessed Virgin. He! speak to the Blessed Virgin,

he would neither dare nor be able. And penetrated with a religious emotion, he sank on his knees murmuring: "Let us pray, my children!" This truly priestly soul had understood that one does not speak to the Blessed Virgin, but one prays to her. This sentiment which overflowed from the person of the old priest and transfigured him, won all hearts and melted all doubts. Men, women, children knelt, their faces turned toward the place of the apparition, and in the solemn silence of this beautiful night, a voice clear, but trembling with humility, arose: it was that of Sister Marie-Édouard beginning the rosary, to which the whole assembly responded devoutly. What a scene, sublime in its simplicity! In the foreground, on the threshold of the barn, were the children, hands joined, eyes wide open, and receiving full in the heart the mysterious light which streamed from the apparition and which their naïve faces reflected. In the second plane, in the interior of the open barn, was the group of the men, women and religious, and in the midst of this group the venerable pastor of Pontmain prostrate to the ground. And farther off, in the half-shadow, the cattle of Barbedette ruminating in silence. Did one not believe oneself transported to that memorable night when the shepherds of Galilee, warned by angels surrounded by a divine light, came to adore Jesus in the stable of Bethlehem! Then, as if she underwent the dilating force of prayer, the beautiful Lady grew and rose higher in the sky. In proportion as she rose, the stars at first drew away with respect, then inclined slowly in the azure vault, and came two by two to fix themselves under her feet. The children counted forty. At the same time, their eyes were almost dazzled at the sight of the sparkling stars which swarmed, at that instant, on the blue tunic of the Blessed Virgin. At this account of the children, Sister Marie-Édouard intoned the Magnificat, that admirable canticle issued from the heart and lips of Mary herself, and which was marvellously appropriate to the circumstance. The bystanders were going to respond with the second verse when the children stopped them by the announcement of a new prodigy. A great placard, white as the snow that covered the earth, had unfolded under the feet of Mary, and on this placard there appeared successively great and beautiful golden letters, which the children named and then spelled with one voice. The simultaneity of which these little children gave proof, their spontaneity, their accent full of vivacity and animation, left no place for the slightest doubt. One was visibly in presence of a miraculous fact. The first word traced on the white page and spelled by the children was this: *But* [*Mais*]. This strange conjunction, this conditional *but* shone alone for some minutes. Then came the words which follow: *Pray, my children.* In the interval which each word took to appear, the assembly continued the singing of the Magnificat. The children then remarked that the eyes of the Lady became again tenderly smiling. At the request of the good curé, and of the bystanders, the seers spelled the letters and assembled the words several times, and always fluently, without hesitation, and without any of them making the slightest mistake. The venerable Abbé Guérin ordered the sacred chants to be continued by the litanies of the Blessed Virgin; but Sister Marie-Édouard had scarcely finished the first invocation when the children, more and more attentive, cried out again: "There is something else being done! There are more letters!" And interrupting at unequal intervals the singing of the litanies, they named successively and with a common voice the letters composing the following words, traced on the same line as the preceding: *God will hear you in a short time.* A luminous point and of the same size as the letters ended the phrase. The children compared it to a sun. A sun punctuating the divine word! What an image! The prophets would not have found one more satisfying nor more grand. Might not this image be also a symbol, the symbol of the word of God enlightening the universe, the symbol of the second *Fiat lux* pronounced by Jesus Christ in the plains and on the mountains of Judea? A new smile of Mary, a smile still sweeter, more heavenly, more divine than the preceding, accompanied and lit up this promise. There was so much charm, so much attraction, so much abandon, so much maternal love in that smile that the moved hearts of the children responded to it by another smile. Smile of Mary descending upon earth, smile of the children of Pontmain mounting to the heavens, why did I not see you with my eyes, at the moment of your ineffable embrace in the heart of Jesus! While the assembly sang the *Inviolata* and the *Salve Regina,* the mysterious hand traced slowly other letters on the placard, but below the preceding. These letters, pronounced and spelled by the children as they appeared, gave the following phrase:

My Son allows Himself to be touched.

Let us note here an important detail which proves well the unshakable assurance of the little readers: between the word *laisse* and *toucher* there was a rather long interval, which made Sister Vitaline suppose that the phrase was ended. But in this case these words: *Mon Fils se laisse*, had no sense. Then she told the children that they were mistaken, that they read badly, and that instead of *laisse*, it was doubtless *lasse* that was there. No, no, answered the children all together, it is not *lasse*, there is a *t*. And the appearance of the word *toucher* came to prove to Sister Vitaline that they were right. There is in this resistance of the children to the feeling of a person in whom they ordinarily believed blindly a whole revelation. It is the strongest trial that their sincerity had to undergo. Here is the promise as the children read and re-read it more than a hundred times on the placard: BUT PRAY, MY CHILDREN, GOD WILL HEAR YOU IN A SHORT TIME. MY SON ALLOWS HIMSELF TO BE TOUCHED.

There is in this *but* which begins the words of the Virgin something very remarkable. Would it not be the continuation of the words of La Salette? the promise after the threats; pardon after misfortunes and chastisement… as the sequel, in a word, of an interrupted sentence!!! Then Sister Marie-Édouard, putting aside the somewhat too personal and too local preoccupations of the assembly, widened the sphere of the prayers. With a voice that emotion made tremble, she sang:

> *Mother of hope, Whose name is so sweet, Protect our France, Pray, pray for us!*

As the religious sang, the Blessed Virgin, raising her hands, joined in by beating the measure. Her face was so beautiful and her smile so gently luminous that, under this heavenly charm, the little girls and one of the little boys tried by a leap to fly toward her.

The canticle ended, the golden letters were effaced and the placard disappeared. On the face of the Blessed Virgin the sweet smile died out and sadness appeared. A little below her feet, the children saw a red cross on which stood out a Christ also red. The Blessed Virgin bent piously, took the crucifix in her hands laid one upon the other, and inclined it toward the children. It was surmounted by a placard on which were written these words in red letters: *Jesus Christ.* They continued to pray with more fervour than ever. And all the attitude of Mary testified that she prayed also. After some instants during which the assembly sang the *Parce Domine* and the *Ave maris stella*, the red Christ vanished; the Blessed Virgin, bent, straightened herself, and on each of her shoulders a little white cross formed. One of the stars which, at the beginning, had come to range themselves under the feet of the beautiful Lady, rose, made the circuit of the blue circle whose candles it lit, and went to fix itself above the head of Mary, whose face, sad as it had been when she held the red cross, became again smiling and radiant. The symbolism of this last part of the apparition was transparent to the whole assembly. It was, if we may be allowed the expression, an illustrated commentary on the words traced on the placard. The bleeding Christ said that the sins of France had crucified the Saviour anew and drawn on us the wrath of God. Hence the war with the stranger and with our own fellow-citizens. Every people that strikes Christ strikes itself. Deicide has for fatal counter-stroke homicide. The river of blood which waters the earth goes on swelling or diminishing in proportion to our crimes. A nation entirely guilty and irrevocably fixed in evil would exterminate itself with its own hands. But nations are curable by prayer, repentance and expiation. And this is what the Blessed Virgin said in presenting the red Christ to the children and inviting them to pray after her example and through her intermediary to the adorable Trinity. I say through her intermediary, for all her attitude in this touching scene shows clearly that she wishes to be mediatrix between her Son and men; that if these consent to pray in her, by her, and with her, mercy will triumph over justice. This triumph of mercy, this assurance of pardon and consequently of peace are admirably signified by the change of the bleeding crucifix into these two little white crosses which reappeared on the shoulders of Mary. The white colour is the poetic symbol of purity, regeneration, innocence and peace. And the Blessed Virgin passing then from sadness to joy, and these candles lit by a star in the blue circle, and this star coming to fix and twinkle above the head of the beautiful Lady, what do these

things say, if not that the Son of Mary allows Himself to be touched, and that the prayers of the Saints, enlightened, strengthened by those of Mary, have once more saved France. After this glorification, where the prayers of earth mingled with the weakened glimmers of heaven, the apparition went out under a sort of white veil which itself vanished in the blue of the firmament. The inhabitants of the village who had run in a crowd withdrew gravely. Not a doubt arose among them. The sincerity of the children was evident, but the virtue which escapes from divine things was more evident still. It is by the heart above all, it is by its deep emotion, its spontaneous recollection, the religious terror it feels, that man senses the approach and presence of God.

But, it will be asked, why were the little children alone to see the apparition? This is what was asked also by one of the inhabitants of Pontmain, Jean Guidecoq, brother of the tobacconist. “Thou seest, boy,” he said to Eugène; “why should not I see, too?” Hear the answer, Jean Guidecoq of all countries.

One day when Jesus was announcing the good news in Galilee, “his disciples came to him and said: Who is the greater in the kingdom of heaven?” Jesus having called a little child set him in the midst of them, and said to them: “Amen I say to you, unless you be converted, and become as this little child, you shall not enter into the kingdom of heaven.”

Another time, says the sacred narrative, “they brought to Jesus also little children that he might touch them; which when the disciples saw, they rebuked them with harsh words.” But Jesus, calling those children to him, said to his disciples: “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Amen I say to you: Whosoever shall not receive the kingdom of God as a little child, shall not enter into it.” Well! now do you understand? The Blessed Virgin did at Pontmain what our Lord had done in Judea. She called to her little children and manifested herself to them, for she knew that sin had not yet falsified their sight, she knew that the rectitude, sincerity, extent and depth of the gaze come from innocence and purity of heart. A single sin intercepts God from the soul, as a black point intercepts the sun from our gaze. Every deviation, every deformation of the mind and heart, of reason and feelings, has for immediate effect to trouble the sight, and that to such a degree that we are capable of denying the day at high noon. “Thy eye is the lamp of thy body,” said the Saviour in the sermon on the mount, “if thy eye be single, thy whole body shall be lightsome; but if thy eye be evil, thy whole body shall be darksome.” Now, to manifest herself to men, the Blessed Virgin, who knows her Gospel and more than her Gospel, chose simple eyes, that is, capable of seeing her and rendering testimony to her. Like troubled waters, sinful souls would have ill reflected her heavenly image.[1]

M. Léon Guiller, secretary of the bishopric of Laval, was so good as to address to us, on 10 February 1872, the following note:

“His Lordship the Bishop of Laval has just published a pastoral letter bearing judgment on the apparition of the Most Holy Virgin in the village of Pontmain. The pilgrimage is already most frequented. The concourse of the faithful has not ceased, for a year, to increase every day. Everything leads to the belief that the sanctuary which will soon rise on the place of the apparition will become one of the most venerated places.”

Here are the terms in which the venerable bishop of Laval, Mgr Casimir-Alexis-Joseph Wicart, ends the pastoral letter bearing judgment on the apparition which took place at Pontmain on 17 January 1871, and which he published on 2 February 1872, more than a year after the event. “Having seen the records of the two commissions successively charged to inquire into the fact of the apparition of the Blessed Virgin at Pontmain, and those of the supplements of inquiry made on the 19th January and on the 20th and 21st of the same month; having seen the written testimony of the Doctors of Medicine called to give their judgment on the circumstances which are in the domain of medical and physiological science; having seen the report and opinion of the commission of theologians charged to study the aforesaid fact from the point of view of theology, philosophical certitude and juridical forms; considering that the apparition cannot be attributed

either to fraud or imposture, or to a morbid state of the organs of sight in the children, or to an optical illusion, or to a hallucination; considering that the fact exceeds the forces of man and those of all corporeal and visible nature; that thenceforth it belongs to the order of supernatural facts or at least preternatural; considering that it cannot be explained any more by the action of diabolical powers; considering moreover that it bears, whether in itself, or in the whole of the circumstances which have accompanied and followed it, the character of a fact of the supernatural and divine order; WE HAVE DECLARED AND DECLARE AS FOLLOWS:

"Art. 1. We judge that the Immaculate Virgin Mary, Mother of God, has truly appeared, on 17 January 1871, to Eugène Barbedette, Joseph Barbedette, Françoise Richer and Jeanne-Marie Lebossé, in the hamlet of Pontmain.[2]

"We submit, in all humility and obedience, this judgment to the supreme judgment of the Holy Apostolic See, centre of unity, and infallible organ of truth in the whole Church. Art. 2. We authorise in our diocese the cult of the Blessed Virgin Mary, under the title of Our Lady of Hope of Pontmain.

"Art. 4. Answering the wishes which have been expressed to us on all sides, we have formed the design of raising a sanctuary in honour of Mary on the very ground above which She deigned to appear."

Finally, on 11 February 1872, the secretary of the bishopric of Laval addressed to us the following lines, for which we thank him here most cordially:

"I have no observation to make on the account of the event of Pontmain that you propose to publish in the work of which you sent me a proof. All these details are conformable to the pamphlet drawn up by M. l'abbé Richard, and printed with the permission of the Bishop of Laval."

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[3] Saint Athanasius, exiled by the Arians, brought to Rome the Acts of Saint Anthony, and was the first who made this admirable Saint known to the West. His book was read with avidity; it provoked among the nobility of Rome the taste and enthusiasm for the eremitic life and determined several celebrated vocations. (See Saint Jerome to Principia, letter 16; to Eustochium, letter 17.)

[4] See on 24 August.

[5] See the life of Saint Roseline on 11 June.

[6] Alias, Gemelli, Tergemini, Jaumes, Géomes.

[7] The Latin text is magnificent: *Cur me isto percussionis dono cum fratribus meis non fecisti participem?* It is sublime and it is difficult to render in our language.

[8] See *L'Ami de la Religion*, vol. lxxxviii.

[9] Bolland., *Acta Tergem.*, 17 January.

[10] *Mémoires*, vol. iii, note 2, on Saint Benignus.

[11] *Vies des Saints*, 17 January.

[12] *Martyrologe*, 17 January.

[13] Bolland., 24 September: Acts of Saint Andochius and Saint Thyrsus of Saulieu.

[14] *Vies des Saints*, 17 January.

[15] Id., ibid.

[16] The law of the Twelve Tables ordained that executions should not take place within the enclosure of the walls, but outside the town. So in the Acts of the Martyrs one frequently sees the judges order that the Saint be led to the first or the second milestone, outside the town. — Note of M. l'abbé Bougaud, p. 142.

[17] It is known that the custom of the first Christians, when they could steal the bodies of the Martyrs, was to bury them as near as possible to the place where they had suffered their torment. — Note of the same author, p. 142.

[18] *Hist. and crit. study on Saint Benignus*, pp. 140–144.

[19] *Mémoires*, vol. i, p. 13.

[20] *Vies des Saints*, vol. i, Preliminary Discourse.

[21] *Bimestre du Martyrologe romain*, vol. i, Warning.

[22] *Monuments inédits sur l'apostolat de sainte Madeleine*, vol. i, p. 168.

[23] *Bimestre du Martyrologe romain*, translated into French, vol. i, Warning.

[24] *Mém. ecclés.*, vol. i.

[25] Saint Athanasius says (p. 795, A.) that Saint Anthony did not learn letters, in order to avoid more surely the bad company which it is not rare to find in public schools. Evagrius and other authors report that a philosopher having marked his surprise that he could live without the pleasure which one tastes in reading, he answered that nature served him as a book. (Socrates, bk. iv, ch. 23; Rosweyde, *Vit. Pat.*, bk. vi, ch. 4; S. Nilus, bk. iv, p. 60.) It would seem natural to conclude from these passages that Saint Anthony did not know how to read; and Saint Augustine was of this opinion, since, according to him, our Saint had learned Holy Scripture only by hearing it read to others (S. Aug., *De Doct. Chr.*, vol. iii, p. 3). It seems to us nevertheless rather probable that Saint Athanasius wished simply to mark that Saint Anthony had neglected the study of the sciences of the Greeks, and of all that is called fine letters. We rely on what he says, that the Saint loved reading much, whether when he was at his father's house, or when he lived alone. (Athan., p. 795; B., p. 97.) If it be answered that this means that it was a question of reading which others did for him, we shall ask by whom he had himself read to when he lived alone. See Rosweyde, note on the *Vit. S. Antonii*; Bollandus, 17 January; Tillemont, note 1, p. 666.

[26] Matt. xix, 21.

[27] The text says three hundred *arurae*. If the *arura* contained a hundred cubits, that is to say about half an arpent, and if, on the other hand, the arpent is worth 34 ares 19 centiares, the three hundred measures in question would be worth today 5,128 ares 50 centiares.

[28] Matt. vi, 31.

[29] According to Godescard, it is a question here of a monastery of virgins, and he remarks that, according to most moderns, it is the first time it is spoken of in ecclesiastical history.

[30] Ps. xxvi.

[31] Until then he had contented himself with leading the life of the ascetics, in the neighbourhood of Coma, his native place. Henceforth his withdrawal from inhabited places and the life he is going to embrace in the deserts will make him the father and instituter of monastic and cenobitic life. The ascetics were so called from a Greek word which the Latins render by *exercere* ["to exercise"], because they applied themselves in a special manner to the exercises of prayer and mortification. They renounced the affairs of the world to live in retirement, whether in the environs of towns or in the towns themselves. Their origin, according to Saint Athanasius, went back beyond the time of Saint Anthony. One may even say that there were ascetics among the ancient Jews. Such were the perpetual Nazarites, like Samson, the sons of the prophets (Saint Jerome, ep. xiii to Paulinus; Saint Gregory Nazianzen, carm. 2, ad Virgin., p. 58), and the Therapeutae of whom Philo speaks, although the latter seem to have been Christians, at least in part, as Eusebius (*Hist.*, bk. ii, ch. 17) and Saint Jerome (*Catal. vir. illustr.*) assure us. We find models of the ascetic life in that of Saint John the Baptist, in that of the first Christians at Jerusalem, and of the disciples of Saint Mark at Alexandria. Ascetics are often spoken of in Origen and in the other ecclesiastical authors. The most celebrated whom they mention are: Saint Serapion, elected bishop of Antioch under Commodus (S. Jerome, *Catal.*); Pierius, priest of Alexandria (*ibid.*); Saint Lucian, martyr (S. Athan., or another, *Synops. Sacr. Scriptor.* at the end, p. 204, 7, 2); Saint Peter, martyr in Palestine (Eus., *de Mart. Palest.*, ch. 20); Saint Pamphilus and Saint Seleucus, martyrs (*ibid.*, ch. 11); Saint Justin, martyr (S. Epiph., *haer.* 46); Saint Cyril of Jerusalem (*Synax. Graec. Mss. Colleg. Jesuit. Paris.*) and Bollandus (vol. ii, March, append. 748); Saint Basil and Saint Gregory of Nazianzus, before they had embraced the properly monastic state; Saint Chrysostom, Saint Amphilochius, Saint Athanasius, Saint Martin, Saint John of Egypt, Saint Sulpicius Severus, Saint Paulinus, Heliodorus, Nepotian, Pinian (Pallad., *Laus.*, ch. 84, 121, 122, etc.). The ascetics were sometimes called *abstinents* (Rufinus, *Hist.*, bk. ii, ch. 16); *solitaries* (S. Epiph., or. 2; S. Cyr. Hier., cat. 4, 12 and 16); *devout* (S. Jac. Nisib., or. *de devotis*); *Nazarites* (S. Greg. Naz., or. 20, 32, etc.); finally *confessors*, because their life was a perpetual confession of the faith, the works of which they practised with a truly heroic zeal. (Du Cange, *Glossar.* s.v. *Confess.*) It is thence that the name of confessor came to Saint Martin, the first who bore it in the calendars, and afterwards to the other saints who were not martyrs. (See Antonelli, ch. 4, p. 134.) Among these ascetics there were some who were solitaries and led a purely contemplative life; others applied themselves to the labours of the ecclesiastical ministry and the instruction of the people. (See S. Gregory Nazianzen, or. 23, p. 411; or. 12, p. 191; or. 20, p. 358; S. Basil, ep. 1, al. 41, to Maximus, etc.) Saint Serapion, Saint Justin, Aristides, Quadratus, Athenagoras, Pantaenus, Clement, Origen, Heraclas, etc. were of the number of these latter. It is clear, from Saint Ambrose (Ep. 58 to Sabinus, bishop, n. 3, vol. ii), that the ascetics had garments different from those of persons of the world, and these garments were poor and ordinarily of black or brown colour. (Synesius, ep. 146, p. 282, etc.) Some consecrated themselves to God by vows, and others without vows. Saint James of Nisibis (Or. 6 *de devotis*, p. 203) distinguishes formally these two sorts of ascetics. All those who had embraced the ascetic life lived in great poverty and made profession of perpetual continence. (Origen, bk. i, *contra Cels.*, n. 6, and bk. vii, n. 48; S. Cyril. Hierosol. catech. 4 and 12; S. Basil., ep. 118; S. Greg. Naz., or. 12, p. 191; carm. 18, p. 218; S. Chrys., *de Virginit.*, etc.) They ate no meat, and practised rigorous fasts. (Orig., bk. i *contra Cels.*, p. 264, and hom. 19 in Jerem. n. 7.) Their vigils were long, and their other mortifications very austere. (Clem. Alex., *Paedag.* and *Strom.*, bk. iii, p. 538; Eus., *Hist.*, bk. v, etc.) Finally reading, prayer and work made their whole occupation. (S. Basil., ep. 2 to Greg. Naz.) The number of ascetics was very considerable at Nazianzus (S. Greg. Naz., or. 12); at Caesarea in Cappadocia (id., or. 20, and S. Basil., ep. 223, alias 29); in Armenia (S. Greg. Naz., Carm. 43, to Hellenius the Armenian, and S. James of Nisibis, or. 6 *de devotis*, p. 202), and above all in Egypt. The ascetics had a distinguished rank in the Church, and were placed between the clergy and the people. (See Saint Denis [Dionysius], *de Eccl. Hierarch.*, bk. iii, ch. 6, p. 386; the *Apostolic Constitutions*, bk. viii, ch. 13; Saint Cyril of Jerusalem, cat. 4, n. 24; cat. 12, n. 33; cat. 6, n. 23; Saint Gregory Nazianzen, or. 12, etc.) Saint Basil (Ep. canon, to Amphilochius) speaks also of the Order of Virgins. The Church, in one of the prayers of Good Friday, which is of the highest antiquity, since it is found in the sacramentaries of Gelasius and of Saint Gregory, prays *pro ostiariis, confessoribus, virginibus, viduis*, etc. Ménard believes, in conformity with the sense of the Fourth Council of Carthage, that the confessors in question are the chanters; but they may as well be understood of the ascetics with Antonelli. (See, on the ascetics, Saint James of Nisibis, Or. 6 *de devotis*, and the dissertation *de ascetis* which Antonelli inserted in his edition of the works of this Father, from p. 107 to p. 202. This

edition of Saint James of Nisibis appeared at Rome in 1756.)

[32] The first monastery which he founded was that of Phaium. It was at first composed of only a few cells, scattered here and there; it was not far from Upper Egypt and from Middle Egypt. Sometimes it is designated under the name of monastery of Aphrodite in the Heptanomis, or Middle Egypt. The city of Aphrodite in question here was the lowest and the most ancient of that name. Saint Athanasius seems to place the same monastery in the Thebaid or Upper Egypt, doubtless because it was near the frontiers of that country. Besides, when Egypt was divided only into upper and lower, as several have done, the frontiers of the first had much more extent.

[33] He quitted then the region where his first monasteries were, which Saint Athanasius calls the outer monasteries. They were in the neighbourhood of Memphis, Arsinoë, Babylon and Aphrodite. The number of solitaries of this first desert of Saint Anthony grew prodigiously; and Rufinus, speaking of Saint Serapion of Arsinoë, soon after the death of Saint Anthony, says that he was superior of ten thousand monks; he adds that one could scarcely count those who inhabited the solitudes of Memphis and Babylon. Of these solitaries, some lived together and formed bodies of communities; the others led the anchoritic life in isolated caverns. Saint Athanasius, who often visited them, speaks of them only with transports of admiration. “There are,” he says, “monasteries which are like so many temples filled with persons whose life is spent in singing psalms, reading, praying, fasting, watching, who place all their hopes in the goods to come, who are united by the bonds of an admirable charity and who work less for their own maintenance than for that of the poor. It is like a vast region absolutely separated from the world and whose happy inhabitants have no other care than that of exercising themselves in justice and piety.” All these solitaries were guided by the great Saint Anthony, who ceased not to animate their fervour by his vigilance, his exhortations and his examples; and although he had established subordinate superiors, he did not fail to keep always over them a general superintendence, even when he had changed his dwelling.

[34] Saint Anthony passed the last years of his life and died on his mountain. It is said in the life of Saint Hilarion that a deacon of Aphrodite, named Baisan, hired camels to all who wished to visit our Saint, and that there were three days’ journey to make to reach his mountain; and the animals still had to go very fast. The monastery of Saint Anthony, founded on this mountain, has always been celebrated since by a great number of pilgrimages. (See the Commentaries of Kocher on the fasti of the Abyssinians, in the *Journal de Berne*, year 1751, vol. i, pp. 160 and 169.) One sees still, a little above the ancient city of Aphrodite, on the bank of the Nile, a monastery of which Saint Anthony is patron; it is called in the country *El Mar Antinious el Bahr*, that is, the monastery of Saint Anthony on the river. (See Pococke, p. 70, with the map which he placed at the head of this part of his travels, *ibid.* p. 128; Granger, *Relation du voyage*, etc., p. 107; *Nouveaux Mémoires des Missions*, vol. v, p. 136; Maillet, *Description de l’Égypte*, p. 320, etc.)

[35] Rufinus, *Vit. PP.*, bk. iii, n. 229.

[36] He fell afterwards into the errors of Origen.

[37] This letter has been preserved to us by Saint Athanasius.

[38] Saint Jerome says nothing of these letters of Saint Anthony to Constantine, in his *Catalogue of Illustrious Men*. But he notes there seven others by the same Saint to various monasteries; they are written in the style of the Apostles and are full of their maxims. He says that they had been translated into Greek, and that the principal one was addressed to the monks of Arsinoë. They had been originally written in Egyptian, and it is assured that they are still found today in that language in the monasteries of the Thebaid. The learned Nungarelli has published two in the Coptic language in the *Aegyptiorum codicum reliquiae*, Venice, 1782. (See Dom Ceillier, vol. iii, p. 390.)

[39] Some call Saint Anthony founder of the monastery of Pispir; others give this title to Macarius, his disciple, who had the conduct of it. Pispir was situated on the bank of the Nile, in the Thebaid. Palladius, *Laus.*, ch. 63, places it at thirty *semeia* from the mountain of Saint Anthony. Critics are divided on the measures called in Greek *semeia*. Some understand them of Roman miles; others, of Egyptian schoeni, each of which was of thirty stadia. Pispir must have been very far from the first monasteries of Saint Anthony. See Kocher, *loc. cit.* (Godescard.)

[40] Father Cahier and M. le chevalier de Rossi reject this explanation, and it is known that they are authorities in these matters.

[41] Hence the old saying against parasites: “To go from door to door like Saint Anthony’s pig.”

[42] Saint Anthony’s fire, qualified as *herpes esthiomenus* in an old prose of Vienne, has been named now gangrenous erysipelas, now eating tetter, and as traditions have gone weakening, simply “hot fever”.

[43] Annibale Carracci *invenit*; B. Farjat *sculpsit*. [Caption of an engraving.]

[44] The translation of the relics of Saint Anthony to Alexandria has been called in doubt by some Protestants; but it is attested by Victor of Tunnuna (*Chron.*, p. 22, in Scaliger, *Thesaurus*), who was then relegated to Canopus, a town only four or five leagues distant from Alexandria, and who might have been an eyewitness of this ceremony. Saint Isidore of Seville, who lived in the same century, Bede, Usuard, etc., have also spoken of this translation as a certain fact.

[45] *Le trésor de l’église abbatiale de Saint-Antoine, en Dauphiné*, 1855.

[46] Note furnished by M. l’abbé Ricard, director of the *Semaine religieuse de Marseille*, August 1871.

[47] *Abbas castrensis*: *castra*, in that time, signified the court. Since, this charge has been divided: one has distinguished *abbas palatinus*, the abbot of the palace, and *abbas castrensis*, the abbot of the armies or of the camp.

[48] *Hoc quoque praetereundum non est quod Virisionensi in territorio gurgitem quem olim pagani lustralem habuerant, quemque ob hoc in christianorum invidiam ita pessimus obsidebat daemon, ut si quis eo transisset, suffocatum praecipitaret ac perderet: injecto vir Dei Chrismate, quod modica diluerat aqua, Elizei Prophetae usus benedictione, meabilem esse reddidit atque piscabilem.* [This, too, must not be passed over: in the territory of Vierzon, a pool which the pagans had once held to be lustral, and which on that account, to

spite the Christians, an evil demon so beset that if anyone crossed it he hurled him down, suffocated and destroyed him: the man of God, throwing in chrism diluted in a little water, using the blessing of the prophet Elisha, made it passable and fishable.] (*Nov. bibl.*, ii, 42.)

[49] See the *Histoire du Berri* by M. Raynal, vol. i, p. 267, and a memoir on Vierzon by M. Lemaître, Bourges, 1836, pp. 63 and 145.

[50] By corruption Florand, honoured on 12 December.

[51] *Hist. de la Thaum.*, p. 108. See again that of M. Raynal, who has devoted to the legends of Berry several chapters from which the author of the *Pieuses légendes du Berri* has himself drawn a part of the preceding details, which we have borrowed from him (vol. i, p. 263 ff.).

[52] I Tim. vi, 8.

[53] *Quid (inquid) tantopere clamas? Expande linteum gremiale: et ex his quas habemus reliquiis tibi profundam.* (*Nov. bibl.*, ii, 50.)

[54] *Denique ut in regionibus illis tantae rei extaret perpetua posteritate memoria, construxit ingenti sumptu coenobium; quod (ut barbare loquar) S. Sulpicium de mortario libuit appellari.* [In order that in those regions the memory of so great a thing might remain to perpetual posterity, she built at great expense a monastery, which (to speak barbarously) she was pleased to call Saint Sulpicius of the Mortar.] (*Ibid.*)

[55] Note due to M. l'abbé Corblet; letter of February 1872.

[56] M. l'abbé Hécart. Letter of 9 August 1871. See also the life of Saint Benedicta, at 8 October. — The village of Pleine-Selve, of 519 inhabitants, is situated 31 kilometres north of Laon and 22 east of Saint-Quentin: it is of the canton of Ribemont, arrondissement of Saint-Quentin. This village belonged to the ancient Thiérache.

[1] *Revue du monde catholique*, first number of July 1871. — E. Chauvelot.

[2] Two other testimonies, says the Bishop of Laval in another part of his pastoral letter, gathered at Pontmain, were set aside by us. Both may have their value. But one comes from a sick or sickly child who could remain only a very short time in place, in the arms of his grandmother, and who died several months ago. The other child was only two and a half years old; and though his little gestures and his gaze, obstinately turned to the same places as those of the seers, are worthy of remark, we believe that we cannot suitably conclude anything from them.

18 January

Martyrologies

THE ROMAN MARTYROLOGY

The Chair of Saint Peter, apostle, in memory of the establishment of his see at Rome. 43. — In the same place, the martyrdom of Saint Prisca, virgin, who received the crown under the emperor Claudius, after many torments. About 54. — In Pontus, the feast of the holy martyrs Moses and Ammonius, soldiers, who were first condemned to the mines then delivered to the flames. Reign of Decius. — In the same province, Saint Athenogenes, ancient Theologian, who, on the point of consummating his martyrdom by fire, joyfully sang a hymn which he even left in writing to his disciples. Probably the year 196. — At Tours, in Gaul, Saint Volusian, or Vousien, bishop, who was taken by the Goths and rendered his soul to God in exile. 498.[1] — In the same place, Saint Leobardus, recluse, who shone by an admirable abstinence and humility. 593. — In Brittany (that is, at Lure, in Franche-Comté), Saint Deicolus or Desle, abbot, disciple of the blessed Columban. 625. — At Como, Saint Liberata, virgin. 581.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Clermont in Auvergne, Saint Venerandus, bishop and confessor, a person of apostolic zeal and consummate holiness. 423. — At Lure, in Franche-Comté, Saint Baltram or Baudran, restorer of the monastery of Lure and its fifth abbot. 10th century. — At Maastricht, Saint Sulpicius, bishop of Tongres. About 500. — In Alsace, Saint Leobardus or Leuvart, disciple of Saint Columban, founder of the first monastery of that province. 618.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Benedict. — The Chair of Saint Peter, apostle, in memory of the establishment of his see at Rome. — At Ferrara, the feast of the blessed Beatrice II of Este who, having

abdicated her sovereignty and renounced the world, embraced the rule of our Father Saint Benedict, and made herself glorious by her virtue and her miracles.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Egypt, the thirty-seven martyrs whose names follow: Paul, Pansius, Dionysius, Thonius, Horpresius, Horus, Dionysius, Ammonius, Bessammonius, Agathon, Recumbus, Bastame, Sarmates, Proteus, Orion, Collutus, Didymus, Plesius, Aratus, Theonas, Hippaeus, Romanus, Saturninus, Pinutus, Serapion, Bastammonius, Papas, Panther, Papias, Dioscorus, Heron, Totamon, Pethecus, Oecumenius, Zoticus, Cyriacus, Ammonius. All these holy athletes of Christ were noble by rank and origin; they had divided Egypt between them into four regions, to preach the faith there simultaneously, and contended who should make the most rapid progress in this peaceful conquest. Arrested and dragged together before the tyrant of that country, they scorned seductions as well as threats and constantly refused to sacrifice to idols: their phalanx was divided into four parts, corresponding to the regions which they had evangelised; the apostles of the East were thrown into the fire, those of the North beheaded, those of the South calcined, those of the West crucified. Thus all, by different ways, arrived together at glory, at an epoch which is not specified. — At Ostia, in Italy, the saints Asterius, Fortunatus, Zeno, Zosimus, Menelaus, Daedalus, and Valens, martyred near that city by the judge Gelasius; the first, who had been baptised by Bishop Callistus, was tortured on a rack, and the others, who were all persons of his household, stoned or slaughtered. About the year 269. — In Greece, Saint Hene, martyr, consumed by fire, mentioned in the martyrology of Saint Jerome. — In Africa, the saints Successus, Valens, Telerianus, Paul, Julius, Lucius, Victoria, Honoratus, Saturnina, Floridus,[2] and thirteen others, martyred at Abydenum. — At Salerno, in Italy, the saints Archelaa, Thecla and Susanna, virgins and martyrs. Reign of Diocletian. — At Como, Saint Faustina, virgin, sister and companion of Saint Liberata, mentioned above; she founded with her in that city a monastery of Benedictines, and died about 580. — In Sweden, Saint Ulfrid or Wolfred, bishop and martyr, who overthrew an idol of Thor, Scandinavian divinity. A.D. 1028. — At Cremona, the blessed Fazzio, goldsmith, confessor, founder of a charitable society which took the name of Order of the Holy Spirit. A.D. 1272. — At Vicenza, the blessed Beatrice, wife of the lord of that city. When her husband was dead, she founded at Ferrara, of which her father was lord, a monastery of Benedictines where she took the habit in 1254, and where she died in 1262. Pope Clement XIV approved on 23 July 1774 the cult which was rendered to this blessed one.

The Chair of Saint Peter at Rome

(Les Petits Bollandistes, vol. I, 18 January.)

To-day the Catholic Church celebrates, in a manner, her Dedication; for she celebrates the anniversary of the preaching of the Gospel by Saint Peter at Rome, and of his installation as first Pope. Now the Catholic Church is not only apostolic, she is also Roman; for it is at Rome, capital of the Catholic world, that her visible head resides, the Vicar of Jesus Christ, the sovereign Pontiff, the Pope.

In this long course of soon nineteen centuries, since Saint Peter, how many dynasties have died out or been overthrown! The surface of the globe, torn by the hand of diplomats, is quite other to-day than it was then. One power alone has remained standing: it is the power of him who is seated on the throne founded at Rome by the Prince of the Apostles.

Holy Church therefore instituted the feast of the Chair of Saint Peter at Rome to celebrate that memorable day on which the Prince of the Apostles, after having held his apostolic see seven years at Antioch, came to Rome, in the year 44 of salvation, and established it in that city, which was the capital of the world, and which, by converting to the light of the Gospel through the preaching of the Apostles, was to be recognised as mistress of truth.[1] To this solemnity has been added that of the confession of faith made by this Prince of the Apostles when, being instructed not by flesh and blood but by the revelation of the eternal Father, he

recognised and confessed Jesus Christ as His Son by nature and as the Saviour of the world; and when Jesus Christ, in reward for his faith, said to him: “Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” By these words He established him His vicar on earth and the foundation stone of His Church, and taught each of the faithful that, to be incorporated in this mystical body, he must be united with this first stone which serves him as foundation, and live in the faith and doctrine of the Roman Church taught by the successors of Saint Peter. This is the benefit which is represented to us to-day under the name and by the feast of the Chair of Saint Peter at Rome. We must therefore understand that the Catholic Church has on earth a visible pastor who governs her as vicar and lieutenant of her Spouse; Jesus Christ, before ascending into heaven, left here below this visible head to lead her outwardly with the light, influence and spirit which would be communicated to him by Himself, the invisible head. This pastor is unique and without equal, because, as the faith of the Church is one, the judge of the causes of the same faith must also be one, so that there be in her neither division nor diversity of opinions. Moreover, as in every well-ordered family there is a head and father of the family, as a flock has but one shepherd, a ship but one pilot, an army one general, a kingdom one sovereign prince, and as, were there more, it would be only confusion, so in the Church (which is called the family, the flock, the ship and the kingdom of God) it is fitting that there be but one sovereign pastor, one governor, one head and one spiritual monarch by whom she is governed; that the spiritual kingdom of the Church lack not what is most excellent in empires and temporal sovereignties, which refer their conduct to a single head from whom the subjects receive the law and feel the protection. It is further reasonable that the ecclesiastical hierarchy be like the heavenly hierarchy; now in the latter, although we recognise various choirs of Angels, there is nevertheless one angel whom all acknowledge as the most excellent and who is commonly held to be Saint Michael. And if in every parish there is a curé, in every cathedral church a bishop, and in every province a metropolitan; and if above archbishops there are primates and patriarchs, it is yet more reasonable that, above all these degrees and dignities, there be in the Church a Pope, that is, a Father of all Fathers, who may communicate to the lesser Fathers the power which is proper to him and necessary to them for the good of his sheep, and who, as universal pastor, watches over the flock of our Lord scattered through the whole universe.

Moreover, this sovereign pastor must not only take care to feed this flock by means of inferior pastors; he must also call back to him the strayed and lost sheep, to change wolves into lambs and convert the Gentiles to Christianity, sending good preachers to enlighten them with the light of the holy Gospel, as we see that he has always done, and as the Apostolic Holy See still continues to do at present. Wherefore it was fitting that this universal pastor should be not only one but also perpetual, and that he should last by a lawful succession to the end of the ages: since the Church must be perpetual, and there must always exist sheep of Jesus Christ; otherwise divine Providence would be defective (if it is permitted to speak so), since it would have founded the Church, which must last for ever, on the life of a mortal and fragile man. Thus when Jesus Christ said to Peter: “I will give thee the keys of the kingdom of heaven,” He did not promise them to him alone but to all his successors; as when God said to Adam: “Dust thou art, and into dust thou shalt return,” He did not understand it of the person of Adam only, but included in this curse all the children of Adam. Likewise when He promised Abraham to give him the land of Chanaan, saying: “To thee will I give this land,” He meant that He would give it to his children and to all his posterity. In like manner, I say, Jesus Christ, promising Saint Peter the keys of the kingdom of heaven, assured them not only to him but also to all his successors: otherwise His promise would have been of too small extent; and, as we have said, the Saviour would not have sufficiently provided for the government and needs of His Church, not giving her a perpetuity of heads to have the direction of her until the end of the world. Which was even more necessary after the death of Saint Peter than during his life; for while this holy Apostle lived, the number of the faithful was smaller; besides, the Christians of those beginnings, in the Apostle’s words, having the first-fruits of the spirit and

still drinking at the apostolic fountain, were more perfect and more ardent in the love of God. They had therefore less need of an outward master to teach them this doctrine and to watch to defend them from several heresies, than those who have come since, when a multitude of errors have been raised against the word of God.

This universal and perpetual pastor is the bishop of the city of Rome, in which Saint Peter dwelt twenty-five years and where, by the eternal order and disposition of God, he established his chair not for himself only but for all his successors for ever. As the generals of certain Congregations are not only generals and superiors of the whole Order, but moreover abbots or particular priors of some convent, so that he who is superior of that house is also general of his whole religious body (the prior of the Grande Chartreuse near Grenoble, in France, is the general of all the other Charterhouses, and the abbots of Prémontré, of Grandmont and of Cîteaux were also generals of the whole Order); so the bishop of Rome is also general of the whole Church.

The Son of God willed to triumph, by the hand of a poor fisherman, over the ambition of this city which had subjected to its empire all the grandeurs of the universe, according to the prophecy of Isaias, and even that of the Erythraean sibyl, who, speaking of the disciples of Jesus Christ, says thus: *He will choose twelve fishermen, among whom there will be a demon* (this was Judas), *and, without arms or swords, he will tame the city of Rome with the fisherman's hook.* He willed moreover to honour this city above all those of the world and to place the spiritual monarchy in the same place where the temporal had been seated before, that they might aid each other and give each other the hand; the temporal serving the spiritual as the inferior the superior; and that, being between East and West, she might the more easily embrace and govern all the provinces of the world.

Saint Peter received also the keys from the hand of his Master, namely the key of knowledge and the key of power; because both were necessary for the good government of the Church: knowledge for the instruction of the ignorant, and power for the direction of the weak and the chastisement of the wicked. In both He gave him fully all that was necessary to lead souls to God, and, as the Apostle says, for the edification and not for the destruction of the Church.[2] He gave him power to assemble and celebrate Councils, to preside at them, to confirm their decrees and definitions, to institute new religious Orders, to approve their constitutions and propose them to the whole Church as sure ways to attain eternal life. He gave him power also to examine the life, miracles, death and merits of the saints, to declare them such and canonise them to render them more venerable in the whole Church; as also to make laws which bind all the faithful in conscience; to interpret divine laws and dispense from human laws, at least ecclesiastical laws, and finally to regulate all the law called canonical. He gave him the power to consecrate bishops, to institute Churches and to unite, divide, transfer, extend and curtail them, as shall be most fitting for the good of the faithful. He gave him authority over all other bishops and pastors, over all Christian kings and princes of this world, because they are of the number of his sheep; and as Christians they owe him obedience in what concerns the salvation of their souls and of their subjects. He gave him power to distribute the treasures of the Church, to grant indulgences and to forgive sins, which is the greatest of all goods and a singular benefit of God toward His Church. On occasion of this great and divine power conferred on Saint Peter, the Pope, his successor, is called "the Father of all fathers, the Pontiff of Christians, the sovereign Priest or prince of priests, the Vicar of Jesus Christ, the head of the body of the Church, the foundation of the ecclesiastical edifice, the Pastor of the flock of our Lord, the Father and Doctor of all the faithful, the Governor of the house of God, the Keeper of His vineyard, the Spouse of the Church, the Prelate of the Apostolic See, the universal bishop." These are the names that the holy Councils and the Doctors of the Church give to him who is seated on the chair of Saint Peter, which is the chair of truth, the mother of all religious orders, the infallible arbiter of all questions of faith, the sure rule of good morals, the light of heaven, the organ of the divine will, the touchstone of the holy books, the interpreter of Holy Scripture, the glory and ornament of the Saints, the consolation of the just, the terror of the wicked, the ruin and scourge of heretics, the refuge of the afflicted, to which, as to a sure harbour, all the

holy Prelates who have been unjustly persecuted have had recourse, as Saint Cyprian, Saint Athanasius, Saint Chrysostom, Theodoret and many others. It is to acknowledge this benefit that the Church celebrates to-day the feast of the Chair of Saint Peter, to excite us to render thanks to God for it. On which Saint Gregory, pope, in his Missal, in the book of the Sacraments which is kept in the Vatican library, says to us these beautiful words: "Truly, my God, it is a just and worthy thing to praise You for being so admirable in Your Saints, as in those who glorify You sovereignly, who make the fairest ornament of the mystical body of Your Son and serve as foundation to Your Church, which You revealed to the Prophets and established upon the Apostles. Among these Apostles, You chose the Blessed Saint Peter on account of the confession he made of Your only Son; and, setting him as the foundation stone of Your Church, You made him high priest and depositary of Your Sacraments and gave him power to have kept in heaven what he should ordain on earth. In consideration of this honour, we solemnise this feast to-day and offer You sacrifices of thanks and praise, through the same Lord Jesus Christ." There is still kept and shown at Rome the wooden chair on which the glorious apostle Saint Peter is said to have sat, and God has worked several miracles by it. This Chair is nothing else than the curule chair of the senator Pudens, in whose palace the Apostle taught the first Christians of Rome: it is of wood inlaid with ivory and enclosed in a magnificent monument of bronze and gold which occupies the whole back of the apse of the basilica of Saint Peter.

In memory of this great event, the establishment of the Holy See at Rome, which thus became the centre of the faith, the Pope goes down on that day to the basilica dedicated to the chief of the Apostles. The Pope, borne on the *sedia* and surrounded by his whole court, betakes himself to the end of the choir where his throne has been erected as for the great solemnities; only he does not officiate. A cardinal, the dean of the Sacred College or the cardinal-vicar, says, by exception, the Mass at the Pope's altar. In the evening there are solemn Vespers with music. At the end of Vespers the Chair of Saint Peter is illuminated. The façade of the church, the monuments and the houses of the city are also illuminated. In some very ancient breviaries one finds an ecclesiastical office of the solemnity of the Roman chair; it is fixed on this same day; there one reads the following prayer: "Almighty and eternal God, who by an ineffable providence gave to Thy apostle Peter the primacy of the city of Rome, that the evangelical truth might spread from there into all the kingdoms of the world, grant, we beseech Thee, that the Christian world may receive and devoutly practise all that has spread over the globe of the earth from this source of preaching." This sacred solemnity having fallen into desuetude in several churches, Pope Paul IV restored it by an apostolic letter dated the year 1551, 6 January. As to the establishment of Saint Peter's see at Rome, if there have been men to contest and deny it, it is because with audacity and passion there is nothing that one does not contest and deny. It was a custom generally received in antiquity to celebrate in each church the anniversary of the enthronement of the reigning bishop.[3] We shall see at 29 June the history of the coming and preaching of Saint Peter at Rome.

Saint Prisca, Virgin and Martyr

(Les Petits Bollandistes, vol. I, 18 January.)

About A.D. 54. — Pope: Saint Peter. — Emperor: Claudius I.

Saint Prisca is regarded as the protomartyr of the West. Thus the first regenerating blood that flowed on old Rome was Roman blood, illustrious blood, virginal blood.[1]

This young girl, whose father had been honoured three times with the office of consul, having been arrested as a Christian, was presented to the emperor, who, seeing her so young and of so regular a beauty, persuaded himself that he would easily make her change her resolution and design; for she was scarcely thirteen. To this end, he had her conducted into a temple of Apollo that she might adore that idol, but the holy maiden answered constantly that she would never bend the knee save before the one and true God who made heaven and earth, and before His only Son, our Lord Jesus Christ. The emperor, transported with anger at so generous an answer, commanded that she be roughly buffeted and led to prison until the morrow. He had her

appear again, and finding her still unshaken, had her stripped, that in this state she might be beaten with rods; but He who clothes the meadows with flowers provided her with a rich garment: it was an admirable brightness which made her shine like the sun; the more blows of the scourges the executioners laid on her little limbs, the more her flesh appeared of an agreeable whiteness; so that she dazzled by her brilliance the eyes of the bystanders. A certain Limenius, a relative of the emperor, counselled him to rub her with oil that she might lose this lustre and beauty of body which charmed the eyes of those who looked at her. This advice was followed; but it had a result contrary to the thought of this wretch, because instead of the fetid odour these materials should have caused, they exhaled a very sweet perfume which was perceived even by the pagans, so that the emperor, losing courage, withdrew quite confused, giving order to his prefect to have the Saint's body torn with iron claws: which was done. Then she was led back to prison in the state of nakedness in which she was: the same brightness enveloped her body.

This being reported to the judge, he had her drawn from that dungeon and exposed in the amphitheatre, to be devoured by a lion which was let loose upon her; but this animal, forgetting its natural cruelty, threw itself at her feet like a lamb. The emperor, outraged with spite, had her put to the torture and stretched on the rack, to torment her arms and legs; thence she was cast into a brazier; but the fire had no more hold on her than the other torments had had. Finally, after having had her shaved, for ignominy, and kept long shut up in a temple of idols, he had her head cut off outside the Ostian gate, on 19 January, in the year of our Lord 54. The body of Saint Prisca was buried by the Christians on the road to Ostia where she had suffered martyrdom, and afterwards it was translated into the city, to a church of that name, under Pope Eutychian. Some of her relics were brought into France by Galon, 63rd bishop of Paris, in the year of grace 1108: John, count of Soissons and lord of Chimay in Hainaut, brought other bones also, in the year 1281: these last perished in the burning of the town of Chimay when the French sacked it in 1552.

The acts of Saint Prisca much resemble those of Saint Martina: so that she is also given as attributes the eagle which defends her body; the lion that lies at her feet; the sword with which her head is cut off; etc. — She could be distinguished by representing her being baptised by Saint Peter.

Other Holy Women of the Same Name

(Les Petits Bollandistes, vol. I, 18 January.)

The tradition of Rome is that Saint Peter consecrated an altar in the church of Saint Prisca, and that he baptised there in a stone urn which is still shown there. There is nothing incredible in this, if it is true, as is said, that this church was built on the spot where stood the house of Aquila and Priscilla of whom Saint Paul speaks. It appears, from the last chapter of the Epistle to the Romans, where the Apostle greets twenty-five persons, that the house in question was the only one in which there was a church; at least no other is named. This church still stands on the Aventine hill.

Aquila or Acylas, born in Pontus, and Priscilla or Prisca, his wife, both Jews by birth and tent-makers, had settled at Rome; but the edict of banishment which the Emperor Claudius issued against all the Jews having forced them to leave that city, they withdrew to Corinth. It was at their house that Saint Paul lodged, who had converted them, and who practised the same trade. They risked their lives to save that of the Apostle, whom they accompanied as far as Ephesus when he left Corinth. They afterwards returned to Rome. They were there when Saint Paul greeted them in his Epistle to the Romans. At length they went back a second time to Ephesus, where they were when Saint Paul wrote his second Epistle to Timothy, in which they are both greeted. It must nevertheless be remarked that the Apostle there gives the name of Prisca to her who is called Priscilla in the Acts, in the Epistle to the Romans and in the first to the Corinthians. The Greeks keep the office of Aquila, as of an apostle, on 14 July. The feast of this Saint, as well as that of Saint Priscilla, is marked on the 8th of the same month in the Roman Martyrology. They are honoured on this day at Rome, in the church of Saint Prisca, Virgin and Martyr, of which they are jointly with her titular patrons. A

considerable part of their relics is under the high altar of the same church. See the Acts of the Apostles xviii, 2; the Epistles of Saint Paul; the notes of Baronius on the Roman Martyrology, at 18 January and 8 July, and the notes of Chastelain. Another Saint Priscilla figures in the Acts of Saint Pudentiana and Saint Praxedes. The book of the *Shepherd* speaks of a cemetery constructed by her care. One still sees, says Baronius, near the baths of Novatus, cells joined together by masonry vaults; they are in a remarkable state of preservation and almost still entire; they are held to have served for the burial of martyrs secretly removed. It is of this one that the Roman Martyrology treats on 16 January, last mention; she was a disciple of the Apostles and mother of the senator Pudens, as the Acts of Saint Pudentiana attest.

Saint Desle or Deicolus, Founder and Abbot of Lure

(Les Petits Bollandistes, vol. I, 18 January.)

— Pope: Honorius I. — King of France: Clotaire II.

Saint Desle or Deicolus, that is to say servant of God,[1] born in Ireland, was early a disciple of Saint Columban; he is going to teach us himself how much he profited under that great master. “How comes it,” Saint Columban said to him one day, “that your face is always radiant with joy, and that nothing troubles your soul?” — “It is,” answered Desle, “that nothing can ravish my God from me.” In 585 our Saint followed Columban into France; the latter having been driven out of Luxeuil (610), only the Irish religious were permitted to follow him. Of this number was Desle, already advanced in age. Having arrived with Saint Columban at a place full of brushwood, some miles from Luxeuil, on the road to Besançon, he felt his legs fail, and recognised that he could go no farther; he threw himself at the feet of his abbot, asked and obtained with his blessing the faculty of finishing his pilgrimage in that desert. Left alone after a separation full of tears, he set himself to seek through the forests a lodging that might serve him as retreat. Ransacking these thickets, he met a herd of swine, whose keeper remained seized at the sight of this stranger of tall stature and clad in a costume strange to him. “Who are you,” he asked him, “whence do you come? What do you seek? What have you come to do in these wild places without guide and without companion?” — “Be not afraid, my brother,” said the old Irishman, “I am a traveller and a monk! and I would that for charity you could show me hereabouts some place where a man might dwell.” The swineherd told him that he knew in the neighbourhood only one place, rather marshy, but habitable thanks to the abundance of waters, and which belonged to a powerful vassal named Werfaire. He refused, however, to lead him there, for fear his herd should stray during his absence; but Desle insisted and said to him with that intrepid gaiety which one finds in the Irishmen of to-day: “If you will do me this little pleasure, I answer for it that you will not lose the least of your pigs; here is my staff, which will replace you and serve as their shepherd during your absence.” And thereupon he planted his traveller’s staff in the ground, around which all the pigs came to squat. Thereupon, there they were, both on the way through the woods, the Irish monk and the Burgundian swineherd, and thus was discovered and occupied the site of the present town of Lure, and of the celebrated monastery of that name, whose abbot, eleven centuries after this adventure, still counted among the princes of the Holy Roman Empire.[2]

This retreat was the more agreeable to Desle in that there was quite near a chapel dedicated to Saint Martin, which served the herdsmen and peasants round about. He went there every night, at the hour when the doors were closed; at his approach they opened by the ministry of Angels. But this was seen with very ill eye by a secular priest who served the chapel: “That monk,” he said, “is going to do me harm”; and he prejudiced the whole neighbourhood against Desle, saying that he was a magician, that he hid in the woods to give himself up to his incantations. “At midnight,” he added, “he comes, under pretext of praying in my chapel, whose doors I shut in vain; a single word of his suffices to open them.” He then denounced him to the lord Werfaire. “Master,” he said to him in finishing, “is it your intention that this stranger should keep in peace the church that you built, and of which he has audaciously taken possession?” Werfaire ordered that the stranger be

seized, if it could be done, and made to undergo a cruel mutilation. But he was himself seized with a shameful disease which made him die before his impious order could be executed. When he was about to expire, Berthilde, his wife, seeing that the finger of God was there, sent to fetch Desle, who, forgetting the injury, came in all haste bringing good for evil. When he had arrived in the apartment where the dead man lay, he felt the need of resting a little, and began by taking off his mantle; one of the servants came forward to receive it, but at that instant the mantle was found suspended in the air on a ray of sunlight. This miracle was none too much for the honour of the holy man, outraged before the eyes of these barbarous populations. All the bystanders were in admiration: Berthilde threw herself at Desle's knees, asked pardon for her husband, and offered in exchange the land of Lutra with the church of Saint Martin. She obtained this consoling answer: "that Werfaire, after passing through the flames of Purgatory, would be put in possession of eternal glory, because, according to the words of the Apostle, an unbelieving husband is sanctified by a virtuous and wise wife." Some years later one saw at Lure a monastery where numerous disciples led, under the guidance of our Saint, a life of peace and prayer. Beside the dwelling of the religious rose two churches, one under the title of Saint Peter, the other under that of Saint Paul; the desert had disappeared to make way for an earthly paradise; "in this retreat where serpents dwelt, greenness now spreads out."[3] One day this pious solitude, where no noise was heard but that of prayer, of reading of the holy letters and of pious conversations, was troubled by King Clotaire II. He had come to hunt in one of his domains neighbouring Lure; a wild boar he was pursuing took refuge even in Desle's cell. The Saint laid his hand on its head, saying: "Since you have come to implore my pity, you shall have your life." The king, warned by the huntsmen who had followed the beast's track, wished to see this prodigy for himself. When he learned that the old recluse was a disciple of that Columban whom he had always honoured and protected, he inquired affectionately about the means of subsistence which the abbot and his companions could find in this solitude. "It is written," answered the Irishman, "that nothing is lacking to those who fear God; we lead a poor life, but it suffices us with the fear of God." Clotaire gave the new community all the forests, pastures and fisheries that the fisc possessed in the neighbourhood of Lure, which became, from that moment, and always remained, one of the most richly endowed monasteries of Christendom.[4]

The holy abbot, desiring to place his monastery under a more august and more powerful protection than that of the king, undertook, at a very advanced age, the journey to Rome: he set forth his request thus to the Pope, who received him with open arms: "Holy Father, I have left my country, which is Ireland, and, by a chain of circumstances of which Providence has the secret, I dwell to-day in a province of Gaul called Burgundy. Aided by the gifts of the lord Clotaire and of one of his vassals, I have been able to build there a monastery and two oratories which I have dedicated to the apostles Peter and Paul. But the inhabitants of this country are very rapacious; and that is why, most holy Father, I do not think I can maintain this work except by coming to place it under the high protection of the Apostolic See. I therefore humbly pray you to approve the act by which I constitute the monastery of Lure immediately dependent on the successors of Saint Peter, and bind myself, and my successors, to pay each year a tribute in money." This prayer was granted.

Desle returned with a bull which maintained to the abbot of Lure the disposal in perpetuity and without contradiction of the goods of the monastery; and which hurled anathema against whoever, subject, lord or king, should dare to meddle in the administration of its goods or exercise vexations against the religious. After this step and other measures to assure the prosperity of his monastery, he resolved to consecrate the rest of his life to his own salvation. He therefore entrusted the government of the community to Saint Columbinus, his disciple and godson, and thought no more except to prepare for death, remaining in a little oratory, doing nothing but pray, accepting for all nourishment bread and water. He thus merited to fall asleep in the Lord on 18 January of the year 625. He was buried in the very place he inhabited, in the oratory of the Holy Trinity.

Desle took care of his abbey in heaven as he had done on earth. When the Saracens, in the eighth century, ravaging Burgundy, tried to set fire to the abbey of Lure, the flame refused to obey them.[5] The church of Saint Desle having been demolished in the seventeenth century, his relics were transported into the abbey church on 24 May 1676. They escaped the vandalism of ’93, and are still exposed to the veneration of the faithful in the church of Lure. His feast is celebrated on 24 January, under the semi-double rite. The memory of Saint Desle and of Saint Columbinus, his disciple, has been from ancient times in great veneration. Their cult spread in Franche-Comté, Burgundy, Alsace and Lorraine. Saint Desle is still famous in Franche-Comté for the cure of the insane and of the possessed. Several localities in the neighbourhood of Lure bear the name of Saint-Desles, among others a spring which forms the little river of Magny-Vernois, and a fountain situated in a lonely valley between Lure and Saint-Germain. The infirm afflicted with diseases of the eyes used to go to this last to draw water to which a marvellous virtue was attributed.

To-day still, pilgrims come from afar, particularly from the Vosges, to Lure to ask of God some special grace through the intercession of Saint Desle.

Saint Desle may be represented planting in the ground a staff around which piglets come to range themselves; taking a wild boar under his protection; healing the possessed.

Saint Athenogenes; Saint Venerandus; Saint Leobardus

(Les Petits Bollandistes, vol. I, 18 January.)

Saint Athenogenes

Saint Athenogenes was excellently praised by Saint Basil in his Treatise on the Holy Spirit. That great doctor cites his testimony in favour of the divinity of the Holy Spirit. There was also a bishop of Sebaste who bore the same name. He will be spoken of farther on. Baronius suspects that Saint Athenogenes might well be the author of the fine apology for Christianity addressed to the emperors Marcus Aurelius and Commodus, and commonly attributed to an Athenagoras of whom absolutely nothing is known. According to this opinion, the name Athenagoras would be only an alteration of Athenogenes.

Saint Venerandus, Bishop of Clermont (423)

Venerandus was of the number of the senators of Auvergne. His birth is placed towards the middle of the fourth century. After the death of Saint Artemius, he was placed on the see of Auvergne, which was afterwards transferred to the city of Clermont. He held a distinguished rank in the Church of France, and was compared to the most illustrious bishops of his time. He died on 24 December of the year 423, and had for successor Saint Rusticus, commonly called Rotiri. The church that was built over his tomb was within the enclosure of the monastery of Saint-Allyre, near Clermont. Several miracles were wrought by his intercession.

His relics were transferred in 1311 to the church of Saint-Allyre. The feast of Saint Venerandus is kept at Clermont on 18 January.

See Saint Gregory of Tours, Savaron, Baillet.

Saint Leobardus or Liberd, Recluse in Touraine (593)

Leobardus, commonly called Liberd, was born in Auvergne of a respectable family. His heart was turned toward God from his earliest youth by a happy inclination which grace had given him. He was sent to the public schools when he was of an age to be able to study the humane letters, and what he did most ordinarily outside his class duties was to learn psalms of David, and to make pious readings in the hours that his

companions employed in amusement. So that, without knowing that God destined him to the clerical and regular life, he prepared himself insensibly for the ministry of the Lord by the innocence of his morals and by the exercises of piety. He left the college without having contracted there the corruption which commonly spreads in the society of young men who live together, and who communicate to each other more often their faults than their good qualities. When he came of age, his parents pressed him so strongly to think of marriage, though they had other children besides, that he could not defend himself. The contract was made with the girl they presented to him; the pledges of conjugal faith, the ring, the shoes and the other wedding presents were given to the future bride, and the day of the betrothal was even celebrated with all the ordinary solemnities. But the hasty death of Leobardus's father and mother put off this affair in such a way that when the mourning had expired, he went to find his brother, who already had his family apart, to place in his hands all the marks of the engagement he had contracted with his betrothed. Having found this brother buried in wine, he could draw no reason from him, and was not even recognised by him. He was obliged to withdraw into a wretched cottage and to pass the night in a stable beside his horse. The grief he felt at the state in which his brother had been found having awakened him towards the hour of midnight, he rose and set himself to pray, and spent the rest of the night in thanking God for the graces he had received from His goodness from the time He had given him being until then. He accompanied his prayer with tears so abundant that it was easy to judge that his heart was altogether penetrated with gratitude to his Creator and Redeemer.

It was in this interval, says Saint Gregory of Tours, that the Almighty finished breaking the bonds which still held Leobardus in the world, so that at the break of day he mounted his horse to return home, and as he meditated on the way on the means he might take to withdraw, the thought came to him to go and consult God at the tomb of Saint Martin of Tours, the common oracle of France, and the most frequent theatre of the miracles which the divine power wrought in those centuries. He took at once the road to the city of Tours without alighting at his house, entered the church of Saint Martin, and made his prayers for some days, after which he crossed the Loire and went to shut himself up near the abbey of Marmoutier, in a little cell vacant by the recent retirement of a recluse named Alaric. This happened in the year of Jesus Christ 571, which was the tenth year of the reign of the three brothers Gontran, Chilperic and Sigebert. He consecrated nearly all his day to the recitation of the divine office. He also took his pleasure in transcribing on parchments, which he himself polished, the psalms and other passages of Holy Scripture. He was sweet in his conversation, touching in his exhortations. He ordered his life in such a way that in a short time he acquired all the virtues which make the Saints. His cave, which was too narrow, caused him great inconvenience: he took from this occasion to dig into the rock, as much to make it more spacious as to mortify himself by a very painful labour. God, who is never ungrateful toward His servants, bestowed on him before long such abundance of the gift of miracles that his saliva sufficed to heal the wounds and skin diseases most inveterate and grave. And as he had extinguished in his person the fire of concupiscence, so, by the sign of the cross alone, he extinguished the ardour of the most devouring fevers. A blind man besought his cure for three days at the door of his cell: at the end he stretched out his hand over him and restored his sight.

He had been twenty-five years wrestling with himself when, in the month of December of the year 592, he announced that before Easter of the following year he would pass to a better life. On a Sunday, in fact, he told the companion of his solitude to prepare him something to eat, and then to go and see whether the faithful were coming out of Mass. While his companion was carrying out the last part of this order, Saint Leobardus closed his eyes and gave his spirit into the hands of the angels. His body was first buried in his cell, in the tomb he had prepared himself. Later it was transported to the church of Saint Paul of Clermont. He has been represented digging his cave on the flank of the hill of

Marmoutier. The feast of Saint Leobardus of Auvergne is celebrated at Tours on the 12th and at Saint-Flour on 13 February. A church was raised at Tours in honour of the pious solitary of Marmoutier. This church, built on the quay of the Vieux-Pont, at the corner of the rue de la Bretonnerie, not far from the suspension

bridge of Saint-Symphorien and the tower of Guise, was visited by fever sufferers who came to ask the Saint for their cure. The chapel of Saint-Libert depended on the authority of the king of France, because of his castle of Tours which was near. It was long under the dependence of the chapter of the cathedral, which every year, on the Friday of Passion week, made a station there, when the Revolution of '93 diverted it from its pious destination. It was made into a saltpetre works. The walls of this little chapel are still standing. On the side of the Loire this building is almost entirely masked by a small brick wall, recently built. The principal entrance is on the west side. The portal, sunk into the ground, still possesses some capitals. Its archivolt is formed of unequal and irregular curves, and the execution is rather coarse. Some fantastic modillions which are seen here and there attest the epoch at which it was built, in the first half of the twelfth century. To-day this church serves as a shed, a wood-store, and one reads on the north wall: *wine store*. How many similar ruins have we not to deplore, which, in spite of the pious memories they recall, have no hope of being restored!

Saint Fazzio, Goldsmith of Verona (1272); Blessed Beatrice of Este (1262)

(Les Petits Bollandistes, vol. I, 18 January.)

Saint Fazzio, Goldsmith of Verona (1272)

Fazzio[1] was born in the year 1190 at Verona, in the Lombard-Venetian kingdom, of virtuous parents who early accustomed him to piety and work, and had him learn the trade of goldsmith. His activity and zeal, having attracted the confidence of the public, made his house prosper, but at the same time awakened among his fellow-craftsmen a jealousy of trade which so animated them against him that they made him experience every kind of annoyance. After having long endured their persecutions, he left his native city and betook himself to Cremona, where he gave to the poor and the churches all the fruit of his industry. He thereby won the affection of the inhabitants and was named director of the committee of the poor.

Meanwhile he told himself that it was not enough to withdraw from his enemies, but that, according to the commandment of our divine Master, he must be reconciled with them. He therefore resolved to return to his native city. It was with much pain that the people of Cremona let him go; they employed everything to turn him from his plan; they could not succeed. Fazzio departed; but, arrived at Verona, he saw that the wickedness of his enemies had already forestalled him. The authorities received a bill of accusation directed against him; false witnesses were suborned who, for money, deposed against him; and scarcely had he arrived when he was cast into prison. Everyone was convinced of his innocence; nevertheless he remained deprived of his liberty until Providence raised up for his deliverance a quite particular event.

The Veronese were, unexpectedly, attacked by those of Mantua; and as they were not in a state to resist their enemies, they implored the help of their neighbours, among others the Cremonese, who granted their request, but stipulating, as the express condition of the help they sent them, the release of Fazzio, unjustly arrested and held in prison; the authorities of Verona acquiesced the more willingly as until then no one had been found who could convict the virtuous prisoner of the crime of which he was accused. Fazzio was therefore released with permission to settle at Verona or elsewhere. He went and settled at Verona. This pious and fervent man built himself a chapel in that city, and founded a religious order to which he gave the name of the Order of the Holy Spirit. The aim was to tend the sick, to visit prisoners, to relieve and console the poor and to practise other works of charity. The bishop of Cremona, a great admirer of the irreproachable conduct and wisdom of the virtuous Fazzio, named him general visitor of the convents of his diocese, an employment which he discharged with the greatest exactness until the time of his death, which occurred in 1272, in the eighty-second year of his age. He possessed the gift of miracles; miracles were also wrought after his death by his intercession. He is still to-day in great veneration at Cremona. Although he has not been solemnly placed among the number of the Saints, he is nevertheless found in the hagiological catalogue of Italy; and

the Holy See has approved his office for the churches of Cremona and Verona. See the Bollandists, 18 January; Philippus Ferrarius, *in gen. Cat.*; *Cremona in Gallia Cisalpina*; Merula, *in sanctuario Cremonensi*; Benedict Pillwein, *Legend of the Saints of God, and of the patrons honoured in Austria, in Hungary and at Salzburg*, 1822, p. 16 ff.

Blessed Beatrice of Este, Foundress of the Monastery of Saint Anthony at Ferrara (1262)

The illustrious house of Este, which gave so many princes to Italy, received in the thirteenth century a new lustre by the holiness of two princesses of that noble family, who both bore the name of Beatrice. The first, born in 1206, was sister of Azzo IX [French "Azelino"], marquis of Este. Orphaned early, she lived at the court of her brother, who intended to choose a husband for her; but she had from her earliest youth taken Jesus Christ for her portion. Seeing, then, that she was continually pressed to engage in marriage, she fled secretly from the palace of Azzo, and went to consecrate herself to God in a monastery of the Order of Saint Benedict. This step at first irritated the marquis; returning afterwards to better sentiments, he approved Beatrice's conduct. This holy maiden, not finding the religious house into which she had entered sufficiently remote from noise, had a new one built in a solitary place, and shut herself up in it with several other Christian Virgins belonging to distinguished families, among whom was Blessed Juliana of Mantua. She lived there five years in the practice of all the virtues of her state, and died holily about the twentieth year of her age, on 10 May 1226. It appears that she is honoured as blessed in some churches of Padua, whither her monastery has been transferred and where her body is preserved; but we do not believe that her cult has been approved by the Church.

The second Beatrice was daughter of Azzo, and was married to Galeazzo Manfredi, lord of Vicenza. Having lost her husband, she resolved to follow the example of her holy aunt and to embrace like her the religious life, despising all the advantages which her birth, her beauty and her fortune could procure her in the world. Her father wished to put an obstacle in the way of her design; but Beatrice's firmness at length overcame his resistance. She founded at Ferrara, a city of which Azzo was lord, a monastery of Benedictine nuns, and she took the habit there on 25 March 1254. Her sisters found in her a model of austerity, submission and spirit of poverty. God willed to reward the virtues of His servant by calling her to Himself on 13 January 1262. Several miracles wrought by Beatrice's intercession were proofs of the glory in which her soul rejoiced in heaven. One is cited above all which Daria Robonia, a nun of the monastery of Saint Anthony, obtained by addressing herself with confidence to her illustrious foundress. This girl was afflicted with an ulcer in the knee which had made such progress that it had been decided to cut off her leg; and the operation was to take place on the day after that on which, having prayed fervently to Blessed Beatrice, she found herself suddenly healed, and so perfectly that she could instantly walk, go to church and assist at the holy sacrifice. On 23 July 1774, Pope Clement XIV, having taken the advice of the Congregation of Rites, approved the cult which had been rendered from time immemorial to this holy woman. See the Bollandists, vol. ii of January, and vol. ii of May.

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[1] See on 13 February.

[2] One of his bones is preserved in the church of Cérisy-Gailly (Somme).

[3] Caius, priest of Rome under Pope Zephyrinus, says (apud Eusebius, bk. ii, ch. 21, al. 25) that Saint Peter had founded the Roman Church by his preaching. He adds that his body was on the Vatican hill, and that of Saint Paul, his fellow-worker, on the road to Ostia. Saint Dionysius, bishop of Corinth in the second century, assures us (ibid.) that Saint Peter and Saint Paul were martyred at Rome after having planted the faith there. Saint Irenaeus, contemporary of Saint Dionysius, calls the Roman Church (bk. iii, ch. 3) the very great, the very ancient Church founded by the two glorious Apostles Peter and Paul. Eusebius says (bk. ii, ch. 13, 15, etc.) that Saint Peter was at Rome, and he relates several important actions he did in that city. Saint Cyprian (ep. lv to Pope Cornelius) calls Rome the chair of Saint Peter, and Theodoret (bk. ii, ch. 27) his throne. One may still see on the same subject Origen (ap. Euseb., bk. iii, ch. 1); Hegesippus (bk. *de Excid. Hier.*, ch. 1 and 3); Arnobius (bk. iii); Saint Ambrose (serm. *de Basilicis*); Saint Augustine (bk. *de Haeresibus*, ch. 1, etc.); Saint Jerome (ep. xvii to Marcella); Saint Optatus (*adv. Parm.*); Orosius (bk. vii, ch. 1, etc.). To these

authorities one may add that of the General Councils, which have always regarded the foundation of the Roman Church as the work of Saint Peter. It is also proved by the most express testimonies, both of Councils and of ecclesiastical writers of all centuries, that the Popes are the successors of Saint Peter in the see of Rome. The common run of scholars teach, following Eusebius, Saint Jerome and the Roman calendar, that Saint Peter came to Rome for the first time in the second year of the Emperor Claudius, proclaimed in the year 41 of Jesus Christ. If one admits this date, one must necessarily suppose that the Apostle returned to the East soon afterwards; for Agrippa had him imprisoned in Judea in the year 43 of Jesus Christ. Lactantius does not speak of the first journey of Saint Peter to Rome; he says only that he came there under the empire of Nero, who condemned him to death, as well as Saint Paul. See Lactantius, *de mort. Persecutor*. n. 2; Cuper, dissertation *de divisione apostolorum*, before vol. 4 of July, p. 12; Foggini, Orsi, Berti, *Chron.*, vol. ii, etc.

[4] 2 Cor. xiii, 10.

[5] This feast is marked in the most ancient Martyrologies, among others in a copy of the Martyrology attributed to Saint Jerome, kept at Echternach, in the country of Luxembourg, and copied in 720, in the time of Saint Willibrord. One reads in sermon 15 *de Sanctis*, given under the name of Saint Augustine, that the Chair of Saint Peter was kept to honour the day on which that apostle established his see. This feast must already have been ancient by 567, since the Council of Tours, held in that year, sought to remedy the abuses which had crept into it. Beleth, a theologian of Paris, who wrote five hundred years ago, says, *Explic. divin. offic.*, ch. 83, that it was instituted to turn Christians from imitating the idolaters who, on certain days of February, carried meats to the tombs of their relatives. It was called *festum sancti Petri epularum*, that is, the feast of Saint Peter of the Banquet. It is marked in very ancient calendars under the title *natale cathedrae sancti Petri*. To this was afterwards added the word *Antiochiae*. As to the feast of the Chair of Saint Peter at Rome, it was placed on 18 January. See the bull of Paul IV, given in 1558 [the text above says 1551; both as printed]. — It is certain that every Pope formerly celebrated the anniversary of his ordination. The three sermons of Saint Leo on his promotion leave no room to doubt it. The Popes invited several bishops to join them in order to keep this feast with more solemnity. This is what Saint Paulinus, epist. al. 16, now 20, to Delphinus, p. 108, Veron. edit., tells us of Saint Anastasius. The same thing is proved by the 1st and 2nd letters of Pope Hilary; by those of Sixtus III to Saint Cyril of Alexandria and to John of Antioch. One may consult on the solemnity of this feast Anastasius the Librarian, in the life of Hadrian I.

[6] *Les trois Rome*, vol. i, p. 492, edition of 1864. — All the historians who have written on Saint Prisca, most illustrious Roman virgin, agree that she suffered martyrdom under the Emperor Claudius; but they do not agree under which: whether under the first, who reigned in the year of Jesus Christ 41, or under Claudius II, who succeeded Gallienus in the year 268. Several attribute it to the latter; yet, the matter being well discussed, Cardinal Baronius does not judge it improbable to say that it was under the first, provided that instead of saying the third year of his reign, one write the thirteenth. Baillet and Godescard are of opinion that it was under the reign of Claudius II. Likewise, as to the age of this holy maiden, some give her only ten years, others eleven, and most, with the Roman Breviary, thirteen. Be it as it may with these circumstances, which must not prejudice the substance of the history, it is a marvel of the power of God to triumph so gloriously at so feeble an age, and that so small a body suffered so many different torments.

[7] His Celtic name has disappeared. The variants of his name are: Dié, Diey, Délie, Dyel, Diay, etc.

[8] *Les Moines d'Occident*, by Count de Montalembert, vol. ii, p. 306.

[9] Isaias xxxv, 7.

[10] *Les Moines d'Occident*, by Count de Montalembert, vol. ii, p. 308.

[11] *Vie des Saints de Franche-Comté*, vol. ii, p. 153. — Ibid., vol. ii, p. 158.

[12] In Latin *Facius*.

19 January

Martyrologies

THE ROMAN MARTYROLOGY

Saint Canute IV, king and martyr, whose birth into heaven is mentioned on 7 January. 1086. — At Rome, on the Via Cornelia, the holy martyrs Maris or Marius, Martha his wife, and their sons, Audifax and Abacus, noble Persians, who had come to Rome to pray in the time of the emperor Claudius: after they had endured the sticks, the rack, the fires, the iron claws and the amputation of the hands, Martha was drowned in a pool,[1] the others had their heads cut off and their bodies were burnt. 270. — At Smyrna, the birth into heaven of Saint Germanicus,[2] martyr, who, under Marcus Antoninus and Lucius Aurelius, being still in the flower of first youth, banishing by the grace of God the fear which comes from bodily frailty, himself provoked, when he was condemned by the judge, the ferocious beast destined to devour him: ground under its teeth, he thus merited to be incorporated with the true bread, with Our Lord Jesus Christ, for whom he died. 168. — In Africa, the holy martyrs Paul, Gerontius, Januarius, Saturninus, Successus, Julius, Cat, and two women, Pia and Germana.[3] — At Spoleto, the torment of Saint Pontian,[4] martyr, under the reign of the emperor

Antoninus; after having very violently beaten him with rods[5] for Jesus Christ, the judge Fabian made him walk barefoot on burning coals; as he was not hurt by them, the judge ordered that he be put on the rack, then hung up by iron hooks;[6] after which he was thrown into prison, where he had the happiness to be strengthened by the visit of an angel; then having been exposed to lions and sprinkled with molten lead, he was at last struck with the sword. 2nd century. — At Lodi, Saint Bassian,[7] bishop and confessor, who fought courageously against the heretics, in concert with Saint Ambrose. About 413. — At Worcester, in England, Saint Wulstan, bishop and confessor, illustrious for his virtues and his miracles, and placed among the Saints by Innocent III. 1095.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Cologne, the particular feast of Saint Antoinette, virgin and martyr, and one of the companions of Saint Ursula. End of the 4th century. — At Rouen, Saint Remedius or Remy, praised by Pope Paul I in one of his letters. 772. — At Bayeux, Saint Contestus, bishop, successor of Saint Manvieu. About 513. — At Chartres, Saint Laumer, abbot, founder of two monasteries in the Perche, and whom numerous miracles have rendered very celebrated. 594. — At Viviers, the feast of Saint Arconce, whose entry into heaven is marked on 8 January. — At Ajaccio, Saint Appian,[8] bishop and martyr. — At Trier, Saint Agritius, bishop and confessor, whose decease is marked in the Roman Martyrology on 13 January. — Again at Chartres, Saint Malard or Malchard, bishop of that city. About 660. — At Lens, in the diocese of Arras, the blessed Beatrice of Lens, of noble family, who founded a monastery of the Order of Cîteaux, near Mons, in Belgium. About 1216.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — At Saint John Lateran, etc., Saint Melaine, confessor, bishop of Rennes, who increased the glory of the Order of canons and flew to heaven on 6 January,[9] illustrious for his virtues and his miracles.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — At Rome, Saint Agatho, pope, who was, it is said, of so great a holiness and of such gentleness that he delivered a leper who met him on his way from his sickness, and that no one ever took leave of him with sadness in his heart. Mention is made of him on 10 January.[10]

Martyrology of the Order of Cîteaux. — Saint Agatho, confessor, who, being still only a monk of the Order of Saint Benedict, was so famous for his virtues and miracles that he merited the surname of Wonder-worker. Raised to the dignity of the supreme chair, he assembled the sixth general council for the condemnation of the heresy of the Monothelites, rendered immortal services to the see of Rome, strengthened the cult of the Saints by an intrepid defence of the holy images, and merited to be admitted into the heavenly company on 10 January.

Martyrology of the Order of Preaching Friars. — At Morbegno, in Rhaetia (Valtellina), the blessed Andrew of Peschiera, celebrated preacher, who left in the Valtellina great memories of holiness, doctrine and exquisite charity, and who shone by his miracles. — At Nola, in Campania, Saint Felix, priest, whose memory is recalled in the Roman Martyrology on 14 January.

Martyrology of the Calced Carmelites. — Saint Dionysius, pope and confessor, of the Order of Carmelites, whose entry into heaven is marked on 26 December.

Martyrology of the Order of the Hermits of Saint Augustine. — In Africa, Saint Fulgentius, bishop of the church of Ruspe, of our Order, who, in the persecution of the Vandals, suffered much from the Arians for the Catholic faith and the excellence of his doctrine, and was banished to Sardinia, whence, having obtained permission to return to his diocese, he died there in peace on 1 January, celebrated by his preaching and the holiness of his life.

Martyrology of the Order of Servites. — Saint Anthony, abbot and confessor, whose feast is celebrated on 17 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, besides the holy martyrs mentioned above according to the Roman Martyrology, and at the same time as they, the saints Quinctus, Tertullus, Tiberitanus, Maiolus, Victorian, Honoratus, Fortunatus, Lucius, Marcissus, Publius, Felix, Cala, Vitalis, Cassian, Secundus, Victor, Primus, Spain or Hispanus, Cacinan, Lucius, Saturnina, Floridus, Callistus, Melondion, and about six hundred others. 4th century (probably). — Again in Africa, at Carthage, the saints Pia, Picaria and thirty-eight others, distinguished by the Martyrology of Saint Jerome from the six hundred who precede. — In Greece, Saint Lucian and Saint Paula, and their children Claudius, Hypatus, Paul, Dionysius, martyrs. — At Nicomedia, in Bithynia, Saint Euphrasia, virgin and martyr: condemned to undergo the vilest outrages, this Saint promised the soldier to whom she had been delivered to reveal to him, if he would spare her, a secret for making oneself invulnerable; she offered to make the experiment of it on herself, and the latter, to convince himself of the efficacy of the recipe, struck her on the head a rude blow which stretched her dead. Reign of Diocletian. — At Tortona, in the Milanese, Saint Ammonius, bishop of that city, at an undetermined epoch. The church of Tortona none the less keeps his feast with double rite and, on that day, exposes to public veneration his relics which are in the cathedral. — In Greece, Saint Arsenius, first archbishop of Corfu. — At Castellammare di Stabia, Saint Catellus, bishop, who retired into solitude with Saint Antoninus, abbot of Monte Cassino, predicted the supreme pontificate to Boniface IV, then a simple priest, and returned to die in the midst of his flock, in the year 617. — In Scotland, Saint Blathmac, priest, and his companions, monks of the island of Iona where the kings of Scotland were formerly buried, martyred by the Danish pirates for having refused to deliver up the treasures of the Church. 793. — In Sweden, Saint Henry, martyr, bishop of Uppsala, who took part in the administration of the kingdom, and preached the faith to the Finns conquered by King Eric. 1151.

Saints Maris, Martha, Audifax and Abacum, Martyrs

(Les Petits Bollandistes, vol. I, 19 January.)

— Pope: Saint Felix I. — Emperor: Claudius the Goth.

It is beautiful, no doubt, to see brothers living in good understanding and in perfect concord; but this concert seems to be at the highest point of its perfection when the brothers thus maintain themselves in peace under the obedience of a father and a mother. It is then that one may say to the father of the family what is written in Psalm cxxvii, that “his wife is like a fruitful vine, and his children are like olive plants round about his table.” Holy Church offers us to-day a fine example of this union in the illustrious martyrs Maris, Martha, Audifax and Abacum[1]: the father, the mother and the two children. They were Persians by nation, of noble race and rich; but animated with a great zeal to serve Jesus Christ in His members, they sold their inheritances, and carrying as much money as they could, they came as far as Rome, which then was the ordinary theatre of martyrdom. They learned first that a venerable man called Cyrinus was held prisoner beyond the Tiber, after having been stripped of all his goods and very ill treated in his body. Maris, his wife and his two children went to visit him and, having all prostrated themselves at his feet to commend themselves to his prayers, they remained eight days in that prison with him.

Meanwhile they assisted with their goods the blessed Cyrinus and his other companions. One often saw these virtuous persons throw themselves at the feet of the holy confessors in prison to wash their wounds, and then, out of devotion, pour on their own heads and those of their children the water which had served for so pious an office.

At this same time the emperor Claudius II, relieved of the external preoccupations which might threaten his crown, hastened to persecute the Christians. A first edict confiscated the properties of the faithful. Soon they

were themselves condemned to deportation or forced labour. Thus two hundred and sixty Christians were first employed in the extraction of pozzolana in the sand-pits of the Via Salaria. On 1 March 269 these confessors were pierced with arrows in the middle of the amphitheatre and their bodies, carried outside the Salarian gate, were thrown into the fire. The flames were already finishing these holy holocausts when our holy ones Maris and Martha, with their children, ran thither by night, and, helped by a holy priest called John, drew their bones from the fire and buried them with honour in a vault on the same road; then they went away secretly, for fear of the persecution, beyond the Tiber; they shut themselves up two months in a house in which Pope Saint Felix celebrated the divine offices with the other Christians. Maris, Martha, Audifax and Abacum were to pay with their lives for their devotion to the poor and the persecuted of the city of Rome. Claudius had just had three hundred Christians massacred in the arena at once. Maris and his family spent the following night in gathering and burying the remains of the martyrs. It was to designate themselves for imperial vengeance. The priest Saint Valentine had been arrested and delivered to the tribune Asterius; but as the daughter of this tribune recovered her sight at the prayer of the Saint, the father himself was converted to the faith of Jesus Christ. The holy Persians, having learned this news, came joyfully to Asterius's house and stayed there thirty-two days, giving thanks to God for His great mercies. The emperor, informed of what was passing, had all the Christians found in this house arrested, among others Maris and Martha with their two sons; he delivered them to the judge Muscianus, with command to put them to death by cruel torments if they refused to sacrifice to the gods. At first the president made every effort to beat down their courage by fine words; seeing that he was losing his time and pains, he had Maris and his two children beaten with levers in presence of their mother, who encouraged them to suffer. Then they were stretched by force of cords on the rack, where, instead of complaints, nothing was heard from their mouths but these words: "Be glorified, O Lord Jesus Christ, for the favour You do us of being numbered among Your servants." At this sight the judge, transported with anger, commanded that their sides be burned with burning torches, and that their whole body be torn with iron claws and rods.

But as the martyrs always persevered in praise and thanksgiving, he had them unfastened from these stakes and had their hands cut off. Martha was always present at this bloody tragedy; she herself gathered the hands of her husband and her two children, with the blood that flowed from them, and out of devotion anointed her face with it as with a precious liquor. At last the tyrant despaired of conquering such constant courage; Martha underwent the same torment as her husband and children; their hands were hung round their necks, then they were led through the city thus scourged and mutilated. The same day, the sentence of death having been passed against them, they were executed in a place then called the Nymphs of Catabassi, and now the Sacred Nymph, thirteen miles from the city, on the Via Cornelia, where one still finds the vestiges of an ancient church.[2] The bodies of the father and the two sons were cast into the fire by order of the president, to be consumed there and deprived of burial; Martha was drowned in a pond; but God did not forget His faithful servants. A pious matron had their ashes gathered, which the Christians deposited, with the body of Saint Martha, in a loculus of the catacombs. Their death occurred not on 19 January, as Surius wrote, but on the 20th, in the year 270, since the persecution only began in March 269 and the emperor Claudius died in May 270. To leave the whole day to the feast of Saint Sebastian, memory is made of these martyrs on the 19th. Afterwards their precious remains were transported to Rome, to various churches, to Saint Hadrian's, to Saint John Calybite's, to Saint Praxedes', whence a part was also brought into France, to the celebrated monastery of Saint Médard at Soissons, which Saint Gregory the Great called, by way of honour, the father of monasteries. Portions of these relics were also carried to the ancient Benedictine abbey of Seligenstadt on the Main, a little town of the former electorate of Mainz, which belongs to-day to the grand duchy of Hesse-Darmstadt (they were placed there by Eginhard, founder and then religious of that abbey); to Gembloux in Brabant (diocese and province of Namur, in Belgium); to Prüm, in the archbishopric of Trier; to Courtrai, in West Flanders. The ladies of Saint-Maur at Davenescourt possess a relic of Saint Audifax. Memory of these holy Martyrs is made in the Martyrologies of Rome, of Usuard and of Ado, and in the

Annals of the Church by Baronius, the year 270, ed. of Bar, vol. iii. We have the Acts of these Saints; Surius gives them, vol. i, 14 February. Saint Gregory speaks of the relics of Saint Martha, martyr, in the third book of his Dialogues, ch. 30. The relics of all these Martyrs are preserved at Rome on the island in the Tiber, in the church of Saint John Calybite and in that of Saint Hadrian, as the ancient monuments of those churches attest. — Baronius.

Saint Laumer or Lomer, Abbot

(Les Petits Bollandistes, vol. I, 19 January.)

— Pope: Saint Gregory the Great. — King of France: Clotaire II.

Nihil est iniquius quam amare pecuniam. There is nothing more criminal than to love money. — Ecclus. x, 10.

Under the reign of Clotaire I, son of the great Clovis, first Christian king of France, Saint Laumer was born in the village of Neuville-la-Mare, three leagues from Chartres, of parents moderately provided with the goods of fortune, but faithful and full of virtue. His father fed cattle in the neighbouring pastures; too poor to have servants at his service, he entrusted the keeping of his flocks to Laumer, still a child. The young shepherd raised by precocious virtues a labour obscure and humble in the eyes of the world. Of a sobriety rare at that age, he ate only once a day, and deprived himself even of the strict necessary to distribute the remains of his little daily portion either to poor passers-by or to comrades in need.

The happy dispositions he showed induced his family to withdraw him from the fields and to have a more suitable education given him. For this purpose they placed him at Chartres, under the direction of a holy priest named Cherimir, who instructed him in letters and formed him at the same time to piety. This enlightened master was not long in recognising the superior aptitudes of his pupil, notably a rare penetration and a singular vivacity of mind; he therefore applied himself to cultivating this choice intelligence, which an excellent heart rendered still more worthy of his care. Laumer made himself loved by his gentleness, and won unanimous sympathies by his obligingness. Nature, or rather divine grace, had endowed him with a character so even that he never gave the least sign of ill-humour, brusqueness or discontent: far from shocking anyone, he showed himself constantly affable, cheerful, benevolent and eager toward all who approached him. Scarcely out of adolescence, he resolved to renounce the world, and withdrew into the abbey of Micy, near Orléans, founded by King Clovis, and inhabited then by a colony of pious solitaries. The abbot Saint Mesmin, Saint Avy, Saint Lubin, afterwards bishop of Chartres, Saint Calais, Saint Liphard, and other ascetics of proved virtue, led in this monastery the most edifying life: their reputation for holiness could not fail to attract to the banks of the Loiret numerous and fervent disciples. Laumer spent twelve years there, in the exercises of prayer and meditation; however, not finding himself yet sufficiently apart in this religious asylum, he cast his eyes on the forest of Perche, a vast desert where no noise of the world reached. To put his design into execution, he had to pass through Chartres… There irresistible entreaties kept him against his will, and turned him momentarily from his pronounced vocation for the eremitical life. The bishop of Chartres, desirous of keeping near him and employing a man of such merit, conferred holy orders on him and promoted him to the priesthood, in spite of the resistance the humble deacon made to decline this honour. The priests and canons of the cathedral then lived in community, following the traditions of the primitive church. Laumer, edified by their regularity in fulfilling their duties, consented to remain with them, at which they were much flattered. To attach him more closely to their interests, they entrusted him with the charge of steward of the chapter:[1] the new incumbent discharged his function faithfully, distributing to each what was needed, not seeking to profit on the revenues he disposed of for the benefit of the body, and rather retrenching from his personal needs in order to give more to others. After having passed some time in the bosom of this priestly family, Laumer returned to his first idea, and was confirmed in the determination to go and live far from the commerce of men: the desire to attain a higher perfection pressed him to abandon

completely the world and temporal affairs. One night, therefore, when his confrères were sleeping soundly, he rose, without saying anything to anyone, went away from Chartres, and penetrated into the forest of Perche for which he had long sighed… He built himself there with branches of trees a little cell, and gave himself up entirely to contemplation, remaining day and night in prayer. Caring not at all to make provisions, trusting in the sole providence of Him who feeds the young of the birds, the Saint lived rather like an angel of heaven than like a man of earth. He lived, I say, peacefully in this agreeable solitude, when one night robbers, persuading themselves that he had money, came to his cell to steal it from him. But the Saint having charitably represented to them their fault, and made known that all his riches were in Jesus Christ, they were touched with so perfect a repentance that they promised him to amend, to do penance for their sins and to begin a better life. In fact, withdrawing to their homes and admiring the gentleness and holiness of the life of this good hermit, they began to publish it everywhere; so that several desiring to know him, he found himself visited by a great number of persons of every quality; and this place, ceasing then to be solitary, was peopled with a crowd of good souls who ranged themselves around Laumer to have part in his holy instructions and profit by the good examples of his life. For this purpose were built, in the form of a monastery, several little lodgings around his hermitage; this monastery became, in the course of time, a house of nuns of the order of Fontevrault, called by our saint's name, Bellomer.[2] There are still to-day remains of this priory; it is private property.

He did not remain long in this first retreat. Importuned by frequent visits, he changed his dwelling, and established himself with his disciples six leagues from Chartres, in a desert where he founded, about the year 575, the monastery of Corbion, afterwards called Moutier-au-Perche. What attracted so many people to the Saint is that God, who reveals the most hidden things and takes a pleasure the greater in raising the humble the more they abase themselves, soon made the holiness of His servant appear by the multitude of miracles which He wrought in his favour and through his mediation. For, by his prayers alone, he extinguished the fire which had caught in wicker baskets filled with wheat for the provision of the monastery. The doors of the church, which were shut, opened of themselves to give him entrance. By the sole force of prayer he made a great oak that hindered the plan of his buildings change place. Every time the demon, enemy of light, put out his lamp at night, it relit at once. By the virtue of the holy sacrifice of the Mass, he restored the perfect use of his legs to a child who was extremely lame. He delivered, by the sign of the cross and the holy oils, a man possessed by a demon so furious that he had to be bound with chains. And by the same ceremonies he restored perfect health to a lord paralysed in his whole body; which he did also in favour of a woman called Ulphrada, who, with her husband's consent, gave afterwards, in gratitude, to his monastery two fine farms, in order to obtain from the divine goodness, by the prayers and intercession of Saint Laumer, already deceased, the remission of her sins. But in connection with these miraculous cures we do not wish to omit a thing most worthy of remark.

A lord named Ermoald fell into a grave sickness against which he employed all human remedies; seeing that all the care of the physicians was of no use to him and that his health was despaired of, he sent forty pieces of gold to Saint Laumer, beseeching him to pray to God for him. The Saint offered indeed to pray for his cure, but would not receive this money; nevertheless, through the importunity of the messenger, he took it and went to his oratory to pray God that this offering might be agreeable to Him. But when he had put the forty pieces on the altar and had handled them all one after another, he recognised by divine inspiration that only one of them was well acquired: he kept it and returned the other thirty-nine to him who had brought them. "This money," he said to him, "is ill-gotten; this offering cannot appease God, nor obtain a longer life, and still less obtain the remission of sins, because it is written: *The sacrifices of the wicked are abominable before God, and the vows of the just are pleasing to Him.* Return quickly, my brother, and warn your master to have care for the salvation of his soul, to make restitution of what he has ill-acquired, because assuredly he will die of this sickness." On this answer the messenger went back to his master, whom he found still alive; but immediately afterwards he died, according to the prediction of the servant of God.

Robbers stole an ox from the monastery; but after having walked all night, the next day they found themselves still at the gate of the same monastery, which obliged them to restore their theft.

The bishop of Chartres, named Pappolus,[3] a man of very exemplary life and very signal virtue, hearing of the rare qualities of Laumer, desired to see him, to console himself with him by pious conversations. To this end he wrote to him and begged him to come to Chartres; the Saint, who would have thought it a crime to fail in obedience or charity, went there willingly for the satisfaction of so great a prelate. But a few days after his arrival he fell sick of a fever which made him judge that his hour had come, because he was very aged. The holy bishop, for his part, fulfilled toward him all the duties of a holy friendship, visiting him during his sickness and making known by his tears how sensible his loss would be to him. Saint Laumer consoled him, as far as his indisposition would permit, and always showed a heart raised toward God and affections detached from earth. He warned the holy prelate of the misfortunes that were to befall the whole country, of the ruin and desolation of cities and countryside, of the profanation of altars, the demolition of churches and other disorders capable of making him lose the pleasure of life. He foretold to him particularly the calamities which threatened the city of Chartres, and the rivers of blood which would flow through all its streets. The truth of these predictions was justified by the event: he assured the bishop however that these misfortunes would not happen during his life, from which he was to pass to a better without having the grief of witnessing so many miseries and without losing the repose he had enjoyed till then. Thus the holy abbot, aged more than a hundred years, rendered his spirit to his Creator on 19 January of the year 594. Pappolus did not survive him long, and in the same year he had for successor the blessed bishop Bohaire, who saw the accomplishment of Saint Laumer's prophecy as early as the year 600, when the troops of Thierry and Theodebert, who were making war on Clotaire II, took and sacked the city of Chartres.

Saint Laumer has been represented: 1. counting gold coins; 2. followed by a hind which he delivered from the pursuit of a pack of wolves.

Relics of Saint Laumer

The body of Saint Laumer was buried in a suburb of Chartres, in the church of Saint-Martin-du-Val, beside that of the holy bishop Lubin, who died in 556. In 595 it was translated to Corbion. From this monastery it was carried into the diocese of Avranches, then to Le Mans and, finally, in 874, to Blois, where the devastations of the Normans had obliged the monks of Corbion to seek a refuge.

The arrival of the body of Saint Laumer (in 874) was a memorable event for this country. The inhabitants made the transports of a lively joy burst forth, and manifested their veneration by testimonies of piety. Translations of relics were the great solemnities of the time; no ceremony stirred the Christian populations more strongly, in those old ages of faith and fervour. From that epoch the cult of the holy abbot became quite popular at Blois; fifty years later, Raoul, king of France, and Thibault, count of Chartres, founded the celebrated abbey of Saint-Laumer.

The results answered the intentions of the benefactors. The monks of Saint Laumer received, it is true, vast extents of land; but it was to clear them and put them under cultivation. The fertile plains, the profitable vineyards that we see to-day around Blois are in part the fruit of their untiring labours; they followed in this the example of their laborious patriarch, whom his legend shows us uprooting himself the heaths and brambles of Corbion, to transform a soil till then unproductive.

Sciences and letters owe no less to our studious Benedictines; they found in their cloisters a renowned asylum; their school, in the twelfth century, had the glory of counting among its pupils our learned doctor Peter of Blois, one of the lights of Catholic theology. The arts were likewise cultivated there; if anyone doubted it, it would suffice to consider the structure of the temple erected by the sons of Saint Laumer and come down to us. Long details would be needed to enumerate here the benefits, even temporal, of the Benedictine monastery whose heritage our generation has gathered. Let us recall only a little-known

particularity. In the thirteenth century, the inhabitants of the faubourg of Foix were still serfs, liable to taille and to corvée at will: well! it was the good monks of Saint Laumer, their feudal lords, who spontaneously enfranchised them; this generous measure improved in a sensible manner their condition, before sad and precarious. They were then not strangers to ideas of social emancipation (as unjust detractors like to repeat), these pious cenobites whom they have so much accused of resisting progress!

Devotion to the notable relics of Saint Laumer was constantly the principal motive of the good works and great things accomplished in the shadow of an august sanctuary. It seemed that the possession of so precious a deposit perpetuated in this house the very spirit of the blessed abbot of Corbion, and that the violation of this sacred palladium must entail incalculable misfortunes; so the mourning was deep when, in the sixteenth century, the Huguenots took from public veneration this body till then intact. Pious hands gathered some bones miraculously saved from the disaster of 1568; but these last remains disappeared in 1793. The ancient and beautiful abbey of the Order of Saint Benedict dedicated to Saint Laumer still exists at Blois. The present buildings do not go back two hundred and fifty years; they are of a fine and simple architecture, and have become the Hôtel-Dieu, civil and military hospital. The ancient church of the abbey is attached to it; it is to-day a parish church, and at the time of the Concordat its primitive title was replaced by that of Saint Nicholas, name of a parish whose church was destroyed at the

Revolution, and which included in its territory the church of the abbey. This monument is of remarkable architecture; it dates from the eleventh and twelfth centuries; archaeologists, and I will cite among others Father Arthur Martin, of regretted and pious memory, admire above all the harmony which reigns in all its parts, a circumstance rather rarely met with, by reason of the different styles often adopted in those gigantic buildings, left and resumed at different times. The dominant style is the transition from the round arch to the pointed; there are however some points, among others a chapel behind the apse, which is pure Romanesque.[4]

In our days the important restoration of this edifice, too long neglected, has begun. The primitive patron naturally had to obtain the first-fruits of a considerable work: Saint Laumer has found again, in his sanctuary of predilection, a chapel worthy of him: the altar, the paintings, the windows do honour to the taste of the artists, who have known how to reproduce in abridgement the legend of the Saint and the history of his pious house.

The feast of Saint Laumer is celebrated on 19 January, the presumed day of his death (about the year 594). Besides this anniversary, the Benedictines had instituted a special solemnity, in memory of the translation of his relics to Blois (on 23 October).

The cult of Saint Laumer, somewhat neglected in the Blésois since the Revolution, appears to have been better preserved in the localities inhabited by this first abbot of Corbion. Thus several parishes of the Chartres country and of Perche bear his name, and honour him specially: moreover, respectable traditions attest the lively devotion of the people of those countries for their venerated patron. We read on this subject in a recent publication the following information:[5] “A curious monument, quite near our territory of Chartres, is that of the Madeleine-Bouvet, known by the name of the Fountain of Saint Laumer: this pious apostle left, on a large stone more than six metres long by four wide, touched in the open field, the trace of a blow of his staff, and on a fine flint, now set in the sacristy of the church of Pas-Saint-Laumer, the well-figured imprint of his foot.[6] The hole in the great stone keeps the water of heaven, and forms the fountain which cures fever; the step preserved in the church is venerated by pilgrims and celebrated by many miraculous cures.”

These memories, full of the marvellous, announce at least a great confidence in the merits of the blessed anchorite.

Surius gives the life of Saint Laumer at length; the Martyrologies, and above all the Martyrology of the Saints of France, the Legends of the church of Chartres, and those of Blois, make mention of him.

Saint Remigius (Remy), Twenty-ninth Bishop of Rouen

(Les Petits Bollandistes, vol. I, 19 January.)

— Pope: Stephen III. — King of France: Charlemagne.

Remy,[1] wrongly named Gilles by some historians, was the natural son of Charles Martel, brother of King Pepin, and of the Blessed Carloman, who became a religious in Italy. He was brought up at court by a pious bishop whose name history has not preserved for us and who is believed to be Saint Chrodegang, bishop of Metz. God, by a miracle of His grace, preserved him from the corruption which reigned there under the last kings of the first race. He lived in his father's palace as he might have done in the most regular school, and made his whole occupation of the exercises of Christian piety, which he joined to those of the study of letters. He was humble, gentle, modest, pious, sober, chaste, moderate in all his actions, reserved in his speech. When he saw himself in a state to choose the kind of life he should take, he did not hesitate to enter the narrow way which leads to salvation, and, renouncing the vain advantages that the world offered him, he consecrated himself to the service of God in the ecclesiastical state. He conducted himself there in a manner that answered perfectly to the holiness of his profession. He mortified all his senses and macerated his body by fasts, vigils and other austerities, to make himself master of his passions; he distributed to the poor all he could dispose of and retrenched from his table, his clothes and his retinue all that was not absolutely necessary, as much to have wherewith to supply his charities as to practise clerical modesty. He employed the greater part of the days and nights in prayer, and gave the rest to the study and meditation of the holy Scriptures and ecclesiastical sciences; so that everyone, touched by his virtue, judged him worthy of the first ranks in the house of the Lord. The metropolitan see of the church of Rouen fell vacant in the year 754, by the deposition of bishop Rainfroy. The clergy and people of the city at once deputed to King Pepin to ask him for Remy, seeking the interest of their church far more in the personal merit of the subject than in the advantages of his birth and rank. Pepin consented; and Remy, in spite of the resolution he had taken to pass his whole life in the obscurity of a private life, was obliged to let himself be ordained and charged with the burden of the episcopate, which he had always dreaded since he had known its obligations. God gave him the grace to fulfil them all so worthily that he became at once the model of his people in tending to the perfection of the Gospel, and that of the prelates of the Church for the manner of well conducting and feeding the flock of Jesus Christ.

The diocese of Rouen felt the effects of the bad administration of his predecessor, and there were many abuses to reform.

Desiring to have rendered to God a worship whose purity might appear even in the outward observances, he substituted the Gregorian chant for that of the country, which did not appear to him sufficiently regulated, nor perhaps sufficiently grave. To succeed in this, he sent to Rome monks who were to be trained in the schools of ecclesiastical chant. For this he also employed the credit of King Pepin; and it is to be believed that these first successes afterwards led Charlemagne to undertake the change of the rite and usages of the churches of the Gauls to introduce those of the Roman Church. Some time before, the holy bishop had been sent as ambassador to Italy, with duke Autchar, to engage Desiderius, king of the Lombards, to restore to the Roman Church the goods which he or his predecessors had usurped from her. Moreover Pope Paul I showed himself so satisfied with Remy's negotiations that in his favour he granted several privileges to the church of Rouen. Pepin showed himself also generous toward his brother to acknowledge his services. Before sending him to Rome, he had charged him to bring the body of Saint Benedict from the abbey of Fleury-sur-Loire to that of Monte Cassino; but God did not permit that his precious relics should leave France, and Remy obtained only fragments, which Pepin sent to the religious of Monte Cassino. In 765 he assisted at the council held at the castle of Attigny-sur-l'Aisne, where

Chrodegang of Metz presided.[2] Remy made many pious foundations, endowed and adorned various churches besides his cathedral, and after having made his people feel the continual effects of the vigilance and charity of a true pastor, during seventeen years and some months of episcopate, he died the death of the just on 19 January of the year 772.

His body was buried in the cathedral church of Notre-Dame, whence it was afterwards taken to be transported, with that of Saint Godard and the head of Saint Romanus, to the abbey of Saint-Médard of Soissons, in the time of Louis the Debonair. It remained in that place until 1090; then the greater part of his relics was brought back to Rouen, with the head of Saint Romanus and an arm of Saint Godard. These relics were placed in the abbey of Saint-Ouen, where they were religiously kept until the sacrilegious pillage the Huguenots made of them in the year 1562. The feast of the Saint is celebrated at Rouen on 19 January, since it was recognised that this day was that of his death. Formerly it was kept on the 14th of the same month, as is seen by the ancient legend of his life distributed in nine lessons for his office; the day of his feast was doubtless confounded with that of the death of Saint Remy of Lérins [French "Reiras"], which occurred on the same day. The name of Saint Remy of Rouen is not found in the Roman Martyrology, nor in the other modern Martyrologies, not even in that of France, where he deserved a place with more justice than many others who have no cult or are less known. In the last century, besides the principal feast of 19 January, which in the diocese of Rouen was of simple office, there was found that of his translation marked on 15 May, which is that which was made from the abbey of Saint-Médard of Soissons to that of Saint-Ouen of Rouen. It is also said that this Saint is in particular veneration in the house of Austria; at least the count [of Habsburg] counts him among the Saints of his family.

This Life is extracted from Baillet, almost textually.

Saint Canute IV, King of Denmark and Martyr

(Les Petits Bollandistes, vol. I, 19 January.)

— Pope: Victor III, elected in 1086.

He imitated the passion of the Lord; let us walk in his footsteps. — Roman Breviary, Collect of Saint Canute.

Saint Canute or Knut, fourth of the name, king of Denmark, sometimes surnamed of Odense, and more often the Saint, was the natural son of Sweyn II, whose great-uncle, also named Canute, had reigned in England. Sweyn, who had no legitimate children, took particular care of the education of young Canute, who united all the fine qualities of soul to those of body; he put him under the guidance of able masters, who never had anything but praise for the docility of their pupil and the rapid progress he made in every kind: they remarked above all in him an eminent piety which gave a new lustre to his other virtues. When he was of an age to command armies, he did so with that superiority which announces the hero; and it would not have been easy to decide whether he had more courage than capacity in the trade of war. His first strokes were to purge the seas of the pirates which infested them, and to subdue several neighbouring peoples who desolated Denmark by their incursions.

After the death of Sweyn II, which occurred in 1074,[1] several Danes wished to place our Saint on a throne which was almost always elective until 1660: the rare virtues of Canute had determined them to this choice. It could not, however, take place; and the greater part of the people, who dreaded the consequences of his warlike character, excluded him. They therefore elected as king his brother Harald, seventh of the name. In truth, this prince had a great gentleness; but it degenerated into a shameful softness, which got him the surname Hein[2] or the Idler. As for Canute, he withdrew into Sweden to King Halstan, who received him with the liveliest demonstrations of esteem and friendship. This prince made useless efforts to engage him to take arms against Denmark. Canute, far from showing himself the enemy of his country, sought every occasion to be useful to it. Such conduct won him the hearts of all the Danes, and they raised him to the throne in 1080,

after the death of Harald.[3]

Our Saint appeared to have been chosen by Providence to complete the conversion of the Danes, to whom the Gospel was announced for the first time in the year 826, according to some authors. The beginnings of his reign were signalised by brilliant victories won over the Semboi, the Estonians and the Curonians, who ravaged his States; he then had the light of the faith carried into the provinces of Courland, Samogitia and Livonia. The success of his arms did not make him proud; he was always seen in the midst of his triumphs laying his diadem at the feet of Jesus crucified, and presenting to the King of Kings the offering of his person with that of his kingdom. The torch of war being extinguished, he thought of uniting himself with a spouse worthy of him: his choice fell on Eltha, otherwise Adela, daughter of Robert, count of Flanders. From this marriage came Saint Charles, surnamed the Good, who was, like his grandfather, count of Flanders.

Canute was not content to know the abuses, he laboured with all his strength to remedy them. He made laws, severe indeed, but absolutely indispensable for having justice exactly administered. Murders and other crimes were repressed by the law of retaliation. Superior to all human considerations, he took the defence of the oppressed against the tyranny of the great. The punishment of the famous pirate Eigill is a proof of it. This Eigill, son of a powerful man, and much cherished by King Sweyn II on account of his services, had himself rendered important ones to Canute, who, to reward him, had given him the government of the island of Bornholm. The excessive pomp of this lord having drawn him into enormous expenses, he bethought himself, to sustain it, of practising the trade of pirate. The king was no sooner informed of it than he sent him an order to retrench a part of his retinue, persuaded that he would remedy the evil if he destroyed the cause. Eigill promised to obey; but did nothing of the kind. He set out a short time after with 18 vessels to go and pillage the lands of the Vandals; at last he put the crown on his crimes by the barbarous action which he committed on the coasts of his government. Here is the fact. A vessel from Norway, laden with precious merchandise, after having passed the strait of the Sound and appeared off the island of Bornholm, came aground on the shore when the sea was withdrawing. Eigill, who was in ambush with his people, advanced, put the crew in irons, carried off the merchandise and burned the vessel with the sailors, for fear of being discovered. The assemblage of several circumstances gave suspicions to Canute, and it was to clear them up that he charged Benedict, his brother, to go and seize the governor. Eigill let himself be led before the king without any resistance; he avowed his crime, and tried even to justify it by reasons which at most were specious. The prince was not dazzled by them; and as the officers of his court, who were for the most part relatives or friends of Eigill, offered him a sum of money to save the culprit’s life, he answered them: “It shall not be so; I will not take part in such a crime: he shall die. If it is a capital crime to kill a single man, what punishment does he not deserve who has made so great a number perish to seize their goods?” No one dared to reply. The king ordered Eigill to be led into the forest to be hanged on a tree. He did not spare his accomplices either; they were all punished according as they were found more or less guilty.

The holy king occupied himself only with the means of making his subjects happy. He established the finest order in his kingdom; and as the example of the prince influences the people much, he began by regulating his own palace. To the virtues which make great kings, Canute joined all those which make great Saints. He chastised his body by rigorous fasts. His love of penance went so far that he used the discipline and the hair-shirt. Often he conversed with God by fervent prayers, to obtain the graces he needed. He gave credit to piety by protecting and honouring all who served God. The sacred ministers felt the effects of his liberality. He granted the clergy a great number of privileges and immunities; his aim in this was to render it more respectable to the people. He neglected nothing to convince his subjects of the obligation they were under to pay tithes, destined for the subsistence of those who had devoted themselves to the service of the altars. The increase of the kingdom of Jesus Christ appeared to him also an object very worthy of his attention: hence that ardent zeal for the propagation of the Gospel. He founded several churches, which were decorated with a truly royal magnificence. He made a present of a very beautiful crown, which he was accustomed to wear, to

the church of Roskilde in Zealand, which was his capital and the place of his residence.[4]

Although England had passed, in 1066, under the domination of William the Conqueror, duke of Normandy, Canute did not fail to take measures to sustain the rights which he or his allies might have over that kingdom. He sent troops there; but they were easily vanquished, because nobody wished to join them. Some time after, that is in 1085, Canute raised a numerous army at the solicitation of several English refugees in Denmark: his design was to make a descent on England, to drive the Normans out of it. He had the displeasure of seeing this project fail through the treachery of his brother Olaf, duke of Schleswig, who obliged him, by affected delays, to remain in the strait of the Limfjord; and the departure was so long deferred that the troops deserted in the end.[5] The holy King believed this occasion favourable to work for the establishment of ecclesiastical tithes; he therefore ordered that, in punishment of the desertion, either the tithes or a considerable tax should be paid. The Danes, who had a marked aversion to the subjection to tithes, preferred to pay the tax, however great it might be. The prince, mortified at this choice, wished the tax to be levied with a sort of rigour, in the hope that his subjects would change their resolution.

The collectors began to make this levy in Funen; they passed then into Jutland, then into the little province of Wendsyssel, at the extremity of the northern part of Jutland. This province was then the poorest of all Denmark: it had two prefects or governors, Thor-Skor and Tolar-Werpill. They mutinied the people, put themselves at the head of the malcontents and raised the standard of rebellion. The king, informed of the approach of the rebels, had withdrawn to Schleswig, whence he passed into the island of Funen[6] with a rather considerable body of troops; from there he sent word to the queen to withdraw as soon as possible to Flanders to her father and to take her children with her. Having been some time in the city of Odense,[7] capital of the island, he resolved to go in search of the rebels to give them battle; but their chiefs, though superior in number, did not dare to come to blows with well-disciplined troops, seasoned and commanded by a prince who had already given so many proofs of his valour and prudence; they therefore had recourse to perfidy to prevent him from taking the field. One of them, named Asbiorn, went to find him and told him that his people had returned to duty, which he assured by several false oaths. The king, who had only peaceful intentions, believed the deceiver, in spite of all that his brother Benedict could say to hinder him from falling into the snare: but he was not long in being undeceived, for he learned that the army of the rebels was marching with diligence toward Odense to surprise him there. This news caused him no trouble; he betook himself, according to his custom, to the church of Saint Alban, where he heard Mass. Scarcely was it finished when they came to tell him that the enemies were approaching at great strides. Count Eric having advised him to take flight, he answered: “No, no, I will not flee. I would rather fall into the hands of my enemies than abandon those who are attached to me; besides, it is only my life they want.” The holy King thought no more but to prepare for death: he went and prostrated himself at the foot of the altar, where, after having made a humble confession of his faults, and protested that he forgave his enemies, he communicated with the most perfect tranquillity; he then took the book of psalms, which he began to recite. Meanwhile the rebels arrived near the church, and invested it on all sides. Benedict, brother of the king, defended its doors with the few troops he had; but while he did prodigies of valour, Canute received a blow of a stone on the forehead above the eyebrow. This stone came from outside and had been thrown through a window of the church. The king, far from interrupting his prayer, was content to put his hand to his wound to stop the blood which flowed in abundance. The rebels, not having been able to force the doors of the church, had recourse again to treachery. One of their chiefs, named Egwind Bifrça,[8] asked to speak to the king, under pretext of proposing conditions of peace to him. Canute ordered that he be allowed to enter; but Benedict obeyed only unwillingly, because he still suspected some new perfidy, and the event proved that he had been right; for the infamous Egwind, having bowed deeply in the king’s presence as if to salute him, drew, as he rose, a dagger from under his cloak, and plunged it into his breast. The traitor at once climbed on the altar to escape by the window: but when he was yet only half out, Palmar, one of the principal officers of the king, divided him in two with a stroke of the sabre, so that one half of his body fell outside, and the other remained in the church. This

spectacle revived the fury of the barbarians; they threw bricks and stones through the windows. The shrines in which were the relics of Saint Alban and Saint Oswald, which Canute had brought from England, were overturned by them. Meanwhile the Saint, his arms extended before the altar, commended his soul to God, and awaited death with resignation. He was still in this posture when a javelin thrown through a window completed his sacrifice. His brother Benedict perished also with seventeen other persons. This happened on 10 July 1086, according to Ælnoth. Our Saint had reigned nearly six years. He had for successor his brother Olaf II.[9]

God avenged the death of His servant by afflicting Denmark with various calamities, among others a cruel famine, whose ravages lasted during eight years and three months of the following reign. Heaven also attested his holiness by several miraculous cures which were wrought at his tomb. This is why his body was exhumed at the end of the reign of Olaf, to be put in a place more honourable than that where it was. Eric III, successor of Olaf, a religious prince, who laboured with as much zeal as success to make piety flourish in his States, sent ambassadors to Rome with the proofs of the miracles wrought at the tomb of Blessed Canute. The Pope, after having examined the documents, gave a decree which authorised his cult, with the quality of first or principal martyr of Denmark. On this occasion a solemn translation of his relics was made, which were put in a very beautiful shrine. This shrine was found at Odense on 22 January 1582, when they were working to repair the choir of the church of Saint Alban; it was of gilded copper, and enriched with precious stones, as well as some other ornaments of very fine workmanship.

On it was read the following inscription: “In the year of Jesus Christ 1086, in the city of Odense, THE GLORIOUS KING CANUTE, betrayed, like Jesus Christ, on account of his zeal for religion and his love of justice, by BLANCON, one of those who ate at his table, after having confessed, and having partaken of the sacrifice of the body of the Lord, had his side pierced, and fell to the ground before the altar, his arms extended in the form of a cross. He died for the glory of Jesus Christ, and rested in Him on Friday, 7 June, in the basilica of Saint Alban, martyr, of whom some time before he had brought relics from England to Denmark.” Saint Canute has a special office in the Roman Breviary, on 19 January. — The attributes of the holy King are the arrows and the lance, instruments of his death.

Butler and Godescard drew this life from a history of Saint Canute written by Ælnoth, monk of Canterbury, who had lived twenty-four years in Denmark, and who wrote in 1150. All agree on the great fidelity of this author. — See also Saxo Grammaticus, Danish historian, and the Bollandists.

Saints Agritius, Bassianus, Contestus, Arcontius, Wulfstan

(Les Petits Bollandistes, vol. I, 19 January.)

Saint Agritius or Agry, Bishop of Trier (335)

After the departure from this world of the first founders of the Church of Trier, as the seed of the divine Word sown by them had in part developed into an abundant harvest of Saints, and in part withered in hearts during an ardent persecution of two centuries, it pleased the divine mercy, when peace had been restored to the Church by the Emperor Constantine, to inspire Saint Helena, mother of that prince, to recall to life in the city of Trier the Christian faith that was dying there. When, therefore, she learned that this see was without a pastor, anxious to fill this void, she presented to the sovereign Pontiff, to be ordained, a man distinguished for his virtues, Agritius, a cleric of the church of Antioch. Wishing to provide for the salvation of this people no less than to correspond to the desires of the empress, Saint Sylvester created Agritius primate of the Gauls and of the two Germanies, and set him at the head of the Church of Trier with the authority and title of archbishop.

Saint Agritius having received from the holy empress notable and precious relics brought from the East, deposited them in a sanctuary of the church entrusted to his care. Among these relics we count principally the seamless tunic of the Saviour and one of the nails with which His most holy body was pierced and attached to the cross; further, the bones of the apostle Saint Matthew and many others which are still to-day the object of the veneration of peoples and attract a great concourse of pilgrims. He converted the palace of Saint Helena into a metropolitan basilica dedicated to the prince of the Apostles, in which he deposited the treasure of these holy relics, except the body of Saint Matthew, which he gave to the old church of Saint Eucharius where the see of the bishops of Trier had been established until then; later this church, augmented with a famous monastery, took the name of this apostle.

The principal care of Saint Agritius was to extirpate radically all that remained of idolatrous superstitions at Trier, and, with the help of the two Constantines, the father and the son, and of the Empress Helena, to propagate the salutary doctrine of Christ in Gaul and among the Belgians. He busied himself with it untiringly until, ripe for heaven by his age and virtues, after having led the flock of the Lord for twenty years and more, choosing between his two disciples Maximinus and Paulinus the former, as older, to be his successor, he passed from the midst of his labours to the repose of blessed eternity, leaving his body to the basilica of Saint John the Evangelist, now called Saint Maximinus. He rests there in a crypt beside his successor; formerly the whole clergy of Trier assembled annually on 13 January to make memory of his decease.

Breviary of Trier.

Saint Bassianus, Bishop of Lodi (413)

Leaving while still young Syracuse and Sicily his native land to come and be baptised at Ravenna, he met a hind and her two fawns pursued by hunters. The frightened mother came and huddled with her two little ones near Bassianus. One of the hunters, wishing to kill these animals in spite of the traveller who was protecting them, became suddenly possessed by the demon. Is this not a figure of the protection with which the Saint, become bishop, was later to cover weakness? The city of Cervia claims that this fact took place not far from its walls, and it was to perpetuate its memory that it is said to have put a stag in its arms. Another trait of kindness is told of Saint Bassianus which was at the same time the proof of his eminent holiness: he was at prayer in the church of his episcopal city when the body of a child who had just died of the bite of a viper was brought to him. The Saint made the crowd go out and prostrated himself anew before the altar to obtain life for the little dead one, who, in fact, began to stir and uttered a cry calling his mother. She ran up, and then all the people. That is why a hind and a child have been given as attributes to Saint Bassianus.

He is honoured at Bassano, at Lodi, at Piacenza, and at Cervia near Ravenna. At Lodi Saint Bassianus is the titular patron.

Lives of the Saints, vol. I.

Saint Contestus, Bishop of Bayeux (513)

Born at Athis-sur-Orne, near Caen, he gave himself early to the practices of piety, and, despairing of bringing back to good his compatriots whose vices and corrupt morals he energetically censured, he withdrew into a solitude where prayer and penance became his only occupations. His virtues caused him to be judged worthy to ascend the episcopal see of Bayeux, become vacant by the death of Saint Manvieu, which occurred on 28 May 480. In these eminent functions he changed nothing in his way of life and effected a great number of conversions by his preaching as much as by his examples.

After having allied the qualities of a pious solitary to the virtues of a perfect bishop, he fell asleep peacefully in the Lord, on 19 January of the year 513. He was buried in the church of Saint Exuperius, on the north side

and on the site where an altar to Saint Clair was afterwards raised. His relics were solemnly transported, on 11 April 1162, to the abbey of Fécamp; but the monks of this convent gave, in 1682, a considerable portion of these precious remains to the poor religious of the priory of Saint-Vigor, near Bayeux.

See, in the Supplement of this volume, more complete details on the cult and relics of this holy Bishop.

Saint Arcontius or Arçons, Bishop of Viviers (about 737–740)

Arcontius, bishop and martyr, governed the church of Viviers about the middle of the eighth century. The antiquity of his cult is attested both by a chapel dedicated under his name before the twelfth century, and by an office of the Double Rite which was celebrated in his honour. An old manuscript martyrology, preserved in the seminary of Viviers, describes in these terms the martyrdom of the holy prelate: “On the 8th of January, the feast of Blessed Arcontius, martyr, bishop of the church of Viviers, who, while he was defending the liberty of the Church and confounding its enemies, was overwhelmed with blows and ignominiously ill-treated by some inhabitants of Viviers, and finally beheaded by them at the gate called of the Beam.” His holy body, honoured by miracles, buried with honour by his clergy in the church of Viviers, beside the chapel of Saint Martin, remained in a shrine until the year 1563, when the unbridled rage of the Calvinists burned it at the same time as the body of Saint Aule. To explain the martyrdom of Saint Arcontius in the full eighth century, one must not forget the historical milieu in which this prelate moved: it was at the time when the leudes of Charles Martel had just driven back the Saracens and were occupying the Vivarais as advanced sentinels. The master had thought that the soldiers who had reconquered the properties of the Church might well retain a part of them as indemnity. Given over to the fierce impetuosity of half-barbarous instincts, the men-at-arms of the Frank carried themselves to such excesses that they made the very Saracens regretted.

The fact is so incontestable that several churches of the South, those of Lyon and Vienne among others, were completely destroyed and their bishops obliged to flee. The bishop of Viviers raised his voice publicly to brand the scandals of the conquerors from beyond the Rhine: this race has always been the same: we had the proof of it in 1870–71, when we saw at work the Prussian and the Bavarian, the Saxon and the countrymen of Luther; and it needed long centuries, the climate, the manners, the genius of Christian Gaul to civilise the Franks, brothers of the Germans. It was therefore the newcomers, the inhabitants and not the citizens of Viviers who, trembling with rage, despairing of ever triumphing over the resistance of the Pontiff, swore his death and ambushed at one of the gates of the city, where they cowardly assassinated him. This distinction between citizens (*Cives*) and inhabitants (*Incolae*) is essential to make: if the modern legend of the Breviary of Vienne had made it, it would not have cast on the entire population of Viviers the odium of this crime: it is the inhabitants, and not the citizens, that the old martyrology of Viviers designates, every term of which must be weighed. In Roman and Athenian law, as in the language of the Middle Ages, the word citizens designates the natives, the members of the City inscribed on the registers; inhabitants (*Incolae manentes*) means people simply domiciled in the town, the “manants,” as they were later called. Roman law assigns the deep source of this distinction. “It is origin,” it says, “which makes citizens; and domicile, inhabitants.” In the Charters of Viviers, where it matters most to find this distinction, one never fails to meet it and to see designated by the name of citizens those who have a right to the privileges inherent in the right of citizenship alone: bearing arms, election of magistrates, administration of public funds; — if on the contrary there is question of provisions that concern the generality of inhabitants, great care is taken to designate by the name of inhabitants all the classes of which the commune is composed. The martyrology adds that it was for having energetically defended the liberties of his church that Arcontius was assassinated. This simple indication suffices to characterise the authors of the murder: these authors did not come from the ranks of the people: the latter felt well that it had no better support, no more solid guarantee of its independence than the bishops, so well named its defenders, its advocates. Outside the people, outside the citizens, where find these

oppressors of whom the martyrology speaks? There remains evidently only to seek them among the Frankish leudes whom the conquest had planted in the country and who long remained strangers by their origin as much as by their manners.

Conclusion: the death of Saint Arcontius was not the result of a general plot, of a popular riot. The martyrology gives us clearly enough to understand that the courageous Pontiff was surprised and struck alone, defenceless, in an infamous ambush. — Cf. *Histoire religieuse, civile et politique du Vivarais*, by M. Rouchier, vol. i, p. 279 ff.; Thucydides, *Hist.*, vol. i, p. 143; Justinian Code, bk. x, title 39, law 7; Charter of Raymond I, bishop of Viviers, 1159.

Saint Wulfstan, Bishop of Worcester (1095)

Wulfstan, a priest, had acquired a great renown for holiness. Afterwards, having become a monk of Worcester, he was soon called to the government of the diocese of that name (1062). He passed for one of the most eloquent in the Anglo-Saxon language. Nothing more memorable than the success which he obtained by this talent among the inhabitants of Bristol. Neither kings nor pontiffs had been able to turn them from the abominable traffic in native slaves; Saint Wulfstan, by dint of preaching, turned them from it. Become bishop, he fulfilled with care all the duties of a good pastor, and though he appeared to yield to several on the side of learning, he did not fail to announce the word of God with a dignity and unction which moved his hearers to tears. He visited his diocese continually, made ordinations, dedicated churches, reproved sinners, used word and example to bring the souls entrusted to his care to the desire of eternal life. It happened to him more than once to pass the day, from sunrise till night, fasting, marking with the sign of the cross, with the holy oil, up to two or three thousand children who were brought to him from all sides. He had so great a gentleness and so ardent a zeal for souls when he received confessions that people ran to him in crowds from all parts of England. The sinners who received his advice were ordinarily so touched that they amended their criminal life by worthy works of penance.

William the Conqueror, who counted only on the fidelity of the Normans, gave them the first places in Church and State, after having stripped the clergy of England of them; but our Saint, who had first been declared deposed, kept his see by a special protection of God and of Saint Edward the Confessor.

Wulfstan, approaching the tomb of Edward [the Confessor], said to him: “I willingly accept my deposition and acknowledge myself unworthy; but you, King Edward, who forced me to take the pastoral staff, it is to you that I will give it back”; and then, resting his crozier on the tombstone, he made it enter there as if it had been loose earth. Lanfranc, archbishop of Canterbury, would not accept a resignation against which heaven declared itself, and ordered the holy bishop to resume his rank in the Church.

The care he took for the salvation of others did not make him neglect his own. He served God by the frequent celebration of Mass, by assiduous prayer, by a perpetual abstinence from meat and by abundant alms poured into the bosom of the poor. The more humble his sentiments were, the more his virtue was exalted by public renown. It was to the point that, not to speak of the English and the Normans, foreign prelates recommended themselves to his prayers. He died in 1095. He had been bishop thirty-two years, and had lived eighty-seven. He was buried in his cathedral and canonised in 1203.

Saint Wulfstan has been represented: 1. restoring sight to a blind nun by means of the sign of the cross; 2. refusing a dish of goose that is presented to him. It is told that, being one day at Mass, he smelled the odour of a goose being cooked for him: the savour of the roast did not fail to tickle his Saxon stomach agreeably; but soon surmounting this temptation of gluttony, he promised our Lord Jesus Christ present on the altar never to touch in his life this kind of meat: when therefore it was presented to him, he feigned not to like it; — 3. driving his crozier into the tomb of Saint Edward the Confessor. The life of Saint Wulfstan was written by William of Malmesbury (in Wharton, vol. ii), by Florence of Worcester and by Capgrave. See also *The*

History of the Cathedral of Worcester, by Thomas.

Blessed Andrew of Peschiera (1485)

(Les Petits Bollandistes, vol. I, 19 January.)

Andrew Grego, born at Peschiera, on the shores of Lake Garda, in the diocese of Verona, of poor and pious parents, gave from his tenderest infancy a foretaste of the holiness he would one day attain. He was accustomed, in fact, abstaining from the amusements of childhood, to apply himself to prayer, to refuse the dishes which flatter the taste, and even to pass the whole of Lent taking nothing but bread and water, a habit he kept until his death. As he grew, the rare beauty of his body developed, united in him with a great love of chastity. A brilliant marriage was offered him: he refused it with modesty, but with a glorious firmness which nothing could shake. Without having been to any other school than that of divine grace, he had learned to place his delights solely in the study of Holy Scripture; he seemed to be called to the Lord as to the lot reserved for his destiny. After the death of his father, from whom he had received, though against his will, the direction of his family's affairs, he had many indignities to bear from his two brothers, to the point that he was sometimes obliged to sleep outside the house on account of their wickedness. But after having suffered everything with admirable patience, his pious mother, who pitied the sad lot of her son, gave him her blessing with her consent, and he could withdraw to Brescia to embrace the religious life, which had long been the object of his wishes. On this occasion a remarkable thing happened: his brothers having accompanied him to the gate of the city, at the moment of leaving them, after having humbly kissed their feet, he gave them besides, in remembrance of him, his staff, that is, nearly all that he carried from his father's house; this staff having afterwards miraculously flowered and worked prodigies, the inhabitants of Peschiera held it in great honour.

In the Dominican family he put on the new man, the perfect man. Sent to Florence to make his studies, and received into the monastery of Saint Mark where, by the care of Blessed Antoninus of Chiesa [French "Antoine de Chiesa"], the discipline of the rule was very flourishing, he raised his soul there to the summit of all virtues. He gave himself above all entirely to obedience, and he was wont to say that the word *obedient* sounded in his ear like that of *saint*. Having become fit for apostolic functions, he set out, by order of his superiors, to go to southern Switzerland (ancient Rhaetia), with Brother Dominic of Pisa whom Benignus de' Medici, a very pious man, had engaged to give missions in the Valtellina and in the neighbouring cantons, a province which Saint Dominic and the venerable Pagan of Como, inquisitor for the Catholic faith, had undertaken to purge of all the errors with which it was infected. It is not easy to say with what ardour and zeal the young apostle set himself to clear it, how many errors he uprooted, how many strayed souls he brought back to the right way. There was no hamlet so small, no hut so inaccessible, that he did not go to win souls, lodging preferably with the poor, sleeping on a bed of branches, feeding only on millet bread and drinking only pure water. His authority with all classes of citizens was soon such that his presence alone sufficed to calm the tumult of furious crowds, and that he led gently and irresistibly, by short discussions, the most obstinate heretics to submit to the Church. All venerated in him the father of the poor, the apostle of the Valtellina and the envoy of God himself.

To consolidate the faith for the future, to preserve good morals, he built churches, increased the number of parishes, founded monasteries, among others that of Morbegno, of the Friars Preachers, which he opposed as a bulwark to the assaults of heresies and bad morals. After forty-five years of apostolate and a life resplendent with miracles attested by the monuments of the time, he could never be made to accept the high offices of his order; he contented himself with that of questor. At last the man of God, after having accomplished incredible labours through the valleys and mountains, amid snows and ice, up to the most extreme old age, was struck by a mortal sickness. He announced beforehand the day of his death, received the sacraments and fell peacefully asleep in the Lord, amid the tears of his brethren, in the year 1485, on 18

January. His body, which exhaled an agreeable odour, was first buried in a very modest tomb, amid a great concourse of people; but, afterwards, it was twice solemnly translated and laid at Morbegno, in the church of his order, where it is the object of a great veneration.

On 23 September 1820 the sovereign Pontiff Pius VII approved his cult, which had never been interrupted, and, on a consultation of the Sacred Congregation of Rites, granted permission to celebrate his office with the Mass, in the whole Order of Friars Preachers and in the diocese of Verona.

Dominican Breviary.

Supplement — Saint Contestus, Bishop of Bayeux (513): Relics and Cult

The shrine of Saint Contestus was not violated during the Revolution. The relics of this holy Bishop are to-day preserved with great veneration in the church of the Holy Trinity of Fécamp, which is the ancient abbatial church. They are still at present enclosed in a white marble shrine in which they had been deposited in 1518 by Cardinal Boyer, archbishop of Bourges and commendatory abbot of Fécamp. This shrine was opened in 1857 by Mgr de Bailleul, archbishop of Rouen, who gave a relic of Saint Contestus to the bishop of Bayeux for his cathedral.

The relics formerly granted to the church of the priory of Saint-Vigor are no longer preserved in that church. They were probably profaned at the Revolution; for they were removed at that time, without its being possible to learn what became of them. There is no longer at Saint-Vigor either altar or pilgrimage in honour of Saint Contestus.

This holy Bishop, whose cult was approved at Rome for the whole diocese of Bayeux, has been from time immemorial patron of the church of Saint-Contest, near Caen. This church possesses no relic of its holy patron. There is seen there only a statue of Saint Contestus which represents him with the insignia of the episcopate.

This great servant of God was also patron of the church of Athis-sur-Orne. But the parish of that name was suppressed at the Revolution, in spite of the precious memories attached to it. Saint Contestus was formerly honoured by the Carthusians of Cologne, who celebrated his feast on 19 January. He also had an office in the breviary of Séez of 1737; but, since 1864, he is honoured only in the parish of Millesavattes, where the pilgrims come to claim his intercession in favour of their sick children. Near the altar one sees the statue of the Saint, bearing crozier and mitre, and blessing the faithful.

Extract from the Lives of the Saints of the Diocese of Séez, *by the Abbé Blin, parish priest of Durcet.*

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[1] *In Nympha*, says the Latin text. What is the place called *ad Nymphas*, where the torment of these martyrs and of many others was accomplished? It was on the Via Cornelia, 13 miles from Rome. The Via Cornelia was situated between the Via Aurelia and the Via Triumphalis.

[2] Eusebius describes the noble combat of this athlete of Jesus Christ in chapter 14 of book iv of his history.

[3] These Martyrs and their companions numbered six hundred.

[4] We have the acts of Saint Pontian. They are found in Surius, vol. i, 14 January.

[5] *Virgis caesum*, says the Latin text. Although this punishment was ignominious, it was nevertheless light in comparison with the others. It was with rods of elm wood that slaves were generally chastised: *nisi mitu supplicium ulmeum de te detur*, says Plautus, in the *Miles gloriosus*. This author uses again the same term, *ulmeus*, of elm, in several other passages where he alludes to this same punishment. The rods of the magistrates were made of birch. Pliny teaches us so in his *Natural History*, book xvi, chapter 18; he says: "This tree of Gaul is admirable for its whiteness and flexibility; terrible in the form of rods in the hand of the magistrates, it also serves, being very supple, to round hoops and to weave baskets." Failing birch, the rods were of willow. Thus Prudentius says, in the hymn on the martyrdom of Saint Romanus: "Each time the willow had struck his body, the rods were red and moist with blood." The trees which furnished the rods were called *infelices*, unlucky. (Pliny, book xvi, chapter 16.) A Roman law, the Porcian law, kept the rods from the body of every Roman citizen. It is of this law that Saint Paul availed himself when he addressed this reproach to the magistrates of Philippi: "You have beaten us with rods, we who are Roman citizens" (Acts 16); when on another occasion again, on the point of being scourged, he repels from him this opprobrium by this single word: "Is it lawful for you to scourge a Roman citizen, a

man who has not even been tried?" Josephus (*Jewish War*) regards it as an enormity that Gessius Florus had Roman citizens among the Jews beaten with rods, then fixed to the stake.

[6] The hook or crook, *uncus, uncinus*, was employed as an instrument of torture. *Stridentibus lanxatur uncis*, says Prudentius, he is torn by hooks with a strident noise; and Ammianus Marcellinus, book viii: "Racks were set up, and the executioner prepared the hooks." They were also used to drag the culprit to punishment: *Impactus Sejanus ducitur unco*, one reads in Juvenal, satire x. Sejanus, seized, is led by the hook. The bodies of the condemned were also dragged with the help of the hook: *Cadavera quoque uncus trahens*, the hook dragging corpses. (Seneca, book iii of *On Anger*.) At the end of the acts of Saint Sebastian one reads this: "Seek in the sewer which is near the circus, and there you will find my body hanging on a hook." Saint Sebastian speaks thus of his body dragged by the hook and thrown into the great sewer.

[7] Saint Bassian is spoken of in the Council of Aquileia, held under the emperor Gratian. He attended it with Saint Ambrose, with whom he united to combat Jovinian, a new arch-heretic. His name is found at the foot of the letter of Saint Ambrose to Pope Siricius, against the monstrous heresies of this Jovinian and his companions. (Book i, letter viii.) The same Saint Ambrose speaks of Saint Bassian in his fifth letter to Felix. His life is found written at fair length in Mombritius, vol. v, and *AA. SS.*, vol. i of Jan., p. 584.

[8] Saint Appian is honoured in Corsica, because he was the Patron of the cathedral church of Sagone, one of the five bishoprics which existed in our diocese before 1789. There is no longer any trace of this church. There is no legend of the Saint in question. One reads in the second Nocturn of Matins a part of the *Sermon of Saint Maximus, bishop, on Saint Cyprian*, homily. His life is not known and consequently the epoch at which he lived is ignored. We have no relic of this Saint.

Ajaccio, 23 August 1871. — F. A. Donzella, honorary canon, general secretary of the bishopric.

[9] See on 6 January.

[10] See his life on 10 January.

[11] Or Abachum.

[12] *Santa ninfa. Nympha* or *ninfa* means "water" in low Latin. This water became sacred by the blood of the Martyrs.

[13] Some pretend that the office of steward of the chapter was equivalent to that of provost.

[14] *Launomarus bellus*.

[15] The first copies of the original, says Baillet, not having named the bishop, a copyist believed that it was Malard instead of Pappolus.

[16] M. De Becot, vicar-general, curé of the cathedral, Blois, 14 July 1858.

[17] *Statistique archéologique d'Eure-et-Loir*, p. 76. — See *Notice des Saints de Blois*, by M. A. Dupré.

[18] The communes of the Madeleine-Bouvet and of Pas-Saint-Laumer are in the present department of the Orne. Corbion (to-day Moûtier-Saint-Laumer) was situated quite near these same localities, on the banks of the little river Huisne (arrondissement of Mortagne).

[19] In Latin *Remigius* or *Remedius*.

[20] Nothing remains to us of this council but the reciprocal promise that the bishops and abbots made each other that at the death of any one of them each would have said for him a hundred psalters and have a hundred Masses sung by the priests, and that each bishop would himself also sing thirty Masses.

[21] Sweyn II left thirteen natural sons, namely: Gormond, Harald, Sweyn, Emund, Ubo, Biorno, Benedict, Canute, Olaf, Eric, Nicholas, Magnus and Hadding. Before his death he declared them all legitimate and designated them his successors. Harald, Canute, Olaf, Eric and Nicholas ascended the throne successively; Benedict and Canute were killed at Odense. Magnus died in a journey he was making to Rome; Hadding settled in England.

[22] *Hein* signifies, in ancient Danish, a whetstone, but soft, smooth and little fit for sharpening iron. Harald passed the greater part of his time in churches; and would have thought he committed a great fault by failing to assist at the least hour of the divine office; but he is reproached with a lack of vigour in making the laws observed and in opposing disorders; whence it happened that crime walked with raised front, and that licence reigned with impunity.

[23] This prince had reigned two years, not six years, as Ælnoth says. See Sollier, p. 118.

[24] It is still to-day the place of burial of the kings of Denmark. The city of Copenhagen was not yet built.

[25] According to the Norman historians, Canute's fleet was composed of a thousand sails, and nearly two years had been spent equipping it: but contrary winds prevented it from leaving. They add that Canute, after having sent back his ships and troops, equipped a second fleet, composed of two thousand sails, and that he came with it and presented himself before England; but that, having found William very well disposed to receive him, he went away again without having attempted anything. (See Carte, Rapin de Thoyras, Smollett, etc.) It appears nevertheless safer to hold to the account of Ælnoth and the ancient authors, who attribute all the bad success of this armament to the perfidy of Olaf, and who say that the fleet did not leave the strait of the Limfjord. This strait formerly communicated with the British Ocean by a passage to the west, which no longer exists, because of the sands which have formed a kind of bar at the entrance.

[26] Or Fünen, in Latin *Othonia*.

[27] So called, it is said, from the Emperor Otto I.

[28] Others name him Blanco, Black and Pinero.

[29] Surnamed *Hunger* or the Famished, because of the great famine which desolated Denmark under his reign.

20 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, the birth into heaven of Saint Fabian, pope, who, having suffered martyrdom in the time of Decius, was buried in the cemetery of Callistus. 250. — In the same city of Rome, at the Catacombs,[1] Saint Sebastian, martyr, who had the command of the first cohort under the empire of Diocletian. He was condemned to be bound in the middle of a field, his title of Christian written above his head,[2] to be pierced with arrows by his soldiers, and finally struck with sticks until he rendered his spirit. 288. — At Nicaea, in Bithynia, Saint Neophytus, martyr, who, in his fifteenth year, was scourged, thrown into a furnace, exposed to the beasts; as he felt no harm from them and persevered with constancy in confessing the faith of Christ, he was at last killed with a stroke of the sword. 4th century. — At Cesena, Saint Maurus, bishop,[3] illustrious for his virtues and miracles. 10th century. — In

Palestine, the birth into heaven of Saint Euthymius, abbot, who shone in the Church by his zeal for Catholic discipline and by the lustre of his miracles, under the reign of the emperor Marcian. 473.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Lyons, Saint Clement, priest, disciple and co-operator of Saint Irenaeus. Beginning of the 3rd century. — At the monastery of Lérins, the translation of Saint Honoratus, whose feast is kept on the 17th of this month. — In the Jura, Saint Minasius or Minause, third abbot of Condat. About 490. — At Thérouanne, the blessed Desiderius, bishop of that see. 1194. — Saint Calocerus and Saint Parthenianus (doubtless Parthenius), brother martyrs, under whose title a count named Nanterre placed the abbey of Moiremont, which he founded in 707 at the foot of the Argonne.[4] 3rd century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — In Palestine, the birth into heaven of Saint Euthymius, etc., as in the Roman.

Martyrology of the Congregation of Vallombrosa. — At Rome, at the Catacombs, Saint Sebastian, martyr, etc., as in the Roman. — Again at Rome, the birth into heaven of Saint Fabian, etc., as in the Roman.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Greece, the saints Bassus, Eusebius, Eutychius, Basilides, martyrs under Diocletian. — In the East, the saints Inna, Pinna, Rimma, martyrs, banished into a barbarous province of the North, and condemned to perish by cold, bound to stakes planted in a frozen river. Epoch undetermined. — At Nicomedia, the saints Leontius, Cyriacus, Vitus, Condeus, Ursus, Florus, Felix, Marcia, Chelidonia, martyrs, mentioned by the martyrology of Saint Jerome. — In Africa, Saint Peter the publican or exactor; charged with the levying of the tributes imposed on his province, he showed himself at first very hard to the poor, then ended by distributing to them all his goods, and by selling himself for them.[5] 6th century. — In Ireland, Saint Fechin, abbot of Fore, who, after leaving his country to found a monastery, was ill received at first by the pagans of the country of Meath, and soon converted them by his miracles. It is related that the sun stood still at his prayer as at the command of Joshua, to allow him, as well as his monks wearied by a long road, to return to their monastery before night. 664. — In Tuscany, the blessed Benedict, hermit and monk, of the Order of Vallombrosa, at the convent of Saint Lawrence, in the diocese of Fiesole. At his death the bells rang without the help of any human hand and the snow melted on his passage when he was conducted to the tomb. A.D. 1107.

Saint Fabian, Pope and Martyr

(Les Petits Bollandistes, vol. I, 20 January.)

236–250. — Emperors: Maximin I; Gordian I, II and III; Philip the Arab; Decius.

Fabian, a Roman by origin, was the son of Fabius. The pontificate of Saint Anterus, says Eusebius, had lasted but a month. It is related that after the martyrdom of this pope, Fabian was returning from the country with some friends when he was suddenly, and by a marvellous disposition of divine grace, unexpectedly called to the head of the clergy. Fabian entered the church at the moment when all the brethren were assembled to proceed to the election. No one thought of electing him. Several were occupied in giving their votes to some noble and illustrious personages.[1] Suddenly a dove, descending through one of the light-shafts of the catacomb, came and rested on his head. It seemed to recall that whose form the Holy Spirit had taken to descend on the Saviour on the banks of the Jordan. The assembly, moved at this spectacle and manifestly inspired by the Spirit of God, raised in a transport of joy the unanimous acclamation: *He is worthy! He is worthy!* In spite of Fabian's resistance, they surrounded him and made him sit on the pontifical throne. The catacombs have preserved the monumental memory of the miraculous election of Saint Fabian. Bosio had found, and Aringhi has reproduced, the exact drawing of a catacomb bas-relief on the Appian Way, where the pontifical throne, adorned with floating draperies, is surmounted by a dove which spreads its wings and seems to bring the pontiff the inspiration of the Holy Spirit. Fabian was the first pope elected a simple layman, to be raised to the summit of the sacred hierarchy. He justified this miraculous choice by all his life. He assigned to each of the seven regions of Christian Rome a deacon, and placed there also a subdeacon to direct the notaries charged with gathering in full the Acts of the Martyrs. By his orders numerous constructions were executed in the cemeteries and galleries of the catacombs. The end of Saint Fabian's pontificate corresponded with the reign of the Emperor Philip, who was a Christian, as well as the Empress Severa, his wife.[2] But the Caesar was afraid to act as a Christian. God did not will that a homicide should first hoist the peaceful flag of the cross over the world. Philip on coming to the throne had put to death the son of his former master; that is why on the eve of Easter, when he presented himself at the church of Antioch, the patriarch Saint Babylas refused to open its doors to him. The emperor submitted. Nevertheless he rendered services to the Church only in this sense, that he did not persecute it, and even, on the celebration of the first Roman millennium, he permitted neither gladiatorial combats nor the massacres of the circus; the Christian breath had visibly inspired the emperor. Saint Fabian profited by the peace which then reigned to spread more and more the lights of the Gospel. Allied by his birth to the imperial family of the Gordians and to almost all those of the ancient patriciate of Rome, he was able to extend the conquests of the faith into the highest ranks of society, where one saw, at the end of the third century, so great a number of illustrious Christians. The churches, ruined during the preceding persecutions, were repaired and adorned with as much decency as possible.

At last, Decius having usurped the empire, and desiring to lay hands on the treasures which he was given to understand had been left to the Church by his predecessor, renewed the persecutions which had ceased and watered the earth with the blood of the faithful. Then, says Saint Cyprian, began an interminable series of tortures on the part of the executioners. The proceedings no longer had for their end only the condemnation, and for supreme consolation death. Cruelty was graduated by a series of refinements, so that the victim might survive the torments. They would not grant him the crown too soon. They wearied him in the hope of bending his courage, and if it happened, thanks to God's mercy, that he died before the foreseen hour, the executioners thought themselves cheated. Such was the seventh general persecution. Its first victim was Pope Saint Fabian, who had his head cut off on 20 January 250.

This martyrdom, which reopened with éclat the era of bloody struggles, had a great echo in Christendom. The clergy of Rome informed the other churches of it; the fact is certain; we even know one of the messengers. The subdeacon Crementius was sent to Carthage with an authentic letter from the Roman priests

and deacons, in which the glorious death of the pontiff was, for general edification, related in all its details; — we no longer have, alas! this account, but an epistle of Saint Cyprian attests it. While the great and sorrowful news spread through the world, the body of Fabian was descending into the crypt of his predecessors; that of Saint Callistus.

He is given as attributes the sword, instrument of his martyrdom, and the dove which designated him to the choice of the Christian people.

Was Saint Fabian a Martyr? — His Writings

We still possess at Rome the marble slab which then enclosed the precious remains, and in its laconism it offers more than one lesson. It seems, in fact, evident that the title of martyr was not inscribed on the epitaph at the same time as the name of the pontiff. But the martyrdom of Fabian is supported by incontestable authorities, and no doubt of its authenticity is possible. Why then, from the origin, was Fabian not called martyr on his sepulchral stone, and when was this denomination added? Here is the explanation given by M. de Rossi in *Roma sotterranea*: "The solemn title of martyr to which an honorific cult was attached was not given at the will of the faithful or of those who drew up funeral inscriptions. We know the event, apparently unimportant, which was at Carthage as the first spark of the Donatist schism: a Christian lady, named Lucilla, was reproved by the archdeacon Caecilian and gravely censured by the bishop because, in receiving communion, she kissed the relics of I know not what man dead a martyr perhaps, but in any case not yet admitted as such."[3] Martyrdom itself did not therefore suffice to have the honours of it; an act of ecclesiastical authority had still to recognise and legitimate the title. Now the pontifical see was vacant for ten months after the death of Fabian and many affairs were deferred to be settled after the accession of his successor. Would it not have been so for the last and solemn honour rendered to his memory, and would this not be the explanation of the delay in affixing to his epitaph his most glorious title? If this induction is true, this short inscription in several fragments is the most ancient and most important monument that has come down to us of the vindication or canonisation of martyrs.[4]

The author of the *Liber Pontificalis* devotes only a few lines to Saint Fabian; but he records a notice which evidently had in his time a considerable importance. Fabian, says the chronicler, "caused numerous constructions to be made in the cemeteries." The pontificate of this great architect of primitive Christian Rome had lasted fourteen years, ten months and eleven days. He held ordinations five times in the month of December, and ordained twenty-two priests, seven deacons and eleven bishops, for various dioceses.

We read in the first volume of the great collection of the Councils some epistles under his name, full of very grave words and fine sentences; but it is not certain that he is the author of the first, because it speaks of the heretic Novatus, who did not appear till after the death of this most holy Pope. He made several decrees, one of which provides that the holy chrism shall be consecrated every year on Holy Thursday, and that what remains of it from the preceding year shall be burned and consumed. He forbade secular judges to meddle with ecclesiastical causes, and he forbade marriage to persons allied by affinity, up to the fifth degree; nevertheless, he did not intend that marriages in the fourth degree, made and consummated, should be broken. He ordered that the faithful should communicate at least at the three principal feasts of the year, and made several other similar ordinances, which are found in the book of the Councils and in the Decretum. The Church has always solemnised the feast of Saint Fabian with that of Saint Sebastian, as appears from the time of Saint Gregory. His office was formerly only semi-double; but Pope Pius V, in the reform of the breviary, in the year 1550, ordered it double, as it is celebrated. We no longer have the acts of the martyrdom of Saint Fabian.

Relics of the Saint are preserved at the Carmel and at the Hôtel-Dieu of Amiens.

Saint Euthymius the Great, Abbot in Palestine

(Les Petits Bollandistes, vol. I, 20 January.)

376–473. — Popes: Saint Damasus; Saint Simplicius. — Emperors of the East: Valens; Leo I.

He remembered that we are but dust, and that the days of man pass like grass. — Ps. cii, 14.

Euthymius came of a noble and wealthy family established at Melitene, in Lesser Armenia. His father was called Paul, and his mother Dionysia; the sole displeasure of seeing themselves without children troubled their happiness. They had recourse to prayer to obtain some from God, and to make their petitions more effective they implored Saint Polyeuctus, martyr. Their wishes were granted; for, as they were one night in the church, they heard a voice which said to them: "Take courage; God will give you a son whom you shall name Euthymius, as a mark of the sweetness of his mind and the tranquillity of his soul; all his life will correspond to so favourable a name, and God, at the time of his birth, will restore peace to His Church." The event verified this prediction. Dionysia became the mother of a son who was named Euthymius. The persecution, which had lasted 40 years, under the reigns of Constantius, Julian the Apostate and Valens, ceased entirely by the death of the latter, who was burned by the Barbarians in a village near Adrianople (378).

Euthymius was but three years old when his father died; therefore Eudoxius, his maternal uncle, took charge of his education; and, as he assisted Otreius, bishop of Melitene, in the functions of his charge, he offered him to him for the service of the altars. This holy prelate received him, saying as if by prophecy: "Truly the Holy Spirit will rest on this child"; then he baptised him, cut his hair and put him among the readers; and knowing that his mother spent all her life in exercises of piety, he established her deaconess of his bishopric. The women who were called to this ministry were employed particularly when the Sacrament of Baptism was administered to persons of their sex. They instructed them and catechised them.

As soon as Euthymius was of an age to learn the sciences, the holy bishop put him into the hands of Acacius and Synodius, who had both sustained several combats for the faith of Jesus Christ. He made such progress in letters and in virtue, under such excellent masters, that he was judged worthy to be raised to the priesthood and to take the direction of all the monasteries of religious and solitaries which were in the diocese of Melitene. But as the love of solitude and silence seemed to be born with Euthymius, he resolved to free himself from this great charge by leaving the city secretly to go and visit the Holy Places at Jerusalem. After having satisfied his devotion, he went to see the Fathers who were retired in the deserts; their manner of life redoubled his ardour for retreat, he wished to see the laura[1] of Pharan, six miles from Jerusalem, and finding there a cell very fit for rest and silence, he established his dwelling there. There he proposed to imitate the great Arsenius, whose reputation then ran everywhere in the East. He fasted all the week without taking anything but on Sunday; no one ever saw him lying down to rest; when nature was overcome, he only leaned against the wall where he held himself by a rope that hung from the ceiling; as soon as he had closed his eyes, he awoke, exciting himself by these words of the same Arsenius: "What are you thinking of, coward and wretch?"

He made acquaintance with another holy religious, named Theoctistus, in order to inflame each other mutually in divine love by their pious conversations. They never failed, every year after the Octave of the Epiphany, to go away into the solitude of Cutila, to occupy themselves with God alone, until Palm Sunday, the day on which they returned to their cells of Pharan, filled with graces and spiritual riches. At the end of five years, they retired together into a great cavern, four short leagues from Jerusalem, on the side of Jericho, whither God conducted them as by the hand, while they were walking in a more remote desert; but, after having dwelt there long unknown and with no other food than the herbs the earth produced in that place, God, who destined them for the salvation of many, permitted that they should be discovered by shepherds of the village of Lazarus. Two religious of Pharan, named Marinus and Luke, having learned where they were, and touched by their virtue, put themselves under their guidance, under which they became such great

masters of the religious life that they built afterwards several monasteries and raised the illustrious Theodosius, their disciple, to that point of perfection which made him the head and founder of so many monasteries in Palestine. Several others having also put themselves under their guidance, this hermitage was soon changed into a convent, and their cavern into a church.

Saint Euthymius left to his colleague Theoctistus the care of admitting and instructing those who presented themselves to be received, as well as the government of the monastery, his attraction always bearing him to the hidden life and silence. The brethren came each day to him to disclose to him their most secret thoughts, and he gave to each of them remedies proper to his ills. He spoke to them with a father's affection and exhorted them principally to humility, to the stripping of their own will, to manual labour, silence and mortification, virtues of which he himself constantly showed the example. He could not however bear that some young religious should affect to fast more austerely than the elders, because he desired, according to the precept of the Gospel, that instead of making a show of the good one did, one should hide it as much as possible. He said that the arms necessary to a religious, to sustain the efforts of the invisible enemies, were gentleness, moderation, discretion, obedience and a continual meditation on the law of God.

Not Christians only sought this holy solitary even in his cavern; the Saracens themselves went to find him there on the occasion I am about to relate. Terebon, son of a chief of these barbarians named Aspebetus, was struck with paralysis of half his body, without medicine or magic being able to relieve him; he had recourse to the true God and promised that if he were cured he would embrace Christianity. He was in these thoughts when a sweet sleep coming upon him, he saw in a dream a person who told him to go to the cave of Euthymius and showed him the way. The young man having related this vision to his father, they both went, with a great suite, to find the holy solitary, who, making the sign of the cross over the paralytic, restored him to perfect health; and this miracle was the cause of the conversion of the chief and of all his people, who received holy baptism, where Aspebetus took the name of Peter;[2] Maris, his brother-in-law, embraced the religious life, not having wished to return with the others.

Some time after, the Arab prince, who had made himself a preacher of the Gospel, came again to find Euthymius with a troop of Saracens whom he had won to Jesus Christ, to offer him wherewith to build monasteries in this solitude, to lodge this great number of servants of God whom he brought him. But as our Saint breathed only retreat and silence, he sent this multitude to his faithful Theoctistus, and meanwhile sought new deserts where he might attend to God alone. For this purpose he took with him a holy religious named Domitian, and went away without anyone perceiving it, to the desert of Ruba toward the Dead Sea, which is regarded as that where the Saviour willed to be tempted in order to triumph over the tempter himself, and which for this reason is called the Desert of the Quarantine. There he climbed the mountain of Mardes where the same Saviour was carried by the devil; then he descended into the solitude of Ziph, otherwise called Engaddi, which is near the town of Aristobulias, to see there the cavern where David withdrew when Saul persecuted him. The inhabitants of this town and of the other neighbouring places built him a monastery, after having seen him drive the demon from the body of a young man who was cruelly tormented.

Euthymius, seeing that the affluence of those who came to see him ever increased, wished to flee anew and set out with his disciple Domitian to return to Theoctistus. He was not a league distant from the monastery when he discovered a place very fit for the desire he had to live alone, and he stopped there. As soon as Theoctistus knew it, he went to find him and besought him to return to the monastery to pass his life there with the other solitaries. But, as this admirable man had an extraordinary love of retreat and silence, all that Theoctistus could obtain of him was that he would come to see them every Sunday and be present at their assemblies.

When he said holy Mass, he often saw troops of Angels who assisted at this august sacrifice, and when he administered the holy Eucharist, God made him know the state of the communicants, some of whom

received death, while others found life in this heavenly bread. But since we are speaking of the extraordinary graces of Saint Euthymius, I will tell some wonders that are related of him. Four hundred Armenians, who were going down from Jerusalem to the Jordan, having lost their way, came to the laura to ask for food. The Saint, although there was not wherewith to feed the brethren for a day, commanded that something be prepared for them to eat; by a miracle worthy of the power of Jesus Christ, the bakehouse was found so full of bread that they had difficulty in opening the door. The wine and oil were also multiplied in such abundance that there was enough to supply this numerous caravan. In a time of drought, when one could say with Scripture that "the earth was iron and the heaven brass,"[3] the inhabitants of the towns and villages of the laura came to find the Saint with crosses in their hands and singing, with more heart still than mouth: *Kyrie eleison!* Lord, have mercy on us. Then Euthymius, touched with compassion, said to them: "My children, as I am but a wretched sinner and have more need than anyone of God's mercy, principally at a time when He makes His anger burst forth, I am not bold enough to dare address myself to Him; but because He is infinitely good, let us prostrate ourselves before His face and He will hear us." After having ordered the people to pray, he entered an oratory with the solitaries; when he had made his prayer, there came so great a storm that the earth was abundantly watered by it. Several predictions of Saint Euthymius are also reported: thus he announced long beforehand the episcopate of Anastasius, who was patriarch of Jerusalem, and the fall of the princess Eudocia: this woman remained some time in the heresy of the Eutychians who confounded the two natures in Jesus Christ; as she was very virtuous, she scarcely persisted in her error, having abjured it by the care of our Saint, to whom Saint Simeon Stylites, whom she had consulted on the matter, had sent her. One of his religious, named Domnus, manifesting the desire to go to John, patriarch of Antioch, his uncle, who had let himself be surprised into the sentiments of Nestorius, our Saint tried to turn him from it, predicting to him that this journey would be fatal to him. Domnus went on. His uncle being dead, he succeeded him; but at the end of some years he was dispossessed of the patriarchate, as the Saint had told him: which made him enter into himself. Touched with extreme regret at not having believed him, he came, all melting in tears, to find him again.

Besides the gift of prophecy, the blessed Euthymius had also the grace of penetrating the depths of consciences and of knowing, at the least gesture, what was most hidden in the soul of the persons who presented themselves to him. He made very useful use of this favour of heaven for the guidance of his religious. By this means he reassured in their vocation two brothers, named Maro and Clemas, who, weary of the austerities of the rule, had plotted together to flee by night; he delivered another religious from the spirit of fornication, of which he recognised that he was possessed for having succumbed to an evil thought; he saw the guardian angel of a monk tear out his soul with a trident, because he was but an impure man, though in appearance he seemed to lead a very chaste life; finally, by this heavenly light, he saw the state of several other persons who were about to enter into glory, or to be precipitated into hell.

It would be too long to relate examples of all the virtues of the blessed Euthymius; it suffices to say in general that his gentleness and goodness were such that he won by this way the fiercest minds, that his chastity was like that of the Angels, that his humility was very profound, his charity untiring, and that his modesty inspired devotion. However, we cannot dispense ourselves from saying something of the great zeal he had for the defence of the Catholic faith, since this is the praise which the Roman Martyrology gives him. One could not cease admiring that the divine Euthymius, of so gentle and moderate a nature, burned with so great a zeal when it concerned the faith; he fought with incredible ardour the heretics, particularly the Manichaeans and the Origenists, a very great number of whom he brought back to the bosom of holy Church. He acted with no less vigour against those who were infected with the errors of Arius, Sabellius and Nestorius, which then reigned throughout the East. People were so persuaded of the sincerity of his zeal that some bishops would not subscribe to the ecumenical council of Chalcedon until they had communicated the acts to Saint Euthymius, to know whether he would approve what had been resolved. An approbation of such weight would have persuaded almost all the religious; but one named Theodosius, who under a monk's habit

hid a diabolical spirit, forged at pleasure objections to this council, to show that it renewed the dogmas of Nestorius. Having won by his artifices the good graces of the Empress Eudocia and usurped the patriarchate of Jerusalem, he retained most of the monks in their errors. The Church of Palestine was in the most deplorable state: there were, among all the religious, only the disciples of the great Euthymius who refused to communicate with this false patriarch; and, although this impious man made several attempts to engage so excellent a man to his party, he always found in him an unshakable firmness in the orthodox faith and for the defence of the holy council. Our Saint then had wherewith to content his zeal, labouring to strengthen the faithful in the dogmas of the Catholic Church and to bring back those whom the unhappy Theodosius had perverted by his violences or his artifices. One remarks among those whom he brought back to the faith, besides the empress, an excellent anchorite, named Gerasimus, who had been surprised by the heretics. It is this holy man who afterwards built a laura where they lived in an admirable manner.

At last, after this most holy abbot had sent to heaven several of his disciples, God, who had revealed to him so many secrets in the course of his life, would not hide from him the most important of all, that of his decease. Three days before it happened, he gave notice of it to all his religious, whom he had assembled in a particular place to exhort them to the observance of their holy rule and to the practice of all the virtues, principally charity, humility and chastity. He recommended them also to have care of three sorts of persons: the tempted, the sick and guests. Then he asked whom they desired to have for their superior: to which they all answered with one voice: Domitian! “That cannot be,” replied the Saint, “for he will survive me only seven days.” They therefore begged him to give them Elias, who was steward of one of the monasteries below and a native of Jericho. Here are his last words: “If I find grace before God, the first thing I shall ask of Him will be to be always in spirit with you and with those who shall succeed you.” After which he sent them away and kept near him only Domitian, with whom he passed the three following days; at length, on the Saturday, at midnight, he fell asleep in the Lord, on 20 January of the year 473, aged ninety-seven years; he had passed sixty-eight of them in solitude. The report of this precious death spread at once on all sides, and there ran thither so great a multitude of people as well as of religious that Anastasius, patriarch of Jerusalem, who had been there with his clergy, was forced to use soldiers to cleave the press, in order to be able to perform the ceremonies of the funeral. Gerasimus, who from his cell had seen this blessed soul go away to heaven in the company of Angels, did not fail to assist. Martyrius and Elias, faithful disciples of Euthymius, put this holy body into the earth. Domitian, who had remained more than fifty years with the Saint, did not abandon his tomb, where, on the night of the seventh day, he appeared to him with a cheerful face and called him with these words: “Come and enjoy the glory prepared for you: for God wills that we should dwell together.” Domitian then went to find the whole community, which was assembled at that time, related to them this vision, and died with the consolation given him by the hope of going to enjoy eternal goods in the company of Euthymius.

The following year, on 7 May, the body of our Saint was solemnly translated from the cavern where it had been placed and which had so long been the depositary of his sighs, tears, prayers and all his austerities, to a beautiful church which the patriarch of Jerusalem had caused to be built in his honour. Since that time the feast of Saint Euthymius has been so celebrated among the ancient anchorites and cenobites that they solemnised it with as much veneration as that of the great Saint Anthony, on 20 January, as it is marked in the Roman Martyrology. Several miracles have been wrought since his death, at the invocation of his name, and at his sepulchre, where it is said that a certain oil flowed which served for the healing of the sick.

The life of Saint Euthymius was written by the monk Cyril, one of the most faithful authors of antiquity; it is given in Surius, and Bollandus has added learned annotations to it.

Saint Minasius, Abbot of Condat (490); Saint Desiderius, Bishop of Thérouanne (1194)

(Les Petits Bollandistes, vol. I, 20 January.)

Saint Minasius, Abbot of Condat (490)

Saint Minasius was associated by Saint Lupicinus in the government of the monastery of Condat and of the communities which depended on it. After the death of Saint Lupicinus, he himself, being of weak health, gave himself a coadjutor in the person of Saint Oyend. He sent two religious to Rome to bring back relics; they brought some of the holy apostles Peter, Paul and Andrew, which were deposited under the altar, in the church of the monastery of Condat. He died about the year 490. His memory remained in veneration among the religious of the Jura, and the chronicle of Condat designates him with the title of saint.

See *Vie des Saints de Franche-Comté*, by the professors of the college of Saint-François-Xavier at Besançon.

Saint Desiderius (Didier), Bishop of Thérouanne (1194)

Didier had for father Roger the Younger, fourth of the castellans of Lille. He was the thirty-third bishop of Thérouanne, and governed that diocese with the greatest zeal from 1159 to 1191. He founded, in 1186, the beautiful abbey of Blendecques, near Saint-Omer, for religious of the Order of Cîteaux. A miraculous image was venerated there for a very long time under the name of Our Lady of Gladness (Notre-Dame de Liesse). Didier enjoyed the holiest reputation, even in his lifetime. He had relations with the most distinguished personages in the Church, notably with the abbot of Clairvaux, Gerard, who was killed in 1175. The sovereign pontiffs themselves charged him with special missions, and entrusted to his decisions the most difficult litigious causes. Didier died on 20 January 1194, three years after having resigned the pastoral charge. Raissius and Molanus inscribed him in their sacred calendars on 20 January, under the title of blessed. — *Notice furnished by M. Van Drival, director at the grand séminaire of Arras.*

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[1] Baronius hesitates between two etymologies of the word *catacombs*. According to the first, it would be composed of a Greek word *kata*, near, and a Latin word *tumbas*, tombs; and, according to the second, it would come from two Greek words, *kata* and *kymbos*, hollow, deep place, like the cemeteries of Rome, dug in sand-pits and subterranean galleries.

[2] The words of the text, *sub titulo christianitatis*, must be taken literally. These sorts of placards, indicating the crime which the sufferer was expiating, were in use among the Romans. Without going further, do we not see Our Lord Jesus Christ expire under this inscription, *sub hoc titulo*: Jesus, King of the Jews? We find yet another example of this in the letter of the Church of Lyons reported in Eusebius; one reads in it: Attalus, martyr, was led round the whole amphitheatre, preceded by an inscription conceived thus: This is Attalus the Christian, etc.

[3] Peter Damian wrote the life of Saint Maurus. The Church of Cesena is ancient. One of its bishops, named Florian, attended, according to Optatus of Milevis, the Council held under Pope Agatho. He who is in question here, Saint Maurus, figured at the Council celebrated at Rome by Saint Martin, pope and martyr, and held there the place of the archbishop of Ravenna. This Saint is secondary patron of Cesena. — Cf. *AA. SS.* of January, vol. ii, new edition, and Baronius.

[4] I have found these holy Martyrs inscribed nowhere: would they not be the persons of the same name of whom M. Rossi speaks in his *Roma sotterranea* (vol. ii, pp. 210–219)? "A great personage, Fulvius Petronius Aemilianus, consul in 249, died a Christian. He left a daughter, Callista Anatolia, and gave her as guardians two of his servants, Calocerus and Parthenius, to whom he permitted to dispose of the riches of their ward for the needs of the faithful. The desires of the dying consul were religiously carried out by the two guardians, to whom their fidelity cost dear. It is thought that the catacomb of Callistus was continued upon, or rather under, the ground that had belonged to Aemilianus. However that may be, a few months afterwards, Saint Fabian, whom we bring together with these Martyrs on purpose, for it is probably in the ground of Aemilianus that this pope had made some of the subterranean constructions of which the *Liber Pontificalis* speaks (see the life of Saint Fabian on this day), the emperor Decius asked of Calocerus and Parthenius an account of their master's patrimony: martyrdom soon led them into the bowels of that ground, the Christian consecration of which had been the immediate cause of their death." The author of the *Diocèse de Châlons ancien*, and the author of the *Beautés de l'Histoire de la Champagne*, give no details on the saints Calocerus and Parthenianus: it was nevertheless within their province; they are content to mention them.

[5] See his life in that of Saint John the Almoner, on 25 January.

[6] Gordian the elder, proclaimed emperor by the legions encamped in Africa, had entered, by his marriage with Fabia Orestilla, into that great family of the Fabii, of which Pope Saint Fabian was himself a member. One understands thenceforth how the pontifical election of the catacombs, coinciding with the acclamation of the army, the Senate and the people in favour of the two emperors Gordian, could be, from a purely human point of view, of immense utility to the Church.

[7] This fact is attested by the historian Eusebius, Saint Jerome, Paul Orosius, the *Chronicle of Alexandria* and Saint John Chrysostom.

[8] Optatus, *de Schism. Donat.*, i, 16.

[9] *Nouvelles études sur les Catacombes romaines*, by de Richemont.

[10] From the Greek λαύρα, street, quarter of a town. Unlike ordinary convents, the cells in the lauras were separated from one another and formed as it were a kind of village.

[11] Juvenal, patriarch of Jerusalem, afterwards made Peter bishop of the new Christians he had won to Jesus Christ. His name is found among those of the bishops who assisted, in 431, at the Council of Ephesus against Nestorius. He is there designated under the title of bishop of Parembole or of the Camp. He died about the year 450.

[12] Deut. xxix, 23.

21 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, the martyrdom of Saint Agnes, virgin, who, having been thrown into the flames under the prefect of Rome Symphronius, and having extinguished them by her prayer, was struck with the sword. It is of her that Saint Jerome writes these words: “The life of Agnes has been praised, especially in the churches, by the letters and in the tongues of all peoples, because, overcoming the weakness of her age, she triumphed over a tyrant, and consecrated by martyrdom the honour of chastity.” 304. — At Athens, the birth into heaven of Saint Publius, bishop, who nobly governed the church of Athens after Saint Denis the Areopagite; illustrious by the lustre of his virtues and his doctrine, he won the glorious crown of a martyr of Jesus Christ. 2nd century. — At Tarragona, in Spain, the holy martyrs Fructuosus, bishop, Augurius and Eulogius, deacons, who, in the time of the emperor

Gallienus, having been first put in prison, then thrown into the flames, stretched out their hands in the form of a cross, when their bonds were consumed, and thus accomplished their martyrdom in prayer. Saint Augustine preached to his people on the day of their feast.[1] 259. — At Troyes, Saint Patroclus (commonly Saint Parre), who merited the crown of martyrdom under the emperor Aurelian. 273. — In the Gauls, at the monastery of Reichenau, Saint Meinrad, hermit, killed by robbers. 861. — At Pavia, Saint Epiphanius, bishop and confessor. 497.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Clermont in Auvergne, Saint Avitus, bishop, second of that name, brother and predecessor of Saint Bonitus. About 689. — At Trier, Saint Synaldus, martyr, whose arm was found in the year 1513 in an altar of the great church. — At Metz, Saint Aptatus, bishop. 7th century. — In Picardy, Saint Maccalen [Maccalin], confessor, abbot of the monastery of Saint Michael in Thiérache. 972.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

The holy martyrs Felix, Celsian, Caecilian, Martial, Faustacius, Dattes, Saturninus, Quentin, Marinus, Saturus, Gaddian, Caelian, Servulus, Rogatus, Vincentia, Victor, Reposita, Primus, Lucius, Maiolinus, Honoratus, Marcusse, Secundus, Castinus, Caius, Celestinus, Hermes, bishop, and several others, mentioned in various ancient martyrologies, without it being possible to fix the place and epoch of their death. — In Africa, the saints Hermes and Soluteur, martyrs, mentioned by the martyrology of Saint Jerome. — At Spoleto, in Umbria, Saint Vitalis, who is believed to have been a martyr. — At Trebizond, the saints Valerian, Candidus, Aquila and Eugene, martyrs, who, after having undergone different tortures of the most cruel, were thrown all together into a burning furnace, under the reign of Diocletian. — At Nicomedia, Saint Eustace, martyr, under Diocletian. — At Ancyra, in Galatia, Saint Busiris, confessor. He at first shared the heresy of the Encratites, who proscribed the use of meat, wine and marriage; but, after a sincere penance, he

underwent torture for the Catholic faith, during the persecution of Julian. He survived, however, the tortures and a long captivity, and died only under Theodosius. End of the 4th century.

Saint Fructuosus, Bishop of Tarragona

(Les Petits Bollandistes, vol. I, 21 January.)

— Pope: Saint Dionysius. — Emperors: Valerian and Gallienus.

Embrace the faith and the cause of the martyrs, if you would obtain their crown. — St. Aug., Serm. 1.

Fructuosus, citizen and bishop of Tarragona, suffered martyrdom while the cruel persecution of Valerian and Gallienus raged against the most distinguished members of the Church of Christ. On every point of the empire, an innumerable multitude of Christians had perished, inhumanly massacred. Rome had witnessed the martyrdom of Saint Lawrence; Carthage, that of Saint Cyprian. Spain, no less than the other countries, was desolated by the terrible scourge, and the governor Aemilianus made his entry into Tarragona, the capital of the country. Having first cast Fructuosus and his deacons Augurius and Eulogius into prison, he had them appear before his tribunal at the end of six days: “Do you know,” he said to Fructuosus, “the edict of the emperors which prescribes the honouring of the gods?” — “I honour,” answered the pontiff, “only one God, He who created heaven and earth and all they contain.” — *Aemilianus.* “Do you not know that there are gods?” — *Fructuosus.* “I know nothing of it.” — *Aemilianus.* “Well! you shall be taught.” The Saint at that moment raised his eyes to heaven and began to pray within himself. — The governor resumed: “Whom shall one fear, whom adore on earth, if the worship of the immortal gods and that of the emperors is despised?” Then, turning to Augurius, he advises him not to stop at what Fructuosus has just said. But the deacon answers him in few words that he also adores the almighty God. Aemilianus having finally asked Eulogius whether he did not adore Fructuosus also, received this answer: “I do not adore my bishop, but the God whom my bishop adores.” — “You are then a bishop?” said Aemilianus to Fructuosus. — “Yes, I am,” answered the Saint. — *Aemilianus.* “Say that you have been.” These last words gave to understand that Fructuosus was going to lose his dignity with his life. The three confessors were at once condemned to be burned alive. The pagans themselves could not restrain their tears when they saw them led to the amphitheatre; they loved Fructuosus on account of his rare virtues. As for the Christians, they followed them with a sorrow mingled with joy. The martyrs triumphed at the thought of the glorious eternity into which they were about to enter. Some of the brethren offered their bishop, to strengthen him, a glass of water mixed with aromatics; but, as it was a fast day (it is a question here of the fast called of the stations, which was observed on Wednesdays and Fridays), the rigid Christian answered: “No, it is not yet time to break the fast”; it was then ten o’clock in the morning, and the fast could only be broken at three in the afternoon: “I put off breaking the fast to do it with the patriarchs and the prophets.” When he had arrived at the amphitheatre, Augustalis, his reader, approached him melting in tears, and begged him to think it good that he should take off his shoes. “My son,” answered the Saint, “do not take that trouble, I shall take them off well enough myself.” At the same time, Felix, a Christian soldier, conjured him to remember him in his prayers. “I must,” said Fructuosus raising his voice, “pray for the whole Church spread through all the earth, from the East to the West.” It is as if he had said, remarks Saint Augustine: “Remain always in the bosom of the Church and you will have part in my prayers.” Martial having begged him to address at least some words of consolation to his afflicted church: “My brethren,” he said, turning toward the Christians, “my brethren, the Lord will not leave you without a pastor; He is faithful to His promises. Do not grieve over my lot, an hour of sadness is soon passed.” Then Fructuosus, ever tranquil and serene, mounted, followed by his companions, upon the pyre, knelt there as the flame began to crackle and rise, and prepared to be offered to the Lord as a victim of agreeable odour. And the three martyrs praised God as with one mouth, as the three Hebrew children glorified and blessed Him in the furnace, until, tried by fire and found without stain, they rendered to God their most pure souls, in the year 259. The wonders by which God Most High loves to make the holiness of

His servants shine on earth were not lacking. Babylas and Mygdonius, who were Christians though servants of the governor, and the daughter of Aemilianus herself, saw the courageous athletes of Christ ascend to heaven, escorted by the choirs of Angels and bearing crowns. Aemilianus was warned to come and see the triumph of those whom he had condemned. He came, but he saw nothing, his infidelity making him unworthy of it. The following night the Christians, running to the amphitheatre, gathered the ashes of the martyrs, and each carried off what he could appropriate. But Saint Fructuosus, in an apparition, warned them that each should bring back what he had taken of the relics by a pious theft, and that care should be taken to put them in one place where they would be honoured. Afterwards this sacred deposit was transported to Liguria, and is preserved near Genoa in a convent of Benedictines, besides what remained at Manresa, in the churches of the province of Aragon and at Our Lady of Barcelona, where the holy relics are the object of the veneration of the faithful. The acts of the martyrdom of Saint Fructuosus were the object of such veneration that they used formerly to be read publicly in the churches, not only of Spain but of Africa and other places.

Saint Epiphanius, Bishop of Pavia

(Les Petits Bollandistes, vol. I, 21 January.)

438–497. — Popes: Saint Sixtus III; Saint Anastasius II. — Emperors of the West: Valentinian III; Avitus; Majorian; Anthemius; Olybrius; Glycerius; Julius Nepos; Romulus Augustulus; fall of the Roman empire. — King of the Ostrogoths: Theodoric.

The episcopate is the state of active perfection. — Saint Antoninus, part 2, tit. iii, ch. 5, § 3.

Saint Epiphanius was born at Pavia in the year 438. His father was named Marus or Marius, and his mother Focaria, a relative of Saint Myrocles, bishop of that city in the time of Constantine; they were two persons illustrious by birth, but still more commendable for their virtues. Over his cradle a miraculous light had shone before the eyes of his parents, who for that reason gave him the name of Epiphanius, that is to say the revealed or the illustrious. They put him, from the age of eight, with Saint Crispin, bishop of Pavia, in order to learn in so good a school piety and the human sciences. He made such great progress there that he was ordained subdeacon at eighteen, and deacon at twenty. He gave, in both of these sacred ministries, marks of his zeal for the spiritual good of the Church, in leading the people to true devotion, and for the temporal, which is the treasure of the poor, in opposing the violences of those who wished to appropriate it.

The holy bishop Crispin having died, Epiphanius was elected with one voice by the people and clergy to succeed him, although he resisted it with all his power. The more he protested that he was unworthy of it, the more the desire to have him as bishop increased; so that he was led to Milan in spite of himself, and was at last consecrated with great ceremony, to the applause of all, although he was but twenty-seven years old, because that maturity which he had always shown, joined to the brilliance of his virtues, abundantly supplied for his youth (446).

When he saw himself raised to this high dignity, he began by prescribing to himself laws for his conduct. He resolved to forbid himself baths, to eat only once a day and little, to content himself with herbs and vegetables at all times, to do without wine as far as the weakness of his stomach would permit, to afflict his body and humble his mind by all the means that the love of penance could suggest to him, to be always the first at the offices, by night as by day. He joined to these practices the continual exercises of labour and prayer. It is thus that he prepared himself for the part that Providence destined for him: in those times when chiefs of peoples strangers to one another and barbarian were going to dispute the shreds of the Roman empire, Epiphanius, respected by all, regarded as a prophet, was to intercede for the vanquished, for the subjects, and soften for unhappy Italy the contact of these diverse dominations. It is first Liguria that casts its eyes on him to treat the accommodation between Anthemius, emperor of the West, and Ricimer, a Suevian and an Arian; this perfidious man, after having dipped his hands in the blood of two other emperors, had

again conspired the death of the latter, whose daughter he had received in marriage. Having engaged in his revolt the best troops of the empire, he was near coming to blows with what had remained faithful to the emperor, and was about to expose Italy thus to a cruel civil war. It was hoped that Epiphanius could negotiate peace; to this end Ricimer was made to agree to send him as ambassador to the emperor, who was at Rome. Epiphanius was received at the gates of the capital by an immense crowd who prostrated themselves at his feet; he was carried in triumph to the imperial palace, so great was already the veneration inspired by the young bishop of Pavia. On hearing this explosion of popular joy, Anthemius said: “I recognise there Ricimer and his tricks! All is calculation with him, even to the choice of his ambassadors. Has he wounded anyone by his offences, he besieges him with supplications that cannot be repulsed. However, I will receive the man of God: if he asks me things possible, I will grant them; if he asks impossible ones, I will so manage that he excuse me.” He therefore had the Saint received with great honour, listened to him attentively, let himself be touched by his reasons; and at last, however unworthy the barbarian Ricimer was of his friendship, he granted Epiphanius the grace he asked for him. The bishop of Pavia took in haste the road to Milan to carry thither the happy news: but the joy was not of long duration, Ricimer soon had another emperor elected, Olybrius, and besieged in Rome Anthemius, his father-in-law, who was massacred by his order (17 July 472). Seized himself with a sudden sickness, he expired in horrible convulsions forty days after the murder of Anthemius. Epiphanius, in spite of his resolution not to meddle in temporal affairs, saw his credit increase with the emperors. Glycerius, successor of Olybrius, whom Ricimer had put in the place of his father-in-law, had such regard for him that at his prayer he pardoned an outrage done to the princess his mother. Under the reign of Julius Nepos, who dispossessed Glycerius the following year, our Saint was again the negotiator of peace. Deputed by this prince to Euric or Evaric, king of the Visigoths, at Toulouse, he took from him all thought of hostility, and terminated the differences about the boundary of the two States. He assured at the same time the repose of the Church, which had everything to fear from Euric and the Visigoths, partisans of Arianism: these great successes were due to his persuasive eloquence, to his reputation for holiness, and above all to God, whom he knew how to put on his side, for the course of his embassies was only a series of prayers, fasts and all kinds of penances. He occupied his march with the singing of psalms, and when he stopped, leaving his escort in the inns, he withdrew apart and often even went out to plunge into the woods where he spent the nights in prayer. Thus he relaxed from the fatigues of the journey. King Euric, Arian though he was, loaded him with honours and praises and invited him to his table; but humility, and perhaps also fear of scandal, did not permit the Saint to accept.

Returned to Italy, he did not go to the emperor’s court, to avoid human applause; but, contenting himself with making known to him the result of his negotiations, he re-entered his dear church of Pavia. He would have wished to restrict his cares to the sanctification of his diocesans and his own; but the great catastrophe which marked the year 476 did not permit him to keep his charity within these bounds. I mean the fall of the Roman empire of the West.

The Emperor Julius Nepos, stripped and driven out by the patrician Orestes, took refuge in Dalmatia with Glycerius, his predecessor on the throne, become bishop of Salona. Orestes had a son, a young child of thirteen, named Romulus; the soldiers, who loved him, called him by a diminutive, graceful then and afterwards become sinister, Augustulus, the little Augustus. His father had him proclaimed emperor (29 October 475). Two years earlier, Odoacer, son of Edecon, of the tribe of the Rugii, had received from Saint Severinus, near Vienna, the prediction that he would one day become emperor. The tall stature of the young barbarian, his intelligence, his bravery quickly won him the favours of power and the esteem of his comrades-in-arms under the reign of Glycerius. Discontented with Orestes, he revolted with the barbarians of whom he was the chief. After a first battle near Lodi he besieged the Roman patrician in Pavia, which was pillaged and sacked by the two armies at once. People asked where the bishop was, what had become of Epiphanius. The man of God was in the camp of Odoacer, asking the liberty of the young girls and women of Pavia whom the barbarians had reserved either for captivity or for outrages still more cruel. His eloquence

and the holiness of his character softened the heart of the fierce Rugian. He obtained what he asked. For his fellow-citizens there was even granted an exemption from all kinds of taxes for five years, and though he had no money, he found the means to repair, to rebuild the churches destroyed or burned, with a success inexplicable without a particular intervention of divine Providence. He rendered also immense services to other peoples of Italy, with the same Odoacer, who had a great veneration for him. If this prince made himself remarkable, among those who invaded the Roman empire, by his moderation, his respect for the laws, it must no doubt be attributed in great part to the ascendancy which Epiphanius exercised over him. In Liguria, Pelagius, prefect of the praetorium, trying to gather up some remnants of the empire for his profit, made his sovereignty consist above all in taxes double what the peoples were able to pay. They had recourse to the bishop of Pavia, who assisted them, according to his custom, promptly and effectively. So he was regarded as the liberator of Italy.

During the passing peace which the domination of Odoacer procured for that country, the church of Pavia became again very flourishing by the vigilance, instructions and examples of its holy bishop. But new troubles soon came to exercise his constancy and make his wisdom shine with more brilliance than ever. In 489, Theodoric, king of the Ostrogoths, swept into Italy with two powerful armies, defeated Odoacer in two consecutive battles, and entered Milan after his second victory. Epiphanius came to find him there. This able, enlightened prince, friend of virtue and talents, remarked in him such extraordinary virtues that he assured that he had never known in all the East anyone who could be compared to him, and he proclaimed him the best rampart of Pavia. Theodoric was soon obliged to shut himself up in that city, because the treason of an officer had taken from him a part of his troops. Odoacer came to besiege him there. Never were the prudence, piety, patience and charity of Saint Epiphanius more admired than in so difficult a conjuncture. The esteem in which his probity was held was so great that these two enemy kings had an equal confidence in him, taking no umbrage at the services which he rendered as sincerely to the one as to the other. They lived in his regard in the midst of war as if they had been in full peace, and he was the only one whose repose was not disturbed by so many troubles. If the conduct of priests were always as disinterested, as independent, as charitable, the adverse parties would respect them; having triumphed with none, they would fall with none; they would pass through conflicts and troubles, making themselves all to all, and without their calm suffering. One could not imagine how many fatigues this holy bishop endured during the three years that these troops remained in Pavia, nor how much zeal, charity and alms he expended. He checked the violence of the soldiers, he snatched captives from them, for which his prayers alone often sufficed. It seemed that his absolute submission to the orders of Providence submitted to him in return the most rebellious hearts. For after the retreat of the Ostrogoths, his episcopal city having been occupied by the Rugii, an intractable nation, accustomed to blood, carnage and all the crimes that brutality can inspire, Epiphanius knew how to manage their spirits with so much kindness that he obtained from them all he wished: and the eminence of his virtue impressed in their hearts so much respect and affection for him that when they withdrew, at the end of two years, one saw with astonishment tears of tenderness come from the eyes of these barbarians.

Theodoric, after a third victory over Odoacer, whom he had assassinated in the year 493, being at last left absolute master of all Italy, Epiphanius worked with new ardour to repair the breaches that so many troubles had made in the purity of religion and in the integrity of the discipline of the Church. The new king having published an edict providing that only those should enjoy the privileges granted to the Roman people who had followed his party, and that the others could neither make wills nor dispose of their goods, a great number of families were in desolation, for it was their ruin. They had recourse to Epiphanius, and besought him to use his credit to avert this misfortune. Laurence, bishop of Milan, joined him to go to find this prince: but, considering the ability and experience of his colleague, as well as his great talents for eloquence and persuasion, he begged him to speak. This Epiphanius did with the greatest success. Seeing in this holy man such capacity and such virtues, Theodoric sent him shortly after to Gundobad, king of the Burgundians, to treat with him of the liberty of captives. He was received everywhere as the angel of the Lord, and Gundobad

with all his court was so honoured, so charmed by his presence and fine discourses that he granted him gratuitously the liberty of the prisoners. He excepted only the small number of those who, having been taken by open force, had not surrendered voluntarily. Even for these he was pleased to content himself with a very moderate ransom, which was paid with the gifts that were made in rivalry to our Saint. He passed from Vienne and Lyon to Geneva, where dwelt the prince Godegisel, brother of King Gundobad, to have the prisons of the captives opened there also, and this prince was as generous as his brother. The return of our Saint, like almost all the time of his episcopate, was illustrated by several miracles, which consisted ordinarily in cures of the sick and the possessed. Among these miracles must be cited the striking cure of a woman with an issue of blood in the episcopal city of Tarentaise.

Two years after, the Ligurians, overburdened with taxes, implored his support: he set out at once, in spite of the rigours of winter, of age and infirmities, came to Ravenna, spoke in their favour to King Theodoric, and obtained a remission of two-thirds of their taxes. Then, without wishing to accept anything for himself from Theodoric, who offered him a thousand favours and tried to keep him near him, a fine trait in an Arian prince, he set out amid the snow to return promptly to his Church, object of his tender cares and his sole delight on earth. But this journey occasioned him a mortal fluxion.

The general grief caused by the apprehension of his death is not credible, because everyone considered it the ruin of the whole province. It was not so with this blessed prelate, who sighed with great ardour after this precious moment. He found it at last, and singing the praises of his God, he left earth to go to heaven; he was fifty-eight years old, and had passed thirty of them in the episcopal ministry (21 January 497). The brilliant light which appeared on his body after his decease was a mark of the glory of his soul.

In the year 962, his holy relics were taken from the inhabitants of Pavia by order of the Emperor Otto I, and transferred to Hildesheim, in conformity with the desire of Othwin, then bishop of that city. Several miracles were wrought in this translation.

Saint Epiphanius is represented surrounded by captives laden with chains, to whom his liberalities and gentle eloquence give back liberty. One may see the history of the translation of the relics of our Saint, as well as that of his life, written by Ennodius, his successor, and reported by Bollandus in the Acts of the Saints; Father Giry having greatly abridged it, we thought we should complete it.

Saint Meinrad, Founder of Our Lady of the Hermits [Einsiedeln]

(Les Petits Bollandistes, vol. I, 21 January.)

797–861. — Popes: Leo III; Nicholas I. — Kings of France: Charlemagne; Charles II the Bald. — Emperor of Germany: Louis II the Younger.

They that make me known shall have life everlasting. — Prov. v, 30.

In the rich valleys of Swabia watered by the Neckar there stretched, in the eighth century, the domains of the powerful counts and princes of Hohenzollern, whose old keeps still crown the heights. Berthold was allied with the Hohenzollern family: he had married the daughter of the count of Sulchen and dwelt with his wife in the stronghold of Sülchen, chief place of the country, on the river we have mentioned. One thing only was lacking to the happiness of the two spouses, a child. They obtained it by dint of prayers. The son received at baptism the name of Meginrad,[1] which signifies excellent counsel, whence later Meinrad was made. After having passed ten or eleven years in the paternal house, young Meinrad made his studies at the Benedictine monastery of Reichenau. This island, taken by Saint Firminus from the reptiles which were its only inhabitants, had become so smiling and fertile in the hands of the monks that it was called the rich plain, Reichenau. Belles-lettres flourished there as well as the harvests. While the Germans, drawn from their natural indolence by the example of this untiring and fruitful labour, gave themselves to the cultivation of the

fields, salutary to their soul, necessary for the needs of life and which furnished them the means of escaping serfdom; while the first vines were being planted in the island (year 818) which were to make its wealth, the youth were being instructed in those schools whence came out twenty-nine superiors of abbeys, sixty bishops, eighteen archbishops, and so great a number of the learned of Germany. Emperors and kings visited this hearth of light and civilisation; bishops came there to pass their old age, among others Egino, who in 799 built at the western extremity of Reichenau the beautiful church which still exists to-day. A great number of Greek, Italian and German pilgrims are cited who stopped in this place and enriched it with the knowledge of their countries. In the year 816, while Meinrad was a pupil of the monastery, the consecration of the great cathedral in honour of Our Lady was made by the abbot himself, who was at the same time bishop of Basel. Seven hundred religious, a hundred boarding pupils, four hundred day pupils formed an admirable choir; an immense crowd responded also to the prayers of the bishop. This imposing ceremony made so great an impression on the hearts of the young people that several asked to enter the Order.

The moment of choosing a state came also for Meinrad; he resolved to consecrate himself to the service of the altars. Ordained deacon in 821, and soon raised to the priesthood, he prepared himself for another vocation by reading the masters of the spiritual life, above all John Cassian. He was passionately fond of the lives of the celebrated hermits and the first Fathers of the desert. He embraced the monastic life in 822, at the age of twenty-five: his great-uncle Erlebad was then abbot of the Benedictines of Reichenau. He seemed perfect from his first steps in this new way. He was, says an historian of his time, always ready to obey, severe in the practice of mortification, ardent for prayer, untiring in the exercise of charity, full of gentleness in his relations with his neighbour, having a countenance always amiable, and offering in all his exterior a sensible image of the joy, calm and purity of his soul. To all these qualities he added an uncommon learning, a deep knowledge of Holy Scripture, and an eloquence that charmed all who could hear him.

In a letter addressed to the abbot of Reichenau, Charlemagne said to him: “To teach the belles-lettres, men must be chosen who have the will, the power to learn and the desire to instruct others; for we desire that you be, as befits soldiers of the Church, pious within, learned without, uniting the purity of a holy life with the science of good speech.”

Such was Meinrad. So he was designated to instruct a numerous class of pupils. After giving the children the first notions of reading and writing, he put the Holy Books into their hands, and explaining them with them, he found all sorts of instructions in them. He began with the books easiest to understand. Each pupil had to make a literal translation of them into German. In the higher classes he taught philosophy. His most advanced pupils said to him one day: “Dear master, we have heard you repeat many times that philosophy is the science which teaches all the virtues; that it is the only treasure which will never leave in misery him who possesses it. Your words are for us a powerful encouragement, and we would with all our heart come to the possession of this treasure; but how find it, how reach it? Philosophy is so lofty, there are so many steps to climb to approach it, and we are still so young, so weak, that if you do not stretch out your hand to us we shall never be able to succeed.” — Meinrad answered them: “If you seek truth for love of truth, to please God, to enrich your soul and preserve its beauty and purity, I repeat it to you: it will be easy for you to follow the road that leads to it; study, ask for truth for a noble end, and not to obtain the glory of this world, a passing greatness, perishable riches, deceitful pleasures.” Then he added: “We read in the book of Wisdom that wisdom has built herself a temple with seven pillars. By the seven pillars Solomon designated the seven gifts of the Holy Spirit, or the seven sacraments of the Church, or even the seven liberal arts, for it is by them that young people ennoble themselves, that they become greater than princes and kings, and acquire an eternal glory. It is by them that the Fathers of the Church defended the faith, and that the doctors victoriously combated all errors.” Meinrad made himself a reputation for learning as he had one for holiness. The little monastery of Bollingen having asked of the abbey of Reichenau a distinguished professor, our Saint was chosen to occupy this chair, and the manner in which he acquitted himself of these new functions surpassed

all hopes. “Yet the divine love which burned in his heart drew him toward solitude.” These are the words of his historian, and they are very just; for the farther one goes from the world, the nearer one comes to God. Bollingen was on the shore of the lake of Zurich. Meinrad sighed after the mountains of the opposite shore. At a distance of two leagues down the lake he saw rise the Mount Etzel, covered with dark and thick forests. Often, from his cell, he let his eyes wander avidly over this bluish horizon and these summits which offered him solitude. He withdrew there in the month of June 828, aged thirty-one, carrying nothing with him but a Mass-book, a collection of instructions on the Gospel, the rule of Saint Benedict and the works of Cassian. The place where he settled was a high point from which he dominated all the country. “At his feet and before him, the lake of Zurich, whose waters sparkled in the sun; behind him, the gloomy horror of the forest; farther, high mountains blue and white; then the glaciers lost in the clouds, and finally around him a solemn silence, interrupted only by the distant cry of some wild animal or the sudden cracking of an old fir shaken by the wind.” He had at first for shelter only the bushy branches of trees which he deftly interlaced, and a kind of wall which he built with stones detached from the rocks. But a pious widow of Altendorf had a graceful hut built for him and a little chapel where he could offer the sacrifice of the Mass, and watched over all his needs. He lived there then for seven years as in a paradise, conversing unceasingly with God and the Angels. At the end of that time he groaned to see that his solitude had become a pilgrimage; people ran in crowds from all sides to this man of God, who was affable, instructed and never refused a good counsel. Behind the Etzel stretched an immense forest which seemed inaccessible; he resolved to hide his new dwelling there. He therefore set out, having to accompany him and to carry with him indispensable objects a religious of Bollingen and a peasant of the neighbourhood. In descending toward the Sihl, which after a thousand windings in the forest comes to flow gently in an agreeable valley, the brother perceived on a branch of fir a nest of ravens; he found there two young ones which Meinrad adopted as companions of his solitude. Some trunks, some branches of trees arranged by him in the form of a little hut, above the source of the stream, served him as dwelling. Hedwig, abbess of a small community of women at Zurich, replacing the widow of Altendorf, provided for all the needs of the pious solitary. It was the first time that the voice of a Christian prayed in this deserted valley. Now, it is known that since the fall of Adam the accursed earth has been given over to the demons whose empire yields only to that of Jesus Christ. As soon as Jesus appears they flee, but with cries of rage. They had therefore to abandon this forest where Meinrad was introducing Christianity. But they struggled against him first. One day when Meinrad was at prayer, their black band surrounds him, so thick that he no longer sees the clearness of the sun. They utter in his ears the most terrible threats; they whirl about him and take the most frightful poses; they assume different forms, each more dreadful than the others. They make such a din that it seems the whole forest is going to fall, that all the trees are lifted by an invisible hand and are going to crush the poor defenceless hermit. He remains calm, intrepid, and prays. Then an angel appears with a radiant face, smiles on Meinrad, consoles him and, with a single gesture, makes the malignant spirits fall back into the abyss.

From that day the solitude of our Saint was doubly dear to him, since the Lord Himself seemed to have consecrated it. His cell was in his eyes the most beautiful, most agreeable dwelling in the world; it was a gate of heaven unknown to the rest of men. Whether he prostrated himself face to the ground to adore his sovereign Master, or walked in his narrow valley given to holy meditations, or sat at the threshold of his hut, a pious book on his knees, while his two ravens played about him and came to rest familiarly on his shoulders, Meinrad was happy. Moreover, he exercised over nature the empire of the Sovereign which the first man had before his fall. At the least sign of his hand, eagles and bears ran up full of gentleness to him, or withdrew so as not to disturb his prayers. In winter, when his hut was buried in snow and thick icicles closed his door, the life which his soul drew from a close union with God rebounded on the body and warmed it. After this sort of night and sleep, with what joy he went out to admire the power of God in the awakening of nature! With what happiness he united his thanksgiving to the hymn that each creature sings always, but more joyfully at this season, to its Creator. When the grey rocks of the Mythen and the glaciers of the

Glärnisch began to light with the first rays of the sun, when the damp leaves shivered under the breath of morning, the voice of the solitary arose grave and holy in the silence; at once answered him the blackbird hidden in the firs, the chaffinch perched on the top of the beeches, the robin swaying on the larch branch, and while this pure concert rose toward heaven, each plant offered its perfumes, the forest incensed God with its balmy vapours.

This delightful retreat having at length been discovered, countless visitors ran again to Meinrad, who received them with his ordinary affability and made them holy exhortations. He was overwhelmed with presents, he distributed them to the poor who ran in crowds to his door. Hildegard, daughter of Louis the German, having been named by her father abbess of the monastery of Zurich, in 853, and hearing the virtues of Meinrad praised, had a chapel built for him which remained standing until 1798. Meinrad consecrated this chapel to the Blessed Virgin, and having received from Hildegard a statue of this divine Mother, he placed it on the altar and made pass into all hearts the veneration which he had for this cherished image. The most marvellous fruits were soon gathered from it. Miracles followed one another; extraordinary graces were granted to the pilgrims, so that the chapel was called from then on the Place of Grace, and the statue of the Virgin the Miraculous Image. Such was the origin of the pilgrimage of Our Lady of Einsiedeln, where for a thousand years so many vows, prayers and tears have been offered to Mary. To render himself worthy of these heavenly favours, our Saint, not content with observing the law of God, practised all the evangelical counsels and sought to make himself perfect as our heavenly Father is perfect. These efforts procured him new favours, so that there was as it were a struggle of love between God and him. A religious of Reichenau, who had come to visit him, relates that one night having seen the little chapel lit by a sudden light, he entered and perceived Meinrad kneeling on the steps of the altar, and beside him an angel holding the prayer-book and uniting his voice to that of the Saint. The vigils, the continual meditations, and the mortifications of every kind to which he gave himself had completely destroyed the old man in him; his very exterior had something I know not what of heavenly; one thought one saw already on his brow the aureole of the elect: the moment to wear it more resplendent in heaven had come.

For twenty-five years Meinrad had been preparing himself for death in solitude. Two men, one born in the country of the Grisons and called Peter, the other born in Swabia, called Richard, resolved to assassinate him to have his treasures, believing that he kept, instead of distributing to the poor, the rich presents he received every day. They made a rendezvous not far from the lake of Zurich, in an inn of Endingen, where Rapperswil was later built, and passed the night there.

At daybreak they took the road to the Etzel and directed themselves toward the dark forest. It was 21 January 861. For a long time they wandered through the woods, for snow covered all the paths. However the demon, who had inspired their fatal project, led them at last before the hermitage. At their approach, Meinrad’s two ravens uttered piercing cries, and as if they had had the sense of the crime the two brigands were meditating, they began to flutter about the hut with all the signs of fright, so that the murderers, as they avowed later, were much surprised to see them and had a presentiment that there was something marvellous and providential in this extraordinary conduct of the two animals.

Nevertheless the two assassins persisted in their design and arrived at the door of the chapel. The day was already somewhat advanced; the Saint, according to his pious custom, had spent a great part of the morning in prayers and meditations; he had celebrated Mass before the image of the Virgin, and God had revealed to him that the moment of his death had come; then he took the body of Jesus Christ as the viaticum of the dying and, in a holy ecstasy, he thanked God for the grace He granted him, he commended himself to Mary and the Saints, then prayed for his two murderers. These, meanwhile, looked at him through a chink in the partition. They knocked at the door, Meinrad rose, went to open to them, received them with a cordial kindness, and said to them: “My friends, if you had come earlier, you might have assisted at holy Mass. Enter and pray God and the Saints to bless you. Come into my cell, I will share with you the little provisions I still

have; you will then accomplish the plan that has brought you near me." The murderers entered the chapel a few minutes; then, as if they feared to see their victim escape, they rushed into the cell. Meinrad came to meet them, a smile on his lips, and offering them the frugal food he could dispose of. Then, giving to one his mantle and to the other his tunic: "Receive this," he said to them, "as a remembrance of me, and when your designs are accomplished, you will take all you wish. I know that you have come to put me to death. When you have killed me, place these two candles that I have prepared on purpose, one at my head, the other at my feet, and flee at once so as not to be arrested by those who come to see me and who would make you expiate your crime."

Insensible to so much kindness and charity, the monsters seize the Saint and strike him with redoubled blows of a club on the head. Meinrad falls, still breathing; the murderers finish him without pity. At the moment when the last breath exhales from his bruised body, a perfume sweeter than the odour of incense spreads through all the cell, and this so beautiful, so pure soul, borne on the wings of angels, springs into the bosom of the Most High, on 21 January 861.

Their crime accomplished, the two brigands strip their victim of his clothes; they stretch his corpse on a bed of dry grass in the corner of the cell, cover it with a coarse cloth and a rush mat; then, placing one of the candles at the head, they go to light the other at the chapel lamp, which always burned beside the altar. When they returned to the cell, the candle they had left unlit beside the corpse was lit and burning with a lively flame. A sudden fear seized them and they took flight precipitately.

"The two faithful ravens set off in pursuit and fill the forest with their threatening cries. As if they had a mission to avenge the death of their benefactor, they leap upon the heads of the murderers and try to put out their eyes. Ever pursued and more and more frightened, these pass through Wollerau, where they met the carpenter who had first visited Meinrad and had had with him friendly relations much followed. The carpenter, recognising the ravens of his spiritual father, presages a misfortune, and while he recommends to his brother not to lose the trace of these two men who flee before the ravens, he runs himself to the hermitage in the forest where he finds the bloody corpse of the Saint. The candle which burned at his feet had ended by setting fire to the mat; but the flame stopped suddenly as soon as it reached the body. Recovered from his first movement of horror, the carpenter returns in all haste to Wollerau where he spreads the news of the murder of Saint Meinrad. He charges his wife and several of his friends to go and watch beside the corpse, and he himself goes toward Zurich in pursuit of the assassins. He was not long in finding them; the furious cries of the two ravens which fluttered before the windows of a house and struck the panes with their beaks, that they might be opened to them, indicated to him the place where the fugitives were hiding. He enters and at once recognises the two assassins. In an instant they are seized and delivered to justice. Their avowals made known the circumstances which had preceded and accompanied the death of the Saint. Count Adalbert had them condemned to death by the tribunals of the district. They were broken on the wheel and burned, and their ashes were cast into the Limmat. The two ravens, after the punishment of the murderers, took flight again toward the forest. The escutcheon of the abbey bears two ravens. The inn where the malefactors were taken took from that time for its sign: *At the Two Ravens*. Only lately has it changed its historic name to that of Hôtel Bilharz.

Two religious, sent by the abbot of Reichenau, set about bringing back the body of Saint Meinrad to the monastery of the Island. But arrived on Mount Etzel, at the place the Saint had inhabited for seven years, it was impossible for them to go farther; no one could lift the holy burden. It was resolved then to deposit the heart of the Saint in the little chapel where he had prayed of old; this done, his sacred body was piously and solemnly transported to Reichenau where it was laid in the great cathedral, in a chapel built expressly. In 906, Benno, a prince of the blood of the kings of Burgundy and then canon of the cathedral of Strasbourg, having come on pilgrimage to the place Meinrad had sanctified, had his cell restored, established a community of hermits there and laboured to clear the forest. So a part of this territory is still called Bennau,

land of Benno. Named bishop of Metz in 926, he suffered violent persecutions for the good; he even had his eyes put out. He returned to his dear hermitage in 929 and died there in 940. His body was buried before the altar of the Virgin. Eberhard, grand provost of the chapter of Strasbourg, who had followed Benno, bought the dark forest, established there a regular convent of the order of Saint Benedict and had a church built in which the chapel of Our Lady was enclosed. In 1465 the prince-abbot Gerold of Hohensax embellished the holy chapel with a vault borne on six stone pillars; in 1617 Marcus Sitticus, bishop of Salzburg, made a vow to cover the whole chapel with marble. He died before the end of this work, which was finished by his nephew, Count Gaspar of Hohenems.

In 1704 the prince-abbot Maurus of Roll surrounded the statue of the Virgin with a golden cloud which made it stand out. Sixteen wax candles weighing each from 80 to 90 pounds and furnished by the Catholic Swiss cantons burned before it; in the middle of the vault were hung five silver lamps given, the first by Philip III, king of Spain, in 1617; the second by Gaspar of Hohenems, in 1620; the third by Lucerne, in 1655; the fourth by the count of Arenberg, in 1676; and finally the fifth in 1728. During the French Revolution the statue was saved by an old servant of the abbey, but the chapel was destroyed. The one that exists to-day was finished in 1817. The exterior is of black and grey marble, and the interior of coloured marble; the altar of white Carrara marble; on the front one sees a gilded bronze bas-relief representing the angelic consecration, of which we shall soon speak. It is a gift of Charles Albert, king of Sardinia, and father of Victor Emmanuel II. Above the altar, in a niche made in the wall, is the miraculous statue, borne on a golden cloud and clothed in precious stuffs.

The consecration of which we have spoken took place in 948. When Eberhard had built the church and the monastery of Meinradszell (cloister of Meinrad), he begged Conrad, bishop of Constance, to come and consecrate the new church and the chapel.

The bishop arrived accompanied by Ulric, bishop of Augsburg, and a great number of gentlemen and pilgrims. It was 14 September, the day of the Exaltation of the Holy Cross. From midnight of that day, Conrad and the religious of the monastery were at prayer for the night office. While he was plunged in his holy meditations, the pontiff suddenly heard harmonious voices filling the nave with their sweet melody. He raised his eyes and perceived a choir of Angels; he remarked that they were singing precisely the hymns prescribed by the Church for feasts and solemn consecrations. Jesus Christ, divine Pontiff of the new covenant, clothed in violet ornaments, celebrated at the altar the dedicatory office. Around Him one saw Saint Peter, Saint Gregory, Saint Augustine, Saint Stephen and Saint Lawrence. Facing the altar, on a throne resplendent with light, sat the august Queen of heaven. The choir of Angels, continuing its chants, modified thus the text of the Sanctus: “O God, whose holiness is revealed in the sanctuary of the glorious Virgin Mary, have pity on us. Blessed be the Son of Mary, who descends here, He who reigns in eternal ages.” At the *Agnus Dei* the voices repeated three times: “Lamb of God, have pity on the living who believe in You, have pity on us. Lamb of God, have pity on the faithful departed who rest in holy hope, have pity on us. Lamb of God, give peace to the living and the dead who reign with You in blessed eternity, give us peace.” At these words: *The Lord be with you* (*Dominus vobiscum*), the Angels answered: “The Lord is borne on the wings of the Seraphim, He penetrates the depths of the abysses.”

Meanwhile the hours passed, the moment fixed for the consecration had long gone by, the priests, the religious, the pilgrims, a multitude of people who had run for this occasion, awaited impatiently and asked why so long a delay. Bishop Conrad was still praying in the same place, lost in a religious ecstasy. At last someone went to warn him and they heard then from his mouth the account of what he had seen. At first it was thought he was under the illusion of a dream and he was pressed to begin the ceremonies of the consecration. But scarcely were they ranged at the foot of the altar when a mysterious voice was heard to resound under the vault which repeated three times: “Cease, my brother, cease: the chapel has been consecrated divinely.” All the bystanders prostrated with their foreheads to the ground, and it was recognised

that the vision of the holy bishop was quite real and that the holy chapel was blessed, consecrated, sanctified by Jesus Christ, assisted by His Saints and His Angels.

Conrad, eye-witness of the miraculous intervention of heaven, and very worthy of faith in his affirmation, gave an account in various writings of all that had passed. The calendars of Einsiedeln, going back to the most remote epoch, all indicate for 14 September the feast of the Miraculous Consecration, celebrated each year with great pomp in memory of the first consecration. The people have kept for this feast the name *Engelweihe*, "Angelic Consecration."

Sixteen years later, Conrad, Ulric and many other princes and bishops, having accompanied the emperor on a journey to Rome, rendered, in presence of the Emperor Otto and his wife Adelaide, a solemn testimony to Pope Leo VIII of the miraculous event of which they had been witnesses. They added to their deposition a written attestation which the sovereign Pontiff inserted in the bull of confirmation. This bull begins thus: "We, Leo, etc., make known to all the faithful, present and to come, children of holy Church, that our venerable brother Conrad, bishop of Constance, has attested to us in presence of our dear son the Emperor Otto, his wife Adelaide and several other princes, that he went, in the year of our Lord Jesus Christ 948, on 14 September, to a place called the Hermitage of Meinrad, to consecrate there a church in honour of the incomparable Mother of God, ever Virgin…" Then comes the account of all we have reported. The pope then forbids any bishop ever to renew the consecration of the chapel.

This authentic confirmation has been approved by the sovereign Pontiffs who have succeeded one another from Leo VIII to Pius VI. The ecclesiastics and pilgrims who had been witnesses of the angelic consecration, returned to their country, told what they had seen and heard. Thus in the most distant lands the miracle was known; so the crowd of pilgrims went on increasing, and the numerous graces obtained in the venerated sanctuary were a new proof that the Lord had lowered His look of blessing on the Hermitage of Meinrad.

We cannot relate all the miracles which, for a thousand years, have been wrought at Our Lady of Einsiedeln. We shall report only three, which have happened in our time and in our France.

M. l'abbé Ganeval, who was so good as to give his care to the translation of the German work which we summarise, writes as follows: My father, Claude-Alexis Ganeval, merchant at Levier, chief place of a canton in the department of the Doubs, had exhausted all the resources of art to obtain the cure of Françoise-Caroline, the youngest of his daughters, aged three and struck for two years with an incurable blindness. The eyes were totally melted away. Having no longer confidence but in Our Lady of the Hermits, he took the pilgrim's staff, at the end of the month of March 1831. At the very hour when he stretched out his suppliant hands toward the holy image, at five in the morning, the little blind girl awoke with eyes of remarkable beauty, which drew to her a crowd of visits until her death, which occurred in 1843. Thousands of persons can sign to-day the truth of this miracle. We shall cite only one testimony, that of His Lordship Monseigneur Caverot, bishop of Saint-Dié.

Marie-Françoise Pétitot, born at Neuchâtel, and living in a little hamlet of the parish of Pont-de-Roide, department of the Doubs, had been, at the age of eleven, seized with so violent a fright that she had kept from it a frightful infirmity. Her feet, according to the expression of a woman who had accompanied her to Luxeuil and Bourbonne, were so closely stuck to her thighs that a drop of water could not have passed. In vain the most enlightened care was lavished on her, the circulation of the blood could not be brought back into the legs. To make sure of the fact, Doctor Marcou drove a pin into the flesh up to the head, the patient felt no sensation from it, and nothing came from the wound but a reddish water. The paralysis could not be more complete and resisted all the efforts of art. For thirty-two years Françoise Pétitot had been thus chained by so cruel an infirmity in her bed or on a chair, which was her ordinary means of locomotion, as is the custom for little children. More than once she had sighed after the happiness of forming part of those numerous bands of pilgrims who set out each year from the mountains of the Doubs. At last her wish could

be realised. On 11 May 1850 she set out in a little cart drawn by an ass, and arrived under the walls of the abbey on the 18th, eve of Pentecost. The next day she had herself carried to the church, to assist at holy Mass. Suddenly, at the moment of the elevation, she felt her legs disengage little by little and return to the normal state; at once she rose, then she prostrated again to give free course to her tears of thanksgiving. The Mass finished, she returned to her inn, supported by her two companions, because she no longer knew how to use a faculty of which she had remained deprived for so many years. This miracle recalls another with which it has a striking likeness, that of the healing of a paralytic at the gate of the temple of Jerusalem. We read in the book of the Acts of the Apostles that this man, seeing Saint Peter and Saint John going up to the temple, asked them an alms; Saint Peter said to him: *Look upon us*; then he added: *Silver and gold I have none: but what I have, I give thee: in the name of Jesus Christ of Nazareth, arise and walk.* And, taking him by the right hand, he raised him up, and at once he was strengthened on his feet: he leaped for joy and walked with his two benefactors in the temple, unable to contain the sentiments of his gratitude and praising the Most High. — However Françoise Pétitot remained three days more at Einsiedeln, then she took again, filled with joy, the road to her country. But the news of her cure had preceded her; on 29 May the inhabitants of the commune walked an hour to meet her, addressing to heaven hymns of thanksgiving with signs of the liveliest joy. Since that time Françoise Pétitot comes every year before the holy chapel on the anniversary of her miraculous cure. She has made her eleventh pilgrimage.

God did not permit that the beginning of the thousandth anniversary of the feast of Saint Meinrad should be barren in marvellous marks of the protection of Our Lady. This year of grace and Jubilee has seen a cure of the same kind as the preceding, which is related in the following letter, written at Brunschofen, near Wil, in the canton of Saint Gall, and bearing the date of 9 March 1861.

“It is singularly agreeable to me, my dear uncle, to have to communicate to you news which puts the whole country in joy. A child of Gall, Pancras Schafhauser, aged about eight years, had been for several months so sick that he could not take a single step and lay night and day on his bed of pain. His legs were bent, and he dragged himself painfully on his feet and hands. Human science avowed its impotence. A renowned doctor, M. W…, of Wil, regarded the cruel infirmity of the child as incurable. His parents, having lost all hope, offered their sacrifice to God and resigned themselves to the grief of always having before their eyes a poor cripple. However someone of this family, a man of robust faith and great piety, living at Oberwangen, joined to himself as travelling companion the brother and sister of the sick child, and betook himself with them to Einsiedeln, crossing the Hörnliberg, still covered with snow. All three addressed fervent prayers to Our Lady, approached the sacraments and hung on the grille of the holy chapel an ex-voto representing the sick child. It was on Wednesday, 6 March, at eight in the morning, that they accomplished this last act of devotion. At the same instant, at the same hour of that day, the child rose, walked to his mother’s room, who had been bedridden some days, and held out his hands to her saying: ‘Mother, see, I can walk!’ The joy was at its height in the house, the neighbours ran up crying miracle. In the afternoon, Dr. W… paid a visit to the mother; but what was not his astonishment when he saw young Pancras come to meet him holding out his hand: ‘How,’ he cried, ‘you can walk? it is incredible!’ To those who told him of the intervention of the pilgrimage, he answered: ‘There, that teaches one to pray.’ To-day the happy child attends school, and shows himself assiduous at church, as before his illness.”

Now, to give readers an idea of the crowd which runs each year to this pilgrimage, we shall content ourselves with having them remark that, in the last three centuries, there have been counted on an average, in the holy chapel of Einsiedeln, “a hundred and fifty thousand communions a year.” This pilgrimage is served by a convent of Benedictines which is composed of ninety-seven members, of whom sixty-four are priests, eighteen clerics and fifteen lay brothers. The parish they administer is of about seven thousand souls, on the high plain of Einsiedeln, not counting several villages and hamlets scattered in the neighbourhood, and even to the shore of the lake of Zurich, the banks of Lake Constance, and the confines of the Vorarlberg. About

two hundred pupils receive in the college of the monastery an instruction as varied as it is solid.

The Fathers are also charged with the administration of several convents of women situated in the neighbourhood. But their greatest occupation is to administer the sacraments and lavish pious exhortations on that crowd of pilgrims who besiege them unceasingly. May these few pages, which we have been happy to consecrate to Saint Meinrad and to the sanctuary of Mary, lead some faithful to the places where Saint Elizabeth of Hungary, Saint Nicholas of Flüe, Saint Charles Borromeo, Blessed Benedict Joseph Labre and so many other servants of God have already knelt. Saint Meinrad is represented assassinated in his cell; in the habit of a hermit and praying. — The monastery of Our Lady of the Hermits has placed in its arms the two ravens, companions of the Saint during his life, and revealers of his tragic death.

For more details we refer to the *Life of Saint Meinrad*, by the Rev. Father Dom Charles Brandes, which we have sometimes summarised and sometimes reproduced in full.

Saints Publius, Avitus II, Patroclus

(Les Petits Bollandistes, vol. I, 21 January.)

Saint Publius, Bishop of Athens (2nd century)

Dionysius, bishop of Corinth, tells us that Saint Publius succeeded Dionysius the Areopagite in the church of Athens, and we read in Eusebius[1] and in Saint Jerome[2] that he was himself replaced by Quadratus. According to some, this Publius would be the son of that magistrate of the island of Malta whom Saint Paul healed of dysentery. Ado does not hesitate to profess this opinion in his Martyrology.

Saint Avitus II, 29th Bishop of Clermont in Auvergne (689)

This holy prelate, who belonged to the illustrious family of the Aviti, was raised to the episcopate after Saint Prix (or Projectus), in the year 679. His learning equalled his virtues. His first and principal care was to adorn the places consecrated to God. His predecessor had had the great and fair thought of building a church in honour of each martyr of Auvergne, and had begun its realisation: Avitus continued it. He had built, among others, the monastery of Volvic to honour the tomb of Saint Prix and of his companion martyrs Saint Amarin and Saint Allyre. He also transferred there the relics of Saint Austremonius after the ruin of the monastery of Saint-Pierre of Issoire. He employed himself with much zeal in forming a good clergy, and in sowing the pure grain of faith throughout the whole extent of his diocese. The faithful shed all the tears of their eyes when they saw that the holy bishop would leave his bed only to take the road to the tomb. He rendered to God his soul rich in good works and worthy of a thousand crowns after ten years of a laborious episcopate. 689. He was buried in the church of Saint-Venerandus, beside 6,200 holy bodies whose souls had departed from this world to go straight to heaven. Some time after, his relics were transferred to the church of Saint-Allyre.

In our days the diocese of Clermont still celebrates his feast under the double rite, on 21 February. Cf. J. Branche, vol. i, p. 163; Gregory of Tours, and *Propre de Clermont*, 1866.

Saint Patroclus or Parre, Martyr in Champagne (259–273)

Saint Parre belonged, it is said, to one of the most illustrious families of Troyes; he was young when he lost his parents. The first use he made of his liberty was to follow the attraction that bore him to the solitary life. He withdrew half a league from the town into a country house that he had reserved for himself and where later the convent of Foicy was built. God had given him the talent of speech; he used it only to defend the oppressed or to entertain with heavenly things those who visited him. He was of advantageous stature, of agreeable figure; to these gifts of nature he joined a gentle temper and an affability uncommon. But a cruel

caprice of the Emperor Aurelian, who was then in the Gauls, was soon to deprive the earth of one of its benefactors and enrich heaven with an intercessor. After having let the Church live in peace for some time, and even after having done it a service by an imperial rescript against the arch-heretic Paul of Samosata, condemned by the Fathers of the Council of Antioch,[1] Aurelian, as if seized with a sudden madness, stirred up, in the last year of his reign, the most violent persecution against the Christians. The edict he published on this occasion is still read in the acts of Saint Symphorian, martyr. How cruel this persecution was, though short, one can get an idea from the horrible torments to which he subjected his own pagan soldiers. Flavius Vopiscus relates that a soldier, for having violated the rights of hospitality, was bound by feet and hands to tree-branches bent down with effort and then left to their natural movement, which thus tore the wretch in two. If he invented such torments against his own soldiers, what must he not have done against Christians, whom he esteemed impious, enemies of the divinity and traitors to the empire and the emperors? The acts of Saint Parre relate that the martyr was interrogated by Aurelian himself, that the prince, irritated by his answers, delivered him to the executioners with order to behead him in a marsh on the bank of the Seine, that his body might remain buried there without honour; but that the Saint having prayed God not to leave him in this mud, the eyes of the executioners were suddenly darkened and blinded, so that Saint Parre, profiting by this circumstance, escaped from their hands, and, crossing the Seine miraculously, betook himself to a neighbouring hill, where the executioners coming up a little afterward, while he prayed with his face to the ground, struck him with their swords and cut off his head. The priest Eusebius and the deacon Liberius gathered his remains and gave them burial. When the persecution, which was short, had passed, they built a little oratory over his tomb. After the acts of the martyr had been brought from Rome, at the time of the expedition into Italy of Theodebert, king of the Franks, a great basilica soon replaced the little chapel.

On the left of the road to Saint-Parre-aux-Tertres, at some distance from the houses, an iron cross set on a stone pedestal indicates to travellers and pious pilgrims the spot where Saint Parre received the mortal blow.

From time immemorial the church of Saint-Parre-aux-Tertres, consecrated to the first martyr of Troyes, two kilometres from the town, has been the goal of a pious and edifying pilgrimage. A rather considerable portion of the head and arm of Saint Savinian is exposed at the same time as the relics of Saint Parre. There are venerated besides, in particular, several other powerful protectors: Saint Radegund, queen of France; Saint Eugene, martyr; Saint Euphemia, virgin and martyr, whose relics come from the abbey of Foicy; Saint Lupus, Saint Bernard, Saint Edmund, Saint Vorles, Saint Syra, etc.

Three days in the year, 19 January, Easter Monday and Whit Monday, call the faithful to this pious meeting. But it is above all on Whit Monday that the concourse is most considerable.

A confraternity is established at Saint-Parre-aux-Tertres in honour of the glorious patron of the country; the associates can gain a plenary indulgence, if they fulfil the usual conditions. From the morning of Whit Monday the churchwardens are at their desk and keep open the register in which they inscribe the names of all who come to ask God for some grace and to be aggregated to the confraternity. After a low Mass, the Mass of the Pilgrims, the priest lays the stole on the persons who visit the holy relics, and recites at the same time the following invocation: “May the almighty and merciful Lord grant you all that you have piously asked of Him through the intercession of Saint Parre and of the other Saints whose memory we honour to-day. Amen.”

At La Saulsotte, near Nogent-sur-Seine, a like pilgrimage takes place in honour of Saint Parre, and the neighbouring localities go there with as much devotion as eagerness. In the tenth century his relics were transferred from Troyes to Cologne, then from Cologne to Soest, in the county of the Mark, of which he is the principal patron.

Saint Parre is patron of the parish of Onjon, in the diocese of Troyes. All the relics of this holy martyr have not been taken from the country which was the theatre of his martyrdom; particles are venerated at

Saint-Mards, at Lusigny, at Fralignes, which likewise acknowledge him as their patron. Several localities of the diocese of Troyes bear his name, as Saint-Parre-aux-Tertres, Saint-Parre-les-Vaudes; Chalautre-la-Grande formerly possessed a church dedicated to Saint Parre. Surius gives the genuine acts of Saint Patroclus, or Parre. Gregory of Tours speaks of them.[2] He says that these acts, brought from Italy, were compared and found similar to those which a French ecclesiastic possessed. The persecution of the Emperor Aurelian is put as the ninth by Orosius,[3] as also by Saint Augustine;[4] but the historian Sulpicius Severus gives it as the eighth.

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[5] The sermon which Saint Augustine pronounced on the day of Saint Fructuosus, Saint Augurius and Saint Eulogius is the hundred and first of the bishop of Hippo. It proves how ancient is the cult of Saint Fructuosus and his companions. Prudentius has also celebrated these martyrs (*Peristephanon*, hymn iv). Their acts are found in Surius and in Mombritius.

[6] This name is written in different ways: the Roman Martyrology, under 21 January, names him Meinard; others Meginard, Meinrard or Moinhard, Meginrad.

[7] *Hist.*, bk. iv, ch. 22.

[8] *Ecclesiastical Writers.*

[1] Eusebius, *Hist.*, bk. vii, ch. 2 and 24.

[2] *Book of the Glory of the Martyrs*, ch. 64.

[3] Book vii, ch. 23.

[4] *City of God*, book xviii, ch. 52.

22 January

Martyrologies

THE ROMAN MARTYROLOGY

At Valencia, in Tarragonese Spain (Aragon), Saint Vincent, deacon and martyr, who, after having endured, under the most cruel governor Dacian, prison, hunger, the rack,[1] the dislocation of the limbs, blades reddened in the fire, the burning iron gridiron and other kinds of torments, flew away to heaven to the reward of his martyrdom; Prudentius has celebrated his triumph in fine verses; Saint Augustine and Pope Leo have recommended his memory by the greatest praises. 304. — At Rome, at the Aquae Salviae, Saint Anastasius, Persian monk, who, having first undergone numerous torments, such as prison, the whip, irons, at Caesarea of Palestine, was subjected yet to various punishments by Chosroes, king of Persia, and had at last his head cut off after he had sent to martyrdom seventy of his companions who were drowned. His head was brought to Rome, together with his venerable image, by the virtue of which the demons were put to flight and sicknesses healed, as the acts of the second council of Nicaea attest. 628. — At Embrun, in Gaul, the holy martyrs Vincent, Orontius and Victor, who were crowned in the persecution of Diocletian. 4th century. — At Novara, Saint Gaudentius,[2] bishop and confessor. 5th century. — At Sora, Saint Dominic, abbot, illustrious by his miracles. 1031.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Arcis-sur-Aube, in Champagne, Saint Oulph, martyr. 2nd or 3rd century. — At Vienne, in Dauphiné, Saint Blidranus, bishop and confessor. 719. — At Poitiers, the blessed Walter, bishop, of the Order of Minors, who is invoked in quartan fevers. 1307. — In a place which was called Orsoles, Saint Valerius, bishop of Viviers. About 510. — At Berg, near Cologne, beyond the Rhine, the blessed Lufthildis, virgin, commendable for her great charity toward the poor. — At Paris, the translation of Saint Merry or Medericus. — At Blois, the third Sunday after the Epiphany, the translation of Saint Solennis. — At Digne, the feast of Saint Vincent, bishop of that see and confessor. About 380.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Rome, at the Aquae Salviae, Saint Anastasius… as in the Roman.

Martyrology of the Canons Regular. — At Novara, the feast of Saint Gaudentius, confessor and first bishop of that city, who spread in the West the institute of Clerks Regular, established at Novara a clergy remarkable for regularity and number, and governed most holily the church entrusted to him.

Martyrology of the Calced and Discalced Carmelites. — At Rome, at the Aquae Salviae, Saint Anastasius, etc.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Spain, Saint Aquilina and her husband, whose name is unknown, martyrs with their son Saint Victor, who is mentioned above according to the Roman martyrology. Reign of Diocletian. — In Africa, the saints Januarius, Mucius or Minutius, Saturus and Bellicus, martyrs, mentioned by the martyrology of Saint Jerome. — In Spain, Saint Inventus, commonly Saint Trobat, martyr with 359 companions, whose relics were preserved at Gerona in the church of Saint Felix. Saint Felix was invoked against quartan fever, and the 360 martyrs in general against floods. Their cult was formerly very celebrated. Reign of Diocletian. — At Rome, Saint Irene or Herene, widow of Saint Castulus, martyr, known for having dressed the wounds of Saint Sebastian, pierced with arrows and left for dead. About the year 304. — At Rome also, Saint Blesilla, widow, of whom Saint Jerome speaks in his letters and who led in the world an altogether religious life. Her heart had not been insensible to the seductions of the world: each day she passed several hours before her mirror, surrounded by maidservants, to dress herself elegantly, to be perfumed and have her hair plaited. God made use of an illness to bring back to Himself this truly worldly woman and to implant firmly in her soul this conviction that “the body becoming sooner or later the food of worms, one is quite wrong to caress it so.” A.D. 383. — In Assyria and in Persia, to Saint

Anastasius, martyr, mentioned above, are joined his seventy companions who perished with him. A.D. 628. — In Bulgaria, the saints Manuel, George, Peter, Leo, bishops; Parodus, priest; John, Leo, tribunes; Gabriel, Sionias, and three hundred and seventy-seven others martyred by the Bulgarians who had led them into captivity after having taken Adrianople and made the conquest of Thrace. These same Bulgarians were, some years afterwards, in 850, to be converted to Christianity with their king Bogoris. The martyrdom of these servants of Jesus Christ took place about the year 818. — In England, Saint Brithwald, bishop of Wilton or Wiltshire; he had revelations about the English kings who were to come after him. A.D. 1045. — In Belgium, Saint Walter or Gauthier of Bierbeke, of a noble race of Brabant, monk of the Order of Cîteaux. About the year 1220.

Saint Vincent, Saint Orontius and Saint Victor, Martyrs, Honoured at Gap and Embrun

(Les Petits Bollandistes, vol. I, 22 January.)

4th century.

It is easy to honour the martyrs by celebrating their feast; but it is difficult to imitate their faith and patience. — Saint Thomas Aquinas, 2-2, qu. 124, art. 2, arg. 3.

Towards the end of the third century, in a city then considerable in the Maritime Alps, named Gimella or Cimiez, not far from Nice, two brothers were born: Vincent and Orontius. Their parents, of illustrious origin, were pagans. But God, who had designs of mercy on these two young men, soon called them from the darkness of unbelief to His admirable light.

The Gospel, announced from the very time of the Apostles in the Alps and in the Gauls, already counted numerous disciples. Vincent and Orontius therefore heard the word of life; undeceived of vain beliefs, they submitted to the truth and asked for baptism.

Scarcely neophytes, they became apostles. Their first conquest was their own family. Heaven granted them the sweetest, most intimate consolation that children can taste on this earth: that of procuring the life of the soul to those from whom they hold the life of the body.

This first success only increased their zeal. They resolved to leave the sweetness of the family, to bid farewell to their country and to go and carry far away the good news they had received.

A violent persecution was then bathing the northern provinces of Spain in blood.

The cruel emperors Diocletian and Maximian had found, in the proconsul Rufinus, a fierce executor of their hatred against the disciples of the Gospel.

The account of these violent struggles, having come to the ears of Vincent and Orontius, had inflamed their courage and excited their charity; they formed the heroic project of going to sustain their brethren in the faith and gather for themselves the palms of martyrdom; and, without letting themselves be discouraged by the length, difficulties and perils of this journey, they took, full of ardour, the road that leads to Spain.

The persecution had scattered the stones of the sanctuary, heaped up ruins and watered with blood the remains of this desolate Church.

Bishop Pontius, followed by a numerous crowd, was then fleeing before the tyrant and going to seek, in some deep solitude, a shelter from the sword of the persecutors and a place safe enough that he might there set up without fear an altar and adore his God in full liberty.

With him fled a pious levite named Victor, already celebrated for several miracles and well known for his heroic devotion to the Christian cause. It was near Gerona that our young apostles, breathing zeal and faith, met Pontius and the multitude that accompanied him in his retreat. After having mingled their tears and their sorrows with those of the venerable prelate, they told him the motive of their journey, and how they hoped to soften the sufferings of their brethren by sustaining their courage amid these hard trials. The bishop, full of admiration, blessed them, then they separated. But Victor could not see them depart alone; he asked and obtained permission to second them in their holy undertaking and perilous ministry.

Our three confessors traversed towns and cities, bringing to the faithful words full of strength and of a generous ardour. After having fulfilled this holy mission with all the zeal and self-denial that charity puts in the heart of an apostle, understanding that martyrdom could no longer long deceive their hopes, they withdrew to Victor's country house to retemper their souls in prayer and dispose themselves for the last struggle. This country house must have been near Julia Libica, to-day Puigcerdà, Victor's native place.

Their ardent aspirations toward heaven were about to be satisfied. Rufinus, informed of their evangelical journeys, had flown into a fury; he had sworn to make them cruelly expiate their audacity and to wash in their blood their disobedience to the orders of the emperors.

The retreat in which they had shut themselves without great precaution was easily discovered. Rufinus, followed by some soldiers, presented himself before Victor's house. But at the instance of this generous young man, Vincent and Orontius had consented, though with regret, to withdraw, having first made him promise that he would reveal their asylum if the proconsul required it. Rufinus, furious, addressed bitter reproaches to the holy deacon: "How," he said to him in an insulting tone, "how dare you receive in your house these two seducers who come, even under my eyes, to propagate the superstition which I am enjoined to destroy? I swear by Jupiter, if you do not discover to me the retreat of your guests, I will discharge on yourself the whole weight of my wrath." — "No," replied Victor, with noble courage and after having armed

himself with the sign of the cross; “no, they are not seducers, these men whom you seek to make the victims of your impiety; they are the friends of the almighty God and the servants of Jesus Christ, the saviour and master of the world, yours and mine. Not far from here, on the neighbouring mountain, they ask, for themselves and for their brethren, the abundance of heavenly blessings.”

Without losing time Rufinus hastened to the mountain. Meanwhile the servants of God, in expectation of an imminent arrest, were praying.

They were still praying when Rufinus, trying by turns threats and promises, cried out: “Wretches, are you then ignorant of the orders and the power I have received to pursue, to extinction, all that bears the name of Christian? Be not such enemies to yourselves as to brave my wrath. Sacrifice to the divinities of the empire, and by your submission to the laws, merit my protection, which can raise you to offices and honours.”

Insensible to this false semblance of a passionate and cruel interest, our saints confined themselves to answering with unalterable calm: “Order what you please; but we remain faithful to the living God, and we trust in Jesus Christ, who redeemed us with His precious blood.” At this answer Rufinus, furious to see his advances disdainfully scorned, sent for the executioners. The heads of Vincent and Orontius fell, and their souls mounted brilliant and glorious toward the heavens.

Victor had foreseen this bloody outcome; he wished to go and venerate the mortal remains of the two martyrs, to withdraw them from profanation and render them the honours of burial. He therefore prostrated himself, seized with religious respect, before these precious remains, kissed them with love, wrapped them carefully and carried them secretly to his dwelling to hide them from the sacrilegious profanations of the persecutors.

But the holy relics were not to remain long in the secrecy of the tomb. The holy bishop Pontius had had a revelation from the Lord. Jesus Christ had appeared to him, and had ordered him to place on a cart the bodies of the martyrs and have them carried to their country. Pontius having made known the designs of heaven to Victor, charged him with the pious enterprise. The holy deacon set about executing the orders of his bishop; the cart was ready, Victor was about to depart; but the cruel proconsul would not let this victim escape him. His emissaries seized the courageous levite and led him before their master.

The interrogation was not long; the holy confessor had to choose between sacrificing to the gods or dying. To this dishonouring proposal he answered: “I offer my incense and homage only to the Lord Jesus, the Son of the King of kings; as for your ridiculous divinities, I profess for them only a sovereign contempt.”

Irritated by this noble resistance, Rufinus had the generous Victor led to the very place where his two friends had been immolated; then, by a refinement of cruelty common in those times, they cut off his arms first, and afterwards he was beheaded.

His parents, arrested with him, were dragged to the place of execution. At the sight of the blood, the martyr’s father was shaken; but Aquilina, his wife, filled with manly courage, held him back: “Let us remain firm,” she said, “and die for Jesus Christ, since for Jesus Christ we have lived.” These words communicated to the old man an incredible ardour; his heart was warmed by it and he saw death come without fright. Their heads fell beside that of their son; the streams of their blood mingled, and their souls, victorious in the same struggles, shared the same triumph.

Happy the families all of whose members thus follow, with perseverance, the way of heaven, and animate one another to the practice and heroism of faith! Nevertheless the orders of Pontius, inspired from on high, had to be executed: the body of Victor was put on the cart where he himself had placed those of Vincent and Orontius, and a fervent Christian, named Hector, consented to conduct the glorious remains to Italy. The angels of the countries he traversed directed his march.

The convoy had arrived near Embrun when suddenly the oxen yoked to the cart stopped and made the valley resound with their bellowings. In vain they were urged, in vain they were pricked with the goad to make them move, the cart remained immovable. Arator, a venerable priest whom Providence had brought before the convoy, ran to announce this singular event to Saint Marcellinus, who then illustrated the archiepiscopal see of Embrun by his virtues and miracles. “Lord,” he said, “I have just seen a very extraordinary thing.” — “What then, my brother?” replied Saint Marcellinus. — “The bodies of three martyrs beheaded in Spain are borne on a cart, and he who drives it says he wishes to go to Cimiez in Italy. Now, scarcely arrived opposite the pavilion of the Jews, where you know that a crypt has quite lately been built, so rich, so well built in cut stones and covered with precious marble, behold the cart stops suddenly. The oxen bellow; they are tormented in vain; the cart is as immovable as our mountain.”

The holy prelate judged at that very hour that God alone could be the author of the prodigy. Having prostrated himself on the ground, he cried out with tender emotion: “Eternal God, who preside over all, grant yet one favour to this poor city, and permit that it glory in possessing these holy bodies.” After which he went to the scene of the event, questioned the driver; then, happy and proud of this new treasure with which heaven seemed to wish to enrich his church, he sought for the holy relics a tomb worthy of them.

Marcellinus proposed to the Jew, master of the crypt of which we have spoken, to buy it from him; he offered him double its value, with a prayer to cede it. But suddenly the Jew was touched by an interior grace: he abandoned the monument to the holy archbishop, refusing the sum offered, and answered with tears: “God declares Himself in favour of the martyrs of your faith. Count me no longer among the unbelievers; for I believe, I and all my family. I ask you neither gold nor silver; dispose of this tomb and of all my house, but do not refuse me baptism.”

The sepulchre of the martyrs soon became celebrated in all the country by the numberless prodigies that never ceased to be wrought there. The sick and possessed were brought there in crowds, and all returned healed, delivered and blessing God.

The report of these marvels soon spread beyond the mountains, and the cult of the three martyrs penetrated into all the Maritime and Cottian Alps. It was long in great honour there, and we see in the contemporary annals that in the sixth century the monastery of Novalesa in Savoy, others say that of Nyon in Switzerland, solicited urgently and obtained as a treasure a portion of the glorious relics.

At the last incursion of the Saracens into the Alps, at the beginning of the tenth century, the church of Embrun lost the venerated remains of these holy martyrs. The Christians had perhaps hidden them to prevent their being profaned by the impiety of those barbarians. Later, in 1435, under the episcopate of Monseigneur John Giraud, workmen making excavations in the parish church of Saint-Vincent, built by Saint Pelade and consecrated by Saint Galican II, his successor, discovered these precious relics, which were again exposed to the veneration of the inhabitants of the city and diocese.

The feast of the holy martyrs Vincent, Orontius and Victor is celebrated to-day in the whole diocese of Gap, on 22 January, the day on which it is inscribed in the Roman Martyrology. But that of the invention of the relics of the same holy martyrs has been suppressed, because the misfortune of the times did not permit the cathedral of Embrun to save them from profanation and annihilation at the pillage of the metropolis by the Protestants on 15 March 1585.

We have sometimes analysed, sometimes reproduced the *Histoire hagiologique du diocèse de Gap*, by Monseigneur Dépéry.

Saint Anastasius, Monk and Martyr

(Les Petits Bollandistes, vol. I, 22 January.)

— Pope: Honorius I. — Emperor of the East: Heraclius I.

It is not easy to say what marvels the holy Cross of the Saviour wrought in Persia when it was carried there by King Chosroes, after he had taken it from the holy Temple of Jerusalem, under the Emperor Phocas (614); for it cast so great a brilliance among those idolatrous peoples that they made no difficulty of saying aloud that the God of the Christians had descended into their country; several infidels even opened their eyes to the truths of the Gospel, which they had till then ignored. Our Anastasius was of this number. He was previously called Magundat. His father, named Hau, was a magus, and instructed him in astronomy, astrology and in the foolish and pernicious sciences that are called by one word: magic. After receiving this education, Magundat went to serve in the troops of King Chosroes. He was scarcely enrolled when he learned that the Persians had taken Jerusalem and carried off the cross of Jesus Christ, which they were bringing in triumph to Ctesiphon, to erect a trophy for their religion, to the shame of all Christendom. He wished to know why this wood was so celebrated and whence the Christians could have such veneration for the instrument of a punishment that was held infamous. God permitted him to address Christians themselves, who taught him that Jesus Christ, Son of God, had died on this wood to save men. He thus knew the first principles of the true religion, and, touched by the beauty of its morality and of the rewards it promises to those who observe it, he conceived from then the design of embracing it. After having dwelt some time on this pious desire, he at last left the army of Chosroes, and, renouncing his family and country, withdrew to the city of Hierapolis, in Syria, to the house of a Persian goldsmith or coiner who was a Christian. He learned his trade and worked some time with him; but his principal design, or rather his sole desire, was to learn what must be done to render himself worthy of the grace of baptism. He therefore begged his host to instruct him. The latter, fearing to expose himself to the cruelty of the Persians who were masters of the country if he passed for preaching Christianity, contented himself with taking Magundat with him to the church of the holy Martyrs. The paintings with which this place was adorned struck Magundat’s eyes vividly; he asked their meaning, and learned that they represented the cruelty of tyrants and the patience of Christians; he admired within himself the superhuman heroism of these glorious victims of the Gospel. The desire of embracing the Christian religion made him set out soon after for Jerusalem, where he lodged again with a coiner, a zealous Christian, who, when he knew his desire for baptism, took him to a holy priest named Elias. The latter, having received Magundat among the catechumens, went to present him to Modestus, who then governed the Church of Jerusalem as vicar general during the absence of the patriarch Zacharias, a prisoner among the Persians.

Magundat received baptism with other Persians, and changed his name to that of Anastasius, which is Greek, and whose etymology gives to understand that he had passed from death to life. The good priest Elias kept him eight days in his house, clothed in the white garment, as newly baptised persons were to wear during the Octave of their baptism; he exhorted him unceasingly to persevere in these holy resolutions. At last he asked him what manner of life he wished to embrace. Anastasius begged him to ordain him a monk. Elias therefore had him leave the white garment and took him to the monastery of Saint Anastasius, where the abbot Justin received him under his discipline. They gave him as master a religious of consummate prudence, who first taught him the Greek language and the psalter; after which he received the tonsure and the religious habit. He spent seven years in this monastery, applying himself to the lowest offices. He was so diligent that he found still enough time, after having assisted at the divine offices and acquitted himself of the duties of his charge, to apply himself to the reading of good books, particularly those which treated of the lives of the holy Fathers of the desert and of the combats of the Martyrs. And so his first inclination to imitate them strengthened more and more in his heart; so that he asked nothing with more ardour in his prayers than the grace to suffer martyrdom. God, who seconds when it pleases Him the desire of His elect, willed to give him pledges and as it were a foretaste of this grace. For, one night when he slept, he dreamed that he was at the top of a mountain where a man presented him with a golden cup enamelled with precious stones and quite full of excellent wine, saying to him these words: *Take and drink.* When he had done so, his soul was penetrated with such sweetness that, awaking at the same instant, he recognised that God, in His mercy, had heard his prayers

concerning the martyrdom which he desired so passionately. In the morning, which was the feast of the Resurrection of our Lord, he communicated his dream, or rather his vision, to his spiritual father; and after having assisted at all the divine office and received communion with the other brethren, he took leave of the company, left the monastery carrying nothing but his habit; the Holy Spirit, who was his guide, led him to Caesarea in Palestine. Having entered this city, he remained two days in prayer in the church of the Blessed Virgin; then he attached himself to that of Saint Euphemia, martyr. But one day when he was going there to continue his devotions, he perceived some persons who were given to the operations of magic. He made them a gentle remonstrance on the subject, telling them that he also had had the misfortune to practise this criminal art and begging them to renounce it as he had done; he thus made himself remarked, he rendered himself suspect, he was treated as a spy. An officer of the garrison arrested him, kept him in prison three days, giving him neither drink nor food, and led him before Marzabanes,[1] governor of the province for the Persians, who had just arrived at Caesarea. Anastasius declared himself openly a Christian, and remained insensible to the most magnificent promises as well as to the most horrible threats. The irritated governor ordered that one foot and the neck be attached with a great chain, that he be bound to another prisoner and that he be condemned to carry stones in this state. The Persians, and above all those of the province of Rasech, his compatriots, made him a thousand insults: they tore his clothes, plucked out his beard, overwhelmed him with blows, loaded him with enormous burdens, as a wretch who was, they said, the opprobrium of their country. Some time after, Marzabanes had him appear a second time in his presence and told him that he asked him for the last time whether he would return to the religion of his fathers or remain in the Christian superstitions, and that he would write his answer to King Chosroes to have his orders. “Write of me all the ill you please,” answered Anastasius, “for I am a Christian.” “Let him be stretched,” said then the governor, “and struck till he answers that he is ready to obey.” The executioners preparing to bind him, this servant of God said to them: “Leave it, I have no need of bonds.” And he placed himself calmly in the position in which they wished to put him by chaining him. They then began to strike him with great blows of the stick. The Saint said to them: “Let me take off my habit, that it may not be profaned. You can strike on my bare flesh, for what you do there is but a game to me. Though you should dissect me limb by limb, I will not deny my Jesus.” Marzabanes threatening him again to write to the king: “Do,” said the Martyr, “write to the king.” — “What!” retorted the governor, “do you not fear the king?” — The Saint answered: “Why should I fear your king? Is he not a man like you? Will he not die like you? Like you will he not rot? Whom must I fear, this corruptible object, your fellow, a little mud, or Jesus Christ who created heaven and earth?”

The governor, astonished at the martyr’s freedom, had him taken back to the dungeon. Some days after, in another interrogation, he pressed him again to sacrifice to the gods of Persia: “To what gods must I sacrifice?” said Anastasius. “To the sun, the moon, the fire? Why not also to the mountains, the hills and all the rest? God forbids me to regard my servants as gods, and to adore the creatures He has made for my use.” Marzabanes, more and more offended by these speeches, sent our Saint back to prison, with threat to put him to death as soon as he had received the king’s answer. Meanwhile the confessor of Jesus Christ was condemned to carry stones all the day. He himself increased his sufferings; for, refusing his body a great part of the rest it needed, he prayed, he recited the divine offices that were said in his monastery; but he took great care not to move his chain, so as not to trouble the sleep of the prisoner with whom he was fastened. He received great consolations such as God reserves for those who suffer for Him. The abbot Justin, informed of all that his disciple endured for the cause of Jesus Christ, ordered prayers in the community, and sent two monks to assist him. Heaven visited him also: one of Anastasius’s companions saw him one night all radiant with light in the midst of a choir of angels who prayed with him; and he showed this beautiful spectacle to the other prisoners.

Marzabanes, after the interrogations of which we have spoken, finding Anastasius invincible, had written to Chosroes. He received an answer at the end of some days. Having then his prisoner brought, he said to him: “Here is what the king writes me: ‘Abjure Christianity only by mouth, and I will set you at liberty. Then go

where you will; if you wish to be a monk, be one; if you prefer to become a magus again as you were, as we are, do so.'" The martyr of Christ answered: "It will never happen to me to deny my Jesus." They tempted him again with all sorts of promises, but in vain. At last the governor had him told: "I know you fear your compatriots and dare not deny Christ before them, but the king is content that you make this abjuration before me and two other persons only, and at once you are free." The Saint answered: "It will never happen to me to deny my Jesus, neither before you nor before others." Marzabanes, seeing him unshaken, declared to him that he had orders to send him to the king laden with irons. "These irons are useless," said Anastasius; "if you set me at liberty, I would betake myself of my own accord to the king." The governor gave the order to make him set out in five days with two other Christian prisoners. During the preparations for the journey the feast of the Exaltation of the Holy Cross arrived, which was celebrated on 14 September. Anastasius, the two religious sent by Justin to console him, the two Christians who were to follow him to Chosroes, and some pious men of Caesarea, spent this night singing hymns and psalms, forgetting the sufferings of the prison to think only of the praises of the Lord. In the morning the commerciarius or tax-collector, who was a Christian, obtained from the governor leave to take Anastasius to the church to celebrate this great feast, with promise to bring him back afterwards to his prison; for it must be remarked that the Persians did not hinder the exercise of the Christian religion in the places of their conquest where they had found it established. They were angry only with those of their own country who left the religion of their fathers to become Christians, regarding this conversion as an outrage to their gods and an affront falling on the whole nation.

The presence of the Saint in the assembly of the faithful was a subject of universal joy: it revived the piety, courage and nearly extinct faith of several who had let themselves be cast down by the prosperity and success of the Persian armies, by the desolation of the holy city of Jerusalem and the captivity of a great number of Christians. He consoled them all, strengthened them by the example of his sufferings and by his discourses. They could not be satisfied with seeing him, they kissed his chains with respect. After the assembly, the commerciarius, by dint of prayers and almost by violence, took Anastasius to his house with the two religious who accompanied him; they dined there in great company, after which they returned to prison.

Five days after, our Saint set out for Persia, under good guard, with the two other Christian prisoners; and one of the two religious of his monastery received from the abbot Justin the order to follow him everywhere, and it is he who wrote, or at least dictated, the Acts of the martyrdom of Anastasius, as an eye-witness. In all the places through which the confessor of Jesus Christ passed, the Christians pressed in crowds around him, to express their respect and admiration, to such a degree that these honours alarmed his humility. He wrote of it from the city of Hierapolis and from the banks of the Tigris to his abbot, asking his prayers and those of the community that God would grant him the grace to finish his course humbly and courageously. As soon as he arrived at Barsaloë,[2] a small town of Assyria, two and a half leagues from Discarthes,[3] near the Euphrates, where the king of the Persians then was, he was put in prison awaiting particular orders. Chosroes, at the end of a few days, sent a magistrate to interrogate him. He answered as always "that he was a Christian, that his God had created heaven and earth; if Jesus had died on the cross, it was voluntarily to redeem us and destroy the empire of the demons who reigned among the Persians." The judge sought to dazzle him with promises, promising him the king's favour and one of the first places at his court. "I consider the gifts of your king as mud," answered the Saint. The next day the judge employed threats. "Sir," said the martyr to him with tranquillity, "it is useless for you to torment yourself so. Jesus, my God, sustains me: you will never succeed in making me abandon my faith." Then the judge had him chained and beaten with sticks, saying: "That is what you will have every day instead of the honours you refuse." — "I shall be as insensible to your blows as to your favours," replied Anastasius; "do what you will." He received the bastinado three days in succession. The judge then had him stretched on his back and ordered a great piece of wood to be put on his legs, weighted still more by two men mounted on the two ends. This torment was regarded as insupportable. Anastasius bore it calmly, giving thanks to God. The judge, not knowing what more to do, sent him back to prison, and went himself to relate to the king what had passed and to receive his orders. During this time the

gaoler, who was a Christian, let in the religious who had followed our Saint and who came to console and exhort him to good. Many of the faithful who were in that city ran also to the prison and, prostrating at the feet of the Martyr, kissed his chains, begged him to pray for them and to bless them. And as he refused, they took wax, pressed it against his chains so that they might be imprinted on it, and carried away this holy impression as a blessing. The judge being returned, interrogated our holy Martyr several days more, and each time had him cruelly beaten. By his order, he was hung by one hand, after a great stone had been attached to his foot. He remained about two hours in this state. Seeing him unshaken, the judge had him let down and went again to consult the king. He returned, at the end of five days, with the order to put Anastasius and the other Christian prisoners to death, seventy-two in all. They were led to the bank of the river, and all were strangled in presence of Anastasius, to whom the executioners said at the death of each: "Will you die thus, or do you prefer to obey the king and keep the sweet light of day and a thousand honours?" But the holy martyr, raising his eyes to heaven, gave thanks to God that his desires were about to be satisfied, and said: "I hoped that my body would be torn by you into a thousand pieces for the love of Jesus Christ. But if this is the death you prepare for me, I thank God that He is going, by such small pains, to associate me to the glory of the holy Martyrs." And so, with great joy, an ineffable gladness, he underwent the same kind of death as his companions. He was distinguished from the others only by having his head cut off after he had been strangled, on 22 January of the year 628, the eighteenth of the empire of Heraclius. God distinguished him in a far more remarkable way: during the night the dogs which devoured the bodies of the other martyrs left his intact; so that the religious of whom we have spoken, and some other Christians of the number of the captives of Palestine, were able to ransom it from the executioners; they carried it to the monastery of Saint Sergius, which was not far off, and from which the little town of Barsaloë got the name of Sergiopolis. Others say that these holy relics were all carried to Caesarea in Palestine, and it is related, in the fourth session of the second Council of Nicaea, that when this translation was made, the whole city went to meet it in procession, to receive with respect so precious a treasure. A woman named Areta, one of the first of the city, was alone rash enough not to take part in this pomp, saying that she would not stir for the Relics of Persia. But she was soon obliged to change her resolution. This Saint, appearing to her at night, clothed in his religious habit, reproved her severely for her impiety, and at the same time she was seized with violent pains and lost speech. She was advised to commend herself to the holy Martyr to recover health; she took this course, and had herself carried to his sepulchre, recognised him by his true image which was near his relics and which seemed to her like her vision, and she was entirely healed. These holy relics were afterwards carried to Constantinople, where the Empress Irene later had a church built in their honour. Finally, the acts of the seventh ecumenical council teach us that at the time it was held, Rome already possessed the image and head of Saint Anastasius, and that they worked miracles. The council even uses this example to authorise the cult of images. It recognises in the same place, as authentic, the original acts of his martyrdom. These precious relics were deposited in a church of the Blessed Virgin called *ad aquas Salvias*, near the Porta Capena. It has since changed its name and is to-day called the church of Saints Vincent and Anastasius.

In his images his beheading is represented; but it is distinguished from that of Saint John the Baptist in that the head bears a cut in the skull or a monk's hood.[4]

Saints Lufthildis, Oulph, Vincent of Digne, Solemnis, Dominic of Sora, Blessed Walter

(Les Petits Bollandistes, vol. I, 22 January.)

Saint Lufthildis, Honoured at Cologne (719)

Saint Lufthildis, whose name signifies heavenly heroine,[1] is celebrated in the region of Cologne. She was born at Luftelberg, a village between Rheinbach and Meckenheim, near the ruins of a monumental Roman

aqueduct which Vispanius Agrippa had built to bring the waters to Trier. In this village there is a church dedicated to our Saint, which dominates an immense plain. People go there on pilgrimage from very far. She is invoked chiefly against headaches and earaches; the door of communication is still shown which allowed her to go from her cell to the church where she passed the longest hours of the day before the holy altars. The written monuments concerning this Saint, if ever there were any, have perished.

Tradition has completely forgotten the epoch in which she lived. Of the details of her life it has retained only the ill treatment of which the Saint was the object on the part of her stepmother and the miracle of the spindle. Here is what gave occasion to this miraculous manifestation of Lufthildis's holiness. Her father was in dispute with neighbours over the boundary of a field. The Saint, distressed to see the peace of the village troubled for a pinch of earth, went one day to this field spinning her spindle. Arrived at the place that was the object of the dispute, the wool of her spindle unwound of itself and went unrolling to place itself on each of the points that were to form the true boundary.

Saint Oulph,[2] Martyr in Champagne (2nd or 3rd century)

Saint Oulph flourished in Champagne in the first centuries of the Christian faith. He endured great sufferings for religion, for the faith and the name of Christ. Then, having shown great firmness in the tortures, he perished under the murderous sword, confirming his faith by the shedding of his blood. His martyrdom happened on 22 January, in the territory of Arcis. To honour his memory the Christians gave his name to a village situated seven leagues from Troyes and four from Arcis-sur-Aube, not far from Méry-sur-Seine: his feast is celebrated there each year on 22 January: it is believed, besides, that he was born there.

Saint Vincent, Bishop of Digne (380)

Vincent, a native of the land of Africa, came into Gaul with Marcellinus and Domninus, afterwards first bishops, the one of Embrun, the other of Digne. He landed first at Nice, whence, crossing the Alps, he arrived at Embrun, and was there the minister and untiring auxiliary of Marcellinus. Marcellinus having been consecrated bishop of Embrun by the blessed Eusebius of Vercelli, the blessed Vincent, thenceforth inseparable companion of Saint Domninus, came with him to Digne; he laboured there with zeal to destroy idolatry and to found the Church. Endowed with the highest virtues, he made great progress in the divine work.

He made himself remarked above all by the study of the holy letters, which he had learned from childhood, which he read constantly and practised faithfully. His admirable gentleness, his talent of persuasion, by which he converted the pagans, served him also to maintain in the faith those whom he had converted and to win all minds. When he was tired of the popular concourse, always great around his person, he withdrew to relax in solitude, which he loved much, and there gave himself to prayer and the singing of hymns and psalms. Such was his humility that he yielded the episcopate without difficulty to Domninus, and that, when the latter was dead, he had to be compelled to accept it. All these virtues were crowned in him even in this life by the gift of miracles; the touch of his garments healed the sick; his prayer or his mere presence put the demon to flight and raised the dead.

Become bishop, he was assiduous in reading, prayer and fasting. He practised charity, hospitality and mercy, and all the exercises of piety; he kept pure and intact the deposit of faith. He assisted at the first council of Valence, with Artemius of Embrun, in the year of salvation 374. At last, having taken refuge on a mountain, he fell sick there, called together his brethren and addressed to them this exhortation: "Have charity, keep the faith, retain the example of Saint Agnes, whose triumph you celebrate to-day." Having seen in his sleep Christ who consoled him and presented him with the holy Viaticum, the next morning, after having once more offered to God his praises, he flew to heaven: it was the 22nd of January.

Proper of Digne.

Saint Solemnis,[1] Bishop of Chartres, Honoured at Blois and at Chartres (509)

About the year 484, Solemnis, born at Châteaudun, was elected bishop of Chartres. His humility shrank from accepting so high a charge. To avoid the burden they wished to impose on him, he took flight, and remained hidden in a grotto until the election of Aventinus, who was named in his place. On this news Solemnis returned to Chartres, thinking he had escaped for ever the honours he dreaded; but at the moment when he entered the cathedral church he was recognised; and the crowd, transported with joy, cried with one voice: *Here is Solemnis, here is our bishop!* Aventinus himself joined his own applause to this general acclamation: Solemnis, in spite of his resistance, had to yield to the public suffrage, or rather to the will of God clearly manifested. A memorable episode marked the exercise of his ministry.

Clovis was preparing to embrace Christianity, to accomplish the vow pronounced on the battlefield of Tolbiac. Saint Solemnis took part in this glorious conversion. In concert with Saint Remigius, bishop of Reims, and with the priest Saint Vedast (afterwards bishop of Arras), he instructed Clovis in the truths of religion, and made him a catechumen at Chartres, when the king of the Franks passed through that city, at the head of his army, to go and fight the Goths: Solemnis predicted to him at the same time a sure victory; and the event soon justified this happy omen. He assisted at the baptism of Clovis, at Reims; an august ceremony for which his persuasive teachings had prepared the Sicambrian iron changed into a gentle lamb. Full of zeal for the progress of the true faith, he evangelised the Franks, and became the apostle of the Blésois and of the Beauce, countries still half pagan. At the beginning of a second expedition against the Goths he followed the king as far as Tours; but, having fallen ill on the way, he died at Maillé, about the year 509, and was buried in that place, as he had asked, in the crypt of a church dedicated to the Blessed Virgin and situated on the summit of the hill.[1] This sanctuary of Mary was destroyed by the pagans, and the body of the holy bishop remained forgotten until the end of the sixth century, when striking prodigies revealed its existence. The illustrious historian Gregory of Tours presided himself, as diocesan bishop, at this wonderful discovery, and recorded it in his book of the *Glory of the Confessors*. “Every Sunday,” he says, “in the nights, a light was seen which lit and shone on the summit of a mountain. The inhabitants concluded from it that something divine lay there. Meanwhile two possessed persons arrived, coming from the basilica of Saint Martin and crying: Here rests Solemnis the blessed, in a subterranean crypt; open the tomb of the friend of God, and render him the worship you owe him. If you do what we advise you, good will come to this country.

“Then, seeing what was passing, the inhabitants took a spade, and having dug, they discovered a crypt, went down into it by a stair and found a great tomb; and these two men, afflicted in their souls, declared that it was that of Solemnis the blessed; after which they withdrew, having recovered their health. Then the sick of every kind began to flock to this place. They returned safe and sound; there was, among others, a woman of the city of Blois, named Lithomeris, who was sick with quartan fever.”

Long after, the people of Chartres, attracted by the renown of the miracles wrought at Maillé, came and carried off the precious remains of their venerated pontiff: their passage through Blois was signalised by new prodigies; a manifest disposition of Providence fixed within the walls of Blois the relics envied by its neighbours. According to a document of the eleventh century, inserted in the vast collection of the Bollandists, the pious procession coming from Maillé arrived at Blois one evening of the month of January, and the shrine which contained the relics of Saint Solemnis was laid in the chapel of Saint Peter, for one night only; but the next morning, says the legend, when the bearers wished to continue their way toward Chartres, they could in no way move the precious burden; a superhuman force opposed it; and this resistance was interpreted as a decree of heaven in favour of the church of Blois. Besides, it was not a stranger’s abode for the blessed pontiff; for the Blésois country, which depended on the diocese of Chartres, had known Saint Solemnis, had ranged under his pastoral crook, had had part in his apostolic labours, and already invoked him

as its protector.[2] The relics, brought from Maillé to Blois, took place in an ancient chapel of Saint Peter. This primitive sanctuary was afterwards rebuilt, and erected into a parish under the name of Saint-Solenne. Since the foundation of the bishopric (1698), this same church, become a cathedral, has been decorated with the title of Saint Louis, patron of the diocese.[3]

In 1568 the Huguenots burned this holy body, object of so many homages, and endowed with marvellous virtues: one cannot deplore too much this unworthy profanation: there remain, however, some bones at Chartres. As for the venerable head of Saint Solemnis, which was preserved until the French Revolution in the church of Saint Mary at Blois, it was carried off by sacrilegious hands and the temple overthrown.

Formerly many children of Blois and the environs received at baptism the name of Solemnis, now almost forgotten.

This devotion, so lively among our fathers, says a modern hagiographer, weakens more and more among us. The loss of the venerated remains which formerly sustained public confidence and piety is no doubt one of the causes of this regrettable abandonment. Nevertheless the diocese of Blois continues to celebrate the anniversary of the death of Saint Solemnis, fixed on 25 September: the translation of his relics is likewise feasted at the cathedral, on the third Sunday of January. Thus the Catholic liturgy, scrupulous guardian of old memories, supplies as far as in it lies for the indifference of modern populations toward one of their first bishops, toward him to whom, in part, they owe the benefit of their vocation to Christianity.

We have made use, in writing this notice, of the Propers of Blois and of Chartres, and of the *Notices sur les Saints de Blois*, by M. Dupré, librarian of that city.

Saint Dominic of Sora (1031)

Here is what Leo, cardinal of Ostia, writes of this Saint in his chronicles: “This year, 1031, the blessed Dominic, author of innumerable miracles, founder of many monasteries, migrated to the Lord, near Sora, a city of Campania, at the age of almost eighty years, and was buried in the monastery near Sora, which now bears his name.”

The following very characteristic miracle is told of this Saint: someone had sent him some fish. On the way, the servant charged with the commission hid a part of them under a tree. The Saint, who had the gift of clairvoyance, recommended to the servant not to forget on his return what he had hidden. His trouble changed to terror when, instead of fish, he found in his hiding place only hideous serpents. That one got off with the fright. But another unfaithful servant who had changed into water the wine destined for the servant of God had to submit to a rigorous penance.

The miracle of the fish changed into serpents is recalled in the images of the Saint. Popular devotion in the Abruzzi invokes him against these reptiles and against fevers. His life was written by Cardinal Alberic. He was born at Foligno. See AA. SS., vol. iii of January, p. 66, new ed.

Blessed Walter, Franciscan and Bishop of Poitiers (1307)

Blessed Walter was born at Bruges. A doctor of theology, he was provincial of the Order at Tours when, in spite of himself, he was raised to the episcopal see of Poitiers. Having had difficulties with Bertrand des Goths, bishop of Bordeaux, the latter deposed his adversary when he became Pope under the name of Clement V. On dying, Blessed Walter wrote a note in which he appealed from the Pope’s judgment to the tribunal of God: Clement V having come to Poitiers, wished to see this note and had the tomb opened for that purpose: seven years after, he was to render account to God. To reward Walter’s holiness on earth, the Lord had wrought numerous miracles in his favour: it is told that often a dove hovered over his head and that even this dove was buried with him. One day when he had contracted an enormous debt to clothe the poor, an

unknown man, believed to have been an angel, took the form of the father procurator and paid the debt without the latter's knowledge.

Blessed Walter was an excellent preacher: he was very versed in the knowledge of Holy Scripture and possessed dialectic thoroughly.

His tomb at Poitiers was long visited by pilgrims.

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[1] The rack was an instrument of torture furnished with one or more screws and pulleys, suited to stretch a body: that is all one can say of it, and the data necessary to trace an exact description are lacking. It is only known that this frightful machine was composed of a piece of wood: *Crines ligantur ad stipitem, et toto corpore ad equuleum fortius alligato, vicinus pedibus ignis apponitur, utrumque latus carnifex fodit.* The hair is tied to the piece of wood, and the whole body being strongly bound to the rack, fire is brought close to the feet; the executioner ploughs both flanks. That is what one reads in Saint Jerome, forty-ninth letter, to Innocent. One reads also in Ammianus Marcellinus, book xviii: *Quanquam incurvus sub equuleo staret pertinaci negabat instantia.* Although bent under the rack, he nevertheless denied with indomitable obstinacy. One sees besides, in the above-cited letter of Saint Jerome, that the sufferer, in this posture, could look at heaven. The *compedes*, a sort of fetters, served to prolong the sufferings of the Martyrs even in prison. They held the feet fixed and the legs more or less apart: *In hoc barathrum conjicit / Truculentus hostis martyrem, / Lignisque plantas inserit / Divaricatis cruribus.* In this horrible dungeon the barbarous enemy has the martyr thrown and imprisons his feet in the wood, spreading the legs very wide.

As for the *fidiculae*, the same uncertainty, and greater still than for the rack. According to some, they were the cords which furnished the rack; according to others, they were nails or iron claws with which the body of the sufferer was torn while he was stretched on the rack.

[2] See his life on 23 January.

[3] In the acts taken from an old Greek manuscript and published in Latin by Bollandus, he is called Marzabanes.

[4] One reads in Godescard, Barsaloë; in Baillet, Bethsaloë, otherwise Barsalo.

[5] Otherwise Dastagerd (Godescard); or Dastager (Baillet).

[6] The author of the *Poetic Martyrology* expresses himself thus on the cult rendered at Rome to the head of Saint Anastasius: *Nil capitis dono misit pretiosius Urbi / Martyris eximii Persia dives opum* ("Persia, rich in treasures, sent to the City no more precious gift than the head of the illustrious martyr"). Father Giry having followed Metaphrastes and Baronius to compose the life of Saint Anastasius, we have remade it with the Acts published in Latin by Bollandus, the same probably as those which the seventh General Council praised, one hundred and sixty years after the death of the Saint (786).

[7] Saint Lufthildis, Lufthalde or Leuchtilde, that is, heavenly heroine (*Loft*, elevated; *Lucht*, air, light; and *held*, hero).

[8] Pronounced *Ou*: it was said successively Ulphus, Ulphe and Ou; which, taking account of the Latin pronunciation of *u*, amounts absolutely to Oulph.

[9] *Solemnius*, Soulein, Souleine.

[10] Maillé (to-day Luynes) is sixteen kilometres below Tours.

[11] The primitive burial-place of the blessed bishop at Maillé was consecrated by a chapel called the Oratory of Saint Solemnis: this monument lasted in Touraine until the end of the last century.

[12] The bishopric of Blois was established only in 1698; its foundation is due to the solicitude of Pope Innocent XII and the munificence of King Louis XIV.

23 January

Martyrologies

THE ROMAN MARTYROLOGY

At Barcelona, the feast of Saint Raymond of Peñafort; his birth into heaven is mentioned on 7 January. 1275. — At Rome, Saint Emerentiana, virgin and martyr, who, being still a catechumen, was stoned by the pagans, while she was praying at the tomb of Saint Agnes, whose foster-sister she had been.[1] — At Philippi, in Macedonia, Saint Parmenas, one of the seven first deacons. While, abandoning himself to the grace of God, he acquitted himself with an entire faith of the duty of preaching which his brethren had laid upon him, he won, under Trajan,[2] the crown of martyrdom. 2nd century. — In Mauretania, the holy martyrs Severian and Aquila, his wife, who were consumed by fire. — At Anthinoë [Antinoë], a city of Egypt, Saint Asclas, martyr, who, after various torments, was cast into the river, where he rendered his precious soul to God. 4th

century. — At Ancyra in Galatia, Saint Clement, bishop, who, after having been tormented several times, consummated at last his martyrdom under Diocletian. Reign of Diocletian. 4th century. — In the same place, Saint Agathangelus, who sustained the same day [the same torments] under the governor Lucius. 4th century. — At Alexandria, Saint John the Almoner, bishop of that city, very famous for his compassion toward the poor. 619. — At Toledo, Saint Ildephonsus, bishop, who, as the reward of the rare integrity of his life, and of the defence which he made of the virginity of the Mother of God, which the heretics attacked, received from her a robe of dazzling whiteness and, become famous by his holiness, was called to the heavenly dwelling. 669. — In the province of Valeria (Abruzzo Citra), Saint Martyrius, solitary, of whom Pope Saint Gregory makes mention. 6th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

The feast of the Betrothal of the Blessed Virgin with Saint Joseph. — At Besançon, Saint Mainboeuf, Irishman, massacred by robbers, near a place named Dampierre, in the diocese of Besançon. His body is honoured at Montbéliard. About 480. — At Langres, the decease of Saint Urban, bishop of that city, whose relics were at Saint-Bénigne of Dijon.[3] — At Romans, in Dauphiné, Saint Barnard, who, from abbot of Ambronay, was made bishop of Vienne. 842. — In Anjou, Saint Machaire of the Mauges, abbot and apostle of the Bocage. 5th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Jerusalem, the betrothal of the Blessed Virgin Mary with Saint Joseph.

Martyrology of the Canons Regular. — At Toledo, Saint Ildephonsus or Alphonsus, first a regular cleric and charged with the direction of the monastery of Agali, and soon afterwards bishop of that city, who etc., as in the Roman.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — At Jerusalem, the betrothal of the Blessed Virgin Mary. — At Toledo, Saint Ildephonsus, bishop… as in the Roman.

Martyrology of the Order of Cîteaux. — At Jerusalem, the betrothal of the Blessed Virgin Mary with the patriarch Saint Joseph.

Martyrology of the Order of Preaching Friars. — At Barcelona, in Spain, Saint Raymond of Peñafort, confessor, third master general of the Order of Preachers, remarkable for his doctrine, his holiness and the glory of miracles, founder of the Order of the Blessed Virgin Mary of Mercy, for the redemption of captives. James, king of Aragon, instituted by his counsel the holy office of the Inquisition in his kingdom. He crossed the sea from the island of Majorca to Barcelona, supported and driven miraculously over the waves, after having spread his cloak on the waters. He entered his monastery, the doors being closed; he raised, it is said, forty dead. Almost a centenarian, he flew away into heavenly glory on the very day of the Epiphany. His tomb produces, without the matter being exhausted and by a perpetual miracle, a very fine dust which serves to heal languors. He was placed in the rank of the Saints by Clement VIII.

Roman-Seraphic and Seraphic Martyrology. — At Jerusalem, the betrothal of the Blessed Virgin Mary with the patriarch Saint Joseph. The same among the Calced and Discalced Carmelites.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Greece, the memory of the sixth ecumenical Council, held against the Monothelites. — At Foligno, Saint Messalina, virgin and martyr; she endured a glorious torment, encouraged by the bishop Saint Felician, who directed her in the ways of spiritual life: the bishop was thrown into prison with prohibition to bring him any food: alarmed at the danger her father in God was running, she braved all obstacles: this work of charity led

her to martyrdom: reign of the emperor Decius. Her body was found again in 1599 and transported to Our Lady of Loreto. Pope Paul V permitted, in 1613, the celebration of her feast. — At Rome, the saints Beau, Florus, Saturninus, Minutius, Castulus and Basil, martyrs, of whom the martyrology of Saint Jerome makes mention; Saint Cornelius, exorcist, and Saint Cortilla, virgin and martyr. — At Tarragona, Saint Anastasius, soldier, born at Lérida, with seventy-three of his comrades in arms, and also the monk Saint Sergius, martyrs, who perished under Diocletian. — At Ancyra, besides the saints Clement and Agathangelus, mentioned above, Saint Christopher and Saint Chariton, deacons, and several children, martyrs. At the beginning of the 4th century. — At Teano, in Campania, Saint Amasius, bishop of that city. Pope Saint Julius I sent him to preach the true faith at Sora; driven out by the Arians, he came to continue his apostolate at Teano, where he died on the episcopal see. About 350. — In Syria, Saint Eusebius, abbot of Mount Coryphe, in the 4th century; and Saint Mausimus or Maysimus, priest of Antioch. About the year 400. — In the East, Saint Salaman, hermit, who lived long years without speaking, whence came to him the surname of Silentiary. About the year 400. — At Rome, Saint Gregoria, virgin. 6th century. — In Scotland, Saint Boisil, provost of the monastery of Melrose. About the year 664. — At Ravenna, the blessed Margaret, virgin, foundress of a society of nuns called of the Good Jesus. 1505. — At Lille, the translation of Saint Victor and of his companion, martyrs, whose relics were sent from Rome to that city in 1611. — At Novara, Saint Gaudentius, bishop, mentioned yesterday in the Roman Martyrology.

Saint John the Almsgiver, Patriarch of Alexandria

(Les Petits Bollandistes, vol. I, 23 January.)

— Pope: Boniface V. — Emperor of the East: Heraclius.

What is most beautiful in a face is the eyes; so in Christianity the most beautiful virtue is the love of enemies. The love of enemies is not a luxury virtue to be met with only in the greatest saints; no, it is an indispensable condition for entering heaven, were it only to occupy the last place there.

The fair title of Almsgiver has remained proper to John, patriarch of Alexandria, on account of his extraordinary alms.[1] He was born at Amathus, a city of Cyprus. His father was named Epiphanius, and his mother Honesta: they were rich persons of great piety, to whom God gave this child for the happiness of their family. When he was of age, they obliged him to marry: he even had children, who did not long leave him the quality of father, because God, who had given them to him for the blessing of his marriage, took them early from this world with their mother; thus he remained absolutely free in his person. Then the holy man gave himself with all his heart to the practice of an uncommon piety and began to make great alms which put him in such repute that he was soon known throughout the East: everyone spoke of his liberalities.

Meanwhile the church of Alexandria had remained without a pastor, owing to the decease of Theodore Scriban, who had succeeded Saint Eulogius; everyone cast his eyes on our Saint to raise him to the throne of Saint Mark. The clergy and people of Alexandria sent ambassadors to the Emperor Heraclius, who was then at Constantinople, begging him to interpose his authority and give them John the Almsgiver for patriarch. The emperor at once summoned the holy man to come to him; as soon as he had arrived, in spite of the resistance and the excuses he could offer, he was forced to submit and take the direction of the church of Alexandria (about 608). His first cares, when he saw himself on the patriarchal see, were to uproot, as far as he could, the thorns of heresies and vices which spoiled the vineyard of the Lord: he succeeded so well that, instead of seven churches or houses of devotion which he found at his entry into Alexandria, he left seventy at his death. He was very circumspect in admitting clerics to holy orders, that they might enter by the true door of merit and virtue, and not by the false door of favour and money. He recommended to secular judges always to proceed with equity in their judgments; and to show them the example, he himself gave a general audience on Wednesday and Friday of each week, in order to hear all who should come to complain, saying that since it is permitted to everyone to approach God at any hour whatever without need of an intercessor,

judges and prelates should at least sometimes give free audiences. One day, no one having presented himself at his tribunal, he withdrew quite afflicted that he had done a service to no one and had nothing to offer God in satisfaction for his faults. He was nevertheless consoled when he was assured that this very thing was an effect of his vigilance, because he held everyone so well to his duty that no one had cause for complaint in the whole city.

Having perceived that some persons left Mass as soon as the Gospel was finished, to go and talk at the door, he bethought himself of an expedient to remedy this abuse. One day he himself left the altar, went out with them and put himself in their company; and as people were astonished at this action, he said to them: “Do not be astonished, my children, it is reasonable that the Pastor should be with his sheep.” In this way he abolished the evil custom. He also prevented irreverences being committed in the church by idle conversations. He perfectly performed the office of a vigilant pastor, preaching to his people no less by his example than by his words. He was very religious in all his conduct, though he had worn the secular dress and little frequented ecclesiastics, having been married as we have seen; nevertheless, as soon as he was a bishop, he adopted a manner of life so perfect that he surpassed in virtue several of the holy hermits. He founded two monasteries of religious at Alexandria: one in honour of the most holy Virgin, and the other under the title of Saint John, where he placed two communities which he supplied with all that was necessary for the temporal, that the religious might labour unceasingly for the salvation of souls. It would be too long to describe all the virtues of this great man: therefore we shall stop only at that which seems to distinguish him particularly from all the other Saints, that is, at this mercy toward the poor, in which he seems to have had no equal. From his entry into the patriarchate he said once, in full assembly, to his officers, to go through the whole city and make a register of his masters and lords, and seeing that his officers did not understand what he meant, he replied: “I call my lords those whom you name beggars and mendicants, because they can give me the kingdom of heaven.” There were found as many as seven thousand five hundred; he gave all of them alms every day. And when his almoners represented to him that among the ranks of these poor mingled persons who were by no means in need, the Saint did not like this advice, but said to them, with holy anger, that “Jesus Christ and His servant John had need not of curious ministers, but of intelligent servants.” Nor was he ever repelled from giving alms several times to the same persons who asked him. A merchant, who had been shipwrecked, had recourse to him as to the harbour of mercy; he received from him twice wherewith to set himself again in trade; he presented himself a third time, the Saint rendered him the same service again, but recommending him not to mix the goods of the Church with his own, which were ill-gotten, because that was what caused the loss of both. He therefore had a ship given him this time laden with twenty thousand measures of wheat. The merchant set out from Alexandria with a favourable wind which bore him twenty days, without his knowing where he was going; on the twentieth he found himself on the coasts of England, at a time when the dearness of wheat there was extreme, so that he sold his grain at the price he wished, and was paid half in silver and half in tin; this metal, by the will of God, was at once changed into silver: which showed together the merit of almsgiving and the power of the Saint before God. Another person, wishing to test the Saint, dressed as a poor man, and feigning to be a captive, begged him to give him wherewith to ransom himself. The man of God had alms given him, and the person, having received it, changed his dress and asked it of him up to three times; Saint John was warned of it by one of his officers, but he continued none the less to give him alms, saying: “Perhaps Jesus Christ disguised as a poor man wished to test him.” To these two examples we shall add a third, which will make known that one loses nothing in giving for God, but on the contrary that there is much to gain. One day when the Saint was going to church, a man whom thieves had robbed of great goods asked him some help to re-establish his affairs; the Patriarch signed to his steward to give him fifteen gold pieces; but the latter, wishing to spare his master’s purse, gave him only five. On leaving church, a lady gave the bishop, to help him in his good works, a note[2] of fifteen hundred pounds; but only five hundred were found in writing, because the thousand had been effaced by the secret hand of God, in punishment of the steward’s having thus withheld the alms of the poor

man.

No doubt there would be reason to wonder at the manner in which the holy patriarch procured so many riches to make his alms, if it were not known that God possesses hidden treasures, and that He opens them, when He pleases, to His servants who trust fully in His divine Providence. The blessed John had even received assured promises of it; for, from the age of fifteen, as he rested at night, he saw a person approach him, and having asked who she was, she answered with a smiling face full of joy: “I am the first of the daughters of the great King; if you wish to have me for your spouse, I can make you find access to Him; for no one approaches Him with more confidence than I, and I even made Him descend from heaven to earth, to clothe Himself there with human flesh.” Our Saint recognised by this discourse that it was the virtue of Mercy. Wishing to test whether his vision was true, as he went off in the morning to church, meeting a poor man naked, he gave him his garment; and at once an unknown man gave him a hundred gold pieces in a bag. From that time, when he made any alms, he always said to himself: “I shall see whether Jesus Christ will fulfil His promise by giving me a hundred for one.” He affirms having experienced this so many times that at last he wearied of saying these words. One or two examples will also furnish proofs of this promise of Mercy in favour of charitable Christians.

The holy Patriarch finding himself short both of money and of wheat, in a time of extreme dearness, was obliged to go and borrow to succour the poor. Seeing which, a certain rich man, who had been married twice, offered him a large sum of money to make his alms, provided he would dispense him from his irregularity and make him a deacon; but the Saint absolutely refused him, saying that he had no need to use iniquitous means to exercise his liberalities, since divine Providence never failed him. In fact, he was still speaking to this man when the news was brought him that two ships laden with wheat were arriving for him from Sicily. Another time, thirteen boats belonging to the church of Alexandria, and all laden with wheat, were wrecked in the harbour through the fault of the sailors; these poor people, fearing the anger of the holy prelate, took refuge in the church; but he, having knowledge of it, consoled them and held them quit of what they owed to repair this loss, assuring them that God would feed His poor by other ways: which happened; for divine Providence soon rendered double all that His servant had lost.

Nicetas, favourite of the emperor, under pretext of some public necessity in the war against the Persians, carried off all the treasures of the church of Alexandria, leaving only a hundred pounds to the patriarch, who bore this violence patiently. But, at the same hour that Nicetas was carrying off the riches of the church, he met persons who were bringing two jars to the holy bishop; on one of them was written: *very good honey*, and on the other: *honey without smoke*. They were gold pieces that were being sent from Africa to the holy Almsgiver. The Saint, extremely consoled by this favour of Providence, sent one of the jars to Nicetas, who had asked for it, believing it was real honey; but Nicetas, seeing what it was, had it carried back to the Patriarch and restored to him all he had taken from the church, and a hundred other pounds of gold from his own property, begging him to obtain mercy for his faults.

These great experiences of the fatherly care of God increased marvellously in our holy Patriarch his inclination to give alms; in fact, he sought every day new means to supply the necessities of his neighbour. A young man remained extremely desolate because his father had, by will, given his goods to the poor, and had contented himself with recommending him to the Blessed Virgin, that she might take care of him. The matter having come to the knowledge of the holy Patriarch, to console this afflicted one, he had a writing drawn up stating that the deceased was his first cousin; thus he avowed this son as his relative, and married him to a young girl of very good family; which proves that the Blessed Virgin is a powerful protectress, and that it is very advantageous to be recommended to her care. The blessed John was not content to be alone the support of the poor and needy; but he studied to bring others also to this virtue. Once when he was visiting a hospital in company with another bishop, called Troilus, he said to him: “Brother Troilus, it is for you to-day to love and honour the brethren of Jesus Christ.” This bishop, who had brought thirty pounds with the intention of

buying with them a silver vessel for his table, distributed them to the poor, more from human respect than from a motive of perfect charity; so this forced alms grieved him so greatly that he was seized with a high fever. The Patriarch, being warned of it, went to visit him; and knowing the cause of his illness, wished to bring the following remedy: he feigned to have made this proposal to the bishop rather in jest than otherwise, and told him that he meant to return him his thirty pounds, provided he would give him a written word by which he ceded to him all the merit of it before God. This Troilus did willingly; and afterwards he was cured and went away to dine very joyful with the Patriarch. God, who did not wish to heal only his body, but also his soul, showed him in a dream, the following night, a magnificent palace, extremely well adorned, which bore on the entrance an inscription in these terms: “The eternal dwelling and the rest of Bishop Troilus”; but scarcely had he finished reading this writing when he perceived a venerable senator who, commanding that this first writing be effaced, had this put in its place: “The eternal dwelling and the rest of John, patriarch of Alexandria, bought for thirty pounds.” Troilus awoke thereupon, and profiting by this dream, became thereafter as liberal toward the poor as he had been before avaricious toward them.

In this connection we wish to relate here two examples which our Saint himself took pleasure in citing to his people, to excite them to make alms. The first is that of a certain banker, called Peter, of whom some say that he had the government of all Africa under the Emperor Justinian. This man was so hard toward the poor that he was called nothing else than the Miser. Once, then, the poor of the city being assembled, and talking of those who did them good, all complained equally that this one never gave anything. Then one of the troop, bolder than the others, assured them that he would draw alms from him; to succeed, he watched for the moment when the baker was carrying bread to his house; he found him happily at his door and pressed him with such importunity that this man, to get rid of him, took one of these loaves and threw it in anger at his head. The poor man received it with great joy, and went to show it to the others. Two days later this banker fell dangerously sick; it seemed to him that he was at the judgment of God; on one side he saw a troop of Ethiopians who were heaping up, in one of the pans of a balance, all the sins he had committed in his life; and on the other, men clothed in white and of a formidable look, who assured him that they had, to counterbalance all those faults, only the bread he had thrown in anger at the head of that poor man. Peter awoke much astonished at this vision; but he drew no less profit from it than Bishop Troilus from the preceding one; he resolved from then to give all his goods to the poor; and in fact, having met a poor man ill-clad, he stripped himself of his tunic and gave it to him, begging him to use it and wear it out. The poor man did nothing of the kind, for he sold it; which afflicted the banker extremely; but our Lord consoled him by appearing to him the following night clad in that garment. It was then that Peter resolved to give not only his goods, but also his own person for the service of the poor, and obliged, for that purpose, one of his servants to conduct him to Jerusalem and sell him there. He was therefore sold for thirty pieces to a goldsmith whom he served as cook, until, being discovered, he fled for fear of being honoured, giving in passing the use of speech and hearing to a man who was deaf and dumb from birth, who afterwards told this marvel of Peter. The Greeks acknowledge him as a Saint in their menology, on 20 January.

The other example was that of Saint Serapion, called the Sindonite by Palladius; because besides the cowl he wore only a tunic. Although Serapion did not know how to read, he nevertheless had a book of the Gospels, which he had read to him by others; once, meeting a poor man, he gave him his hood; then, another presenting himself, he took off his tunic to give it to him; and remaining thus almost naked, he said that this book of the Gospels had stripped him. But that is not all: finding a third poor man, he gave him his book of the Gospels. At last, seeing a widow who complained that she had no bread for her children, he gave himself to her, that she might sell him to comedians: which she did. The holy patriarch said in connection with these two traits: “If these holy personages did not spare their own person for the relief of the brethren of Jesus Christ, is it much that we should simply share with them the little that we possess?” Also, one of his servants thanking him for some considerable alms which he had received from his goodness, the Saint replied: “My brother, I have not yet shed my blood for you, as my God and Lord Jesus Christ commanded me.”

He was of so tender a nature that he could not see a person weep without mingling his tears with theirs.

The apostle Saint Paul wrote in his first epistle to the Corinthians: “If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.”

Neither prayer, nor fasting, nor alms can carry you to heaven: to be able to count effectively on the grace of God and eternal happiness, you must absolutely have charity. Now Saint John the Almsgiver showed not only by alms, but also in several other ways, that he had true charity. Here are some examples: One day the holy bishop had seen himself under the necessity of acting severely against a priest of his diocese. The latter, to avenge himself, spread against the bishop all sorts of calumnies. The prelate was greatly afflicted by it, not so much on account of the shame that rebounded on him, as on account of the scandal that resulted, and which must necessarily harm the salvation of souls. The following Sunday, at the moment when the office was about to begin, and the bishop about to ascend the altar, he recalled these words of the Lord: “If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.”

At once he came down from the altar, as if driven by an invisible force, and had the guilty priest called. When the latter had come, the holy bishop put one knee on the ground before him, and said: My brother, forgive me! The priest, deeply moved, threw himself at the bishop’s feet, asked pardon and implored his mercy. The bishop said to him: May the Lord forgive us all! Then they went back into the church together; Saint John ascended the altar again, with a contented heart and a tranquil soul, for he could with full confidence make this prayer: “Forgive us our trespasses, as we forgive those who trespass against us.”

Another time, Saint John had a conflict with Nicetas, the prefect of Alexandria, concerning an affair which concerned the poor. After a long and very animated discussion, in which each persisted in his opinion, they separated in anger. The bishop had taken the defence of the poor, the prefect the side of money interests; but the bishop said to himself: It is never permitted to a Christian to nourish hatred against a brother, not even when it would be well founded. He therefore charged two priests to go and say to Nicetas: Remember that it is said in Scripture: “Let not the sun go down upon your anger!” The prefect, struck by the gravity of these words of Scripture, and touched by the truly Christian step of the bishop, went at once to be reconciled with him.

The bishop had with him a nephew named George whom he loved much. This young man, in a quarrel that he had one day with a tavern-keeper, was gravely insulted by him. George was keenly afflicted: he thought that his honour and that of his uncle had at the same time received a grave blow, the more so since the affair had passed in public. On returning home, he wept so hard that it was even impossible for him to answer his uncle, who pressed him with questions. Others, who knew what had happened, informed the bishop. Then the latter said to George: I promise you to avenge myself for this affront, in a manner that will astonish all who hear of it. The young man therefore believed that his uncle, using his episcopal right, would have the insolent fellow chastised in the public square. But the bishop resumed, embracing his nephew: If you wish to be truly of my family, you must give proof of your kinship by humility; for true kinship comes not from flesh and blood, but from conformity of sentiments. And here is how the holy bishop avenged himself: he who had so insolently offended the saint’s nephew was the farmer and debtor of the prelate; Saint John at once sent for the steward of his property, and ordered him to strike out the rent. So that the holy bishop avenged himself on his enemy by doing him good; which ravished with admiration, says Metaphrastes, all the inhabitants of Alexandria.

When anyone allowed himself to speak ill or to calumniate in presence of our Saint, he always knew how to give the conversation adroitly another direction. When this pious ruse did not produce the expected effect, he kept entirely silent; and afterwards he ordered his servant no longer to admit the calumniator.

Another time, a young man had carried off a nun, which naturally must have extremely afflicted the holy bishop. In a gathering this affair was also spoken of, and the conduct of the seducer was very severely blamed, since he had lost two souls at once: that of the nun and his own. But the holy bishop reproved the assembly, saying: “Do not speak so, my dear brethren! In so doing you yourselves commit two faults: first you forget that it has been said: *Judge not, that you may not be judged*; then you do not know whether the guilty have not been converted.”

In that time those whom we call to-day domestics were slaves, and masters could treat them as they pleased. Now when the holy bishop learned that anyone ill-treated the poor slaves, he had him come and said to him with kindness: “My son, remember that the poor and humble are the friends of God. The slave also is a man: for him as for us God created heaven, earth, the stars, the sun, the sea with all it contains. He has, like us, his guardian angel; finally, for him as for us, Jesus Christ died on the cross. And this man, whom God has so loved, and whom He redeemed at the price of His blood, you esteem so little, and you dare to treat him as animals are treated! Tell me, would you wish God to demand of you a severe account of all your sins? No, doubtless. Well, you say each day, in the Lord’s prayer: Forgive us our trespasses as we forgive those who trespass against us. If then you wish God to forgive you one day, forgive also your slaves, and do not chastise them so severely!”

As it was known that the holy bishop observed to the letter this word of the Gospel: “From him that would borrow of thee turn not away,” a swindler took advantage of the occasion to ask him for a loan of considerable importance. When it came to repaying, the rogue shamelessly denied his debt, and the Saint was advised to bring him to justice; for, it was said with reason, it would not be just that this iniquitous man should enjoy a property from which the Saint could make the poor profit. But he answered with Scripture: “Be merciful as your heavenly Father, who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust.”

Another time, when he gave a beggar less than the latter had hoped for, he saw himself overwhelmed with gross abuse. Then the bishop’s servants wished to correct this insolent fellow severely; but the Saint reproved them himself, saying: “For sixty years that I have lived, I have many times offended God by my sins; why should I not willingly suffer this humiliation?” Then he held out his purse to the beggar, telling him to take from it what he needed.

There was at Alexandria a man of condition who had long lived in enmity with another. Saint John, after having long sought in vain to reconcile them, had the first told one day to come to him for an important affair. This man having come, the Saint begged him to assist at the holy Mass he was going to say in his private chapel. Besides the invited man, there was no one in the chapel except a servant of the bishop, who was to serve his Mass, and to whom he had given his instructions. In that time it was the custom that after the elevation the priest recited the Lord’s prayer jointly with the assistants. Now when they came to these words: Forgive us our trespasses, etc., suddenly the bishop and his server fell silent, so that the guest was obliged to pronounce them alone. Then the Saint turned and said to him: Reflect well on the place where you are, and on what you say: Forgive me, O my God, as I also forgive!… Then this man of hardened heart, who till then would not hear of reconciliation, melted into tears and cried out: Command, Lord, I am ready to obey you; and on leaving the bishop’s house, he went and was reconciled with his enemy.

Saint John the Almsgiver, speaking of the charity and indulgence that men ought to have toward one another, set before his hearers above all the infinite love and long-suffering of God. He said: “How many professional evildoers there are whom God preserves for a rather long time! How many pirates He preserves from all dangers, to leave them time to be converted! How many sacrilegious sinners have unworthily received the body and blood of our Lord, and He has not chastised them as they deserved! How many wretched men are seen habitually plunging in the mire of vice, getting drunk, vomiting licentious talk, abandoning themselves without restraint to every excess!… and during this time the diligent bee continues to gather for them the

juice of flowers, and to prepare for their impure mouth a sweet nectar! And while thousands of mortals are occupied only in blaspheming and offending God, His sun ripens the sweet fruits of the vine to quench those guilty tongues, and gladden those hearts unworthy to live! And while eyes fascinated by vice seek an occasion to offend God, the flowers, those cherished children of the Creator, seek to attract and delight them by the ravishing charms of their colours and their so varied forms!…" Let us cite yet another trait of the solicitude of the holy bishop for the salvation of the souls of his diocesans; yes, we must still relate this example. A merchant of Alexandria sent to Africa a ship in which he had put all his fortune, except seven and a half pounds of gold which he gave to the holy Patriarch, that he might pray God for his son who conducted the vessel. The Saint made his prayer; but a month later the son died, and the ship, running the risk of being lost, all the merchandise was thrown into the sea: which put this poor man in extreme affliction. Nevertheless, as he was dwelling at night on these thoughts, a personage like the holy archbishop appeared to him and held this discourse: "What are you sad about? Did you not ask me to pray God to preserve your son? He has preserved him and delivered him from the perils of this life in which he would surely have been lost. And as for the ship, know that God preserved it by my prayers, without which it would have perished with all the merchandise." This afflicted father came and related this to the holy Patriarch: both rendered thanks to God, and adoring His judgments, remained peaceful and consoled.

But it is time to come to the end of this life, which we should never finish if we wished to speak of all the virtues of this great Saint. His death was not unforeseen by him; for, in order to have it always present, he had had his sepulchre begun in the very place where the archbishops his predecessors were buried, with command to those who worked at it to come and tell him often, even in the midst of the finest company, that his tomb was not yet finished. Nor was it ever, because God, who was preparing another for him elsewhere, so disposed affairs that the country which had served him as cradle was also the place of his sepulchre: which came about in this wise.

The Emperor Heraclius, being on the point of making war on the Persians, sent to Alexandria the patrician Nicetas, of whom mention was made above, to raise some money for the expenses of this war. Nicetas, who knew very well the holiness of the Patriarch, begged him to accompany him to Constantinople to give his blessing to the emperor before he marched against the Persians; the Saint acquiescing, by order of divine Providence, they both embarked to make the voyage; but a tempest having surprised them at sea, they were forced to land at the island of Rhodes. It was there that the Saint, waking in the night, had revelation of his death from a venerable personage who appeared to him with a sceptre in his hand and said these words to him: "Come, the King of kings calls you." The blessed prelate at once gave notice of it to the patrician Nicetas; the latter seeing that a greater monarch than his own was calling his servant to a journey of greater importance than the one he was making him take, had him pass over to the island of Cyprus. Having betaken himself to Amathus, the city of his birth, the bishop of Alexandria made his will there in these terms: "John, most humble servant of the servants of Jesus Christ, and, on account of the dignity of the priesthood committed to me, free by the grace of God. I render you thanks, O my Lord, that You have judged me worthy to offer You what belonged to You, and that of all the goods of the world there remains to me only the third part of a crown, which I wish to be given to the poor, my brethren. When, by Your Providence, I was created bishop of Alexandria, I found in my bishopric about eight thousand crowns and offerings of devout persons; I have gathered many more besides, but as they belonged to Jesus Christ, Your Son, I willed to give them also to You, and now I render Him my soul." At last he expired peacefully in our Lord, in the year 619 according to Baronius, 616 according to others, and of his age about the sixty-third. His body was carried to the church of Saint Tychon, bishop of Amathus.

It is told that when he was laid in the tomb where two other bishops were already buried, these, as if they had been living, drew aside on either side to give the middle to this great Patriarch. So much for his body; but as for his blessed soul, it was seen in Alexandria, the same night he died, by two holy personages of whom one

was named Sabinus, a religious, to whom it seemed that the holy archbishop was coming out of his episcopal house, and that a most beautiful virgin, more resplendent than the sun, taking him by the hand, placed on his head a crown of olive branches. The other saw the holy bishop walking in the church, followed by the poor, widows and orphans, who all bore also in their hands palms of olive as a sign of triumph.

This marvel is also told: A woman of Amathus who had on her conscience a sin so enormous that she dared not confess it, gave it in writing to the holy Patriarch, in a sealed and closed paper, five days before his decease, that by his prayers this sin might be forgiven her; but the death of the Saint having supervened without his having returned this writing, this poor creature was in despair, for fear that her note being found by someone, her sin would also be discovered. Nevertheless, not losing hope for that, she withdrew to the tomb of the Saint, and there persevered three days and as many nights in prayers and tears; at the end of that time the Saint, assisted by the two other bishops with whom he was buried, returned the note, still closed, to this woman, who, having unsealed it, found her sin effaced, and in its place were written these words: “By the merit of my servant John, your sin is effaced.”

Afterwards the body of Saint John the Almsgiver was transferred to Constantinople, where it was kept long. The emperor of the Turks made a present of it to Matthias Hunyadi [Corvinus], king of Hungary, who placed it in his chapel at Buda. In 1530 it was transferred to Tall, near Pressburg, and in 1632 into Pressburg itself, where it is still honoured in the church of Saint Martin. The memory of Saint John the Almsgiver is marked with honour in the Roman Martyrology on 23 January; the reader may see in the Remarks of the learned Cardinal Baronius what authors have written of him. For ourselves, we have followed more expressly in this collection the life of this holy prelate written by Leontius, bishop of Neapolis in Cyprus, which was very well received at the second Council of Nicaea as being most worthy to be read; it is found very developed among the lives of the holy Fathers.

Saint Ildefonsus or Alonzo, Archbishop of Toledo

606–669. — Popes: Sabinian; Vitalian. — Kings of the Visigoths in Spain: Reccared I; Recceswinth.

The life of Ildefonsus praises Our Lady, the good Virgin.

Calderón, “The Virgin of the Sanctuary.”

At the gates of Toledo, capital of the kingdom of the Visigoths of Spain, there stood in the seventh century the monastery of Agali, a true nursery of saints and doctors. It was there that Ildefonsus became a monk, in spite of the violent resistance of his family; we place him with the greater joy in our collection of the flowers of the Saints because he was the dearer to Mary, the Queen of angels and of men.

Ildefonsus, the most illustrious of the disciples of Saint Isidore of Seville, and the most popular of the saints of Spain, was born in that same city of Toledo, of a family allied to the royal blood, on 8 December 606, a day since consecrated to the Immaculate Conception of the Blessed Virgin: and it was by the intercession of Mary that Stephen his father and Lucy his mother obtained this child of blessing from heaven. He first received at Seville, for twelve years, the lessons of Isidore; then returning to his native place, he became a monk at Agali and finished his studies there. The death of his parents having left him free disposal of his goods, he devoted them to the foundation of a monastery of nuns. Eugenius II, archbishop of Toledo, having departed this life (657), the unanimous voice of the clergy and people placed Ildefonsus on the metropolitan see; and then, performing the office of the good shepherd, he enlightened, like a mystical sun, all the churches of Spain by his learning as much as by his virtue. “But what won him above all the first place in the love and memory of the Spanish people was his ardent devotion to the Blessed Virgin, whose virginity he defended against the Helvidians. The miraculous visions which witness to Mary’s gratitude for the efforts of her zealous defender, and the relics he left of them to the church of Toledo, long inflamed the devotion of the Spaniards for their great Saint Alonzo.”[1] These notable marvels deserve to be known.

On the feast day of Saint Leocadia,[2] that illustrious and celebrated martyr came forth from her tomb, near which Ildefonsus was praying, and also disclosed to him her relics, long forgotten, which the holy archbishop ardently desired to find again. Then taking him by the hand she said to him before the whole assembly: "Ildefonsus, through thee my Sovereign, who reigns on high in the heavens, is upheld,"[3] meaning that he had defended the honour of Mary against the heretics. To have a tangible pledge of this vision, he seized the sword of King Recceswinth, who accompanied him, and cut off a portion of the Saint's veil before she closed her tomb: this fragment of veil became a much venerated relic, preserved in the church of Toledo. Saint Ildefonsus established, or at least celebrated and zealously spread, the feast of the Expectation of the Childbearing of the Blessed Virgin Mary.[4] Now, before Matins on that day, Ildefonsus rose at the hour he was accustomed to go and sing the praises of Mary. He was accompanied by his clerics and a great number of persons. Bright wax torches were carried in front. Having arrived at the door, the persons who formed the procession perceived in the church a brightness which their eyes could not bear: all took flight. Ildefonsus had the door opened and advanced toward the altar accompanied only by a deacon and a subdeacon. He prostrated himself, and at the same instant the Virgin Mary appeared to him, seated on the episcopal throne, surrounded by a troop of Virgins who were executing on earth the songs of Paradise. Mary beckoned her servant to approach, and fixing her divine gaze on him she said: "You are my chaplain and my faithful notary; receive this chasuble which my Son sends you from His treasures." Then she clothed him with it with her own hands and commanded him to use it only on the feasts celebrated in her honour.[5] This apparition is so certain that a council of Toledo[6] ordered that, to perpetuate its memory, a feast should be celebrated every year, with office and under the rite of a double: it is still celebrated to-day on 21 January under the title of the Descent of the Blessed Virgin and of her Apparition to Saint Ildefonsus, and, a remarkable thing, this same feast is kept solemnly in Egypt by the Copts.

These favours with which it pleased our Lord and His holy Mother to honour their servant were a worthy prelude of the eternal felicity which he went to enjoy on 23 January of the year 669. He had lived sixty-three years and had spent ten of them on the see of Toledo.

He was first buried in the church of Saint Leocadia; later, the fear of the Moors of Spain caused him to be transported to Zamora in the Asturias, where the translation of his relics is still celebrated.

The house in which Saint Ildefonsus was born was given to the Jesuit Fathers, after having long belonged to the Counts of Orgaz. These religious had a magnificent church built on the site of that house and restored to honour his memory, which the inhabitants of Toledo had gradually lost sight of.

In the images that have been made of Saint Ildefonsus, the Blessed Virgin clothes him with a chasuble whiter than snow;[7] he is cutting a piece of the veil of Saint Leocadia coming out of her tomb.

NOTICE ON THE WORKS OF SAINT ILDEFONSUS

In volume xcvi of M. Migne's *Patrology* we find the following works of Saint Ildefonsus:

> *His book on the Perpetual Virginity of the August Mary, against three unbelievers: Jovinian and Helvidius, ancient heretics of the time of Saint Ambrose and Saint Jerome, whose impious errors doubtless prevailed in Spain at that period; and a Jew, in whose person our Saint tries to close the mouth of the whole Jewish nation, which blasphemed against the holy Mother of God. He attacks his enemies first one by one: he shows against Jovinian that Mary, who conceived without ceasing to be a virgin, also gave birth without losing her virginity; against Helvidius, that after giving birth to Jesus Christ she remained a virgin all the rest of her life; and, against the Jews, that she conceived without losing anything of her virginity. In combating the latter he strikes the former again, whom he had already struck down separately, and overwhelms them under the testimonies of Scripture. Our Saint is reproached with not having employed in this treatise a style more regular, more simple, more natural, and with having repeated each idea a hundred times under synonymous words. But two things must be considered: first, that this was somewhat the taste of the age, very far in everything from that of Augustus; next, that the subject and the manner in which he treats it sufficiently admit this kind of style: his love for Mary goes to*

a pious delirium; his horror of heresy to a holy fury. These overflowing sentiments escape in a torrent of words which overwhelm his adversaries and relieve his heart. Here is an example of this passionate, impetuous, redundant language, impossible to translate: "O Domina mea, dominatrix mea, dominans mihi, mater Domini mei, ancilla filii tui, genitrix factoris mundi, te rogo, te oro, te quaeso, habeam spiritum Domini tui, habeam spiritum filii tui, habeam spiritum redemptoris mei, ut de te vera et digna sapiam, de te vera et digna loquar, de te vera et digna quaecumque dicenda sunt dicam. Tu enim es electa a Deo, assumpta a Deo, advocata a Deo, proxima Deo, adhaerens Deo, conjuncta Deo, visitata ab angelo, salutata ab angelo, turbata in sermone, attonita in cogitatione, stupefacta in salutatione, admirata in dictorum enuntiatione. Invenisse te apud Deum gratiam audis, et ne timeas juberis, fiducia roboraris, cognitione miraculorum instrueris, ad novitatem inauditae gloriae proveheris…"

The Book of the Knowledge of Baptism. In it he examines all the questions that concern this sacrament, and settles them, not on his own authority, but by relying on the holy Fathers, whose opinions on the subject he has collected. This book is therefore composed, properly speaking, of notes which he took in reading the Fathers, and that is its title: Book of Notes on the Knowledge of Baptism. The same must be said of the little work which follows, and which is likewise composed of a multitude of short chapters.

The Book of the Journey through the Desert on which one advances after Baptism. The waters of baptism are like those of the Red Sea which separate us from servitude; the rest of our life is a journey, like that of the Hebrews in the desert; if we let ourselves be well guided by God, we shall arrive at the promised land. Saint Ildefonsus, all along his journey, if I may so speak, gives us a thousand salutary thoughts and explains mystical words to us. I repeat, it is rather a collection of sentences than a treatise.

Letters, the only ones that remain to us of Saint Ildefonsus. They are preceded by two letters of Quiricus, bishop of Barcelona, who thanks our Saint for the good which his book on Virginity did him. This wonderful book not only rejoiced his soul, but his old and infirm body was as if revived by it, which enabled him to resume his episcopal functions. The archbishop of Toledo humbles himself in his replies and refers all the glory to God.

The Book of Illustrious Men, a sequel to that of Saint Isidore, is a list of fourteen illustrious men; it begins with Saint Gregory the Great, pope, and ends with Eugenius II, bishop of Toledo. Ildefonsus devotes a short notice to each.

The works which follow, in M. Migne's *Patrology*, and which are attributed with more or less uncertainty to our Saint, are:

A little work on the childbearing of the Virgin, which is more probably by Paschasius Radbertus, abbot of Corbie; Fragments on the same subject; Fourteen sermons, of which the first seven and the ninth are on the Assumption of the Blessed Virgin, the eighth in praise of the same Virgin, the tenth on her Purification, the eleventh on her Nativity, and the others also on the Blessed Virgin; A little book on the Crown of the Virgin Mary; A continuation of the Chronicles of Saint Isidore; Finally, Thirteen Epitaphs in verse. Let us end with these words of M. de Montalembert:

"Leander, Isidore, Ildefonsus were the illustrious representatives of intellectual life in a time when it seemed almost everywhere extinct. These laborious, learned, eloquent pontiffs, full of zeal for science and study at the same time as for religion, assured in Spain the future of Christian letters and the continuance of the literary tradition, everywhere else interrupted or threatened by the storms of invasion or by the establishment of the barbarians. They made of their country the intellectual light of the Christian world in the seventh century."

Cf. D. Thomas Tamayo de Vargas, historiographer of the King of Spain, who collected the manuscripts of Bishop Zizila and of Saint Julian, successor of Saint Ildefonsus: Bollandus made them his own; — *Monks of the West*, vol. ii, p. 308 ff.; — *Poetas anteriores al siglo XV*, life of S. Ildefonso, p. 328; — Father Cahier, *passim*.

Saint Barnard, Founder of the Abbey of Ambronay, Archbishop of Vienne

778–842. — Popes: Adrian I; Gregory IV. — Kings of France: Charlemagne; Charles II the Bald.

To become a bishop is not a surprising thing; but to live as a poor bishop, that is a great thing, an admirable thing!

— Saint Bernard, Letter xxiv, to Gilbert, bishop of London.

The Church had need of apostles in the ninth century: the Saracens surrounded her on every side. The Barbarians tamed by Charlemagne and converted to Christianity still kept there something of their manners and their superstitions. The errors of the Nestorians and of the Iconoclasts were invading the West. Add to this the ignorance of those times and the disorders inseparable from a weak reign like that of Louis the Debonair: much light and virtue had to be opposed to these darkness and vices. God, whose Providence is ever attentive to the good of the Church, raised up our Saint Barnard to be her guardian angel in France.

He is believed to have been born at Izernore, then of the diocese of Lyons, in the year of our Lord 778, of noble, rich and virtuous parents. As he was the youngest of his brothers, he was the object of the tenderest cares; at the age of ten his parents sent him to a school kept by holy priests who trained young people for religion and country, putting profane sciences into their minds, and the fear of God and the love of virtue into their hearts. Barnard became the glory of their house: he succeeded in everything, but chiefly in obedience and humility; his modesty already taught him the means of humbling himself, or at least of adroitly turning aside the praises that were lavished on his merit. A sad event tore him from this house at the age of eighteen: death, entering his family, struck almost at one blow all his brothers; he had to return to his parents to console them. “How happy you are,” he said on leaving to his companions in study, “how happy you are to be here, sheltered from the storms to which I am about to be exposed! Pray the Lord to strengthen my heart against the rude assaults the world is going to deliver to it.” He soon caused his parents great fears; they saw him almost always at prayer, recollected, withdrawn in his room, shunning worldly gatherings to which he went only out of obedience, so that he drew on himself the jests of young people of his age. One day Barnard’s father went to find his wife quite in despair, and said to her: “It is done, we shall soon be without children; death has taken the first from us, the cloister is going to take the only one that remains.” This tender mother answered only with sobs; she almost repented of having inspired in her son from childhood that piety which threatened to take him from her. She had him come, and embracing him with transport, she conjured him not to abandon her, to be the consolation of her old age, since she had been the guardian of his childhood; not to kill her by depriving her of the last object of her love. The tears with which she bathed this dear son said even more than her words. He wept himself, and promised to hurry nothing, to reconcile, as far as he could, the will of God with that of his parents.

It was by this sweet inclination to obedience, the only vulnerable point of his heart, that his father attacked him. He told his son that God did not work miracles to declare His wishes, that He made them known naturally by the desires and orders of Christian parents. These combats, repeated each day, and above all the remonstrances of some priests who were brought in, stopped young Barnard. They even succeeded in engaging him in marriage; then he was sent to the court of Charlemagne, in the hope that arms, honours, delights would at last make him love the world. But his heart, enamoured of heaven, remained always insensible to earth. He fulfilled the duties of his state with only the more exactness. He distinguished himself in the war against the Saxons. He was charmed with the discipline that reigned in the army, with the way Charlemagne made his troops observe the laws of Christianity. He admired above all the heroism with which the soldier bore privations. Often, in winter, the camp was flooded with rain and the tents all covered with snow, so that sometimes soldiers who had passed the night as sentinels were found stretched out and half dead at their post. “Alas!” Barnard would say to himself, “if only a part of what is done for men were done for God!” At other times, chatting familiarly with old officers all covered with wounds and more bent under the weight of military fatigues than of years: “I agree,” he would say, “that it is just and even glorious to march under the orders of the prince; but confess that it is still better to serve a master from whom nothing escapes and who rewards so liberally.” These old warriors received the lessons of the young captain the

better because they were the effect of piety, not of timidity; they had always seen him run among the first into danger and give everywhere marks of a proved valour. We shall say nothing of that here: we speak only of the virtues which heaven crowns. Our Saint spent seven years under arms, but he came about every year, during the winter, to watch over the education of his children and make the delight of his family. He had for his wife an extreme tenderness and applied himself to inspiring her with Christian sentiments. “It is more for heaven than for earth that we are united,” he often said to her; “let us so act that all our actions correspond to the holiness of the sacrament that formed this knot. What a misfortune if, after having lived together in this world, we were separated in the other, or if we met there together only in eternal torments!”

While he was, for the seventh year, engaged in a military expedition, he received the news of the death of his mother, and a few days later that of the dangerous illness of his father, who did not long survive. He shed bitter tears over both, and consoled himself only by the remembrance of their virtues and the hope of their eternal happiness.

He profited by this misfortune to leave the court and the army. Charlemagne granted him permission reluctantly, and everyone was sad at his departure. Scarcely was he back in his family when he thought of the means of renouncing it for Jesus Christ. As soon as his relatives could guess his intentions, they represented to him that his devotion was indiscreet, that he was only the trustee and not the master of his inheritance, to divide it as he was going to do between the Church, the poor and his children, to whom it belonged entirely; that the engagements of marriage could not be broken so. At last his wife, clothed in mourning, threw herself at his feet, and presenting her children to him, begged him to have pity on them. So touching a spectacle shook him to the depth of his soul; but grace coming to the help of nature, he had strength to hold to his wife this fine discourse: “A part of my goods, which are considerable, will suffice for my dear children; they will have enough if they have probity, and too much if they had the misfortune not to be wise; I shall provide for their education and for a household worthy of your condition. For the rest, I have counted more, for the execution of my design, on your piety than on myself; perhaps it is to it and to your rare examples that I owe the thought of it. Ah! how sweet it is to part in this world only to be rejoined more happily in the other! But after all, since I have pledged my faith to you, be sure that I shall do nothing except after taking counsel of you and consulting the rules of prudence and charity; my retreat is not irrevocable; I do not wish, therefore, to abuse your tenderness for me and wring your consent from you. Follow your inclination; let not too respectful a deference close your mouth if you have designs contrary to mine.” In saying this he was sure of success, for he knew the piety of his wife, who herself sighed after the cloister, had not her maternal tenderness made it a duty for her to remain with her children. She therefore ceased to oppose the pious desire of her husband. He, after having put his domestic affairs in order and founded a hospital with great revenues, embraced his wife and children and set out, able well to say like that Saint who thus left country and parents, the Gospel in his hand: “It is this book that has stripped me of everything.” He walked without a certain road, but the Spirit of God led him. He entered Lower Bugey, about the year of our Lord 803, and, charmed with that solitude, stopped at Ambronay. It was then but a little hamlet, known only for a monastery dependent on Luxeuil, and for a church of the Blessed Virgin overthrown in the wars.

Barnard therefore bought Ambronay from the abbot of Luxeuil, had the church rebuilt and a great monastery built, assigned it considerable revenues, and put it into the hands of religious who, under the guidance of a holy abbot, gave the example of all virtues. He shut himself up in a little cell beside the monastery. He often left it for the church, where he spent the nights in prayer and tears, or for the country, where he meditated, seeing the footprints of God in the heavens, in the beauties of nature. All objects recalled holy thoughts to him: at the sight of a stream that rushed down from a mountain toward the meadow, he said to himself: “There is the image of the agitation and brevity of life.” He considered the song of the birds as a hymn to God, and took part in it. The remembrance of his wife and children often came back to him; reproaching himself for not sharing with them the delights of solitude, he had them come, and they lodged beside him,[1]

and took part in his good works, above all in the care of hospitality, which he lavished on everyone. Barnard acquired so great a reputation that he became the arbiter of all disputes; as soon as any quarrel arose, people ended by saying: “Let us go and find the Saint.” He was not content with alms given to beggars, of all the easiest, if I dare so speak; he went to visit the cabins, from which he drove misery and ignorance. Nevertheless he considered himself still only on the edge of happiness, not living within the cloister. He resolved to enter it. After having settled his affairs, provided for the establishment of his children, obtained the consent of his wife, who doubtless withdrew herself also into a monastery, he became a religious in his abbey of Ambronay. He could never be made to accept a comfortable apartment; he went to lodge in a cell which one would not have dared to offer to the last of the novices. He was almost always in contemplation, slept little, prayed and mortified himself much. “I console myself only because I am now sheltered from the storms of the world and in a state fit to repair the faults of my past life,” he used to say. Animated by this spirit of penance, he loaded himself with chains furnished with points, he walked all bent under hair-shirt and cilice, he tore his body so pitilessly that, spurting under the blows of his discipline, his blood stained the floor. Then, instead of repairing his strength, he made vigils succeed abstinence. He fought the temptations of the demon as much by work as by prayer, cultivating the ground, fashioning baskets and mats like the first solitaries, exercising himself also in the lowest and most humiliating employments; after the labour of the hands, he applied himself to the study of Holy Scripture and of the Fathers.

This is how he kept his soul in peace; the serenity of his face could be troubled only by recalling to him his birth, his virtues or his benefactions. He went ill-clad and affected coarse manners, that persons drawn by his reputation might not recognise him. The sight of so great a Saint and of so illustrious a monastery filled all visitors with admiration: “Behold those,” they said, “whom the ideas of the profane world make us regard as madmen. Alas! perhaps they surpass us as much in birth as in probity. If they are poor, they are so by choice, like Barnard; they are in contempt because they have refused the first places, and they often hide, for love of Jesus Christ, talents which would be our admiration and the confusion of those who despise them. We think them useless or a burden, they who have filled the libraries with their writings and enriched the age with their conquests, and who, by their tears and prayers, have a hundred times turned aside the anger of heaven. What ingratitude! But also how well the Lord knows how to compensate them for the injustice of our judgments. What joy! what consolation! what esteem on the part of the truly wise! And what is all that still in comparison with the glory and happiness which heaven prepares for them?”

The abbot having died, all the monks cast their eyes on Barnard to replace him. In vain he prayed, groaned, remonstrated; all was useless, he had to yield to the importunities of his brethren. He saw moreover in this charge the faculty of being freer in his austerities and devotion. He was always the first in choir and at all other exercises. The abbot was recognised only by his more mortified air, a more tender devotion, a more ardent charity. He was full of gentleness toward his monks, having for maxim that the religious state is not a state of conquest and tyranny, but of voluntary obedience. He recommended to them chiefly withdrawal from the world: “The world should know solitaries,” he often said, “only by the report of their virtues.” God so blessed so wise an administration that, in less than three years (from the year 807), the monastery grew in every way, in regularity, in number of religious, in revenues, in buildings and in reputation.

In the year 810, Volfere [Wolferius], archbishop of Vienne, having died, they assembled to choose a successor for him; the votes were divided. Suddenly a child of ten to twelve years raised his voice in the midst of the assembly and cried out that the Lord had elected Barnard, abbot of Ambronay, archbishop of Vienne. At this voice, they looked at one another in silence and with admiration; soon there was but one cry to applaud this election. Deputies came to announce it to Barnard. At first he was troubled and could not believe his ears. Then he answered them that if they spoke seriously, he protested to them that he would never accept. In vain they threw themselves at his feet and entreated him with tears to yield to their happiness. He refused. Recourse was had to Charlemagne, who wrote to Barnard. He refused. Charlemagne

employed the authority of Pope Leo III, who dispatched to Vienne an ecclesiastic named Gregory, charged him with his power and furnished him with a letter for Barnard. Gregory assembled at Vienne the bishops of the province, made the abbot of Ambronay appear and signified to him his canonical election. He had to obey. He redoubled austerities, prayers and tears to prepare himself for his consecration. He was consecrated by Leidrade, archbishop of Lyons, in the year 810, at the age of thirty-two. From then on he was, so to speak, divided into as many cares as there were souls in his diocese. “Formerly,” he said to those who made observations to him on his austerities, “I had only my own faults to expiate; to-day I have those of a whole people.” The reform of his diocese, which he undertook with zeal, began with his clergy: he forbade them games of chance, frequent or excessive feasts, suspicious visits, saying that it suffices for a layman to be irreproachable, but that an ecclesiastic must, for the success of his ministry, be exempt from suspicion. He himself gave the catechism in the cathedral, to raise up a function which should always have been in honour, since it was consecrated by the example of Jesus Christ. He went to see hardened sinners in their houses, then, when he had won their confidence, he set before them with kindness the sufferings of Jesus Christ, the mercy of God, embraced them tenderly, and determined them to make their confession , during which he shed as many tears as if he had himself been the criminal. He visited the sick in their beds, paid the debts of the poor, traversed the plains in spite of the heat of summer which burns them in the Dauphiné, climbed the mountains of the Vivarais in spite of the snows of December. Could one fail to be moved with compassion on seeing this Saint, half frozen, helping himself with feet and hands to reach a steep rock where he often went to seek some of his sheep; he lodged in their cabins covered with leaves, shared their coarse food. When the churches were too small to contain the crowd eager to see and hear him, he mounted a grassy mound, and announced to them, after the example of Jesus Christ, the kingdom of heaven in so touching a manner that they all melted into tears. One day when people were assembling for the arrival of the holy bishop, a blind man came like the rest, saying that he too wished to see him. They laughed at his simplicity. He, without troubling himself about these mockeries, placed himself on the steps of the stair of a chapel, saying to himself nearly as the woman of the Gospel: “If I can approach and touch him, he will make me see as well as the others.” At that moment cries of joy announced the arrival of Barnard; the blind man ran and threw himself at his feet. The Saint, raising his eyes to heaven, said to him: “Your faith has given you sight; give glory to God for it.” And at once the blind man saw clearly his benefactor. The latter, turning to the ecclesiastics who followed him, said to them, as if to efface the impression produced by this prodigy: “The poor and simple ravish the graces of heaven, and we let them escape.”

But it is time to see another side of this holy life, and what were the actions of Barnard outside his diocese, in the common affairs of the Churches of France. The bishops of France, assembled in council, had judged it fitting to add to the creed of Constantinople that the Holy Spirit proceeds also from the Son as from the Father, the better to combat the Greeks, who denied this procession. Charlemagne sent to Rome Adalard, abbot of Corbie; Jesse, bishop of Amiens; and, according to some, Barnard, bishop of Worms; according to others, Barnard, bishop of Vienne. They had several conferences with Pope Leo III; he told them: “That it was of faith that the Holy Spirit proceeds from the Father and the Son, but that the canons forbid any innovation; that therefore the addition which the Church of France had made to the creed of Constantinople had to be removed.” “Since it is of faith,” Barnard then replied, “that the Holy Spirit proceeds from the Son as from the Father, the peoples must therefore be instructed in it.” “Yes,” answered Leo. “And consequently,” added Barnard, “a suppression must not be made which would destroy this belief rather than establish it.” The opinion appeared wise and obliged the Pope to seek another expedient to reconcile on this point the Churches of France and the Roman Church. The eloquence and erudition of our Saint were no less distinguished in the share he had in the composition of the Capitularies, that collection of laws, half civil, half ecclesiastical, made by the kings of the second race, and above all by Charlemagne in general assemblies and councils. “Among the bishops who distinguished themselves then in such assemblies, one remarks above all,” says Mabillon, “Barnard, bishop of Vienne, and Agobard, bishop of Lyons, who upheld the faith as

much by the holiness of their examples as by the depth of their doctrine." This Agobard is the same who was the occasion of a great storm that Barnard weathered. Leidrade, archbishop of Lyons, having resolved to retire to the monastery of Saint Medard of Soissons and to spend the rest of his days there in the exercise of penance, took counsel of Barnard, who approved his design and proposed to him, as a subject worthy to replace him on the see of Lyons, Agobard, already chorepiscopus of that Church. The emperor applauded this choice. Some bishops to whom notice of this ordination was given authorised it by their presence. Thus Agobard was consecrated archbishop of Lyons by Barnard, archbishop of Vienne. But as soon as this news spread in France, the bishops who had not been consulted raised lively protests; they accused Barnard of having violated the holy canons of the Apostles, which forbid placing two bishops at once on the same see. The matter was settled in the next council of Arles. Barnard defended himself there with so much learning, showing that the canons of the Apostles invoked against Agobard do not regard chorepiscopi, that he gained his cause. Agobard was neither degraded nor was Leidrade re-established on his see, as some authors have written. Only, to avoid similar contests in future, it was decided that no more chorepiscopi would be ordained in the Churches of France, a custom which has come down to us without interruption.[2] Thereafter the closest friendship reigned between the bishop of Lyons and the one of Vienne. They regularly repaired to a country house on the limits of their dioceses, and there they relaxed, edified and instructed one another. It is to these pious and learned conversations that we owe the learned works of Agobard against the heresy of Felix of Urgel and the famous *Book of Jewish Superstitions*, which Barnard, Agobard and Eaof [Ebbo?], also a bishop, composed together, to prepare arms against the Jews established in France, who seduced the simplicity of several Christians. They addressed it to Louis the Debonair, to invite him to join the royal authority to the voice of the Church. This prince had been emperor since the death of Charlemagne (28 January 814). To engage him also to restore, by the re-establishment of discipline, its first lustre to the Churches of France, where grave disorders reigned, Agobard composed his *Treatise on the Priesthood*, dedicated to Barnard, and made after the conversations they had had together on this subject. The zeal and learning of Barnard received a signal reward. The Pope sent him the pallium with a most flattering letter. He soon had a new occasion to show his orthodoxy and his eloquence. The second Council of Nicaea had condemned the Iconoclasts and regulated the kind of worship that must be rendered to the images of the Saints. The French bishops, having ill grasped the sense of this decree, made in the Greek language, rejected it at the council of Frankfurt (794), as if it ordered to render to images the adoration which is due only to God. Louis the Debonair, at the invitation of Pope Eugenius, tried to reconcile the Churches of France with that of the East on this subject in the council of Paris (824). The same spirit reigned there as at Frankfurt. In vain did Barnard raise his voice there and seek to show that people were mistaken over the terms, that the worship of images ordered by the Church of Rome and the council of Nicaea was far inferior to that which is due only to God; he could not triumph over prejudices, nor even win his friend Agobard, who in a book on images forbade equally to insult them and to render them any worship. Our Saint remained none the less attached to the thought of the Roman Church, which earned him from the Pope a most affectionate letter. He distinguished himself again in many other councils. But his conduct was unfortunate in the civil troubles which agitated France at that period. In 815 Louis the Debonair had given his three sons a part of his States: to Pepin Aquitaine, to Louis Bavaria, to Lothair Italy. But, having since remarried and having had by his second wife a fourth son, Charles the Bald, he wished, to endow this prince, to go back on the first partition (823). The three children of the first marriage revolted. Gregory IV having come to France to reconcile father and children, the cunning Lothair kept him in his camp and so made it believed that he approved their enterprise. Agobard and Barnard took the side of Lothair; they were of the number of the bishops who, at Compiègne, pronounced the deposition of the emperor and condemned him to public penance. He was soon re-established on his throne, and a new assembly of bishops at Saint-Denis condemned that of Compiègne. Ebbo, archbishop of Reims, who had presided over it, was deposed. Agobard and Barnard were also deposed at the council of Tramoye, in the Lyonnais. But Lothair obtained that no successors should be given them; he even reconciled them with his father, and they returned to their dioceses after an absence of nearly four years.

From then on our Saint occupied himself only with the care of his salvation and of his diocese. Disorder, laxity, ignorance, consequences of the civil wars and of the absence of the pastor, reigned everywhere. He evangelised that region anew with such ardour that his friends feared for his health. He answered them with humility that the law of restitution obliged him to repair the evil of which his absence had been the cause. After having re-established peace and piety in his episcopal city, he visited the country, where murder and fire had ravaged everything, where one still heard the cries of those who were being plundered or ill-treated. At the sight of these fatal consequences of civil war he shed continual tears; he condemned himself to visit every hamlet, every cabin. These painful functions of the episcopate, the weight of years, the remembrance of the abbey of Ambronay made him feel the need of a solitude where he could rest from time to time and finally prepare for death. He was turning this design over in his mind when he arrived at the spot where the church of Romans now stands. Charmed with these solitudes, with this position on the banks of the Isère, he chose it. A rich widow helped him to buy the field; he had the brushwood and shrubs with which it was covered pulled up, laid the foundations of the superb church which is still seen there to-day, and founded there a monastery of Benedictines, and around it soon arose the fair and great city of Romans, whose name perhaps comes from Barnard's having made it the daughter of Rome,[3] and whose aspect so resembles that of Jerusalem that a calvary entirely like that of the Holy Places was built there several centuries ago. The faithful flock there in crowds even to-day, especially during Lent, to meditate better on the passion of the Saviour. To give more lustre to his new establishment, Barnard assembled a great number of bishops and consecrated with much pomp and solemnity the new church in honour of Saint Peter, of the other Apostles and of the three martyrs Severinus, Exuperius and Felician, natives of Vienne. The bodies of these saints lay without honour at the gate of Vienne; by Barnard's orders they were taken thence and solemnly transported into his new church. "This foundation, which was not in its perfection until about the year 839," says Mabillon, "had a particular attraction for Barnard. Ceaselessly occupied in embellishing the new church, he willingly devoted to it all the largesses with which princes favoured him. As soon as public affairs made him fear to be called out of his diocese, he retired to his dear abbey of Romans, like the dove that takes refuge in its nest to escape the tempest." It was there also that he went to relax from the labours of the episcopate and to draw new strength. He meditated there far from the world, in thick groves or on the banks of the river. He wished the monks to treat him as one of themselves; he followed all their exercises and exercised on his body holy rigours which gave a heavenly vigour to his soul. The further he advanced in holiness, the more he trembled on seeing how terrible is the account a bishop must render to God after death. He sometimes imagined he heard the threatening voice of the supreme judge; then he asked pardon, not only for his own faults, but also for those of his flock, as if he had to answer for them. He came out of these meditations all inflamed with zeal, praying for each soul of his diocese, instructing, exhorting, reproving. He sought to remedy everything; he visited the prisons and hospitals more often than usual; he travelled the city and the country, consuming the remains of his life in charity, zeal, good works.

God having made known to him more clearly that his end was near, he assembled the clergy and people of Vienne in his cathedral, addressed to them a touching discourse in which he exhorted them to live in peace and union, and to serve God. He then took leave of them, asking pardon for the faults he had committed and assuring them of his tender friendship. "I take these precautions," he said to them, "because I am on the point of undertaking a long journey which will deprive me for a long time of the happiness of seeing you. Let us only pray heaven to reunite us all one day." His dear diocesans understood this language; they answered with sobs. When he set out for his abbey of Romans, they surrounded him on all sides: mothers brought him their children to receive his blessing one last time. All the inhabitants of Vienne accompanied him out of the city: many wept; he wept also and hastened to tear himself from their embraces . Arrived at Romans, he shut himself in a deep grotto and spent three days and three nights there in contemplation, his face prostrate against the ground. On the fourth day he saw himself surrounded by a great light and heard a voice which said to him: "Come, you are awaited." This word filled him with consolation. The religious, alarmed, sent

someone who invited him to take some nourishment and not to continue this indiscreet fast. “You are right, my father,” answered the Saint, “I have need of nourishment: bring me the bread that came down from heaven, for I must take strength for the great journey of eternity.” His religious having come, he began the Psalter, which they continued, and he received our Lord. The hour of Matins having sounded, he sent his religious to choir and kept back only a few, with whom he continued to sing the praises of God. After Matins the community came back to him, and at once the place was filled with a great brightness and a most sweet odour. Barnard rested on a hair-cloth, “the only manner of dying that befitted,” he said, “so great a sinner.” When day began to appear he gave up his spirit and entered, as he himself said, “into the great day of glory and eternity.” It was Sunday, 23 January of the year 842, the 64th of his age, the 32nd of his episcopate. As soon as he had expired, the light of which we have spoken disappeared, but the sweet odour remained until his holy body was put in the tomb. An immense crowd assembled to see him and to assist at his obsequies, which took place the very next day to avoid a still greater concourse. Doctranus [Dodrannus?], bishop of Valence, arrived to render the funeral honours to his metropolitan and friend; but he was greatly surprised to find the ceremony over and the Saint buried, not in the sanctuary, but at the bottom of the church, in the place where he used to make his prayer. He reproached the abbot for it. The latter answered that he had followed the formal orders of Barnard and had wished to avoid too great an influx. In fact such a considerable crowd came, contending for the smallest fragments of what had belonged to the Saint, that one does not know to what excesses the people would have gone to have relics, had the body not been buried.

He was raised from the earth on 23 April 944, and placed in a shrine enriched with gold and precious stones. Numerous miracles took place at this translation; they multiplied afterwards with the pilgrims.

Saint Barnard is the patron of ploughmen. He is particularly honoured at Romans.

RELICS AND MONUMENTS

In the sixteenth century, the Calvinists having made themselves masters of the city and abbey of Romans, pillaged that house, broke the shrine of Saint Barnard, burned or threw away his relics. The faithful were able to save only a part of the vertebrae, a kneecap and the arm bone. The impious of 1792 wished to finish this sacrilegious work, but some fervent members of the confraternity of Penitents seized the relics of Saint Barnard and hid them in the chapel called of the Blessed Sacrament; they remained in that state until the re-establishment of Catholic worship; then, at the request of the parish priest of Romans, Mgr Béchérel, bishop of Valence, had the authenticity of the relic recognised, and since then it has been exposed to the veneration of the faithful on the feast day of Saint Barnard, as it had been customary to do before 1792.

The archbishopric of Vienne has no longer existed since the French Revolution; but the dioceses of Grenoble, Valence and Viviers, which have kept the breviary of that ancient and venerable metropolis, still to-day perform the office of Saint Barnard. His feast is also marked on 23 January in the ritual of Belley, published in 1830–1831 by Mgr Devie. Near Trévoux a parish bears the name of Saint-Barnard. It is asserted that he possessed not far from there the château of La Bruyère and considerable lands.

The abbey of Ambronay was united to the episcopal table of Belley by a bull of 14 January 1781. It possessed a fine library, part of which was transported to Bourg when the government suppressed the religious orders and sold their goods. The vast church of Notre-Dame, one of the finest monuments of the department, is to-day a parish church. The façade and one of the naves bear the stamp of the ninth century. The rest, having been burned, was rebuilt in a different style. The stained glass, the sacristy, the altar and a spiral staircase attract the attention of visitors. As for the buildings, they were acquired in 1792 by various persons who destroyed a part and transformed the rest into private dwellings.

WRITINGS OF SAINT BARNARD, OF AGOBARD AND OF EAOF

Our three authors show, from the holy Fathers:

That clerics must be forbidden, under grave penalties, to sit at the same table as the Jews; That the latter must not be permitted to walk about the public squares from Holy Thursday until Easter Sunday;

That no Christian can remain the slave of a Jew, that he must ransom himself for twelve pieces of money (which they call solidi); If anyone draws a Christian slave into the Jewish religion, he must be prosecuted at law and condemned; Prohibition to the Jews to come to the Christians at Paschal time.

They give as reason for this severity that faith, morals, civilisation ran the greatest dangers from Jewish beliefs and rites which, at that period, were a frightful mixture of superstition, immorality and cruelties.

De jure sacerdotii. The author relies much on the holy Fathers and still more on Scripture, and teaches there:

That, in the broad sense, all the faithful are priests, being the members of the sovereign priest Jesus Christ; But that, in a more restricted sense, in the ordinary sense, the priesthood is a ministry for which one must be designated, like the tribe of Levi, without distinction of the good and the bad;

In fact, in the priest one must see not the merit but the force of the ministry; not the person, but the dignity of the person; one must ask not whether such a one is virtuous, but whether he is ordained priest; Thus the holiest layman could not do what the most unworthy of the bishops can, such as administering the sacrament of confirmation, conferring sacred orders; The sacraments of baptism, of the Eucharist, etc., do not draw their value, their validity from the one who administers them. The merits and demerits of a minister can neither make them better nor make them less good, since it is by the virtue of the Holy Spirit that they are accomplished. The sacraments must therefore be honoured equally, whether they are administered by a bad priest or by a good one.

There are four classes of priests, with whom we must have a particular conduct: we must love priests who live and teach well; tolerate those who teach well and live ill: we must hear them, not imitate them; despise those who live ill and are ignorant; anathematise those who teach ill. Whatever their conduct, good or bad, these last must be left completely aside.

Here is the complete list of the works of Agobard, as they are found in volume civ of M. Migne's *Patrology*, with the excellent notes of Baluze:

Book against Felix of Urgel. He proves there, by Holy Scripture and by the Fathers, that in Jesus Christ there are not two sons of God, one by nature and the other by adoption, but that Jesus Christ is the only Son of God by nature. The book On the Insolence of the Jews. Abject in adversity, this nation becomes insolent through prosperity. The emperor having let them settle in peace and liberty in France, and especially toward Lyons, they flattered the great, held them, by the money they lent them, as in nets; they strove to draw Christians into their synagogues; they bought slaves, although slavery was abolished in Christian kingdoms. Agobard denounced these intrigues and offences to the emperor. The three books On the Superstitions of the Jews, of which we have spoken above.

A Letter to Adalard, Wala and other bishops, whom he consults on what he should do with regard to the slaves of the Jews who ask for baptism: whether he should receive or repel them. An Epistle to Nibridius, bishop of Narbonne, in which he proves that the society of the Jews must be shunned. A Book against the law of Gundobad, king of Burgundy, which ordered judicial duels. This law, published in the sixth century, was still in force in the ninth. Saint Avitus had tried to convince Gundobad that such combats were unjust and superstitious; but he had been able to gain nothing. Agobard pressed the emperor to abolish these duels, which neither Scripture nor reason authorises: "It is by witnesses," he says, "and not by the sword, that one proves his innocence." The Book of the Privileges and Rights of the Priesthood, which we have analysed above. The Book on Thunder and Hail, in which he combats the superstitious error of the people who attribute to sorceries phenomena of which the laws of nature and the power of God alone can be the cause.

Book against the abbot Fredegisus, in which he refutes six propositions that the latter advanced on Holy Scripture, the inspiration of the prophets, the human soul, God and the body of Jesus Christ. Letter to Hilduin, archchaplain of the palace, and to Wala, abbot, on the baptism which the Jews would not permit to be given to their slaves. Letter on the Illusion of Certain Signs, in reply to Bartholomew, archbishop of Narbonne; the latter had consulted Agobard to know what should be thought of certain persons, some of whom fell as in epilepsy on the tomb of Saint Firmin at Uzès, and others were agitated in the manner of those commonly called demoniacs. Agobard answers that he attributes these effects to judgments which God exercises on the persons in question,

and that he regards them as a kind of scourge quite opposed to the miraculous cures which God grants by the merits of His Saints. Letter to Matfrid, one of the grandees of the court, on the disorders excited by the Jews. Letter to the Clerics and Monks of Lyons, on the manner of governing the Church. Book on Images.

Book on the dispensation of ecclesiastical goods, in which he treats of the collection of tithes, of the inalienability of ecclesiastical goods, of simony, etc. The Book of the Judgments of God. He shows there the superstition and powerlessness of the ordeals of fire and water, authorised by the laws of the Burgundians. He embraces on this occasion almost the whole of Christian ethics. A Sermon on the Truth of the Faith. A Letter to Louis the Debonair on the division which this prince had made of his empire among his children. Two Letters, one to the Emperor Louis the Debonair, the other to the bishops of the Gauls, in which he compares the two powers, and concludes that the emperor must submit to the Pope and choose him as arbiter between himself and his children. He combats seven Gallican liberties which Gaulish bishops had just decreed in a council. An Apology for the sons of Louis the Debonair revolted against their father. The Charter which he delivers to Lothair to attest, as did all the members of the council of Compiègne, that they had condemned Louis the Debonair to canonical penance, and that he had submitted to it. A Book on Divine Psalmody. A Book on the correction of the Antiphonary. Two pieces of Latin verse.

These various works occupy fifty-one pages of volume civ of the *Patrology*. This notice is an abridgment of the life of Saint Barnard published by Mgr Depéry in the *Hagiological History of the Diocese of Belley.* — See also the *Hagiological History of the Diocese of Valence*, by the Abbé Nadal.

Saint Raymond of Peñafort, Confessor, of the Order of Saint Dominic

1175–1275. — Popes: Alexander III; Gregory X. — Emperors of Germany: Frederick Barbarossa; Rudolf I. — Kings of France: Louis VII; Philip III the Bold.

When the Pope came to know Saint Raymond more intimately, he chose him as his confessor; for the Pope himself is obliged to confess his sins if he wishes to receive absolution for them. — A. Stolz.

Saint Raymond came into the world in the year 1175, at the castle of Peñafort, in the province of Catalonia, from which he took his surname.[1] He gave proofs of his high intelligence from his youth, by the great progress he made in the humanities and philosophy; at the age of twenty he even gave a public and free course in the latter science at Barcelona. Then he gave himself to the study of laws, for which he went to Bologna in Italy; there he studied both laws [civil and canon]. A doctor's chair having fallen vacant, he won it in competition; and then, as a learned doctor of the kingdom of heaven, he began to draw from his treasure (to use the terms of the Gospel) things new and old; but with so great a disinterestedness that he asked no other salary of his scholars than their own advancement. For this reason the Bolognese, to keep with them so worthy a professor, at once assigned him a salary out of the public funds of the city; he accepted it, but only to distribute it to the poor, after paying the tithe of it to his parish priest.

Some time later, Berengar IV [Berenguer de Palou], bishop of Barcelona, returning from Rome, passed through Bologna, where he found Professor Raymond; he pressed him so earnestly that he obliged him to leave his chair and follow him: which he did to the very great regret of the whole University. Being at Barcelona, he received a canonry there and successively the dignities of archdeacon, vicar-general and official; which did not prevent him from living always very retired and being very humble and very modest in his conversation, though he was otherwise full of light and prudence. He showed himself so devout toward the Most Holy Virgin that he obtained that the feast of the Annunciation should be celebrated with a more solemn office than it had been before in that church of Barcelona; making for this a foundation, to supply the expense that would be needed.

But, not holding himself satisfied with having given his goods for the glory of God and the service of His holy Mother, he wished also to give himself, by detaching himself from everything that is in the world to follow Jesus Christ perfectly. Here is the occasion on which this came about. A nephew or, according to others, a cousin of this blessed canon felt inspired to enter the Order of Saint Dominic, which was spreading

a very pleasant odour of its holiness through the whole Church. Having communicated this project to his uncle, he was turned from it by some reason that Raymond put into his mind, and in fact he did not become a religious. But afterwards, the uncle, coming back to himself, conceived such displeasure at having hindered that good, that he himself, from a principle of conscience, condemned himself to enter this Order to repair the harm of which he had been the cause. He therefore took the habit at the convent of Barcelona, on Good Friday, in the year 1222, being aged 46 or 47, some months after the death of the founder, Saint Dominic. The first cares of our holy novice were to beg his superiors to impose on him a notable penance, in satisfaction for the faults he had committed in secular life. To which the Father Provincial consenting, he commanded him to write a summa of cases of conscience that might serve confessors: which he did; this work is called the *Summa of Saint Raymond*, and it is believed to be the first that was composed on this subject.

About this time John of Abbeville, cardinal-bishop of Sabina, having been sent into Spain by Pope Gregory IX to publish a crusade against the Moors and to settle various affairs of the kingdom, made useful employment of Father Raymond, whose great capacity he recognised. He ordinarily sent him, a day or two before himself, into all the towns and cities where he intended to go; the Saint instructed the people there, announced the papal indulgence and prepared minds with so much prudence and care that the legate, arriving, found affairs in the best disposition he could wish. This legate, returning to Rome, informed the Pope of the eminent qualities he had recognised in Raymond and assured him that he would be very useful to him. Therefore the sovereign Pontiff called him to his court, where first he made him his chaplain (which was then the same thing as auditor of the causes of the apostolic palace), his penitentiary and his confessor; and then he employed him to compile the Decretals and to distinguish them by titles and chapters, as we see them to-day, as the same Gregory IX declares in the prologue of this great work.[2] In recognition of these good services rendered to the Church, he named him to the bishopric of Tarragona, which was the metropolis of the kingdom of Aragon. But the holy religious, whose mind was extremely far from all the grandeurs of earth, however holy they might be, begged the Pope to be pleased to discharge him of it and to put in his place William of Mongrin, of Gerona, a very virtuous person who renounced, some years later, this dignity without having been willing to allow himself to be consecrated. It is told that he also refused the archbishopric of Braga in Portugal, and several other dignities which he was solicited to accept, saying that it was dignity enough to be a good religious in the Order one had embraced.

Blessed Raymond having fallen ill at Rome, the physicians advised him to change air and return to his native country; having received permission from the Pope, he left Rome just as he had entered it, that is, without offices, without benefice, without pension, and without the part he had played on so great a stage having in any way altered his constant humility. He made the journey by sea and landed at a place in Catalonia called Tossa; there he first met a man named Barcelon du Fare who, sick to the extremity, could not confess because he had lost the use of all his senses. The Saint prayed to God for him, and by his prayer the sick man opened his eyes, came to himself and confessed, after which he peacefully rendered his soul to God. After this act of charity, Raymond arrived at Barcelona, where he recovered his former health. He began again to lead a life as penitent and as exemplary as if he had made a second noviciate. And even, to keep himself more in solitude, he renounced with great humility the power of grand penitentiary of the Pope, reserving this authority only for the religious of his Order and for those of Saint Francis, in order thereby to preserve reciprocal charity between those two Orders. So as not to be entirely useless to the public, he gave at this same time, at the prayer of some bishops, the method that must be observed in the visitation of churches, and prescribed some rules to merchants for carrying on their trade without sin and for knowing in what cases they are bound to restitution. It was also in this time that he laboured with Saint Peter Nolasco and King Don James [Jaime I] at the establishment of the sacred Order of Our Lady of Mercy for the redemption of captives, following a vision which all three had in one and the same night, and in which were revealed to them the infinite goods that would be born of the foundation of a congregation so holily applied to charity

toward the neighbour. We shall speak of this great enterprise in the life of the same Saint Peter Nolasco. As for his manner of living in private, he ate only once a day, except on Sunday; every night he took the discipline, and every day he visited, with extreme reverence, all the altars of the church. His prayer was almost continual and accompanied with many tears; it is even said that an Angel woke him a little before the signal for Matins was given, to invite him to make his prayer. He celebrated every day devoutly the most august sacrifice of the Mass, and never did so except after an exact confession. And if it sometimes happened, through pressing necessity, that he could not approach the holy altar, he spent the rest of the day in regret. One cannot express what was the tranquillity and interior peace of

Raymond in this private life; but God, who had not called him for himself alone, raised up for him a new occasion of being useful to his brethren. In the year 1238 all the Fathers assembled in the city of Bologna to elect a general in the place of Father Louis Jourdain, who had died after having till then held the place of Saint Dominic. By a movement of the Holy Spirit all the electors agreed on the person of Father Raymond, though he was absent and at Barcelona. The news being brought to him, he was constrained to bend to the good pleasure of God; nevertheless he soon found means to rid himself of this charge, for two years after having governed the whole Order with admirable conduct, and visited all the provinces on foot, he had another general chapter assembled in the same city of Bologna, where he renounced the generalate under pretext of his infirmities and his great age, which already passed 70 years. Having obtained this favour, he returned very joyful and content to his first convent of Barcelona.

But when he thought himself most at rest, God raised up for him new employments much more embarrassing than all the affairs of his Order; for the Popes charged him with missions which properly belonged to the Holy See: such as choosing bishops, naming abbots, examining prelates and even deposing them if he found them incapable of their charge; excommunicating, absolving from censures, dispensing from irregularities and other similar things which they left to his disposal. Innocent IV gave him the power to name and provide to all the offices of the inquisition in all the lands that the king of Aragon then possessed in Narbonese Gaul. This prince, surnamed the Conqueror, was very religious; he made such account of Blessed Raymond that he took him for his confessor, sent him once, with other ambassadors, to Pope Urban IV, and often took him with him on his journeys; in this connection I do not wish to omit what happened to him in the island of Majorca.

The Saint perceived, on this journey, that the king was taking in his train a young person for whom he had an illicit love. Not being able to bear it, he besought His Majesty most earnestly to see her no more and to break off this criminal commerce, and told him that he could not otherwise remain longer near his person nor in his service. The king promised him to do so, but did not keep his word; therefore Saint Raymond resolved to abandon him and to withdraw secretly. To carry out this design, he went one night after Matins, with the blessing of the Father prior, to the port of the city of Majorca to embark on a ship that was returning to Barcelona. Seeing himself refused not only by that one, but even by all the others, because the king had forbidden all the sailors, under pain of their lives, to let him embark, he said, with great confidence in God: “If a mortal king has made this prohibition, it will be seen that the eternal King has disposed otherwise.” Saying this, he advanced on some rocks that ran into the sea, spread his cloak on the water, and taking his staff in his hand, mounted with admirable assurance on this new boat, then raising one half of his cloak in the form of a sail, he tied it to the knot of his staff as to the mast of a ship; in this manner he made the passage by favour of a wind which drove him in six hours to the port of Barcelona, though there are no less than fifty-three leagues of sea to cross. Having arrived, he simply put his cloak back on his shoulders, finding it not wet at all, and went, staff in hand, to the door of the convent, where God added miracle to miracle, willing that this door should open of itself to admit the Saint. The report of these marvels having spread through the city of Barcelona, there was no one who did not run to the convent of the Preaching Friars to glorify God for it, whence followed the conversion of several sinners, and among others that of King James,

who, repenting of his crime, abandoned its occasion, removing from his court and company the woman who had caused so much scandal there.

One cannot tell all the good this holy man did to his Order, to religion and to his country. Having learned by revelation that several of his brother religious were destined by Jesus Christ for the conversion of infidels, particularly Moors and Jews, he neglected nothing to prepare them for these apostolic labours, making them learn Hebrew and Arabic and the rules of preaching. He employed to the same end the alms that princes and prelates gave him. These holy efforts succeeded so well that he had the satisfaction of having contributed to the conversion of more than ten thousand infidels. That the most learned might have less difficulty in yielding to the reasonings of the preachers, he begged Thomas Aquinas to write a book expressly against their errors: which that angelic doctor carried out, composing the excellent treatises that we have to-day in his *Summa against the Gentiles.*

Our Saint employed his whole life in preparing for death, but particularly the last thirty-five years that he lived after his resignation of the generalate. And he reached it happily, at the age of 99, by a short illness which carried him off on the day of the Epiphany, about ten o'clock in the morning, in the year of our Lord 1275. The kings of Castile and of Aragon, who had visited him during his illness, honoured his funeral by their presence, being there with the princes of their houses and a great number of prelates and lords of those two courts and all the nobility of the city. But God has honoured him still much more by miraculous actions which He has done at his invocation, and by graces which have been obtained through the merits of his prayers; which can be seen in all the books that treat of the Blessed of the Order of Saint Dominic, to which we refer the reader who is curious to learn it.[3] One may see particularly the life which Father Jean-Baptiste Feuillet gave to the public; he remarks that God has made the earth in which our Saint was buried a source of miracles which are done every day wherever it is carried, without its diminishing by the prodigious quantity that is taken from it.

A key is put in his hand to recall the charge of Penitentiary which Gregory IX entrusted to him, a charge which conferred the right to open and close heaven; he is also represented holding a book on which is read the title of his two most celebrated works;[4] sailing on his cloak which serves as a sail and leaning on his staff which serves as a mast.

Saint Raymond of Peñafort is particularly honoured at Barcelona and at Toledo; — in the Order of the Dominicans and in that of Mercy. He is the patron of Doctors of canon law.

NOTICE ON THE CORPUS OF CANON LAW

It is known that the Corpus of Canon Law consists of three volumes, in which are contained six different compilations or collections of canons, decrees and decretals. The first volume is Gratian's, and is called the Decree of Gratian or simply the Decree. It is an ample collection of all sorts of ecclesiastical constitutions, arranged not according to the order of Councils and Popes, but according to the order of subjects.

The second volume is that of the Decretals, or replies of the Popes on questions proposed to them for decision. The multiplicity, contradiction and obscurity of the collections of decretals made up to then led Pope Gregory IX to unite them all into one new and single compilation. He charged Saint Raymond of Peñafort with this care, who, in the composition of this work, did as Tribonian had done in the composition of the Code and the Digest, that is, allowed himself to cut out all that seemed to him useless or superfluous. Besides the Epistles of the Popes, he also made enter into his work the decrees of councils, few of the ancient ones, because they were in the Decree of Gratian, but those of the third and fourth general councils of Lateran, and some decisions of the Fathers which had escaped Gratian's care.

He divided his collection into five books. Each book is composed of several titles; the titles ordinarily comprise several chapters or decretals. These chapters, which many call capitula or little chapters, because

they contain only extracts from the decretals, are divided into paragraphs when they are somewhat long, and the paragraphs into verses. The first book of the Decretals begins with a title on the Trinity, after the example of the Code of Justinian. The three following explain the various kinds of canon law, written and unwritten. From the fifth title to that of pacts, there is talk of elections, dignities, ordinations and the qualities required in clerics. This part may be regarded as a treatise on persons.

From the title of pacts to the end of the second book, the manner of bringing, conducting and ending suits in civil and ecclesiastical matters is set out; and it is from there, it is said, that we have borrowed all our procedure.

The third book treats of ecclesiastical things, such as benefices, tithes, the right of patronage.

The fourth, of betrothals, marriage and its various impediments. The fifth, of ecclesiastical crimes, of the form of judgments in criminal matters, of canonical penalties and censures.

The third volume of the Corpus of Canon Law comprises the following collections or compilations: the Sext of Boniface VIII, the Clementines, the Extravagants of John XXII, and the Common Extravagants of the year 1484. Since that period no more compilations have appeared, but only bullaria, which simply reproduce the canons of the councils of modern times and the bulls of the Popes, without uniting them into bodies of compilations. (See *Theoretical and Practical Summa of all Canon Law*, by J.-J. André, 2 vols., at the Celestines', Bar-le-Duc.)

We have followed the Bull of his canonisation, which was made in the year 1601 by Pope Clement VIII, on 29 April, the day consecrated to the memory of Saint Peter Martyr, of the same Order of Preaching Friars; and Bollandus gives it at 7 January with very learned remarks. Although the death of Saint Raymond happened on the 6th of this month, as has been said, we have nevertheless put his life off to this day with the Roman Breviary, where his feast is marked with semi-double office, by a decree of Clement X.

Saint Parmenas, One of the Seven First Deacons; One of the Immediate Witnesses of Jesus; One of His Seventy-two Disciples; Apostle of Philippi in Macedonia; Martyr of Christ

Parmenas was chosen by the Apostles from among all the disciples of Jesus to fill the eminent function of deacon in the primitive church of Jerusalem, as is related in the Acts of the Apostles, chapter vi.

The martyrology drawn up by Galesinius states that at Philippi the office of an apostle and martyr is celebrated for Saint Parmenas. It reads there also that this deacon, elected by the Apostles themselves, fulfilled the employment they had entrusted to him with great wisdom and with much piety and zeal; that under the empire of Trajan he courageously bore for the name of Christ various kinds of insults and torments, and that he at last won the crown of martyrdom at Philippi in Macedonia, where he was preaching the Gospel.

Saint Epiphanius, Saint Dorothy [Dorotheus] and Saint Hippolytus, the Greek and oriental menologies,[1] rank Blessed Parmenas among the seventy-two disciples who formed the company of Jesus during his public ministry, and who helped the twelve Apostles to carry the evangelical word to the ends of the earth.

Rabanus Maurus[2] says that at the time of the persecution of the Christians at Jerusalem (about the year 42), the deacon Parmenas embarked on the Mediterranean with Saint Magdalen and Saint Martha, her sister, with Saint Lazarus and Marcella, their servant, with Saint Maximin, one of the seventy-two disciples of Jesus, made for the western shores, and came into the province of Vienne, to Avignon, with the disciples Sosthenes and Epaphras. — Before evangelising Macedonia, Parmenas would have laboured in the southern regions of the Gauls with other evangelical doctors for the propagation of the kingdom of Christ.

Saint Clement of Ancyra (309)

This Saint, whom the Greeks count among the great martyrs, suffered under the Emperor Diocletian. We read in his acts that his martyrdom was prolonged by making him endure various torments during the space of twenty-eight years; but these facts are not supported by very solid proofs: they were gathered only very late from oral traditions. From his tender age Clement was remarked for his zeal and charity. Promoted to sacred orders, he was soon elected bishop of Ancyra. Imprisoned for the faith, he had to bear all that the cruelty of the persecutors could invent of tortures against Christians: the scourge, the torches, the wheel, the rack, the burning plates and the iron bed. He at last had his head cut off on 23 January, about the year 309. The relics of Saint Clement were long kept at Constantinople, where there were two churches of this name, one in the palace and the other in the suburb called to-day Pera. The Latins, having made themselves masters of Constantinople in the thirteenth century, brought to Paris the skull of Saint Clement. Queen Anne of Austria gave it to the abbey of the Val-de-Grâce, which she was having rebuilt.

Saint Gaudentius, Bishop and Patron of Novara (417)

Born before the middle of the fourth century of idolatrous parents, he had the happiness to know the true faith, which he embraced with ardour. Having tried to convert his family, this attempt drew on him persecutions which obliged him to leave his country. He went to Vercelli, to Saint Eusebius, bishop of that city, who ordained him lector. From there he went to Novara, and associated himself with the missions of the holy priest Laurence, who was labouring for the conversion of infidels, for there were still some in that city. Having gone afterwards to Milan, he lived some time under the direction of Saint Martin, afterwards bishop of Tours, who was then living in a solitude. When Saint Eusebius, his former master, had been exiled to Scythopolis in Palestine, following a conciliabulum of Milan, Gaudentius went to visit him there, and feared neither the fatigues of a long journey nor the dangers he had to dread from the Arians. Eusebius sent him back to Vercelli to take care of his flock there, and on the return of the holy confessor, he went to Novara to replace Saint Laurence, whom the pagans had massacred. His zeal, merit and virtues inspired Saint Ambrose, who was passing through Novara, with the idea of consecrating him bishop of that city; but Gaudentius answered that this consecration would be done by another. In fact the holy archbishop of Milan having died soon after (397), Saint Simplician, his successor, gave Gaudentius the episcopal unction. The latter applied himself above all to uprooting the remains of paganism from the midst of his flock, and his efforts had such success that he converted even the murderers of Saint Laurence, and that not a single idolater remained in Novara. He reformed his clergy and established the common life among the priests of his cathedral. He founded a great number of churches and established new parishes which he provided with worthy pastors. After an episcopate of twenty years, he died about the year 417, and was buried in a church which he had had built near the city. Saint Gaudentius is represented with a church in his hand, probably to signify that he is the founder of the episcopal see of Novara.

The birth into heaven of Saint Gaudentius is celebrated on this same day at Novara. As for the feast of the translation of his relics, it is kept in the months of August and October. His acts, written under Bishop Leo, his successor, are found in Mombritius.

Saint Mainboeuf (480)

Saint Mainboeuf was a native of Ireland. The desire to contribute his share to extending the reign of God brought him into Gaul, like many of his countrymen. He advanced as far as the county of Burgundy, spreading everywhere the seed of the evangelical word, and edifying by his holy life the hosts of good will who sheltered him for a moment under their roofs. He was a holy traveller, as in the last century Blessed Benedict-Joseph Labre. A noble Burgundian, with whom he had remained some days, made him accept gloves when he left his house to continue his road. On the way, Mainboeuf arrived at Dampierre-les-Bois, a

village situated between Montbéliard and Délle. He stopped there to pray in a chapel dedicated to Saint Peter. From there he made toward Froide-Fontaine (Kaltenbrunn, in Alsace). The people of that country, heretics and thieves, seeing that Mainboeuf wore gloves and that he was dressed otherwise than the people of the country, thought he was a rich stranger, and resolved to strip him. They therefore attacked him; but he began to preach to them, more to prevent them from soiling themselves with a crime than to save his own life. His words only irritated them, and they killed him with blows of a staff and a knife. 480. Prodigies took place at the place of his martyrdom; therefore the count of Montbéliard, named Alton, had his relics transported to his castle. They remained there until the sixteenth century, until heresy came and cast them to the wind. The feast of the translation of his relics is still celebrated at Besançon on 23 January, with semi-double rite. A fine church has just been built at Montbéliard in honour of Saint Mainboeuf, through the care of Mgr Mathieu, cardinal-archbishop of Besançon. The same prelate, wishing also to revive the ancient faith in the very places where Saint Mainboeuf was martyred, has had a chapel and schools built at Dampierre-les-Bois.

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[1] See this episode in the life of Saint Agnes, on 21 January.

[2] The persecution of Trajan was the third universal and official persecution which the Church endured: the first two had taken place under Nero and under Domitian. It did not begin by imperial edicts, but by popular movements which burst out spontaneously in the cities. Nevertheless, the edicts of Trajan greatly increased its violence and universality. After a letter of Pliny the Younger, which has remained famous, the rigours displayed at the beginning relaxed, and the emperor forbade the seeking out of the Christians, while maintaining that they should continue to be punished if they were denounced, a singular inconsistency, which proves that one knew the impossibility of henceforth abolishing the Christian name, although one preserved the desire for it. There are in the letter of Pliny several striking traits which paint to the life the prodigious progress that religion had made in less than a century: the temples were abandoned, one no longer found victims for sale. To act against the Christians, Trajan founded himself on reason of State; it was not individuals who were proscribed, but the religious society, the Church. The emperor's edicts forbade associations and assemblies, and said nothing of doctrine. The Christians did not acknowledge the dogma of the divinity of the State personified in the emperor: that was their whole crime. Everywhere that the true God is unknown or misknown, at once the State, whatever its form, makes itself adored in His place. The complete slavery of souls as of bodies is constituted naturally in the absence of Christianity.

Few men have received as much praise as Trajan, whether during his life or after his death. How has the executioner of a Saint Ignatius of Antioch and of so many thousands of innocent Christians, how has the rival of the Neros and the Heliogabaluses in debauchery been praised to such a point from Pliny the Younger to Montesquieu? The praises of contemporaries are explained if one thinks that the reign of this prince was separated from the frightful reign of Domitian only by the rapid passage of Nerva on the throne. The horror of Domitian accounts for half of the praises with which contemporaries overwhelmed Trajan. As to the no less exaggerated praises of posterity, I see for explaining them only the impulse once given, the continuation of a movement first imparted. This prince reigned twenty years. Tacitus, I believe, says somewhere that the empire, wearied by the reign of Domitian, breathed under him in peace and glory. One sees well that Tacitus was not a Christian. He acquired that sort of popularity which princes gain at so little cost when they wish to take the trouble, and which always follows them when they do not make it a task to repel it. He conquered the Dacians and the Parthians, and extended the Roman empire, already too vast, toward the East. That is all. For the rest, no great and beneficent revolution was accomplished by him in the world. It was therefore necessary to overrate such a man greatly to compare him with our Charlemagnes and our Saint Louis.

[3] We give his life on 2 April, the day on which the Roman Martyrology mentions him. See again 8 April, the day of his feast at Langres.

[4] See the life of Saint Agathon at 10 January.

[5] The *cédule* was a writing, a note under private seal, in which one acknowledged owing some sum, what we would call to-day a promissory note or acknowledgment.

[6] These visions received, a thousand years after the death of Saint Ildefonsus, a new consecration, thanks to the genius of Calderón. (See his drama entitled *La Virgen del Sagrario*.)

[7] See the life of Saint Leocadia at 9 December.

[8] "O Ildefonse, per te vivit Domina mea quae caeli culmina tenet." (Roman Breviary, Roman supplement, at 23 January.) The Spanish poet makes her say: *La vida de Alfonso loa a mi Señora.*

[9] See a notice on this feast at 18 December.

[10] In 1616 the learned Bollandus made an apology for this apparition which is not found in the *Acta Sanctorum*: he mentions it only in vol. iii of January, p. 151, new edition.

[11] Held under Bishop Gilles [Aegidius].

[12] Fathers Rubens, Klauber, Collot have reproduced this scene.

[13] The ruins of the house which they inhabited are still shown, under the name of the chapel of Saint-Barnard, with a sort of respect, near the place called the Seven Fountains, five or six hundred paces from the summit of Mount *Luysandre*, not far from Ambronay.

[14] The order of chorepiscopi stood between that of priests and that of bishops. It is known that they relieved the latter in their functions and pastoral solicitude; but it is not known exactly what were the limits of their power.

[15] M. Giraud, former deputy of the Drôme, who published the *Cartulary of Saint Barnard of Romans*, established in a special dissertation, in conformity with the breviaries of the abbeys of Saint-Barnard and Saint-Antoine, that this name Romans or Rotmans was the name of the previous owner of the soil.

[16] The house of Peñafort (pronounced Pegnafort) descended from that of the counts of Barcelona, and was very closely allied to the royal house of Aragon. The castle of Peñafort (*Peña fuerte*) was changed into a convent of Dominicans in the fifteenth century. — *Peña fuerte* is equivalent to our Rochefort, *rupes fortis*.

[17] Decretals are the letters of the ancient popes regulating this or that point of ecclesiastical and civil discipline.

[18] The account of his miracles fills sixteen folio pages in Bollandus.

[19] *Summa Casuum* and *Decretals of Gregory IX*.

[20] *Chronicle of Alexandria*, p. 63; Saint Epiphanius, *De Christo*, c. 4; Saint Hippolytus and Saint Dorotheus, in the *Synopsis of the Seventy-two*; Riccioli, in *Chronogr.*; Tillemont, *Mém. eccl.*, vol. i; Dom Calmet, *Dictionnaire biblique*; Dr Sepp, *Life of Jesus Christ*.

[21] Rabanus, archbishop of Mainz, in the *Life of S. M. Magdalen*, c. 87, p. 1494, Migne ed. Cf. *History of the Seventy-two Disciples*, by the Abbé de Maistre.

24 January

Martyrologies

THE ROMAN MARTYROLOGY

The birth into heaven of Saint Timothy, disciple of Saint Paul, who was ordained bishop of Ephesus by that apostle, sustained numerous combats for Jesus Christ, and, having reproved the pagans who were sacrificing to Diana, was overwhelmed under a hail of stones, and shortly after fell asleep in the Lord. 97. — At Antioch, Saint Babylas, bishop, who, after having often glorified God, in the persecution of Decius, by his sufferings and his torments, had the glorious lot of ending his noble life in chains, with which he wished his body to be buried. It is reported that with him suffered three children, Urban, Prilidian and Epolonus, whom he had instructed in the faith of Jesus Christ. 250. — At Neocaesarea, the holy martyrs Mardonius, Musonius, Eugene and Metellus, who were all burnt, and whose ashes were thrown into the river.[1] — At Foligno, Saint Felician,[2] whom Pope Victor ordained bishop of that city, and who, after numerous labours, having reached extreme old age, was crowned with martyrdom under the empire of Decius. 251. — Moreover, Saint Thyrsus and Saint Prix [Prejectus], martyrs.[3] 3rd century and 674. — At Bologna, Saint Zamas, first bishop of that city, who was ordained by the Roman pontiff Saint Dionysius, and propagated the Christian faith in an admirable manner in his diocese.[4] 3rd century. — Moreover, Saint Suran, abbot, who flourished in holiness in the time of the Lombards.[5] 6th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In the diocese of Troyes, the triumph and feast of Saint Savinian,[6] martyr, who suffered incredible torments under the emperor Aurelian and died a generous defender of the name of Jesus Christ. Mention is made of him in the Roman martyrology on the 29th of this month. — At Clermont, in Auvergne, Saint Artemius, bishop, in whose honour a church was built in the suburbs of the city. 394. — At Marseilles, the translation of Saint Victor, martyr.[7] — In the diocese of Besançon, the feast of Saint Deicolus or Desle, disciple of Saint Columban, founder of the monastery of Lure. Mention is made of him in the Roman martyrology on the 18th of this month.[8] — In the diocese of Arras, Saint Caidoc, also disciple of Saint Columban, and apostle of the Morini.[9] — At Saint-Quentin de Vermand, Saint Bertram or Ebertram, abbot of the monastery of that city, companion of Saint Bertin, and one of the auxiliaries of Saint Omer in his apostolic journeys.[10]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Preaching Friars. — At Forlì, in Emilia, the blessed Marcolinus, confessor, of the Order of Preaching Friars. 1387.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

Among the Greeks, memory of Saint Macedonius, priest and solitary. 420. — In Africa, the saints Epictetus, Ruppe, Publian, Galeus, martyrs, mentioned in the martyrology of Saint Jerome. — At Rome, the saints Emetrius, Maximus, Felicissimus, martyrs, mentioned by the same. — In Greece, Saint Hellas, the commentator, martyr. — At Cleopatris, in Egypt, the saints Paul, Pausirion, Theodotion, all three brothers, martyrs under Diocletian. — In Sicily, the saints Babylas, Timothy, Agape, martyrs; the first has sometimes been confounded with Saint Babylas, bishop of Antioch, mentioned above. Babylas had in his youth studied the holy sciences, those which show the shortest road to arrive at God. 3rd century. — In Syria, Saint Barsimus and his two brothers, martyrs. — At Clermont in Auvergne, the saints Verus and Supporinus, whose bodies rested in the church of Saint Artemius, bishop of the same city. After 395. — In Greece, Saint Ephraim, bishop of Mylasa, in Caria, and Saint Eusebia or Xene, that is, stranger on the earth, virgin, formerly honoured in the same country. Eusebia, born at Rome, had taken flight with two of her maidservants to embrace the monastic life, and became deaconess at Mylasa. On the day of her death, a starry cross appeared at midday in the heavens. 5th century. — At Cingoli, an ancient city of Picenum, in Italy, Saint Exuperantius, bishop, originally from Africa; his prayers delivered Rome from the plague. Saint Exuperantius is titular patron of Cingoli. 5th century (probably). — At Benneven, to-day Weedon, in the county of Northampton, decease of Saint Cadoc,[11] founder of the monastery of Nant-Carvan, or of the Valley of the Stags. Beginning of the 6th century. — At Benevento, in Italy, Saint Sophias, bishop, and Saint Benignus, deacon, martyred by the Arians. Reign of Odoacer.[12] — In Egypt, Saint Zosimus the Cilician, bishop of Babylon. 6th century. — In the Picenum, Saint Rainald, religious of the Order of Crucigeri or Cross-bearers. At an unknown epoch.

Saint Timothy, Disciple of Saint Paul, Bishop of Ephesus and Martyr

A.D. 97. — Pope: Saint Evaristus. — Emperor: Nerva.

Drink a little wine for thy stomach's sake. — First Epistle of Saint Paul to Timothy, v, 23.

Drunkards… shall not possess the kingdom of God. — First Epistle of Saint Paul to the Corinthians, vi, *In truth I tell you, cholera is a less dangerous disease than drunkenness.* — A. Stolz.

Saint Timothy, born of an idolatrous father and a Jewish mother named Eunice, was from Lycaonia, in Asia Minor, and probably of the city of Lystra. Eunice, who is believed to have been a relative of Saint Paul, had embraced the Christian religion, as had Lois, grandmother of our Saint; and the great Apostle praises the faith of both. They brought Timothy up in piety, and had him study the holy Scriptures early: so that Saint Paul, arriving in Lycaonia in the course of his apostolic mission, found him already formed to virtue; and, seeing him esteemed by all the faithful of Lystra and Iconium, he chose him to be the companion of his journeys and labours in the preaching of the Gospel. He began by circumcising him: the ceremonies of the old law no longer obliged, since the new law published by Jesus Christ, but it was nevertheless permitted to observe them as an indifferent thing until the ruin of Jerusalem and of the temple: by this, say the ancient Fathers, the synagogue was buried with honour. Saint Paul's design was to win for his disciple the esteem of the Jews and to show them that he himself was not the enemy of their faith: fine traits of prudence and charity which we must admire after Saint John Chrysostom.[1] One must also praise not only the docility of Timothy, who submits to a painful and non-obligatory ceremony, but also, as Saint Augustine remarks, that zeal, that disinterestedness which makes him leave his country, his house, his father, his mother, to follow a stranger apostle in poverty and sufferings. Saint Paul from then on entrusted to him the whole evangelical ministry, by the imposition of hands, and regarded him henceforth, young as he was, as his brother, his coadjutor, his companion in apostleship, without ceasing to love tenderly in him a disciple and a son. Saint Chrysostom says in praise of Timothy that Paul recovered in him what he had just lost by the departure of Saint Barnabas. The Apostle seems to hold the same language when he calls Timothy man of God,[2] and says

to the Philippians that no one is so united to him in heart and spirit as Timothy.[3] This great love of Paul for Timothy shows us how much the latter was loved of God: for such a master could love in his disciple only the eminent gifts of the grace of Jesus Christ, and the accomplishment of all the advantageous predictions that had been made about him in his youth, when he was still under the guidance of his mother and grandmother.[4] Saint Paul, having left Lystra, travelled with his disciple through the rest of Asia, then embarked for Macedonia, in the year 52 of Jesus Christ, and preached the Gospel at Philippi, at Thessalonica and at Berea. The fury of the Jews having obliged him to leave this last city, he left Timothy there with Silas, as being less exposed to their hatred, and moreover very fit to strengthen the faithful. As for him, he took the road to Achaia. When he had arrived at Athens, he sent word to Timothy to come to him there; but having learned that the Christians of Thessalonica were suffering a cruel persecution, he sent him to them. Our Saint found that church in good state. He confirmed the faithful in the faith, strengthened them against persecutions, and then came back to Saint Paul at Corinth. It was at this time that the Apostle wrote to the Thessalonians his first epistle, which begins thus: "Paul, and Silvanus, and Timothy, to the church of the Thessalonians…" Saint Paul having made a long journey from Corinth to Jerusalem, came back to preach at Ephesus, where he remained two years. When he wished to return to Greece, he charged Timothy and Erastus to precede him into Macedonia, and to prepare there the alms that were to be sent to the faithful of Jerusalem. He ordered Timothy in particular to go afterwards to Corinth, to correct some abuses there and recall to the Christians the doctrine he had preached to them. In the letter which he wrote to the Corinthians shortly after, he recommends his dear disciple to them thus: "Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but conduct him on his way in peace, that he may come to me, for I expect him with the brethren."[5] Timothy in fact went to rejoin his master in Asia, accompanied him into Macedonia and Achaia, left him at Philippi, then rejoined him at Troas. Saint Paul, having returned to Palestine, was put in prison at Caesarea; he remained there two years, after which he was sent to Rome. It is believed that Timothy was with him at that time, since his name is found beside that of the great Apostle at the head of the epistles to Philemon, to the Philippians and to the Colossians, which were written in the years 61 and 62; he had already had a share in the second to the Corinthians, and in the two which were addressed to the

Thessalonians. Saint Paul, in joining the name of Timothy to his own, at the head of his six letters, marked that he had associated him with himself, in an inseparable manner, in the instruction of the Churches and in all the labours of the evangelical ministry. Our Saint also had the advantage of being arrested as a prisoner, no one knows where, for the cause of Jesus Christ, and of gloriously confessing the truth before that great number of witnesses of which Saint Paul reminded him some time afterwards.

But Saint Paul soon had the happiness of writing to the Hebrews, who loved Timothy much: "Know ye that our brother Timothy is set at liberty: with whom, if he come shortly, I will see you."[6] It is probable that the Apostle kept his promise. What is certain is that he returned from Rome to the East in the year 64 of Jesus Christ, and that on his return, on the point of passing into Macedonia, he gave a more particular charge to his disciple, already ordained bishop, in consequence of a prophecy and a particular order of the Holy Spirit,[7] and who had received, by the imposition of hands, with the grace of the sacrament and other exterior gifts of the Holy Spirit, the power of governing the Church and working miracles; he entrusted to him the government of the church of Ephesus, to oppose those who sowed false doctrine, and to ordain priests, deacons and even bishops; for he was also charged, according to Saint John Chrysostom, to watch over all the Churches of Asia. He has always been regarded as the first bishop of Ephesus. He was so before the arrival of Saint John in that city, who resided there not as a simple bishop, but as an apostle, exercising a general inspection, superior to that of Timothy, over all the Churches of Asia. Saint Paul was still in Macedonia when he wrote to Timothy his first epistle, which the Church has always regarded as an apostolic law which should regulate the life and conduct of her pastors. It teaches us that Timothy drank only water. As his great austerities had altered his health and weakened his stomach, Saint Paul ordered him to drink a little

wine. He says a little, because it is good that the flesh be strong enough to serve the spirit, but weak enough for the spirit to dominate it. What admirable lessons! Saint Paul, having returned to Rome, and shut up in the prison from which he was to go forth only to go to death, felt his tenderness redouble for his dear Timothy. He wrote to him, loaded with chains, his second letter, so full of lively and touching instructions, and which is regarded as the testament of this holy Apostle. They are, in fact, the last words of a father who, seeing himself near death, declared to his very dear son his last wishes, which were none other than those of Jesus Christ, for whom he was soon to die. He conjured him to come and find him at Rome before winter, not only that they might have the consolation of seeing each other one last time, but also that he might confide to him various things which regarded the interest of the Church; he exhorts him to revive that spirit of courage, that fire of the Holy Spirit with which he was filled on the day of his ordination. He gives him advice on the conduct he should hold toward the heretics of that time, and traces for him the character of those who were to arise afterwards. It is probable that our Saint complied with the invitation of his master and made the journey to Rome to confer with him. He received on the other side lessons and even remonstrances no less useful. For he is believed to be that angel or bishop of Ephesus to whom Saint John addresses himself in his Apocalypse:[8] "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," praises him first for his works, his labour, his patience; for not being able to bear the wicked, for knowing how to discern false apostles, for having heretics in horror, for suffering much and with patience for the name of Jesus Christ. But He reproaches him with having fallen from his first charity; He exhorts him to do penance for it, and to rise again from where he has fallen.

Do these complaints regard rather the Church than the bishop of Ephesus? If it is a question of the bishop, had he made some notable fall, or had he only slackened in the way of perfection and the service of God? It is not easy to decide. For the rest, one must not be astonished if the zeal and charity of the Saints sometimes relax: God makes them feel by this the continual need of His grace, they become more humble; when they rise again it is to throw themselves with new ardour into the road of penance and virtue. Timothy soon had the occasion to show that he was ready, as of old, to sacrifice everything to his God. Under the empire of Nerva, on 22 January of the year 97 of Jesus Christ, the Gentiles were celebrating a certain feast called Catagogia,[9] because their idols were carried in procession in it; and a thousand insolences, a thousand brutalities were committed there, because they were masked and armed with heavy clubs. Saint Timothy, touched by these disorders and striving to stop them, threw himself into the midst of the crowd: far from yielding to his exhortations, they struck him down with stones and clubs. His disciples drew him out half dead and carried him to a neighbouring height, where he expired some time afterwards, victim of his zeal, martyr of Jesus Christ. His body was buried in a place called Pion, near the city of Ephesus, where a church was built for him. Saint John the Evangelist consecrated John I to succeed Saint Timothy.[10] Onesimus was the third bishop of Ephesus. The Church celebrates on this day the feast of Saint Timothy, with double office, by order of His Holiness Pius IX, instead of semi-double as it was before. The same decree embraces Saint Polycarp and Saint Ignatius of Antioch. "It is," says His Holiness, "to render more honour to these saints who, established on the very foundation of the Apostles, organised, strengthened and enlightened the nascent Church by their holy lessons, the regulations they left to her and the very sacrifice of their lives."[11]

Saint Timothy is painted: 1° with an idol of Diana overturned at his feet; 2° with a stone in the fold of his robe; 3° with a staff or a club in some corner of the picture: all these attributes indicate the instruments or the cause of his martyrdom.

Relics of Saint Timothy

Under the empire of Constantius, son of Constantine the Great, the relics of our Saint were transported to Constantinople, in the year 356, and Saint Paulinus tells us that it was not without numerous miracles; the following year the bodies of Saint Andrew and Saint Luke were also brought from Achaia to Constantinople, and put with that of Saint Timothy under the altar of the church of the Apostles, where the demons, as Saint

Jerome assures, testified by roarings how much they felt their presence. Saint Chrysostom also tells us, in his first homily, where he makes a great eulogy of Saint Timothy, that his relics drove out demons. Those who accompanied his body in its famous translation from Ephesus to Constantinople had each some fragments of this precious treasure; and, according to Saint

Paulinus, all these fragments, spread in various places of the earth, made as it were an effusion of graces and blessings, and worked great miracles everywhere.

Saint Babylas, Bishop of Antioch and Martyr

A.D. 250. — Pope: Saint Fabian. — Emperor: Decius.

Firmness is the rod that does not bend, the iron that does not break, and the stone that does not split. — Saint Jerome, on the Epistle to Titus; *Dialogue*, ii, c. 7.

Saint Babylas, one of the greatest models that the Church has to propose to her ministers for priestly firmness, ascended the see of Antioch in the year 237 of Jesus Christ. He succeeded Zebinus, and was the twelfth pastor of that celebrated church since Saint Peter. Of all the actions of his episcopate, which lasted the space of thirteen years, under the emperors Gordian, Philip and Decius, we shall relate only one, that which was noted by Saint Chrysostom and so many others, and made his glory immortal. The Emperor Philip was born in the Arab province of Trachonitis, in the little village of Pulpuden, not far from the city of Bosra. Raised for his services to the most important grades of the military hierarchy, he was named by Gordian the Pious prefect of the praetorium, in place of Misitheus, father-in-law of the emperor, poisoned, it is said, by Philip. The latter was imposed as Caesar on Gordian, who associated him in the empire. Philip's partisans wanted more; war broke out, Gordian the Pious was killed in the fight and Philip reigned alone (244). Having concluded with Sapor I, king of Persia, an inglorious peace, the new Augustus set out for Rome. The testimony of ecclesiastical antiquity assures us that Philip was a Christian, as was the Empress Severa, his wife. If he practised the worship of the true religion, that regards his private conscience; but as emperor and officially he did nothing for the triumph of the truth. Before returning to Rome with his army, Philip put to death a child of Gordian the Pious whom the latter had had handed over to him as a pledge of union and peace by associating his praetorian prefect in the empire. It was a notorious attempt, an established crime. When the emperor arrived at Antioch, "it was," says Eusebius, "on the eve of the great solemnity of Easter. Bishop Babylas was celebrating, with all the faithful, the famous night of the resurrection, when Philip presented himself at the assembly and asked to be admitted to the prayers, because he was a Christian. But the pontiff, with a truly episcopal courage, did not allow him entrance to the holy place. He required of him that he should first make confession of his crimes, and he placed him among the other penitents who awaited absolution on that paschal feast. Without this reparation the holy bishop would have inflexibly banished him from the assembly. It is said that the emperor submitted humbly to this reparation." What of salutary expiation this piously accepted humiliation contained for the guilty man is the secret of God.

During the short reign of Philip (244–249), the number of Christians multiplied; whole cities were converted; on all sides rose temples in which Jesus Christ was publicly adored. But we also see in the works of Saint Cyprian and in the life of Saint Gregory the Wonder-worker that this peace was for a great number of the faithful an occasion of relaxation. God permitted a general persecution, which was the seventh, to purify His Saints and awaken the fervour of lukewarm souls. It was kindled in 250 by the Emperor Decius, who overthrew from the throne the two Philips, father and son, as they had mounted it: by revolt. The pastors of the Churches were attacked first; Saint Babylas, who was one of the most considered among them, both by the dignity of his see and by the merit of his person, was arrested toward the end of the year 250 and thrown into a prison, where he died of the ill-treatment he was made to undergo. He asked before his death to be buried with the chains which he regarded as the instrument of his triumph. The Christians built a church over his tomb.

The Caesar Gallus, brother of Julian the Apostate, made his ordinary residence at Antioch: this very religious prince, who had a particular veneration for the holy Martyrs, with the design of purifying a place famous for the superstitions of paganism, Daphne, which was regarded as a suburb of Antioch, though it was two leagues distant from it, consecrated opposite the temple of Apollo a church to the true God, under the invocation of Saint Babylas, and put there the relics of the Saint enclosed in a shrine that was raised above the ground. At once the demon remained mute in his temple. The pagans attributed the silence of their god to the fact that, since the presence of Gallus in that country, the sacrifices and ceremonies of their worship had ceased.

Julian the Apostate, having come to Antioch in 362, re-established with great display the worship of Apollo. He slaughtered victims by hundreds, conjuring the god to continue his oracles, to say at least the cause of his silence. The demon took good care not to avow the virtue of the relics of Saint Babylas: he said only that the village of Daphne was full of corpses, and that he would speak if they were removed. Julian understood at half a word, as Saint John Chrysostom remarks, who was present (aged only eight years). Instead of having all the dead buried in the suburb dug up, he ordered the Christians to remove the shrine in which the body of Saint Babylas was enclosed. This was done with great pomp. The shrine of the holy Martyr was put on a car, which was conducted as in triumph to Antioch. During the march were sung the psalms which paint the vanity and impotence of idols, and the crowd of the faithful repeated as a refrain after each verse: “Let all them be confounded that adore graven things, and that glory in their idols.”[1] Three months afterwards the thunderbolt of heaven fell on that famous temple of Apollo and set it on fire, at the very time when Julian had sent to consult the oracle on the outcome of the Persian war for which he was preparing. An earthquake succeeding the thunder finished the ruin of that fine edifice: the ornaments and the idol disappeared; only the walls remained to serve as a monument of divine vengeance.

At this news Julian, uncle of the emperor and governor of the East, hastened to Daphne and made the priests suffer cruel tortures to discover whether the fire came from their negligence or from the Christians. They constantly said that one should blame only the fire of heaven; and peasants of the neighbourhood came attesting that they had seen the thunderbolt fall. The Apostate was furious against the inhabitants of Antioch, he had the great church of the city closed and some private persons put to the question. But the precipitate death of his uncle Julian and of Felix, general treasurer of finances, his ministers in profanations as well as in administration, frightened him: [he did not dare] to have the bones of Saint Babylas burned, as he had resolved.

The Greeks honour Saint Babylas on 4 September. It is said that his body is at present at Cremona, where it was brought from the East during the Crusades; this saint is the patron of several churches in France, Spain and Italy. He is represented beheaded with three young children his disciples: the youngest was twelve years old.[2]

Notice on Julian the Apostate

Julian the Apostate was so surnamed because he abjured the Christian religion to embrace paganism. His true name was Flavius Claudius Julianus. Son of Julius Constantius and nephew of Constantine the Great, he was born at Constantinople on 6 November 331. He had the good fortune to escape, with his brother Gallus, the massacre which destroyed all his family after the death of Constantine. The care of his education was entrusted to the famous Eusebius of Nicomedia. Mardonius, his governor, laboured equally to form his mind and heart. His scientific progress was very rapid; he entered the clergy and exercised in the Church the function of lector. He made a journey to Athens, where he applied himself to astrology, magic, and all the vain illusions of paganism; he attached himself above all to the philosopher Maximus, who was the principal cause of his ruin. He was made Caesar in 355, and charged with the command of the troops in the Gauls. The numerous victories he won over the enemies of the empire proved his great capacity for the trade of war.

After the death of Constantius, which happened on 3 November 361, he went to the East, where he was recognised as emperor, as he had already been in the West. As he had always had a violent bent toward idolatry, he dissembled no longer: he ordered the temples of the idols to be reopened, adored them publicly, and by a trait of fanaticism that causes horror, undertook to efface in himself the character of baptism by receiving on all parts of his body the impure blood of victims. The whole life of the Apostate was only an intimate, effective, real commerce with what he called his gods, that is, with what modern spiritism calls spirits, and what the Holy Scriptures name demons. He gave himself to all the extravagances and cruelties of the haruspices, even to immolating human victims several times in order to interrogate their entrails. All these facts are reported by Saint Gregory Nazianzen and by Ammianus Marcellinus, a pagan historian, a great admirer of the prince. The magician Maximus and other men as contemptible were his principal confidants. Meanwhile the miracles of Jesus Christ incommoded him greatly, and it was not easy to take from Christians the proof they drew from them in favour of their religion. Instead, therefore, of attacking their truth, he tried, by means of magic, to procure similar ones for paganism: all his efforts turned to his confusion.

With the design of annihilating the religion of Jesus Christ, he chose a different way from that of the ancient persecutors. He would not personally shed blood, though his provincial governors were not always scrupulous in this regard; for himself, he contented himself with declaring Christians incapable of holding the offices of the State, he forbade them to teach and to study the humanities, the knowledge of which furnished them with arms against paganism. The pagans themselves, among others Ammianus Marcellinus, disapproved this measure, whose injustice is easily remarked. Julian did not stop there; he ordered by an edict that the disciples of Jesus Christ should no longer bear the name of Christians, but that of Galileans. He overwhelmed them with taxes and stripped them of their goods, saying in derision that they must be made to practise the poverty recommended by the Gospel. At other times he had recourse to snares and caresses. Although he made profession of tolerance, he did not fail to condemn several Christians to death, but secretly, and under other pretexts than that of religion. His aim in this was to rob them of the glory of martyrdom. This artifice might have served his project, had it been a question of those proud philosophers who seek only to satisfy their self-love, but the disciples of Jesus Christ have no need of witnesses; they cherish above all the sufferings whose sight and motives are hidden from men. This remark is Saint Gregory Nazianzen's.[3] It must nevertheless be avowed that Julian's conduct was very prejudicial to a great number of Christians, who let themselves be seduced by the fear of incurring the disgrace of the emperor, of being excluded from offices and of losing their fortune. At last he imagined that he would deal a rude blow to Christianity if he could convict of falsehood the prediction of Jesus Christ concerning the temple of Jerusalem. He therefore undertook to have it rebuilt about three hundred years after its demolition by Titus: but the workmen had no sooner dug the foundations than there came out whirlwinds of flames by which they were consumed. This fact is attested by all the authors of the time, and even by Ammianus Marcellinus, who was a pagan, and is known to have been entirely devoted to Julian. One may see the excellent dissertation of Warburton on the project formed by the Emperor Julian of rebuilding the temple of Jerusalem. A good French translation of it was printed at Paris in 1754.

Julian, being at Antioch, did not find there all the zeal he would have desired for the re-establishment of paganism; mockeries were even made there of his small stature, his beard and his sacrifices. He resolved to avenge himself after his return from the Persian war. He flattered himself that he would succeed in this enterprise on the faith of the oracles of Delos, of Delphi, of Dodona, etc., etc., as we learn from Theodoret, Saint Gregory Nazianzen, Philostorgius and Libanius.[4] This prince says himself, in his second letter, that the divinities of all the places through which he passed had promised him happy success; but he soon had occasion to know the little power of these gods. In fact his army, which he had had the imprudence to engage in the deserts, was cut to pieces in the month of June of the year 363; he himself lost his life on the field of battle. Ammianus Marcellinus says that having been dangerously wounded, he was carried to his tent, where

he died the same day before noon (26 June 363). One reads in Theodoret, in Sozomen and in the Acts of the holy martyr Theodoret, that Julian, feeling himself mortally wounded, filled his hands with his blood and threw it against heaven, vomiting this blasphemy: *Thou hast conquered, Galilean, thou hast conquered.* Several holy solitaries learned by revelation that God had delivered the world of this apostate, in order to restore peace to His Church. Such was the end of the unhappy Julian. His character was a monstrous compound of artifice, levity, inconstancy, pettiness, fanaticism, hypocrisy and some good qualities. Saint Gregory Nazianzen, having seen him at Athens in 355, was extremely struck by his unsteady gait, the restlessness and wandering of his eyes, his irrelevant questions and his inexact answers. He presaged from then that the empire was nourishing a monster in its bosom.[5]

Some writings of Julian remain to us: 1° the *Misopogon* or *The Beard-hater*; it is a satire against the inhabitants of Antioch who had mocked him; 2° discourses and letters; 3° the satire of the *Caesars*. Julian composed this work to criticise his predecessors in the empire and to make himself regarded as the only great prince; 4° several other pieces published in Greek and Latin by Father Petau [Petavius] in 1630, 4to. Ezekiel Spanheim gave a fine edition of the works of Julian in 1696, folio. The Abbé de la Bletterie translated part of them: he also gave an excellent life of the Emperor Julian.

Consult on Julian the Apostate M. de Broglie: *The Church and the Roman Empire in the Fourth Century*; and M. Darras: *General History of the Church*.

Saint Macedonius, Priest of Antioch and Solitary, Surnamed the Crithophagus[6]

A.D. 420. — Pope: Saint Boniface I. — Emperor: Theodosius II the Younger.

Macedonius, or Macedonia, a Syrian by nation, was one of the holiest inhabitants of the mountain neighbouring Antioch. He was taught neither profane sciences nor sacred letters. But the Spirit of God having taught him the true science, that of salvation, he always knew how to discern not only good and evil, but also what is most agreeable to God and most perfect in His eyes. He lived forty-five years on the heights of the mountains, in the neighbourhood of Antioch, with no other cell than the holes in the rocks, and he spent forty of them without nourishing himself with bread or vegetables, but only with ground barley soaked in water, and with bran. His sole occupation was to sigh continually toward heaven, to seek God and always remain united to Him by detaching himself from all the rest. A hunter, having one day noticed him and judging that he must be some great servant of God, left his companions to go and converse with him. He first asked him what he could be occupied with in that place and what he did there alone. “I do, all my life,” said the Saint, “what you are doing at present. I am occupied with the chase, like you, but my object is different from yours: you run after the beasts of the forests, I run unceasingly after my God to try to overtake and possess Him eternally.”

The reputation of Macedonius spreading on all sides, people flocked to see him. Saint Flavian, newly elected bishop of Antioch, he is going to give him a simple blessing and ordains him priest without his suspecting. After the holy sacrifice, Macedonius learns that he has received the priesthood; he then falls into a real anger; he is troubled, his sentiments of humility throw him beside himself, he even goes so far as to raise his staff against his bishop. His friends could scarcely calm him, and he escaped that very evening to his mountain. The following Sunday, that is, eight days after, Bishop Flavian sent to beg him to return to the church to assist at the office with his clergy. Macedonius, not yet recovered from his anger, asked the envoys “whether they were not content with the violence they had already done him, and whether it was intended to make him a priest again.” And he flatly refused to follow them. Nevertheless, with time, they succeeded in overcoming his modesty, in instructing him in the canons and discipline of the Church: he became more humane and lent his ministry charitably to those who claimed it. He also consented to inhabit a hut, and later the houses that were lent him; he consented even to soften his regimen: he used bread so as not rashly to shorten the term of his life or rather of his penance. He employed still more discretion and prudence toward the persons who had

recourse to him, above all toward the mother of the celebrated Theodoret, whose life we shall relate after this one; and this virtuous woman believed herself indebted to Macedonius for her child. It was by his prayers that she obtained him from God and was preserved from a very grave accident while she bore him in her womb. Not content with these two favours, the good Solitary willingly took charge of the first education of this illustrious child. In return, it was Theodoret's mother who ordinarily furnished our Saint with the little barley he had eaten for so long.

It remains for me to tell, of all the actions of Macedonius, the one most worthy of admiration. The people of Antioch, irritated by a new tax which Theodosius had been obliged to raise as an extraordinary subsidy, had gone to great excesses: to avenge themselves on Theodosius, their emperor, the most unruly of the populace threw themselves on the statues of the prince and of the Empress Flaccilla, dead in the odour of piety eighteen months before, overthrew them and dragged them ignominiously through the streets. Theodosius, at the news of this outrage, resolved at first to put all the inhabitants of Antioch, including women and children, to the sword. Having returned to more humane sentiments, he nevertheless sent Ellebichus, general of his armies, and Caesarius, prefect of the praetorium, to repress this disorder by threats and fright. All trembled at their approach, it was believed that it was all over with Antioch. But there remained to save the city the eloquence of Saint Chrysostom, the devotion of Bishop Flavian and the holy boldness of the solitary Macedonius.

As in all times of calamity the solitaries come and lend their assistance to the inhabitants, Macedonius is of this number. He, who has no experience of the world, whom one would think incapable of any commerce with men, advances with astonishing firmness toward the lieutenants of the emperor, stops both of them by taking one by his cloak, and commands them to dismount. Irritated by such audacity, they stop indeed, as much from indignation as from surprise, at the sight of this little old man so ill-clad, so neglected, who speaks to them in the tone of a master, as if he were above them, above the emperor. But some of the witnesses of this scene having told them who this so extraordinary man was, and the same spirit that had moved Macedonius's tongue touching their heart, they dismount, embrace his knees and make him a thousand excuses for not having known him at first.

The Saint held a discourse to them full of wisdom, force and gentleness. He begged them to say to the emperor on his behalf: "That he must remember that he was a man as well as an emperor, and that therefore he must in all his conduct have as much regard to human nature as to the imperial dignity, having to command subjects who were men like himself. The nature of men having been created in the image of God Himself, whose character and likeness it bears, Theodosius ought not to order so easily that this image of God be destroyed by murders. He could judge of God by himself, since what irritated him so much was nothing else than an injury done to his statues. Yet there is no man of good sense who does not know how much nobler an image of God, a living and reasonable statue, is than an insensible and inanimate statue. Finally, it would be easy for those of Antioch to give him several metal statues in place of those they had overthrown; but it would be absolutely impossible for him, all-powerful prince as he was, to form so much as one hair of the head of these images of God, once he had destroyed them."

This discourse, pronounced in Syriac, struck Ellebichus and Caesarius when they had it interpreted to them in Greek. For these words were produced by the Spirit of God who filled the Solitary with His grace: it would not otherwise have been possible for a man with no knowledge of letters, nourished in the fields, living like a savage on the deserted mountains, moreover strangely simple, ignorant even of the holy Scriptures, to say things beautiful to the point of the sublime. The two officers transmitted to the emperor this language, which served much to touch and soften him.

After this memorable service rendered to the city of Antioch, Macedonius returned to his solitude, where he led the same life as before, until it pleased God to withdraw him from the earth. He died about the year 420, under the reign of Theodosius the Younger, aged more than ninety years, of which he had spent seventy in

penance. His body received from men all the honours that can be rendered to virtue: it was carried into the city, with a surprising concourse of Syrians and strangers, on the shoulders of the first magistrates and buried with great solemnity in the church of the Martyrs, beside the two illustrious solitaries Saint Aphraates and Saint Theodosius.

Although the Roman Martyrology makes no mention of Saint Macedonius, as the Greek Church makes memory of him on 24 January and his life is among the most extraordinary and most interesting, we ought to add him to Father Giry's collection.

Notice on the Life and Writings of Theodoret

Theodoret, whom some authors, Dom Ceillier among others, style Blessed, was born at Antioch about the year 393. His parents, who had consecrated him to God even before his birth, had him brought up with care in the knowledge of the Greek, Hebrew and Syriac languages. He withdrew, while still very young, to a monastery near Apamea, after having distributed to the poor the considerable goods which had come to him by the death of his father and mother. He was drawn from it by force in 423, to be raised to the episcopal see of Cyrrhus; it was a small town situated in a desert place of that part of Syria named Euphratesia. The new bishop laboured with the greatest success at the conversion of the Marcionites, Arians and other heretics of his diocese, where eight hundred churches or parishes were counted, as he tells us himself in his letter cxiii, p. 987. Although he had only modest revenues, he did not fail to find the means of relieving the poor, enriching the churches, and building works which contributed to the embellishment and convenience of the city of Cyrrhus. He was bound in friendship with Nestorius and with John of Antioch. He was in that city when the letters which Pope Celestine and Saint Cyril of Alexandria wrote to him against Nestorius were handed to John. He was of the opinion, like the other bishops, that John should write to the sovereign Pontiff to exhort him to put an end to the rumours that were running about him; which was done in such a manner that John's letter contained nothing which did not agree perfectly with Catholic doctrine. Some time afterwards Saint Cyril wrote again to Nestorius, and joined to his letter twelve anathematisms against the errors of that heresiarch: but it pleased neither John nor Theodoret. The bishop of Antioch even thought he perceived the heresy of Apollinaris in the anathematisms, some phrases of which lacked a certain clearness. He therefore engaged Theodoret to undertake their refutation; which he did, but with too much bitterness. They both refused, as did the other oriental bishops, to take their seat in the general council held at Ephesus in 431, because Nestorius had been condemned there before their arrival; they even pushed things so far as to excommunicate Saint Cyril and make a schism. Father Garnier, of all the moderns the one who has most strongly declared against Theodoret, accuses this Father again of several other things on this subject: but he has been justified by Tillemont and by several celebrated critics. What is certain is that he did not keep the rules of moderation in his writings against Saint Cyril. It will suffice, to be convinced of it, to read the works which he composed during the heat of the dispute, especially some of his letters, and the fragments of his *Pentalogue*, so entitled because it was divided into five books. Saint Cyril having given a clear exposition of his faith in a letter to Acacius of Berea, Theodoret recognised him as Catholic, and even proved his own catholicity in the letters he wrote to Nestorius and to Alexander of Hierapolis, his metropolitan, and the most ardent of all the enemies of the Saint. John of Antioch and several other bishops were reconciled with the patriarch of Alexandria about the month of April of the year 433. As for Theodoret, he always refused to condemn the person of Nestorius; but that did not prevent Saint Cyril and John of Antioch from communicating with him. The former, as well as Saint Proclus and all the bishops of the West, having thus condemned the writings of Theodore of Mopsuestia, from which Nestorius had drawn his principal error, Theodoret took up the pen again against Saint Cyril. We still have fragments of his work, reported in the fifth general council. It is not seen that this dispute had other consequences. For the rest, all the seeds of the schism were stifled by the silence and moderation of Saint Cyril, who died in the month of June of the year 444, and had for successor Dioscorus, an Eutychian. Besides the bitterness remarked in the writings of

Theodoret against the holy patriarch of Alexandria, one also finds in them expressions which favour Nestorianism and which, as such, were condemned by the fifth general council. But the sentiments of Theodoret were always orthodox, as Tillemont has demonstrated (vol. xv, p. 253), as well as Father Alexander Graveson, etc. Theodoret having drawn on himself the hatred of the Eutychians by the zeal with which he attacked Eutyches and Dioscorus of Alexandria, these heretics pronounced against him a sentence of deposition in the conciliabulum of Ephesus. The Emperor Theodosius the Younger, prejudiced against this Father, forbade him to leave his diocese; and, far from granting him permission to go and justify himself at Rome, he relegated him, in 450, to the neighbouring monastery of Apamea of which we have spoken above: but this unjust persecution ceased under the Emperor Marcian, who gave Theodoret his liberty. He remained by choice in the monastery, and left it only when Pope Saint Leo summoned him to the council of Chalcedon. He presented, in the seventh session, held on 26 October 451, a petition to ask that his writings and his faith be examined. Those of the Fathers who were prejudiced against him answered that this examination was useless and that Theodoret had only to say anathema to Nestorius; which he did at last. Then the council declared that he was Catholic and worthy of his see (eighth session). The following year the Emperor Marcian quashed the edict issued by Theodosius, and Theodoret returned to Cyrrhus, where he died about the year 458. He had openly declared himself against Nestorianism from its birth, as is seen by the letter which he wrote to Nestorius, in concert with John of Antioch, and which is reported in volume iii of the *Councils*, p. 394. It is true that his obstinacy in defending the person of this heresiarch made him commit faults; but he effaced them by a return as sincere as it was edifying. He has always been counted among the most illustrious Fathers of the Church; and he deserves it as much by his eminent virtues as by the extent of his knowledge, the penetration of his mind and the beauty of his genius.

Theodoret left several writings, of which here is the list:

The commentaries entitled Select Questions on the Difficult Passages of Holy Scripture. This Father explains in them the letter of the sacred text in a solid and concise manner; but one would seek in vain in them that rich fund of morals which is found in Saint Chrysostom. The commentaries on the prophets are particularly esteemed.

The Ecclesiastical History, divided into five books. It begins where that of Eusebius ends, that is, in the year 324, and goes to the year 429. Photius (cod. xxxi) prefers it, as to the part of style, which is clear, noble and concise, to the histories of Eusebius, Socrates, Evagrius and Sozomen. It is only to be wished that Theodoret had marked with exactness the dates and years of the events which he reports. The Religious History or Philotheus, that is, the history of the friends of God. It contains the lives of thirty solitaries who lived in the time of Theodoret. This Father had been an eyewitness of several of the miracles which he says were worked by the sign of the cross, with blessed water and oil. As for those which he had not seen with his own eyes, they were so notorious that their truth could not be contested.

Letters, which are one hundred and forty-six in number.

The work entitled Eranistes or Polymorphus. These are three dialogues against the Eutychians. Eranistes means beggar , and Polymorphus, having several forms. Theodoret gave this title to his work because the heresy he was combating was a compound of the errors of Marcion, Valentinus, Apollinaris and Arius. He entitled the first dialogue Unchangeable, because he shows in it that the Word in becoming flesh did not change; the second, Unconfused, because he proves in it that in Jesus Christ the divine nature and the human nature are really distinct from one another; the third,

Impassible, because he demonstrates in it that the divinity is essentially impassible. These three dialogues were written about the year 447, since Theodoret refutes Eutyches in them, without however naming him. Saint Cyril is counted in them among the Catholic doctors who had flourished a little before in the Church and among the great lights which had enlightened the world; which shows evidently that he was then dead and that, moreover, if Theodoret had pursued the person of the holy Patriarch, he recognised at least his doctrine as good.[1]

The Demonstration by Syllogisms. Theodoret proposes in this work the same aim as in the preceding.

The Fables of the Heretics. This is a history of the ancient heresies, divided into five books. Theodoret composed it at the request of Sporacius, one of the emperor's commissioners at the council of Chalcedon, who was consul

in 452. He rises strongly in the fourth book against Nestorius, whose part he had at first taken with so much warmth. The ten Sermons on Providence are the best there is in antiquity on this matter: they suppose an author very versed in the knowledge of philosophy. There is selection in the thoughts, sequence and force in the reasonings, nobility in the expressions, elegance and clearness in the style. Theodoret says that he composed them to give a proof of his love to God, our common father and our sovereign Lord. One cannot fail to do well when to so pure a motive one joins the happiest talents.

The twelve discourses on the Cure of the Prejudices of the Greeks contain an excellent apology for our faith against the idolaters, and go almost on a par with the preceding. One finds in them very curious things on the theology of the ancient pagans, on the impiety of their philosophers and on the vices by which they dishonoured their profession. It is proved in the eighth, entitled On the Martyrs, that the worship rendered to the saints by Christians differs essentially from that which was rendered to idols. Theodoret shows, with as much elegance as solidity, in what sense the martyrs received into heaven are our

protectors with God, and the physicians of our bodies and souls: "The cities," he says, "which possess the smallest part of their relics regard them as their guardians, and obtain great graces by their intercession. Their names are given to children to put them under their protection, eyes, feet, hands of gold or silver are hung before their shrines, as public monuments which mark the kind of illness of which one has been cured; their feast is spent in praying, in singing the divine canticles, and in hearing the word of God." There are in the other writings of Theodoret a hundred passages as formal which establish the cult of the saints and the veneration of relics. The same author again extols the virtue of the sign of the cross, which he says, in sermon 6 on Providence, is respected by all Christians, Greek, Roman and barbarian. He relates in his history, book iii, c. 1, that Julian the Apostate, having made the sign of the cross in an involuntary movement of fear, put to flight the demons which one of his magicians had summoned.

Theodoret had composed other works besides, which have not come down to us, such as the *Pentalogue*, the book on *Virginity*, the book against Eutyches and Nestorius, of which Gennadius speaks, c. 89, and Marcellinus, under the year 466, the book against the Jews, etc. A good edition of his works is that given at Paris in 1642, in 4 vols. folio. Father Garnier, a Jesuit, had prepared a fifth volume under the title *Auctuarium* or *Addition*; but his death, which happened on 22 October 1681, prevented him from publishing it. Father Hardouin had it printed in 1684, and put at the head the life of his learned confrère. It contains letters and discourses of Theodoret, with long dissertations of the editor on Nestorianism. Father Sirmond, more equitable than Father Garnier, did more justice to the bishop of Cyrrhus; he esteems above all his commentaries, in which the merit of brevity is united to that of clearness. Photius, who was so good a judge, praises in Theodoret the fecundity of genius, the purity of language, the choice of expressions, the clearness and polish of style, and the singular talent of rendering each thing in a manner noble and appropriate to the subject; he reproaches him only with sometimes using metaphors too bold; he gives his method of commenting on Scripture by short notes as a finished model in that kind; he says again that this Father suppresses out of humility all the terms and all the citations that smack too much of the learned man, and that he avoids all digressions foreign to his subject.[2] The *Greek Patrology* of M. Migne gives in volumes lxxx to lxxxv the edition published by Schulze at Halle from 1769 to 1774: it is the reproduction of the Greek and Latin edition of Sirmond and Garnier with corrections, a reversal in the order of the matters, prefaces, glossaries, tables, etc.

Saint Artemius, Bishop of Clermont (394)

While Saint Nepotian, fourth bishop of Clermont, governed the Church of Auvergne, ambassadors, setting out from Trier and going to Spain, passed through Clermont. One of them, Artemius, a handsome young man distinguished for his intelligence, was seized with a violent fever, which obliged him to stop in that city, while his companions continued their journey. He was betrothed to a young girl of Trier, his native city. Saint Nepotian visited the young stranger in his illness, and the malady growing worse to the point of making one fear for his life, he conferred on him the last sacrament; but scarcely had Artemius received the holy unction when he felt himself miraculously restored to health. Then, listening to the counsels of the holy

bishop and forgetting his betrothed as well as his riches, he united himself to the holy Church, became a cleric, and soon attained such great holiness that he was elected to succeed Saint Nepotian and to be the pastor of the Lord's sheepfolds. He made the Gospel progress greatly during his episcopate. He departed joyful and content from this world in the year 394. Many miracles took place at his tomb. His relics were transferred first to a church built in his honour on the side of Saint-Allyre, and later to the cathedral of Clermont, where they were placed on the high altar.[1]

On 20 February 1872, the Abbé Noëllet, honorary canon, secretary of the bishopric of Clermont, had the extreme kindness to communicate to us, on the cult and relics of Saint Artemius, the following interesting information:

"Saint Artemius, one of the most popular saints in Auvergne, formerly had a church, says Dufraisse in his book *Origin of the Churches of France*, situated in the quarter of the Pont de la Pierre, in the faubourg of Saint-Allyre. His holy body was transferred from that church to the cathedral and put in a shrine on the altar of the Holy Trinity, behind the high altar. It is taken down only for pressing needs and for preservation from fire.

"The firemen of Clermont have long since chosen Saint Artemius as their patron, and each year, on the Sunday following 14 January, they attend a Mass said for them at the cathedral. Some particles of the relics of this holy bishop escaped the impiety of the revolutionaries. The cathedral possesses a fragment of the size of the thumb; it is enclosed in a modern reliquary, and is exposed during the Octave to the veneration of the faithful. The church of Saint-Artemius no longer exists."

The same letter answered various questions which we had taken the liberty of putting about Saint Venerandus, Saint Leobardus and Saint Avitus II, whose notices we give on 18 January for the first two, and on the 21st for the last. We add here the answer of M. Noëllet: this addition, though out of its place, will have none the less the merit of informing, and of correcting what is no longer exact in the hagiographical works of the diocese of Clermont. Now, "there remains absolutely nothing of the relics of Saint Venerandus in the church of Saint-Allyre, nor of those of Saint Leobardus in that of Saint-Paul; they were profaned in 1793 and dispersed. As for the churches of Saint-Allyre and Saint-Paul themselves, not a stone remains upon a stone; the site of the latter, which is the same as that of Saint-Peter, has been converted into a vegetable market.

"The relics of Saint Avitus II had the fate of the preceding; they perished in the revolutionary tempest of the last century. The church of Saint-Venerandus is destroyed; some old pieces of wall which remain form the sepulchral chapel of the convent of the Ursulines, formerly of the Benedictines of Saint-Allyre."

Blessed Marcolinus, Dominican (1387)

Marcolinus, born at Forlì, in the Romagna, of pious and honest parents, appeared from childhood to enter on the way of an extraordinary holiness. He was scarcely ten years old when, enlightened by the light from on high and burning with the desire of a stricter and holier life, he entered the Order of Preaching Friars. From the novitiate he attained a degree of virtue which made of him, for those who saw him, the accomplished model of religious perfection. His exactness in following the rule was extreme, his zeal in practising poverty and obedience very lively, his love of retreat and solitude remarkable; but what dominated above all in him was his singular taste for humility: he wished only to be hidden, and the last of all. He watched over his senses with very great care; ever in fasts, in vigils and the other mortifications of the flesh, he kept perpetually an irreproachable innocence of life, a perfect purity of soul and body. He had the gift of prayer and contemplation in an eminent degree; he spent a great part of the day and night on his knees, the gaze of his soul fixed on God; very thick callosities came to his knees, which were remarked after his death. He seemed ravished in a perpetual ecstasy, and so deep at times that he neither saw nor heard anything more. When he officiated at the altar, divine charity held him so much under its ardent influence that he lost the use

of his senses, and was constrained to remain in a long and complete immobility. The abundant tears he shed then contributed to the conversion of more than one sinner. He rendered to the Virgin Mother of God a singular worship, and was animated toward her with an altogether filial love; it was believed among the people that he had miraculous conversations with an image of the Mother of God, an image which is still piously preserved to-day. Wholly devoted to the good of his neighbour, he was regarded as the father of the poor, and he rendered to everyone all the charitable duties he could. These gifts and graces from on high with which he was filled, he hid, his life long, with so much care that he passed for a quite simple man. This life hidden with Jesus Christ in God he ended most holily at the age of eighty years, after having announced the day of his death, in the year 1387. — The death of the holy man having been divulged in the city by a child who remained unknown, a considerable gathering of people took place around his tomb; he had to be exhumed to give free course to the veneration of that crowd. His cult thus begun was perpetuated and increased, and Benedict XIV approved it on a consultation of the Sacred Congregation of Rites, and permitted the celebration of Mass and office in his honour in the diocese of Forlì and in the whole Order of Preaching Friars.

Dominican Breviary.

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[1] Nothing is known of the time and exact place where these martyrs suffered.

[2] The blessed Thierry, bishop of Metz, in a journey which he made to Italy, in 969, in the train of the emperor Otto the Great, his cousin, raised the body of Saint Felician or Felibian, and sent it to Metz, where it was received amid public rejoicing. Thierry deposited the relics of the holy martyr in the abbey of Saint-Vincent of that same city, which he had just founded.

[3] Nothing certain is known about Saint Thyrsus. What we have gathered as most probable from the reading of the notes of Baronius and the dissertation of the Bollandists, is summed up in this: Saint Thyrsus would have suffered at Apollonia of Bithynia, under the emperor Decius: his punishment would have been that of the prophet Isaiah, the saw. The Spanish historians make him a native of Toledo, while admitting that he was put to death in Bithynia. The French martyrologists place the place of torment in Africa, at Caesarea. However it may be, the cult of some Saint Thyrsus or other was formerly very celebrated: relics attributed to a Saint of this name had been brought to Limoges, and Mgr de la Martonie, bishop of the last-named city, had consecrated to him an office of nine lessons in the breviary of 1696. Saint Thyrsus is also patron of Sisteron. For the edification of the inhabitants of that ancient diocese, we shall give his life on 28 January. As to Saint Prix, he is the bishop of that name who sat at Clermont; we shall speak of him to-morrow. What has put our mind to the torture is to see these Saints cited twice in the Roman Martyrology: Saint Thyrsus on the 24th and the 28th of January; Saint Prix on the 24th and the 25th. Are they saints of the same name, different in their moral being and civil status, as one would say to-day? We have not been able to clear up the question. With the Bollandists, we make each of the two Saints one and the same person.

[4] Saint Zamas, says Baronius, is the first bishop of Bologna whose name has come down to posterity. Diocletian, having ordered the destruction by fire of the sacred books and other papers belonging to the churches, this impious order reached especially the cities of Italy. Hence it comes that the episcopal successions are so little known; hence it comes above all that the primitive monuments of the church of Rome — these Acts of the martyrs, for example, gathered with so much religion by the popes — have perished for ever. It needed the promise of eternal duration made to Peter for the very name of his successors not to have perished in the shipwreck of the persecution of Diocletian.

[5] Cf. Saint Gregory the Great, *Dialogues*, book iv, ch. 22, and Bolland., vol. iii, p. 221, new edition.

[6] See 29 January.

[7] The tomb of Saint Victor of Marseilles, says Gregory of Tours, possesses a miraculous virtue. The infirm there recover health, and in particular the energumens are there delivered, by the invocation of the Martyr, from the evil spirits that torment them. A slave of Aurelianus Patricius, whom the demon had seized, was a prey to frightful torments; in his fits he came to the point of tearing his body with his teeth. He was brought into the basilica, he felt himself burnt inwardly by a secret virtue, he spent three days tossing horribly through the whole building, and on the third day he was completely healed. Afterwards he made such progress in the faith, he became so solid a Christian that, having become a religious, he was placed at the head of a monastery.

One will find, at the date of 2 February, a description of the crypt where the relics of this great martyr were enclosed, and at the date of 2 July, all that concerns the martyrdom and cult of Saint Victor at Marseilles.

[8] See 18 January.

[9] See the life of Saint Riquier.

[10] What marks, say the Bollandists, in what honour Saint Bertram was held, is that many persons bear his name.

[11] See the life of Saint Gildas, who was a disciple of Saint Cadoc. The French martyrologist, Chastelain, thinks that Saint Cadoc is the same as Saint Cado or Caduad, of whom the church of Rennes makes memory and from whom a small island on the coast of Vannes took the name of Ernes-Caduad. Father Albert le Grand of Morlaix, Dom Lobineau and M. Tresvaux think the same: the legend of the

breviary of Vannes follows this tradition and says that, fleeing renown, Saint Cadoc came to take refuge in the little island of Brittany which bears his name.

For the rest, nothing is more confused than the deeds and acts of this holy personage. We refer to the authors cited, and in addition to Godescard, to the Great Bollandists, vol. iii, p. 217, Palmé edition.

[12] Although we follow the Bollandists step by step, we have thought it right here to part company with them, distinguishing Saint Sophias, a native of Africa and bishop of Benevento, from Saint Cadoc, who is the subject of the preceding article. The consonance of Benneven in England with Benevento in Italy has doubtless produced the confusion. We have therefore made, with Godescard and others, two quite distinct persons of Sophias and Cadoc. Let us add that certain hagiographers still distinguish Saint Cadoc, abbot of Nant-Carvan, from the Saint Cadoc who is said to have died bishop of Benneven.

[13] Chrysostom, preface to the first [epistle] to Timothy.

[14] I Tim. vi, 11.

[15] Phil. ii, 20.

[16] I Tim. i, 18.

[17] I Cor. xvi, 10.

[18] Heb. xiii, 23.

[19] I Tim. iv, 14.

[20] Written in the island of Patmos, in the year 95 of Jesus Christ.

[21] Greek *katag*■, to carry in procession.

[22] *Apostolic Constitutions*, book viii, c. 46.

[23] Decree of 18 May 1854. Cf. *Analecta juris pontificii*, vol. i, p. 1207.

[24] Ps. xcvi [xcvii in the Vulgate numbering: Ps. 96:7].

[25] Miniature of the Greek menology, vol. i, p. 12, Cardinal Albani's edition.

[26] Oration iii, against Julian.

[27] Oration xii, against Julian.

[28] See Saint Gregory Nazianzen, Oration iv, against Julian, p. 122.

[29] Greek *krith*■, barley; *phagein*, to eat — "the barley-eater."

[30] See the second dialogue.

[31] See Photius, cod. 203, 31, 46, 56.

[32] Gregory of Tours, vol. i, ch. 46 of the *History*, and Branche.

25 January

Martyrologies

THE ROMAN MARTYROLOGY

The Conversion of Saint Paul, apostle, which happened in the second year after the Ascension of Our Lord.[1] — At Damascus, the birth into heaven of Saint Ananias, who baptised the same apostle. After having announced the Gospel at Damascus, at Eleutheropolis and elsewhere, he was struck and torn with ox-sinews under the judge Licinius; then, overwhelmed with stones, he thus consummated his martyrdom. 70. — At Antioch, the holy martyrs Juventinus and Maximinus, who were crowned with martyrdom under Julian the Apostate; on the day of their birth into heaven Saint John Chrysostom preached a sermon to the people. 363. — In Auvergne, Saint Prix [Prejectus], bishop, and Saint Marinus or Amarin, man of God, who were put to death by the leading men of the city of Clermont. 674. — The same day, the holy martyrs Donatus, Sabinus and Agape.[2] — At Tomi, in Scythia, Saint Bretannion, bishop of an admirable holiness and of an ardent zeal for the Catholic faith, who flourished in the Church under Valens, an Arian emperor, whom he strongly resisted. 4th century. — At Arras, in the Gauls, Saint Poppo, abbot, famous for his miracles. 1048.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Clermont, Saint Elidius, companion of Saint Prix and Saint Marinus in their martyrdom. 874. — At Mende, Saint Severian, disciple of Saint Martial and first bishop of that see. His feast is celebrated on the

26th of this month.[3] — At Basel, the decease of Saint Rachon [Racho], bishop of Autun, who had been a monk at Luxeuil, under Saint Eustace. His feast is celebrated at Autun on 14 February.[4] 7th century. — At Sénevière, on the river Indre in Touraine, Saint Lubais, confessor, abbot of that place.[5] 7th century. — Near Chinon, Saint Louents, monk.[6] 7th century. — At Redon, in the diocese of Vannes, the venerable Conhoyarn, monk of Saint-Sauveur. About 880. — At the monastery of Manlieu, in Auvergne, the blessed Adelphus, abbot, who made the translation of the relics of Saint Bont of Lyons to Clermont.[7] — At Verdun, the blessed Adelwise, mother of Saint Poppo.[8] — In Burgundy, near Poligny, Saint Savinus, martyr.[9] — At Le Puy, Saint Pontius of Tournon, abbot of La Chaise-Dieu and bishop of Le Puy. 3rd century. — At Ajaccio, the venerable Francis of Ghisone, Franciscan, died in the odour of sanctity on 25 January 1832.[10] — At Paris, the venerable William of Champeaux, founder of the abbey of Saint-Victor, become bishop of Châlons and died a religious of Cîteaux.[11] 1121. — At Tours, Saint Liment, confessor, who came out of the monastery of Micy or Saint-Mesmin, near Orléans. 6th century.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Greece, Saint Medula and her companions, martyrs. — In Campania, the saints Artemius, Antimasus, Sabinus, Leodocius, Theogenes, martyrs. The first was only a child who, for having inspired the faith in his schoolfellows, was cruelly put to death. — At Capua, in Campania, Saint Castula. — In Sicily, the saints Fabian and Sabinian, martyrs. — At Ravenna, Saint Sodo, of whom the martyrologies have preserved only the name. — In Syria, Saint Publius, abbot of Zeugma (to-day Roum-Kaleh). Convinced of the price of time, he avoided idleness with singular attention. About 380. — In Egypt, Saint Apollo or Apollonius, abbot and anchorite of the Thebaid; he lived in the desert from the age of fifteen, and was, after more than forty years of solitude, charged with the direction of five hundred monks. A great number of pagans owed their conversion to him. About the year 395. — In Syria, at Nethis, not far from Cyrrhus, Saint Mara, abbot. He lived to the age of ninety in a cave, where Theodoret, his bishop, went sometimes to celebrate Mass for his consolation. 5th century. — At Carthage, Saint Agileus, martyr, about whom Saint Augustine made a sermon to the people on the day of his feast. — At Casale, in Italy, Saint Projectus, deacon and martyr. 8th century. — In the East, Saint Demetrius, charged with the keeping of the sacred vessels and ornaments.

The Conversion of Saint Paul

A.D. 34 or 35. — Pope: Saint Peter. — Emperor: Tiberius.

Qui lupus rapax furebat / Nunc in agnum vertitur. — Under the action of grace the wolf becomes a lamb. — Santeuil, *On the Conversion of Paul*, 25 January.

All conversions of sinners are admirable, and there is not one of which one cannot say, after the psalmist, that "it is a change wrought by the right hand of the Most High."[1] Theologians even assure us that it is a more marvellous work than the creation of heaven and earth and the resurrection of the dead. Saint Augustine says that, if the resurrection of a dead man and the conversion of a sinner are works of equal power, the conversion is a work of greater mercy.[2] Now if this is true of the conversion of any sinner whatever, it is most assuredly so of that of Saint Paul. In fact, if all the others are miraculous, being raised above the order of nature, this one is so in the very order of grace, being as it were a miracle established on other miracles; which will appear evident whether one regards the effects it produced, or the great fruits the whole Church has drawn from it. The history of it must be set out, which the evangelist Saint Luke wrote very fully in the book of the Acts of the Apostles, whose terms are these: "And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest, and asked of him letters to the synagogues of Damascus, that if he found any men and women of this way, he might bring them bound to Jerusalem; and it came to pass, as he drew nigh to Damascus, that suddenly a light from heaven shined round about him, which cast him to the ground, and he heard a voice saying to him: Saul, Saul, why persecutest thou me? And

he said: Who art thou, Lord? And the Lord said: I am Jesus whom thou persecutest; it is hard for thee to kick against the goad. And he, trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing; but they leading him by the hands, brought him to Damascus, where he was three days without sight, and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias, and the Lord said to him in a vision: Ananias? And he said: Behold I am here, Lord. And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus; for behold he prayeth. (And at the same time Saul saw Ananias coming in and restoring his sight by the imposition of hands.) But Ananias answered: Lord, I have heard from many of this man, how much evil he hath done to thy saints in Jerusalem; and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him: Go thy way, for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name. And Ananias went his way, and entered into the house; and laying his hands upon him, he said: Brother Saul, the Lord Jesus, who appeared to thee in the way as thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized; and when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days; and immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name, and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ."[3] There, in its admirable simplicity, is the history of this so miraculous conversion. It is easy to remark the very notable differences and the singular privileges by which it excels incomparably all the other conversions of which we have knowledge, and which are reported to us in the holy Scriptures or elsewhere. For, to say nothing of that voice and that heavenly light which stopped Saint Paul, nor of how our Lord descended from heaven to make Himself seen by him in His humanity, as the same Apostle writes in two places of his first epistle to the Corinthians, giving this apparition as a proof of the resurrection of the same Jesus Christ: which would have no force if he had not seen Him in His own flesh;[4] without, I say, stopping at this particularity, we remark in this conversion of Saint Paul an altogether miraculous circumstance which we do not see in the others. For it would be a miracle, in the order of nature, to introduce some form into a matter that was not disposed, or even in which there were dispositions entirely contrary and opposed to the form: for example, if flame were suddenly to kindle extremely green wood, without giving it leisure to dry and to cast off the moisture which it still retains in its pores. In the same way it is truly a miracle, in the order of grace, that a soul loaded with sins, and with sins of habit, and in dispositions altogether contrary to grace, should convert most perfectly to God without having prepared itself before by several acts opposed to those bad habits and to those pernicious dispositions. This is the order that we see commonly observed in the most extraordinary and most notable conversions: such as were those of David, of Saint Magdalen, of Saint Augustine, of Saint William and of so many other penitent saints. But that of Saint Paul was made in a moment, without any preceding disposition; and even when the dispositions were directly contrary and opposed to grace. We do not stop at the remark of Saint Bernard who says that Saint Paul is surprised, so to speak, with arms in hand, letters and commissions in his hands, and with the actual will to use them and to harm Christians; we consider here only, for the greater glory of God, four enormous sins which Saint Paul had on his conscience when it pleased God to convert him and make him pass, in a moment, from the state of reprobation in which he was to that of grace.

The first of these sins was the envy and mortal hatred which he had conceived against Saint Stephen, his schoolfellow and relative, either because he could not overcome him in controversy, or because he could not

resist the grace and the spirit of God who spoke by his mouth; which carried him to this extremity of procuring the death of this holy deacon, and of stoning him by the hands of several, as if he could not satisfy himself by throwing stones at him alone. And Saint Paul had kept this sin in his soul for more than a year at the moment of his conversion, since it happened only in the second year after the ascension of our Lord into heaven, and thirteen months less one day after the death of Saint Stephen.

The second sin was a great pride and a very high opinion of himself, and this was far more inveterate than the first; and even as this vice was inherent in the sect of the Pharisees, we may conclude that Saint Paul had contracted it from youth, having joined this sect as soon as he had knowledge of the holy letters. Now everyone knows how much this disorder, as well as the preceding, is opposed to grace, which God withdraws from the proud and gives only to the humble.

The third sin was that of blasphemy, of which this Apostle accuses himself with so much bitterness in his writings, putting it at the head of all his crimes as the most enormous; not only was he a blasphemer by himself,[5] but he applied all his care to make others blaspheme, as he again avowed himself.

Finally the fourth sin of Saint Paul was anger and heat of mind, in which he persevered from the death of Saint Stephen and which had made him commit so many evils since that time. Now it is written that the spirit of God is found neither in the wind, nor in the commotion, nor in the fire of anger;[6] and yet Saint Paul is converted[7] while he was still breathing threatenings and slaughter against the disciples of Jesus Christ; whence I infer that his conversion is as it were a prodigy among the most prodigious conversions. It would be easy for us to prove it by the virtues contrary to these same sins, virtues which he received at the moment of his conversion, namely: charity and love of neighbour, humility and a low opinion of himself, gentleness and goodness, and finally zeal for the glory and advancement of the name of God and of Jesus Christ; we see it in the Epistles of this great Apostle, in which he has himself written his own life. But since this subject would exceed the bounds of a simple history, we wish to end this discourse with the effects and fruits of this conversion, whether in the person of Saint Paul, or with regard to other men.

As regards his person, one may see how a light blinds him and how, in his blindness, he is so highly enlightened that he does not receive his instructions from the mouth of men, but immediately from Jesus Christ; from Jesus Christ, we say, no longer passible on earth as the other Apostles had seen Him, but glorious in heaven. If he was sent back to Ananias, to know what he should do, it was not that he might be instructed in the mysteries of the faith, which he had already learned and known excellently by this single word that our Lord had said to him: “I am Jesus whom thou persecutest”; but only to receive, from the hands of this disciple, the sacraments of Baptism, Confirmation and Order; and to give an example to the faithful not to stop at particular visions and revelations, but to submit to the judgment of the doctors and prelates of the Church.

We leave the other effects of the grace of God in Saint Paul. They may be seen in his Life, at 29 June, to which we refer the reader; there will also be seen those which have rebounded on others; we shall say only, in a word, with the holy Church, in the collect of this day, that the instruction of the whole world was accomplished by the preaching and doctrine of this great Apostle. This is what gave occasion to the sovereign Pontiff to establish a particular feast of this admirable conversion, in order to thank God for so prodigious a number of graces and favours which Saint Paul received by this means, and to teach sinners not to despair of the mercy of God, who never rejects a contrite and humbled heart that comes to throw itself at His feet, since He Himself went to meet Saul at the very hour when he seemed most unworthy of His mercy. But sinners must also take this same conversion for the example and model of their own, that they may convert so perfectly that they fall no more into their first faults.[8] As for the place where this marvel happened, a fine church was built there of which Saint Augustine seems to speak in one of his Sermons on the conversion of this Apostle, when he says that: “Up to his time, in those regions, the very place bears witness to what was done there then.”[9]

Saint Prix or Prejectus, Bishop of Clermont, Martyr, with His Two Companions Saint Amarin and Saint Elidius[10]

A.D. 674. — Pope: Adeodatus. — King of France: Dagobert II.

Justice is the fundamental virtue of human society and of life in common. — Saint Bonaventure, third part of the *Centiloquium*, section 44.

This is not a Martyr who suffered, like ordinary martyrs, in defence of the faith, nor, like some holy maidens, for the preservation of chastity; but he is a Martyr after the manner of Saint John the Baptist, who endured death after having generously reproved vice, and having been unable to bear evil in the house of God. He was born in the country of Auvergne, of Catholic parents who feared God. His father was named Gondelenus, and his mother Elidia; the latter, while still carrying this child in her womb, had a supernatural presentiment of what he would one day be: it seemed to her that she saw him born all covered with blood: a holy person said that this vision presaged the crown of martyrdom.

When he was of an age to learn letters, his parents sent him to Issoire on the Allier, to the monastery of Saint Austremonius, of the Order of Saint Benedict; they then placed him under the guidance of Saint Genesius, then archdeacon, and afterwards bishop of Clermont in Auvergne, under whom he acquired a perfect knowledge of divine and human things. He applied himself especially to ecclesiastical chant, which then occupied so great a place in the education of clerics.

A charming trait is reported on this subject: his companions, envious of the reputation that his virtues and his progress in study made for him, tried to make him suffer a public failure, by giving him to sing in choir a difficult antiphon which he had not prepared. It was a day of solemn feast, the assembly of the faithful was numerous; Prix, who was still a novice in this art, felt well that he was going to be troubled and fail; at once he had interior recourse to God and to his glorious patron Saint Julian, martyr, “and he made this antiphon flow so sweetly into the souls of the hearers that he drew quantities of tears from their eyes, and several impulses of devotion from their breasts, by the sweetness and harmony of his voice and by the sense of his words: which converted the envy of his enemies into admiration.”[1] Our Saint already rendered himself very commendable by his austerities, his chastity, his modesty, his charity, his recollection in prayer, his exactness in fulfilling all his duties and exercises of piety. Genesius, charmed by this assemblage of fine qualities, had from early on entrusted to him the management of the funds of the Church for the poor. As soon as he saw himself raised to the episcopal see, he put into his hands the conduct of the church of Issoire, a surprising thing, which marks in any case the great merit of Prix, since he was not yet a deacon, if we are to believe the author of his Life. When he had received the diaconate, he displayed his eloquence in several ways, and among others in researching and bringing to light the histories of Saints Cassius, Victorinus, Antholian and of several other martyrs of Auvergne, whence there came to him an extreme desire to imitate them in their passions, and to expose his life for the cause of God, after their example. He drew from this study above all the love of silence: hence, from that moment, he spoke only with ecclesiastics, and in time of Lent he spoke with no one, in order to have his time free to pray, meditate and recollect himself interiorly. Saint Felix, successor of Saint Genesius, charged him with governing the monastery of Candedin or of Chantoin; the Saint put such order, in the spiritual as in the temporal of those religious, that people flocked from all sides to place themselves under his direction.

While he was fulfilling this charge, he worked a miracle which greatly extended his reputation: a workman was found as if crushed under a section of wall which had collapsed: everyone thought him dead; Saint Prix betook himself to prayer, and ordered him to be drawn from under the ruins; he was found as sound as if nothing had happened to him. The éclat of this action, joined to that of his virtues, led Bishop Felix to ordain him priest, in spite of the resistance of his humility. This holy prelate, having passed shortly afterwards from this life to a better, about the year 665, the clergy and people were going to choose Saint Prix to replace him:

but the archdeacon Cayroald[2] carried it by his intrigues. But he could enjoy the fruits of his usurpation only during the space of forty days: he died, moreover, only after having done for his fault the most exemplary penance, to the point that he was honoured as a Saint. The see of Clermont being vacant anew, to fill it they cast their eyes on Genesius, count of Auvergne; he was a very virtuous person: judging the burden of the episcopate too heavy for his shoulders, he refused, giving as reason that the canons did not permit a layman to receive this charge. He proposed Saint Prix, as the one he thought most worthy, and did so well that they went in fact to ask for him of Childeric II, king of Austrasia, whom Auvergne obeyed. As soon as our Saint saw himself charged with so great a flock, he took as coadjutor in his functions a religious named Evodius, illustrious for the conversions he had made, and whom Savaron, president of Clermont, says to have been abbot of Manlieu; they laboured together with the greatest success for the salvation of souls, the religious by his preaching, the bishop by his examples and his cares as good pastor. In his zeal for the house of God, he exhorted Count Genesius, who had no children, to make the Church his heir; in fact this lord, following the counsel of his prelate, founded in the suburbs of Clermont the monastery of nuns which was called Chamalières. Saint Prix prescribed them a rule drawn from those of Saint Benedict, Saint Caesarius and Saint Columban, and gave them for mother a very pious woman named Gondelena, and for director and spiritual father the holy abbot Evodius. Our holy bishop also himself founded another house of nuns, in the suburbs of the city, on ground given by a pious lady named Caesaria. Finally, he had built on his own domain a hospital, in a place called the Colombier, to maintain there continually twenty sick persons, to whom he abundantly procured all they had need of.

Such brilliant actions were not done without miracles which confirmed the opinion held of the holiness of the servant of God; besides the resurrection of the dead man already signalled, we read in his history that he cured a man paralytic for fifteen years, and delivered from epilepsy an ecclesiastic who was sent to him, with some eulogiae, by Chrodebert, archbishop of Tours. Moreover, by his prayer, he discovered the theft of one of his servants who had stolen from him a silver vase; and we shall finally see that, on his way, through the deserts of the Vosges, he delivered from fever the holy abbot Amarin of whom we shall soon speak. A noblewoman in Auvergne, named Claudia, drawn by the preaching and examples of the holy bishop, had given him some goods for his hospital and his poor. She died shortly afterwards, and was honourably buried by the holy prelate; but a wicked man named Hector, count of Marseilles, scandalously carried off the daughter of this virtuous deceased; and, not content with this rape, fearing the reproaches of the Saint, he withdrew to King Childeric II, who made his residence on the confines of Lorraine, and accused the holy bishop of having unjustly seized the goods of this woman, which he said belonged by right to her daughter. This accusation obliged the bishop to go to court, where the affair turned out quite otherwise than the ravisher had imagined; for the innocence and good right of Saint Prix were recognised by Ulfoald, mayor of the palace of Childeric: Hector, accused moreover of conspiring against the king, was prosecuted and put to death, and the bishop of Clermont was sent back with every kind of honour to his church.

Prix had turned aside from his route to go and visit in the Vosges a holy abbot named Marin or Amarin, who inhabited a little monastery built in a place called Doroangus,[34] in the midst of one of the most beautiful valleys of Alsace. Marin was held in his cell by a painful fever when Prix presented himself and cured him by making the sign of the cross over him. Marin, seeing himself restored, thanked the Lord warmly, and offered himself, out of gratitude, to accompany his benefactor even to his diocese. Meanwhile the relatives of Hector, who were powerful in the city of Clermont, resolved to avenge themselves: they sent archers and soldiers to assassinate Saint Prix on the way. The emissaries met the holy bishop in the village of Volvic, where he had withdrawn. As soon as his companion Amarin perceived the assassins, he wished to flee; but Saint Prix held him by the hand, telling him that if he lost this occasion of martyrdom, perhaps he would never find it again. Amarin therefore stayed, and it was he who was massacred first, these executioners having taken him for the bishop. The Saint seeing that they had been mistaken, and that, believing they had executed their commission and put him to death, they were on the point of turning back, cried out to them

from the very place where he was praying: “Here I am, I am he whom you seek, do what you please.” Then one of the troop, named Radbert, more determined than the others, gave him a sword thrust through the chest. “Lord,” said the Saint, “lay not this sin to their charge, for they know not what they do.” Saying this, he received on the head another blow which made the brain spurt out, and thus his holy soul, loosed from the bonds of its body, flew away in the company of the Angels with the palm of martyrdom which had been promised him from his mother’s womb; and so no one has ever disputed it with him; the Church having judged the cause of his death sufficient to merit this glorious title, because he suffered for the defence of the rights of his Church and of the people exposed to the tyranny, pillage and extortions of the lords. The murderers massacred at the same time an acolyte named Elidius, the only one of his people who had remained with the Saint.

Saint Prix is represented with his skull cleft by a sword; at other times he is seen immolated near an altar, or standing, holding a book and a palm.

Cult, Relics and Monuments

The four ordinary Martyrologies mark the feast of Saint Prix on 25 January; that of Usuard and the Roman add to it that of Blessed Amarin, under the name of Marin, as we have said above. That of France gives him again for colleague in martyrdom Saint Elidius, of whom we have just spoken. Two senators of Auvergne, Bodo and Placidus, who had consented to this parricide, of which Agricius was the principal promoter, perceived above the murdered bodies three stars which descended upon them: one of them appeared much brighter than the others: which led them to repent of their sins and excited the priests and other Christians to give them honourable burial. As an infinity of miracles took place at the tomb of the holy Martyrs, Saint Avitus, successor of Saint Prix in his episcopal chair, had a very beautiful monastery built with a church, under the title of Saint Symphorian, where he established as abbot Godo, a relative of our Saint. But God, who, having reserved vengeance to Himself, never leaves the death of His servants unpunished, willed that the assassins who did not do penance should all perish miserably and by exemplary chastisements. One of them (the detestable Radbert, who had given the death-blow to the holy prelate) was eaten by worms while still alive; and the other, falling from his horse, had his whole body broken; but recognising his fault by this, he was cured by rubbing his broken limbs with the oil of the lamp which burned before the sepulchre of the holy Martyr. The memory of Saint Prix has always been very celebrated, not only in his own diocese of Clermont, but also throughout France, and particularly at Paris, where there were two fine confraternities in his honour: one in the parish church of Saint-Sauveur, near the Porte Saint-Denis; and the other at Saint-Étienne-des-Grès, at the Porte Saint-Jacques, at the two extremities of the city. There is also, in the valley of Montmorency, a church consecrated to him, where miracles were still very frequent in the time of Father Giry, and which shows the power this great Saint has in heaven in favour of those who implore his help. His cult also became very celebrated in Germany and England; it seems that the Church wished to propose him to her prelates and her other ministers as an example of the vigour and courage they must show against the great, oppressors of the small, against injustice armed with violence.

As for his relics, they remained at Volvic, two leagues from Clermont, from his death to the time of King Pepin; at that period a part of them was transported to Saint-Quentin in Vermandois, in an abbey which took the name of the Saint; the other part, more considerable, was deposited at Flavigny in Burgundy, where Widerad founded, in the year 722, a monastery in honour of Saint Prix. There is still, in the valley of Montmorency, the village and church of Saint-Prix: the church was repaired some years ago. One remarks there the chapel of the holy Patron with its stamp of antiquity. The pilgrimage is still frequented by some of the faithful. As for his miracles, very few are cited to-day; the present in no way weakens what Father Giry says.[5] Here is some curious information which the Rev. Father Mathieu, Dominican of the convent of Flavigny, and M. Berge, parish priest of Volvic, have kindly furnished us:

“Two words will suffice me,” wrote us, on 29 June 1862, Father Mathieu, “to answer the two questions you put to me in your letter.

“1° Some of the relics of Saint Prix, escaped from the ravage of the Revolution, still exist, and are found at the parish church of Flavigny. They are not, to my knowledge, the object of any cult nor of any pilgrimage.

“2° The convent we inhabit has no relation with the ancient Benedictine abbey where the relics of Saint Prix were found. It is only a house of rather recent origin, acquired by the bishopric of Dijon, at the Restoration, to serve as a minor seminary. As for the abbey in question, it still exists, at least in great part. The church was demolished at the Revolution. One wing was destroyed by a fire some years ago. The rest is inhabited by about ten households. I add that the abbot’s dwelling, separate from the abbey, now serves as a gendarmerie barracks.”

M. Berge, parish priest of Volvic, wrote us on 2 July 1862:

“Not only do we possess at Volvic something of the relics of Saint Prix, but we have the body almost entire. His head is still well preserved; we lack the lower jaw; it appears it would be in a parish near Toulouse; there is also lacking a part of the frontal bone; it is believed it was by that he consummated his martyrdom.

“We also possess the greater part of the bones, of the arms and legs, well preserved, and several other parts such as: heel-bones, ribs, teeth and several vertebrae and other bones whose name I do not know.

“We have a tooth enshrined in a silver case which is made venerated on the feast day of the Patron.

“M. Brun, vicar-general of Clermont, on 27 May last, visited these relics and wrapped them in part in parchment with the seal of the bishopric on each bone. The same day, he enshrined another tooth of the same Saint in a silver reliquary, which the celebrant will carry on the feast day, which is celebrated here on 12 July or rather the Sunday after. It is the day of the translation of the relics of the Saint.

“Although the memory of Saint Prix is spread about everywhere in the diocese of Clermont, it is at Volvic that he is honoured in a more special manner. Formerly, pilgrims came here from very distant parishes, and, in spite of the misfortunes of the times, a fairly great number still come; this feast is celebrated with great pomp. The shrine in which the relics are enclosed is carried by four young men of the principal families of the country: they are in albs, in dalmatics, and preceded by several richly dressed children, carrying crowns, and by a bigger one who carries a palm.

“We possess, according to the tradition of the country, the sabre with which the three Saints were martyred. It is a fluted blade, a metre long and with two edges; the hilt is of iron. We have no authentic document concerning this weapon; it is not venerated as a relic; nevertheless two young men, also in dalmatics, carry it in the procession on an elegant stretcher. There is at this procession an immense crowd, the faithful rush toward the shrine which contains the relics, to have touched to it (they say blessed) books, rosaries, crosses, and other objects of devotion.

“I must not forget to tell you that we also possess the relics of his two companions, Saint Elidius and Saint Amarin. These precious remains of our three Saints are enclosed in three different packets, carefully folded; bands of parchment, with the seal of the bishopric, are applied on each. A fourth packet contains the garments of the holy Martyrs; one still sees some red colour on them; but they easily fall into dust, one is obliged to touch them with care. There is with this packet a piece of leather, a piece of wood, some little splinters of stone. It is not known what they may be, but they are kept with respect. All these treasures are enclosed in the shrine of Saint Prix, which is sealed with the seal of the bishopric in four different places.

“You ask me whether any ruin of the abbey remains. It remains entire, though damaged in several places; it is occupied to-day by the brothers of the Christian doctrine, and contains a Museum of great value, given by the late Count Chabrol de Volvic, then prefect of the Seine. “You know better than I that Saint Prix was the most

learned man of his time: he was historian and poet. It is he who first taught the sciences in Auvergne; I confine myself therefore to this information."

As for the relics of Saint Marin, they were brought in large part to the monastery of Doroangus, in Alsace, which was named from that time the monastery of Saint-Amarin. This monastery, as well as the whole valley, later came to the abbey of Murbach; but the abbots of this latter abbey secularised[6] the monks of Saint-Amarin, and the convent thus became a house of canons, who lived under the protection of the abbots of Murbach. This so modest monastery gave birth to a little town, which formed around it and which is the principal place of the valley. The chapter of Saint-Amarin was transferred to Thann in 1441, by order of the Fathers of the council of Basel, and re-established in the church of Saint Theobald.[7]

Saint Poppo, Abbot of Stavelot, and Blessed Adelwise, His Mother

978–1048. — Popes: Benedict VII; Damasus II. — Counts of Flanders: Baldwin IV; Baldwin V.

The bread of lying is sweet to a man, but afterwards his mouth shall be filled with gravel. — Prov. xx, 17.

Poppo, son of Saint Adelwise, was born in Flanders in 978, in the seventh month of his conception; his father, Tizekin, perished five weeks later in a battle in the country of the Hasbain or Haspengau, in Brabant, on the confines of the Liégeois, where the counts of Flanders and Hainaut were making war on one another. His mother, though very young, from then on consecrated her widowhood to God, and made the education of her son her sole business. She inspired in him sentiments of piety so solid that he preserved them intact in the midst of the career of arms which he first embraced. The bad examples of his comrades, blasphemy, debauchery, rapine, ended by making their society insupportable to him. He therefore left the sword and undertook the painful journey to Jerusalem in a spirit of penance. He first visited the holy Sepulchre and the other places consecrated by the sojourn of Jesus on earth; he brought back precious relics from them, with which he enriched the pilgrimage of Our Lady of Deinze.[1] He then went to Rome, to render his duties also at the tomb of the Apostles, leading with the companions of his journey the most austere life. On his return, he did not yield to the entreaties of the count of Flanders, Baldwin, surnamed Fair-Beard, who, wishing to retain him at his court and attach him to himself, proposed to him the hand of a very rich person; he was at first on the point of accepting, but the Holy Spirit whom he consulted in all the sincerity of his heart inspired him with other sentiments which made him renounce marriage and all the other bonds of the world. Animated by the examples and exhortations of Blessed Eilbert, his friend (brother of Gerard, bishop of Cambrai), who was afterwards abbot of Marillac, he stripped off the marks of the old man to take the religious habit. He learned letters and studied Holy Scripture and monastic constitutions under the same Eilbert. The abbot of the monastery of Saint-Thierry, near Reims, into whose hands he made his vows, put him in the service of the poor in the hospital of his monastery. He exercised this charge with so much charity that he could well say like Job: "The stranger did not stay without in the night: my door was open to the traveller"; or again: "I have not eaten my morsel alone, but I have shared it with the fatherless."[2] Among those on whom he lavished the tenderest cares of hospitality was one day a man covered with a leprosy so hideous that his aspect offered almost nothing more of a man. This was for Poppo a motive to receive him with more affection than the others. Seeing him ill-clad, he feared that the cold of the night would make him suffer too much, and gave him for warming his own blanket. The next day the leper presented himself completely cured to his benefactor, who was greatly astonished and abashed at the sight of this miracle, and begged him not to speak of it.

Meanwhile Richard, having come to know the virtue and merit of Poppo, obtained him, not without difficulty, from the abbot of Saint-Thierry, and took him to his abbey of Saint-Vanne at Verdun. Our Saint was not long in distinguishing himself there. By his pious advice, his mother took the veil, came also to Verdun, where she lived a recluse until her death in a cell near the church of Saint-Vanne; she gained a great reputation by her holiness and miracles.

The count of Flanders, having driven from the abbey of Saint-Vaast of Arras the abbot Folrad, a scandalous man, whom his crimes and impiety had caused to be excommunicated, obliged Richard to take the government of this monastery to re-establish discipline there. Richard took Poppo with him to Arras, and named him procurator of Saint-Vaast. He acquitted himself of this charge with marvellous success, recovering all the goods of the abbey, alienated by the disorders of war and by those of Folrad. The usurpers tried to avenge themselves; but God visibly preserved him from their snares. On a journey which he made to the court of the Emperor Saint Henry,[3] he took the occasion to obtain from that prince the abolition of the spectacles where men fought against bears.

After having happily re-established the temporalities of Saint-Vaast, Poppo was sent to Saint-Vanne, where the abbot, to exercise his obedience and humility, reduced him to the lowest offices of the house; then, seeing that these new employments filled him with joy, he thought it useless to try him longer, and established him procurator of Saint-Vanne. He then had him elected superior or provost of the abbey of Wasloy or Saint-Maurice, in the diocese of Verdun. Discipline was no less in ruins in this monastery than the buildings. Poppo re-established both, and having renewed everything, he gave the monastery the name of Beaulieu, which has always remained to it since.

On a second journey which he made to the Emperor Henry, having stopped in a charming place to take some nourishment, scarcely was he seated on the grass when he saw a wolf plunge into the thickets, carrying off a shepherd. No less astonished than afflicted, his bowels were moved with compassion; he invokes the Lord, and, full of confidence in His goodness, protests that he will take no nourishment before having made this ferocious beast give up its victim. He at once sets his companions in pursuit, guided by the traces of blood, through a thicketed and marshy place; they find the shepherd lifeless, bring him back to Poppo, who raises him by his prayers, and makes him eat with him. The shepherd always kept on his neck the marks of the wolf's jaws; many persons saw it, and it is on the faith of their words, says the historian of our Saint, that I relate this miracle, to prove the holiness of Poppo. — It is said that it is in memory of this miracle that the town of Stavelot put the wolf in its arms.

Meanwhile the Emperor Henry, more and more charmed with his virtues, employed all his authority to have him elected in place of Bertrand, abbot of Stavelot, in the diocese of Liège, who had just died. Abbot Richard opposed it with all his strength, saying that he had need of Poppo to maintain the discipline of the monasteries which were under his direction. The emperor then made Saint Heribert, archbishop of Cologne, and Saint Walbodo, bishop of Liège, intervene: Richard had to yield. Poppo thus saw himself charged with the direction of two great abbeys; for that of Malmedy or Malmundarium had long been joined to that of Stavelot; both had been founded a league from one another, in the Ardennes, by Saint Remaclus, who was afterwards bishop of Maastricht. Two years later (1022), the abbey of Saint-Maximin of Trier having fallen vacant by the resignation of Abbot Hierichon, who had undertaken the journey to the Holy Land, the emperor wished Poppo to take the government of it, for he knew no one more capable of bringing the spirit of God back into these houses. One could not say how many labours he had to bear, how many obstacles to surmount, how many persecutions to suffer to reform these three abbeys. God sustained him, defended him everywhere in a miraculous manner, him and the good religious whom he had brought from Saint-Vanne to help him. At Stavelot, assassins, charged with this mission by the rebels, entered the choir sword in hand, and rushed on the religious to cut their throats: invisible shields protected them. At Saint-Maximin, witchcraft and poison were employed against Poppo. The Saint took food and drink without mistrust and felt no harm from it. Fatigues alone could make him ill: as all his children were alarmed for his health, because they loved him as a father, God let him know in a vision that he would still live twenty years. He employed them in reconciling princes, instructing prelates, reforming abbeys, and thus securing the peace and prosperity of the Church. There existed between Conrad, successor of the Emperor Henry, and Henry, successor of the King of France, Robert, a difference which might have grown worse and troubled the world: Poppo, who had the

confidence of these two princes, reconciled them. Everyone would have wished to see so remarkable a priest clothed with the episcopal character; Conrad was therefore the interpreter of the general opinion, in pressing him to accept the bishopric of Strasbourg. Poppo, in an excess of ill-understood humility, had recourse to what we cannot help calling a lie to motivate his refusal, so true is it that the holiest are always men; he made the emperor believe that his birth had an odious character, foreseen by the canons, which did not permit in that case promotion to the episcopate. Conrad having recognised the falsity of what he had told him, made him just reproaches for it. He was none the less edified by the intention he had had, and charged him to reform still several monasteries. Baldwin, count of Flanders, also wished him to be abbot of Saint-Vaast of Arras, after the death of Abbot John. Our Saint at first resisted and ended by accepting. He was received with great demonstrations of joy by the monks who had known and loved him for a long time. It was therefore easy for him to make monastic discipline flourish in this house. He soon confided its government to Emmelin, because he knew that the end of his life was approaching, and went to the monastery of Marchiennes, of which he was also in charge. It is there that his fatigues, austerities and old age made him fall into a mortal illness. He had the last sacraments administered to him by Everhelm, abbot of Hautmont, who was afterwards abbot of Blandenberg at Ghent, and who composed the history of his life. The Saint then had his hair-shirt spread on the ground, descended on it barefoot, and, prostrating himself there, himself began the antiphon: “Saints, come to my help; angels, come to meet me.”[4] He then recited the litany of the dying, to which those present responded, then, after various recommendations which he made to his children, he said: “Lord, if I am truly converted, give me a sign of it by calling me to You on the day of the Conversion of Saint Paul, which will be to-morrow.” He was heard, and died on 25 January of the year 1048, aged 70.

Saint Poppo is ordinarily represented with his holy mother Adelwise. The miracle of the wolf and the cure of the leper may also have furnished motives to painters.

Saint Poppo is, with Saint Remaclus, patron of Stavelot.

Relics and Cult

His body was transported to the monastery of Stavelot, where he had chosen his burial. It spread a pleasant odour, as if his soul, before leaving the body, had left it the perfume of his virtues. He was buried with his priestly vestments, as he was when he celebrated the holy mysteries, and there was put on his breast a chalice and a letter that his master, Abbot Richard, had formerly written him on charity. A great number of miracles took place at his tomb. A public cult is rendered to him since the Holy See had his name introduced into the martyrology by Cardinal Baronius. His body, raised from the earth in 1624 by Ferdinand of Bavaria, archbishop of Cologne, who was also bishop of Liège and abbot of Stavelot, was put in a silver shrine, covered with gold and precious stones, and exposed two years later to the veneration of the peoples who flocked there from all sides, following a new translation and the establishment of a confraternity in his honour. The history of this life was not found in Father Giry’s collection: we composed it from Everhelm, reproduced purely and integrally by Bollandus, vol. iii, p. 251 ff., new edition. We have also used Baillet much and the documents which M. Van Drival, canon and director of the great seminary of Arras, kindly furnished.

Saint Ananias, One of the Seventy-two Disciples; Master of the Apostle Saint Paul; Bishop of Damascus and of Eleutheropolis (70)

Ananias, according to the sentiment of the Fathers and the tradition of the Eastern Church,[1] was one of the seventy-two disciples of our Lord. “He was elected, raised to the priesthood,” says Saint Clement of Rome, “by Jesus Christ Himself, our God and our great Pontiff.” He was a holy man, of great virtue, of irreproachable conduct, to whom even all the Jews, though his enemies, rendered an excellent testimony. Saint Augustine[2] says that he was a priest, and that Saint Paul was sent to him that he might receive from his

hand the sacrament whose dispensation the Son of God left to the priesthood of His Church.

He lived at Damascus in a private house. Tradition reports that this house, which Ananias inhabited, and where the body of this Saint was buried, was changed into a church.[3] — The fountain is also shown at Damascus where Ananias baptised Saint Paul.

The sacred books of the Greeks and the Roman martyrology say that, after having preached the Gospel at Damascus, at Eleutheropolis, two cities of which he was bishop, and after having announced the divine word in several other places, he was bruised and torn with ox-sinews [scourges] under the judge Licinius or Lucilius; and that at last, overwhelmed with stones, he consummated his martyrdom at Bethagabra of Eleutheropolis in Palestine, in the year 70 of Jesus Christ.

Bollandus says that his head was transported from Rome to Prague in Bohemia. The Greeks keep his feast on the 1st day of October; the Latins join it with that of the Conversion of Saint Paul on 25 January: on that day the faithful went to Damascus to pray at the tomb [of the Saint].

Saints Juventinus and Maximinus, Martyrs (363)

The feast of these two holy martyrs was celebrated in the church of Antioch the day after that of Saint Babylas, as is seen in the homily which Saint John Chrysostom pronounced on the day of that same feast. They were two Roman soldiers, officers in the company of the guards of the Emperor Julian the Apostate. It happened to them one day, being at table, to speak rather loudly of the violences exercised against Christians. Julian, informed of their talk, had them come. When they were in his presence, the Caesar wished to oblige them to retract and to sacrifice to idols. The two Saints having refused, he confiscated their goods, condemned them to be cruelly beaten, then sent them to prison, where they were beheaded a few days later (363). The Christians stole the bodies of the martyrs to bury them; a magnificent tomb was raised over their holy remains after the death of Julian, which happened six months afterwards, day for day. Theodoret relates their martyrdom in his History, book iii, chap. 14; one reads these words toward the end: “Full of veneration for these courageous athletes of piety, Antioch has deposited them in a magnificent tomb, and to this day she honours their memory by a public annual feast.” Nicephorus also speaks of it, book x, chap. 12.

Saint Bretannion (380), Bishop of Tomi in Little Scythia[1]

To travel and to persecute, to travel in order to persecute, these words sum up the whole life of the Emperor Valens. He himself visited the bishops of his vast empire to detach them from Catholicism and precipitate them into Arianism. He therefore went also to Tomi to solicit Saint Bretannion to enter into his communion. He first betook himself to the church, and there he found himself in presence of a great multitude, which had assembled to see the prince and his court. Bretannion took advantage of the circumstance to assert the authority of the Council of Nicaea, which had declared Jesus Christ God and Son of God. As Valens insisted with the bishop, the latter went out publicly from the cathedral church to go to another. This dramatic act so irritated the emperor that he had recourse to violence to avenge the affront done to Arianism in his person. Order was given to seize the bishop and cast him into exile. But the nation of the Scythians, which had only one bishop, that of Tomi, and which was strongly attached to Saint Bretannion, could not bear his absence without complaint. The emperor was the more frightened at these murmurs because the Scythians were the only rampart of the empire against the barbarians. He preferred, a thing astonishing in a sectary, the interest of the State to that of the Arians, and permitted the bishop to return to the midst of his flock. Saint Bretannion, whom his firmness has immortalised, passed to the Lord in the year 380.[1]

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[2] Saint Augustine pronounced several sermons on the Conversion of Saint Paul, notably the 14th, 34th, 35th and 36th. Pope Innocent III re-established its solemnity, which had fallen into desuetude. A celebrated basilica was built, in Christian antiquity, on the place of the Conversion of Saint Paul; Saint Augustine alludes to it when he says, in his 34th sermon: “To-day, in these regions, the very places

attest the event which has passed, the history which relates it is read there, and one believes it there." There exists a beautiful piece of verse by Pope Saint Damasus, on the Conversion of Saint Paul; it is in the collection of the Christian poets.

[3] It is not possible to specify anything on the subject of Saint Donatus, Saint Sabinus and Saint Agape. The French hagiographers think that they were of Auvergne, and the place which they occupy immediately after Saint Prix in the Roman Martyrology leads one to suppose that Baronius leaned toward this opinion. They would have been martyred at the same time as Saint Prix.

[4] See this day [26 January].

[5] See this day [14 February].

[6] See 13 February.

[7] See his notice on 14 February.

[8] See in the life of Saint Bont, on 15 January.

[9] See below, in the life of Saint Poppo.

[10] Saint Savinus was, according to the most probable opinion, a martyr whose relics rested at Troyes or at Sens in Champagne; on account of the Normans, they were transported into Burgundy near Poligny, to a church which still bears the name of Saint-Savin. (*Les Saints de Franche-Comté*, vol. iv, p. 570.)

[11] See his life in the volume consecrated to the Venerables.

[12] Ibid.

[13] Ps. lxxvi, 11 [Vulgate: Ps. 76:11].

[14] Saint Augustine, Tractate 71 on Saint John.

[15] Acts ix, 1–22.

[16] I Cor. ix, 1 and xv, 8.

[17] I Tim. i, 13; Acts xxvi, 11.

[18] III Kings [I Kings] xix, 11.

[19] *Adhuc spirans minarum et caedis* ("still breathing threatenings and slaughter").

[20] Saint Augustine, Sermon 14, on the Conversion of S. Paul.

[21] The place where Saint Paul was thrown down by the heavenly voice, says Mgr Mislin, is ten minutes from the South Gate. It is now the cemetery of the Christians of Damascus. Formerly a church was built there. Nothing remains of it but a dozen fragments of columns, which all lie in the same direction. This place, which is right beside the road, is a little raised; it appears to be a mound of rubble. The Christians go there every year in procession on the day of the Conversion of Saint Paul. From there Saint Paul entered the city, and went into the street called Strait, to the house of Judas. The gate of Saint Paul (Bab Touma) is called the Eastern Gate by the inhabitants. The ancient gate is still very recognisable. It had three arches which rested on very strong pillars. Above rose a tower. (*The Holy Places*, vol. i, p. 479.)

[22] *Praejectus.* He is called Saint Priest at Lyons, Saint Preils in Saintonge, Saint Prest at Sens, Saint Prix at Paris and in Picardy.

[23] Jacques Branche, vol. i, p. 162.

[24] Father Giry writes Geroald, and J. Branche Carivald.

[25] A place then called Doroangus, known since under the name of the valley of Saint-Amarin. A little town also named Saint-Amarin is the chief place of this beautiful valley (Haut-Rhin).

[26] Laguille claims that the name Doroangus comes from the river Thur or Dur, and from Mount Bangen, so famous for its exquisite wines.

[27] M. Thuillier, parish priest, Montmorency, 16 July 1858.

[28] This secularisation was doubtless done with the consent of the ecclesiastical authority, and if the abbots of Murbach carried it out, that was due to a custom of the century in which the secularisation took place.

[29] See the life of Saint Theobald at 16 May.

[30] A little town of Belgium on the Lys, between Ghent and Courtrai (East Flanders). Deinze belonged to the counts of Merode.

[31] Job xxxi.

[32] The life of Saint Henry is found at 15 July.

[33] *Subvenite sancti, occurrite angeli.*

[34] Baronius, year 33. *Ita Graeci recentiores.* See Bollandus, 24 Jan. Dorotheus, in the *Synopsis*. Tillemont. Calmet. Dutrilion. Oecumenius, on the Acts. S. Clement, in the *Apostolic Constitutions*, book viii, c. 46. — Peter de Natalibus, Maurolycus, Canisius. — *Greek Acts of S. Ananias.* (Dr Sepp.)

[35] S. Aug., *Quaest.*, book ii, c. 40.

[36] To-day one goes down into it by a staircase of sixteen or eighteen steps. "I had," says Mgr Mislin, "the happiness of celebrating holy Mass there; although it was very early in the morning, the chapel, the staircase and part of the street were full of people." (Mgr Mislin, *The Holy Places*, vol. i, p. 479.)

[37] Scythia. — There was a great and a little Scythia. The great comprised all the eastern and northern countries foreign to Greek and Roman civilisation. It was divided into Scythia beyond and Scythia on this side of the Imaus, and extended from the Danube to the Indies. The Scythians descended from Magog, son of Japheth. The Sarmatians occupied a part of this region to which they gave their name. The Goths in their turn founded their empire in its western part. Finally, swelled by fugitive hordes from Asia, the Scythians of the East assailed, under the name of Huns, the empire of the Goths (376) and thus prepared the great barbarian invasion. The name of Scythia disappears from history in the seventh century when the Avar, Slav and Bulgar races occupied the country. The Uralians or Finns, Tartars and Turks were of the race of the Scythians. Little Scythia. — It was a Roman province of the civil diocese of Thrace, between the Pontus Euxinus or Black Sea and the Danube. It formed on the north-east the frontier of the empire and had for capital Tomi, of which Saint Bretannion was bishop.

[1] The admirable struggle which Saint Bretannion maintained against Valens, the Arian emperor, is reported by Sozomen in his history, book vi, chap. 22, and by Nicephorus, book xi, chap. 29. He had for successor Gerontius, who assisted at the ecumenical council of Constantinople under the Emperor Theodosius.

26 January

Martyrologies

THE ROMAN MARTYROLOGY

At Smyrna, the birth into heaven of Saint Polycarp, disciple of Saint John, ordained by the Apostle bishop of that city, and primate of all Asia. Later, under Marcus Antoninus and Commodus, the proconsul being on his seat, and all the people in the amphitheatre raising clamours against him, he was delivered to the flames of a pyre; but not having been harmed by the fire, he received a stroke of the sword which procured him the crown of martyrdom; with him twelve other Christians, come from Philadelphia, also consummated their martyrdom in the same city. 166. — At Hippo, in Africa, Saint Theogenes, bishop, and thirty-six other martyrs, who, during the persecution of Valerian, despising temporal death, won the crown of eternal life. About 260. — At Bethlehem of Judah, the sleep of Saint Paula,[1] widow, mother of Eustochium, virgin of Christ, of a very noble race of senators; she renounced, however, the world, and distributing her goods to the poor, she retired near the crib of Our Lord, where having enriched herself with numerous virtues, and having merited the crown of a long martyrdom, she passed to the kingdom of heaven. Her life, full of admirable virtues, was written by Saint Jerome. 404. — In the diocese of Paris, Saint Bathildis,[2] queen, illustrious by the holiness of her life and by the glory of her miracles. 685.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Albi, Saint Theofroy, first a religious of Luxeuil and abbot of Corbie, then bishop of that see and confessor. 690. — At Trier, Saint Marus, bishop. 479. — At Fosses, in the country of Liège, Saint Gobert, confessor, whom God made famous by many miracles. — At Cîteaux, the blessed Alberic, second abbot of that monastery, and one of the founders of the Order of the same name, who received from the Blessed Virgin a habit of marvellous whiteness: whence his religious changed the black habit of Saint Benedict into a white habit which they still wear to-day. 1109. — At Buelle, in the diocese of Constance, on the Rhine, Saint Notburga, widow, and her eight children. 9th century. — At Fréjus, Saint Adsile, bishop and martyr. 5th century. — At Mende, Saint Severian, bishop, whose decease is marked on the 25th, but whose feast is made to-day.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Bethlehem of Judah, the sleep of Saint Paula, etc., as above in the Roman martyrology.

Martyrology of the Order of Cîteaux. — At Cîteaux, in France, Saint Alberic, second abbot of that monastery, head of the Order, who, with the blessed Robert and Stephen, founded the Order of Cîteaux under the title and patronage of the Blessed Virgin Mary, from whom this holy founder and father received in reward a white cowl; he fell asleep in a holy death, illustrious by his miracles. — At Smyrna, Saint Polycarp,

etc., as above in the Roman Martyrology.

Martyrology of the Order of Preaching Friars. — In Hungary, the blessed Margaret, virgin, of the Order of Preaching Friars, daughter of Béla IV, king of that country, and of Maria of Constantinople, whose glorious miracles Saint Antoninus relates. — At Smyrna, Saint Polycarp, etc., as above in the Roman martyrology.

Martyrology of the Order of Saint Gregory. — At Bethlehem of Judah, the sleep of Saint Paula, etc., as above in the Roman martyrology. — At Smyrna, Saint Polycarp, etc., as above in the Roman martyrology.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, the saints Dativus, Julian, Tellien, Reotre, Vincentia, Saturus, Victorina, Secundus, Papas, Cant, Victor, Aemilian, Rhodon, and thirty-five others, martyrs, mentioned in the martyrology of Saint Jerome. — In Syria, Saint Simeon the Elder, abbot of Mount Aman. After having dwelt long among the wild beasts, he left his solitude to go and prostrate himself on Mount Sinai, where a voice from heaven made itself heard to him; on his return, he raised two monasteries on the flank of the mountain. Toward the end of the 4th century. — In the Thebaid, Saint Ammon, abbot of the monastery of Saint Anthony and fourth successor of the great patriarch of monks. About the year 400. — At Jerusalem and among the Greeks, Saint Xenophon, his wife Saint Mary, and their children Saint Arcadius and Saint John: these having embraced the religious life each on his own side, were long sought by their parents, who finally found them at Jerusalem and then took themselves the monastic habit. 6th century. — At Jerusalem also, Saint Gabriel, priest: he had first been a disciple of Saint Euthymius. The pious empress Eudocia afterwards gave him the keeping of the holy Cross and of a church which she had built on the spot where Saint Stephen had been martyred. He was buried in a monastery called of the Assumption, where he often retired to pray. 490. — At Sorrento, in Campania, Saint Athanasius, bishop, one of the patrons and protectors of that city. — The Bollandists join to the illustrious princess Bathildis, mentioned above, her spiritual daughter Saint Radegund, who died at the same time as she, aged only seven years. About 670. — At Barking, in England, Saint Theoritgida, virgin. 7th century. — In Spain, the saints Ansurius or Isaurus, and Vimarasius, bishops of Orense; the saints Gonsalvus, Osarius and Froalengus, bishops of Coimbra; the saints Servandus, Viliulphus and Pelagius, bishops of Iria; the saints Alphonsus of Astorga and Peter of Orense. The relics of these prelates, formerly preserved at the monastery of Ribas del Sil, were there the object of the veneration of the peoples of Galicia. — In Westphalia, the blessed Hazeka, virgin recluse, styled very anciently saint; she lived thirty-six years in retreat, and long after her death her body was found intact. 1261.

Saint Alberic, Second Abbot of Cîteaux

A.D. 1109. — Pope: Paschal II. — King of France: Louis VI the Fat.

He who is placed under the yoke of obedience will perish pitiably, instead of being saved, if he resists his superiors. — Saint John Climacus, *Ladder*, after the 26th step.

The Order of Cîteaux is so commendable in the Church, and the history of its origin is so holy and so edifying, that nothing ought to be omitted which can contribute to giving a perfect knowledge of it; and as the institution of religious Orders depends on their founder, it is not fitting to omit the life of Saint Alberic; for he is one of those whom God used to lay the first foundations of this great edifice, which divine Providence willed as it were to rest on three precious columns which were to support all its elevation, we mean the great Saint Robert, Saint Alberic and Saint Stephen. We shall give the life of the first on 29 April, that of the third on 17 of the same month: thus it remains for us to give a place to the second on this day, since it is that of his precious death. The historians of the life of this great man have taken less pains to discover to us the circumstances of his birth and of his parents according to nature, than the progress he made in virtue and the happiness he had in having Saint Robert for father according to the spirit. We learn only from the Annals of the Order of Cîteaux, of which he is regarded as one of the founders, that he received an

excellent education, which, joined to happy dispositions for letters, made him a man very experienced in divine and human sciences; he might have enjoyed great goods in the world, but he preferred to seek a place of retreat to live poor, following the counsels of Jesus Christ, who says: “Go, sell what thou hast, and give to the poor, and come follow me.”[1] In this sentiment, he took the resolution to go and discover his design to Saint Robert, who then governed the solitaries of Colan,[2] and whose reputation spread everywhere a very sweet odour of sanctity.

He was received by this worthy superior with all imaginable testimonies of benevolence. He showed his gratitude by at once making it appear to his brethren, by the holiness of his examples, that he wished to walk in the steps of the holiest anchorites who had preceded him.

The solitude of Colan being unhealthy, Robert led his solitaries into the forest of Molesme: it was in this place that Alberic, animated and strengthened by the spirit of the ancient Fathers of the desert, for whom he had always conceived a very high esteem, laboured with his brethren, under the direction of Saint Robert, to build an oratory and little cells in the midst of a forest, having then for all materials only branches of trees and tempered earth; this work, nevertheless, made them relax nothing of their ordinary exercises, holy readings and prayer, nor cut off anything of the precious time they ordinarily employed in singing the praises of God. But, a surprising thing, and one which proves well the change and weakness of the human mind, this fervour which all the religious seemed to share soon slackened; several lords of the country having given them, in emulation, what was necessary for their upkeep and even beyond, the temporal revenue of the monastery became too considerable; these riches made them fall into great excesses. Saint Robert, being able neither by prayers nor by remonstrances to stop their disorders, withdrew to a desert called Haurie, where there were solitaries living in great union and simplicity of heart. Alberic, whom he had made prior, governed the monastery of Molesme in his absence; he applied himself first to re-establishing the first observance, joining powerful examples to frequent and pathetic exhortations; if he perceived that he gained nothing by the voice of gentleness, he knew how to use prudently all the authority God had entrusted to him. Such great firmness, sustained by an irreproachable life, openly condemned the disorders of those who wished to conduct themselves only by worldly and secular maxims; so he soon became the object of the hatred of all those who regarded him only as an inconvenient censor, and one saw, to use the terms of his history, disciples audaciously despise the salutary lessons of so holy a master, children rise up against their father, subjects wish to command their superior, and culprits treat as criminal him who laboured only to lead them in the way of perfection. They loaded him at last with opprobrium and insults; our Saint suffered all sorts of calumnies, and God, to present greater occasions of victory to his servant, permitted that this persecution should be pushed so far that these bad disciples, having outraged him to excess, shut him up like a wretch worthy of the harshest punishments. Alberic, seeing all his cares useless, and his humility making him believe that God reserved to another the just reform which he wished to introduce in this monastery, withdrew to a more solitary place, named by the Bollandists Vivificus, and Vinicus in Surius (Viviers), with Saint Stephen and two other religious, whose high virtue he knew, to practise with full liberty all that their piety should inspire them to do, to respond to what the spirit of grace asked of them; but God soon made it known that the instructions given by this worthy superior to the religious of Molesme had not been useless, and that this seed was to bear fruit in its time; for scarcely had he withdrawn when his disciples, opening their eyes, recognised the fault they had made; they wept over it, did penance for it, and thought of nothing more than seeking the means of bringing back to Molesme not only their prior Saint Alberic, but also Saint Robert, who had preceded him in the office of abbot, and Saint Stephen. The thing succeeded after great diligence which they used for that purpose, the more so as the authority of the sovereign Pontiff and of the bishop of Langres was interposed. The three great servants of God therefore returned to this solitude, where they were very well received: Saint Robert as abbot; Saint Alberic as prior; and Saint Stephen as subprior; perfect obedience was rendered them, and they saw with much joy all minds united and disposed, at least then, to a perfect observance of all the rules.

But at the time when all the religious believed that they should never again lose such holy conductors, they were once more deprived of their presence and help. These three illustrious personages, always hungering and thirsting after a greater justice, and feeling themselves called and borne to a higher perfection than that which was practised at Molesme, where they were obliged constantly to exempt from some points of the rule the less fervent, formed and carried out, with the requisite permissions, the design of withdrawing to a very rural and very solitary place, named Cîteaux, whither they went under the inspiration of heaven, in order to establish a new Order there.

It was in the year 1098 that Saint Robert, Saint Alberic and Saint Stephen, after having left everything in fine order at Molesme, came to establish themselves at Cîteaux, not far from Dijon, accompanied by several other fervent religious who followed them. But Saint Robert, having been abbot of this monastery for no more than a year and some months, was withdrawn from it with the consent of the sovereign Pontiff Urban II, to go a third time to govern the religious of Molesme, who had made extraordinary instances to obtain this favour; it is on the occasion of this great loss that the religious of Cîteaux canonically elected as abbot, in his place, the pious Alberic, whose life we give here.

This election took place in the year 1099: he did all he could to avoid accepting this dignity; but having at last recognised the order of God, he took on himself this burden, associating with himself as prior and colleague in his labours Saint Stephen, who became his successor after his death, and who is recognised as the third founder of the Order, as may be seen in his life, on 17 April.

Our Saint therefore, considering on the one hand the power he had as superior to increase the purity of this holy and strict observance for which he had always kept a very great esteem, and having besides the consolation of having as disciples subjects well disposed to follow all that he should inspire in them, began to produce his sentiments freely, to do first himself much more than he wished of others, and to sustain by his fervent exhortations, joined to a holiness of life altogether exemplary, the finest work of piety that was seen in his century.

These holy solitaries then yielded in nothing to those of the Thebaid; they divided the night into three parts; they rested about the space of four hours; during the following four hours they sang psalms and hymns to publish the praises of God, and during the other four hours they occupied themselves in manual labour; their most ordinary work was to carry and cultivate lands to produce vegetables which composed all their nourishment. After this labour, or some other similar, they made pious readings and recited particular prayers; so that several other similar holy practices, succeeding one another thus, allowed them no relaxation either day or night.

Their garments, very poor and very simple, were composed only of very coarse stuffs which they knew how to prepare with their own hands. Some authors even say that their clothing was made only of palm leaves interlaced with industry one in another. It was again through the care of Saint Alberic that in a short time a monastery fairly regularly built was seen, and it was easy to raise such an edifice, since the aim was above all only to build a great quantity of very simple cells to lodge the postulants who came, and to construct a little church in honour of the Blessed Virgin, and some other regular places absolutely necessary to be under cover from the greatest injuries of the weather.

It was a thing which drew the admiration of everybody, to see the holy abbot, giving the example to the others, carry earth and other very heavy burdens to advance these buildings; he knew how to nourish his spirit with pious sentiments which he drew from the psalms, at the same time that he occupied his body in manual labour; and though he was very old, he did not fail to subdue his flesh by corporal mortifications, by fasts and vigils which surpassed, says his historian, all that can be imagined; for, when the religious went by necessity to take their rest, he used this time of the night to make his body undergo long flagellations, and if he took a little sleep, it was on two bare boards: this manner of taking his rest on this bed of penance gave

him facility to rise before the others; so that he had ordinarily recited the whole Psalter before the other religious had risen to come and sing Matins.

The reputation of the holy abbot and of his illustrious disciples spread with so much éclat and flew so loudly everywhere that two celebrated cardinals, Benedict and John, sent into France as legates by Paschal II, successor of Urban II, came to lodge out of devotion in their poor dwelling, where they admired, with incredible satisfaction, the life, more angelic than human, of these new religious. Having recognised that their design came from heaven, they persuaded them to send to the court of Rome, to ask the sovereign Pontiff for his special protection in their holy enterprises, and the confirmation of their establishment: which they carried out with success; for Saint Alberic deputed two of his religious, named John and Ilbodo, who, provided with several letters of recommendation and instructions given them by the two legates, by their own bishop and even by the archbishop of Lyons, obtained from His Holiness all they wished. The monastery was put under the protection of the Holy See.

One still sees with pleasure, in the Annals of Cîteaux, all these letters and the other acts concerning the first establishment of this Order. It would be difficult to express the joy which Saint Alberic received, seeing himself authorised by the sovereign Pontiff in his designs, by the bull which the religious who returned from Rome brought him. He then composed various statutes and several holy ordinances which he published and which were accepted; they had no other end than to make observed, in all the rigour and to the letter, the rule of Saint Benedict, and consequently to reject several contrary usages which regarded clothing, food, the possession of goods and other similar things. It is important to attach oneself to these details to judge the part the glorious Saint Alberic took in this work, and one must not be astonished if several authors attribute to him the quality of principal founder of the Order of Cîteaux; for, without saying, as some acts reported by Bollandus would insinuate, that he came, even before Saint Robert, to the desert of Cîteaux, it is always indubitable, as we have said, that the same Saint Robert dwelt only about a year in that place; that when he left it and put his abbatial crozier into the hands of Walter, bishop of Chalon-sur-Saône, all the religious were publicly declared exempt from the obligation of obeying him, as they had promised before; and that it was consequently Saint Alberic who knew first how to restrain, by his gentleness, wisdom and the force of his examples, all those solitaries who, in the liberty they had just received, might, under different pretexts, have asked to withdraw hither and thither, to the neighbouring monasteries where this great rigour of Cîteaux was not by far observed. Thus it appears sufficiently that the Saint of whom we speak, after having sustained his brethren in regularity and fervour since the absence of Saint Robert, was elected abbot in his place, as we have already said, by the votes of the community, in presence and with the consent of the bishop of Chalon, who presided at the election; it is also agreed that it was he who first perfected, even in part composed, and made received the constitutions of this commencing Order; which he executed with a fervour, constancy and zeal ever new, for the space of nearly ten years. These regulations are styled, in the first histories of this Order, only the institutions of the monks of Cîteaux, come out of Molesme. The abuses they repress are furs and precious skins, superfluities of garments, bed furnishings, the diversity and abundance of meats, the use of fat, etc. Alberic resolved to have lay converts [lay brothers], to take care of the farms and the cultivation of the lands, because, in conformity with the rule, the religious were to remain in the cloister to give themselves to prayer and divine service.

These lay brothers were most often simple and upright men who knew neither how to read nor to sing, but who were none the less worthy of the religious life. They made the same vows and enjoyed the same spiritual advantages as the choir brothers; only they were not obliged to the office and could thus consecrate all their time to labour. Each time they heard the convent bell sound a canonical hour, they knelt, or leaned bent on the handles of their spades, their hoes or their scythes and recited Paters and Aves, in union with the Fathers who sang the office, thus mingling their prayer with the hymns of the birds, the noise of the winds, the harmonies of the heavens to adore God and salute the Virgin Mary. The habit of these religious was at first of

grey or black colour, but Alberic changed it to a white habit, with a grey scapular.[3]

This is how tradition relates this symbolic change: on the day of the nones of August, while Alberic and his monks were singing Matins in choir, the most holy Virgin appeared suddenly in their midst, and approaching the blessed abbot, she put on his shoulders a robe all white, and at that instant the garments of the other religious became white, and the Virgin without stain ascended to heaven with the Saints who made her escort.[4]

The feast of this miracle was kept in the Order of Cîteaux on 5 August, under this title: Descent of the Blessed Virgin Mary to Cîteaux, and miraculous change of the black habit into a white habit, under the most holy abbot Alberic. The white habit was like a livery of the Blessed Virgin: so all the Cistercian monasteries were dedicated to Mary.

This apparition is not an isolated fact: often the Mother of Jesus showed herself to the brethren "of the desert of Cîteaux" to defend and console them. Nothing is so graceful as these poetic legends which show us the most sweet Virgin Mary visiting the monks who sing the office and inflaming them with zeal, relieving those who plough, cut wood or carry burdens, and wiping the brow of the reapers. Sometimes, they tell us further, she surrounds them, in the bosom of the night, with a peaceful light, sometimes she presents to their adoration her divine Son Jesus, or kneels with them before him; sometimes she makes the immortal crown shine before the eyes of the dying, sustains him against the terrors of death and awaits his soul to carry it before God.

One of the brothers, whom the Annals do not name, saw the heavens open, and, on sparkling thrones, the choirs of angels, the patriarchs, the prophets, the apostles and the martyrs, then religious of different Orders. He sought those of his brethren who had gone out of this world and could see none of them. "What then, O most holy Virgin," he cried in fright, "I see none of my brethren! Could it be possible that religious so devoted to you are excluded from paradise?" The queen of heaven seeing him troubled to the bottom of his soul, answered him: "They are so dear to me, my sons of Cîteaux, that I keep them on my heart," and, half opening her mantle of marvellous amplitude, she showed him the religious of her family. Transported with joy, he related what he had seen, and all the brethren blessed God for it.

Nevertheless a terrible trial weighed on Alberic: death pursued its work in the new monastery, and no one came to occupy the stall or take up the spade of the deceased. He was saddened by it, and however resigned he was in his abandonment, the fear that Cîteaux would be buried with its first founders afflicted him profoundly. He often complained of it to God and asked earnestly for novices.

When this trial had sufficed for the designs of Providence on Blessed Alberic, it ceased, at least for a time, by the arrival of a postulant whose miraculous vocation rejoiced the desolate community. He was a cleric and student at the schools of Lyons. One day when he was asking God for the grace to know the way of heaven, he perceived in a vision a deep valley and, on a high mountain which rose in the midst, a magnificent city. He wished to go up to it, but a broad river protected its avenues. Seeking a place where he could cross, he saw on the opposite bank twelve or fourteen poor men who were washing their tunics. One of them had a garment of dazzling whiteness, and he helped each of his companions in turn. "Who are you?" said the cleric to them. "These poor men are monks who do penance and purify themselves from their sins; I am Jesus Christ… This city is Paradise, where I reign with those who have washed their garment and done penance; here is the way you have so long desired to know." The cleric related his vision to the bishop of Chalon, who told him to become a monk and showed him the road to Cîteaux. He obeyed. At the wicker gate hung an iron knocker, he lifted it and it was one of the poor men of his vision who came to open!… He recognised in the same way all the other monks and related to them how he had already seen them, which delighted them with joy. This cleric, who was named Robert, became an excellent religious and was prior.[5]

We should never finish if we wished to relate all that we find to the glory of this holy founder in the memoirs of his Order; it remains for us to say something of his pious decease. This holy abbot, having then happily accomplished what the divine Wisdom had desired of him for the institution of one of the holiest and most celebrated congregations, was judged worthy to go and possess the celestial object after which he had been seen so frequently sighing; this reward was procured for him on the occasion of a fever violent enough to cause death to one who could live only the life of the Blessed. Being at the extremity and seeing his religious bathed in tears and saddened at the state of suffering in which they saw him, he consoled them and raised their courage, telling them that they must not pity him in the pains they saw him suffer, since they were going to put him in possession of a great happiness; adding that if they knew to what degree of glory God had let him know they were called, the present life would become altogether wearisome to them, and they would work solely for heaven. Then he recited with a very distinct voice, which marked the contentment of his heart, the Apostles' Creed; after which he said the Litany of the Blessed Virgin, and after these words, *Sancta Maria, ora pro nobis*, Mary, pray for us, his venerable countenance became radiant as the sun, and he gently rendered his beautiful soul to his God, on 26 January in the year 1109. It is told that he appeared several times to his religious when they were in choir, or at prayer, or at manual work, exhorting them to work efficaciously at their sanctification. Saint Stephen, who succeeded him, made on this subject to his religious an admirable discourse which has been happily preserved, and in which, after having expressed on the one hand the grief with which he himself is penetrated for this common loss, he animates them at once by telling them that they must nevertheless remember that there is nothing in the world more advantageous, for those who have long fought on earth for the glory of Jesus Christ, than to be delivered from the mortal flesh in which we are enveloped, in order to go and enjoy more freely him whom we love above all things, and that tears must be shed rather over those who remain here below in the combat, ever in doubt whether they will win the victory, than over those who, being victorious, have gone, like the holy abbot Alberic, to receive the palm due to their labours. This discourse may be seen at greater length in the history of the Order.

Saint Alberic may be represented as follows: the Blessed Virgin appears to him and gives him the white habit of the Cistercians; she appears to him again at the hour of his death; he is also associated with the three celebrated religious of Cîteaux, Saint Robert, Saint Stephen Harding and Saint Bernard of Clairvaux.

We have drawn what we have said in this life from volume i of the Annals of Cîteaux and from the Acts of Bollandus. The Rev. Father Dom Pierre Le Nain, subprior of the abbey of La Trappe, formerly gave to the public a work in French, entitled *Essay on the Order of Cîteaux*; one may discover in it several particulars on the life of this great Saint. — See also *Saints of Dijon*, by the Abbé Duplus.

Blessed Margaret of Hungary, Virgin, of the Order of Saint Dominic

1243–1271. — Popes: Innocent IV; Gregory X. — Kings of France: Louis IX; Philip III the Bold.

If the Church is a tree, virginity is its flower. — Saint Cyprian, *De habitu virginum*, c. ii.

Béla IV, king of Hungary, brother of Saint Elizabeth, duchess of Thuringia, seeing himself almost driven from his States by the irruptions of the Tartars who had invaded his whole country, made a vow to God with the Princess Mary, his wife, daughter of Baldwin II, emperor of the East, that, if it pleased Him to deliver them from these barbarians, they would consecrate to His service the child who should be born of their marriage. Their prayers were granted; for these infidels withdrew from Hungary, and some time afterwards the queen gave birth to a daughter who was named Margaret. When she was three years old, her virtuous parents, not to defer further the execution of their vow, placed her in the monastery of Veszprém, of the Order of Saint Dominic, and gave her for governess Countess Olympias, who herself took the religious habit, that, while watching over the actions of the little princess, she might at the same time serve God in a greater perfection. It was seen well enough, from this tender age, that as she was a fruit of prayer, she would also be a subject of marvels, in which the grace of God would triumph in an extraordinary manner.

She was not yet four years old when she recited by heart the Hours of Our Lady, which she had learned only by hearing them sung in the choir of the nuns, and she conceived such devotion toward this august Virgin, mother of the Son of God, that wherever she met her image she knelt and recited the Angelic Salutation. This fervour grew with age; for as soon as she had entered the chapter of the nuns, she never failed, on the eve of the four greatest feasts of Our Lady, to ask with tears permission to do some penance in her honour, such as fasting that day on bread and water; and each time that she said the office, she recited privately a thousand Ave Marias, and prostrated each time to the ground. She fled all the games in which children take pleasure, preferring to pray to God rather than amuse herself with the others. When her mistress wished to draw her from prayer, for fear that so great an application might harm her health, she did not cease to weep until she had been permitted to continue. She would not be called a king's daughter, and when it was done, she complained of it as of an injury; therefore she would not see her parents, for fear their conversation might make her considered more.

At the age of five she abandoned altogether the use of linen and began even, a little later, to use the hair-shirt which her governess was constrained to permit her to satisfy her fervour; but when she had more strength, she increased her austerities by new mortifications of which we shall speak.

Meanwhile the king, her father, seeing that all the inclinations of the young princess tended only to the religious life, had built expressly a new monastery in honour of the Blessed Virgin, in an island of the Danube, half a league from the city of Buda; it was named the Island of Saint Mary, but is commonly called to-day the Island of Saint Margaret. Our Saint was transferred there and made profession at the age of twelve, as was permitted to young girls before the holy council of Trent; and then she began a life all of virtues, having no other desire than to advance ever in charity and religious perfection. She spoke little and never said anything that smacked of vanity or grandeur. Far from flattering herself on her royal birth, she wished to pass and appear everywhere as the least of all the sisters. She accomplished throughout her life, more perfectly than any other, all the regular observances. If it happened that a sister said something offensive to her, she at once threw herself at her feet and asked her pardon. She forestalled those whom she believed to have something against her. She had distributed to the poor the money her father sent her, and she prayed to God for those to whom she could not give alms. When she saw blind, lame, paralytic and other persons suffering from some infirmity, she said to God: "I thank You, Lord, that, being able to have all these defects, it has pleased You to preserve me from them." Instead of claiming, as foundress of the house, some privileges, she treated her body with more rigour, and not content with the ordinary austerities of the rule, she had provided herself, by permission of her confessor, a very harsh hair-shirt which she often used in secret, particularly in the holy time of Lent, during which she never took it off. Besides the discipline she took with the other nuns, she had it given her every night in private, but with so much rigour that it would be difficult to believe, if one did not know by experience what the fervour of souls that love God perfectly can do. She never ate meat, unless she were very ill, and the fear that she might be obliged to it and put in the infirmary made her hide her ailments. When it was represented to her that she ought not to exercise so great a rigour on herself, since it was hastening her days, and that, living longer, she might acquire more merits, she answered that, in the uncertainty of the time she had left to live, she would not lose a single moment of it, and that this valley of tears was not a place of rest for a body subject to death. She practised excellently these three rules: "To love God above all things, and one's neighbour for God; to despise oneself; and to despise or judge nobody." She had learned them from a preacher of consummate virtue. This pious person, speaking to her one day of religious perfection, told her that after having long asked God to let him know by what means the ancient Fathers obtained from His goodness so many supernatural favours, he had seen, during his sleep, a book in which the three rules which we have just reported were written in letters of gold. By these three degrees this blessed one arrived at so eminent a virtue that we can assert without fear that she possessed all that can make a perfect religious. One may even say that if martyrdom was lacking to her will, her will was not lacking to martyrdom, since she often regretted having been born in a time when martyrs were no longer

made. In fact she sought it with so much ardour that, hearing of the irruption of the Barbarians into Hungary, who made everyone tremble, she was willing to pray God to stop them in favour of the people; but otherwise she wished for herself that they might come, that they might make her a martyr. “How happy I should be,” she said, “to be torn to pieces and burned for love of my Saviour. I should wish that, to prolong my sufferings the more, each part of my body should suffer, one after the other, some particular torment.”

If Margaret had so much fervour and love for her spouse Jesus Christ, He for His part did not fail to communicate to her the most extraordinary graces and favours that He grants to His beloved; for she had the gift of miracles during her life and after her death and also the gift of prophecy: she predicted to the king, her father, that he would win a glorious victory over Frederick, duke of Austria, against whom he was leading a powerful army. Our Lord favoured her besides with so perfect a gift of prayer that the nights were not long enough for her to satisfy it. Hence her prayers were accompanied with such an abundance of tears that her handkerchiefs were not sufficient to wipe them; her religious veil was also all soaked with them, especially when she heard read or meditated the Passion of the Saviour. Then she was no longer herself; but soon she cried out loud, and remained as if dead. One Good Friday, her body was seen several times raised from the ground more than a cubit, which happened to her also on other days, particularly on the feast of All Saints and of the Assumption of the Virgin; another time, in the time of Advent, a globe of fire appeared at night above her head while she was praying. These notable favours make it sufficiently known that this virtuous maiden, who lived thus hidden in her monastery, was the beloved of Jesus; nevertheless she did not fail, by a permission of God who wished to try her fidelity, to be still sought in marriage, particularly by George [Ottokar], king of Bohemia. This prince, having wished to see her on account of her great reputation, begged the king and queen of Hungary to take him to the monastery of the island of Saint Mary. But as soon as he saw the princess, he was so smitten with her beauty that he asked her in marriage, on the condition not only of taking no dowry but of giving her all his goods with his kingdom, assuring that he would be very glad, with a view to cementing peace between their States, to obtain from the Pope the necessary dispensation.

The king, seeing these great advantages, spoke of them to his daughter; but she made him this wise answer: “My father, I remember that at the age of seven years, you made me a similar proposal for the king of Poland, and, you have not forgotten it, I told you that I desired to be solely His whom you had given me for spouse even before I came into the world; how do you wish that now, older and more capable of receiving the graces of my God, I should change my resolution? Cease, I pray you, my father, to turn me aside further from the promise I have made to keep my virginity, and let me live for Him to whom you so holily consecrated me. For, in fine, I make no account of the crown nor of the riches, nor of the other advantages the king of Bohemia offers me, I prefer the kingdom of Jesus Christ and the delicious sweetnesses of His grace; I therefore prefer to die than to consent to the proposal you make me.” The king represented to her that, being her father, she was obliged to obey him, since, by a commandment of God, children must obey their parents; the Saint replied generously, addressing the king and queen: “When you command me things which shall be agreeable to God, I shall glory in obeying you, as persons who have authority over me; but if you order me to do what is against His holy will, nothing will be capable of constraining me to it; knowing well that the power which fathers and mothers have over their children does not extend so far.” These words made the king and queen know that the constancy of their holy daughter was invincible, and so they let her live peacefully the rest of her days in her monastery. She continued there her exercises of devotion and penance until the twenty-eighth year of her age, which she predicted to her sisters, a year before, would be her last. At last, on 9 January, although she seemed to be in perfect health, she told them positively that in ten days she would no longer be in the world, and that she would leave it on the day of the feast of Saint Prisca. In fact, three days before that feast, she fell into a violent fever which gave her no other leisure than to dispose herself for this last passage by the reception of the Sacraments and by a continual conversation with her Beloved. Seeing that her last hour was near, she devoutly recited the whole psalm: *In te, Domine, speravi*, Lord, I have hoped in You, up to these words: “Lord, into Your hands I commend my spirit”; and

thus happily sent her soul to heaven, in the year 1271, on Saturday 18 January: she was scarcely entering on the twenty-eighth year of her age.

After the departure of this fair soul, her body remained so beautiful and so rosy, and exhaled so agreeable an odour, that the archbishop of Gran [Esztergom], come three days after to perform the obsequies, said aloud to the nuns that they ought no longer to weep for this princess, since having been a Saint in her life, she was already glorious in heaven. More than two hundred miracles done at her tomb and elsewhere at her invocation are still surer proofs of this truth, and she is honoured as a Saint throughout the kingdom of Hungary; although the popes, who had begun the process of her canonisation, have not yet declared her a Saint, with the ceremonies ordinarily observed on such occasions by the Roman Church.

Pope Pius II authorised her cult in Hungary. Pius VI, by decree of 28 July 1789, extended to the whole Order of Saint Dominic the permission to celebrate her feast. Pius VII permitted the clergy of Pressburg to recite her office, and fixed her feast on 26 January, by decree of 24 August 1804. Saint Margaret of Hungary is represented with a globe of fire above her head. She is invoked against floods, because more than once in her life she appeased tempests, made the waves of the Danube recede, opened and closed by her prayers the cataracts of heaven. At Pressburg, whither the relics of this holy daughter of Saint Dominic have been transported, she is invoked also against pernicious or marsh fevers: the situation of her monastery in the midst of an island in a river explains this devotion.

The life of this Blessed was written in the year 1340 by Father Guérin [Garinus], religious of the same Order of Saint Dominic. Surius transcribed it in his first volume; and Bollandus, in the third volume of the Saints of this month (new ed.). Rev. Father Jean de Sainte-Marie drew it from a manuscript preserved in the royal abbey of Poissy, and inserted it among the lives of the successors of this Order; and, finally, Rev. Father Jean-Baptiste Feuillet, subprior of the Jacobins, of the great convent, relates it in the first volume of the *Dominican Year*.

Saint Severian, Bishop of Mende (1st century)

Although the injury of time, the devastations of civil wars and the blind fury of heretics have destroyed documents as numerous as important on the antiquities of the very ancient church of Mende, there nevertheless still remain historical monuments of the most authentic character, such as several martyrologies and a fairly great number of manuscripts religiously preserved at Mende, from which it results that Severian, faithful companion of Saint Martial of Limoges in the preaching of the Gospel, followed as priest this great apostle of Aquitaine in his journeys through the mountains of the Gévaudan. Soon a church having been founded in the borough of Mende, and placed under the patronage of the Blessed Virgin Mary, Martial, at the moment of going to visit other countries, raised to the dignity of pontiff him who had been his disciple, the companion of his labours and the imitator of his virtues. He ordained him and left him in the country of Gévaudan, that he might win to the Gospel the people still sitting in darkness and in the shadow of death. The authority of the documents which the diocese of Mende possesses is confirmed by a constant, very ancient tradition to which no beginning can be assigned. There is talk of a certain little king, or prince of Gévaudan, who, having been converted by Saint Severian and being without children, bequeathed to the holy bishop the political power which he possessed in the country, and several trace back to that the origin of this power which the bishops of Mende preserved for centuries, and of which they made use only to spread abundantly on the people the benefits of a gentle and paternal domination. It is not known exactly how long Saint Severian fulfilled his apostolic functions, and it is absolutely unknown whether his life, precious before God, was crowned by martyrdom, or whether the pious pontiff fell asleep in the Lord by a tranquil death.

Proper of Mende. — See further the life of Saint Martial.

Saint Theogenes, Bishop of Hippo (260)

Theogenes, bishop, was among the Fathers of the Council of Carthage, which assembled by the care and authority of Saint Cyprian, to treat the question of the baptism of heretics. He gave there an opinion which, if one attends to the circumstances and the question not yet defined, will appear marked with the stamp of prudence. Saint Augustine reports his words thus: “Theogenes of Hippo said: According to the sacrament of heavenly grace which we have received, we believe in one only baptism, which is in the holy Church.” And our great doctor interprets this thought thus: this opinion may be mine also. For it has been weighed so as to contain nothing contrary to the truth, and we also believe in one only baptism, which is in the holy Church; therefore the terms of this opinion ought not to meet contradiction, since they in no way hinder the truth. The Emperor Valerian reigned then; for a long time he had merited the approbation of good people, being very favourable to Christians. But led astray by the perfidious counsels of Macrian, he issued an edict of persecution. Begun at Rome by a great effusion of blood, the persecution soon passed into Egypt, and invaded the whole of Africa. A prelate eminent among all the others, Saint Cyprian, had his head cut off; Saint Augustine says of him: “Like a branch laden with fruit, if there was anything in him to purify, martyrdom purified it.” Theogenes of Hippo, his contemporary and his colleague in the episcopate, followed this great man in so glorious a death. The memory of Theogenes was celebrated at Hippo, and the same doctor, speaking of the cult of the Saints, said: “When we offer the holy sacrifice at the memorials of the Saints, is it not to God that we offer it? The holy martyrs have an honourable rank, yet they are not adored in the place of Christ. When did you hear it said at the memorial of Saint Theogenes, either by me, or by one of my brethren or colleagues, by some priest at last: I offer to you, Saint Theogenes, I offer to you, Peter? It is not Peter that I adore, but God, whom Peter also adores as I do.” Theogenes was martyred about the year 260, and with him thirty-six Christians who, despising death, won the crown of eternal life.

Saint Augustine, sermon ci. — See also the Proper of Algiers.

Saint Marus, Bishop of Trier and Confessor (479)

Saint Marus, successor of Bishop Eucharius [Evemetus] on the see of Trier, flourished, it is said, under Pope Hilary, successor of Saint Leo the Great. The injury of time has robbed posterity of the knowledge of his life; however there remain to us some traces of his virtues, confided by the tradition of our fathers to the faithful memory of generations. His principal occupation consisted in restoring and embellishing the basilicas and sepulchres of the martyrs; he displayed his zeal particularly in the reconstruction of a temple of the Most Holy Mother of God, formerly built by Saint Felix, and which the Huns had just burned and ruined with all the rest of the city. He deserved to have a place there for his burial among the numerous bodies of holy martyrs and holy bishops which were found there, notably that of Saint Paulinus, bishop and martyr.

The miracles which have been wrought at his tomb and which made him glorious in the course of ages showed how eminent this man had been in holiness and purity, and how precious his soul was found before God. He was formerly the object of an eager cult on the part of the natives and strangers, and the sick afflicted with gout or paralysis, or nervous convulsions, felt particularly the effect of his protection. The concourse of pilgrims was considerable in the basilica of Saint Paulinus, where the people of Trier celebrated annually his solemn feast, and the stone of the threshold of his tomb appeared quite worn by the knees of suppliants.

Saint Ausilus, Bishop of Fréjus (5th century)

Ausilus, also named Antiolus or Ansilus, first a monk of Lérins and cell-companion of Saint Lupus and Saint Maximus, and of other men of great celebrity, received from Sidonius

Apollinaris great praises for his rare virtues, in particular for the extreme abstinence in which he lived, to the point of equalling, if not surpassing, the holy inhabitants of the Egyptian deserts. An ancient tradition testifies that he governed the church of Fréjus and that he was crowned with martyrdom under Euric, Arian

king of the Visigoths. So he figures as bishop and martyr in the most ancient litanies and breviaries.

From time immemorial the parish of Callas (diocese of Fréjus) honours Saint Ausilus and keeps his precious relics. At a very remote epoch a chapel was raised there in his honour, renowned for its miracles and the concourse of pilgrims. This Saint is invoked chiefly to obtain the cure of deafness.

In 1639, Pierre de Camelin, bishop of Fréjus, had these relics placed in a lead shrine. The following year he permitted them to be transported to the parish church, where they were put in a cupboard. Finally, on 16 May 1642, the said bishop decided that, “from the numerous (infinite) miracles established according to the rules of law, he permitted the relics of Saint Ausilus to be honoured in future, whether in private or publicly.” In 1803 the authenticity of these relics was established by M. Cavalier, parish priest of Draguignan, delegate of the archbishop of Aix.

Proper of Fréjus and local notes.

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[1] We shall give the life of Saint Paula on 30 September, immediately after that of Saint Jerome, her biographer, in order not to have to repeat details which are common to the two persons.

[2] See 30 January.

[3] Matt. xix, 21.

[4] Colan, or Colan, is in the neighbourhood of Tonnerre.

[5] The Cistercian religious have been called White-friars, “white brothers,” by the English; and the Benedictines Black-friars, “black brothers.”

[6] See the Cistercian Martyrology on the thirteenth day of August.

[7] Vincent of Beauvais, book xxv, chap. 106.