Mgr Paul Guérin

LES PETITS BOLLANDISTES: LIVES OF THE SAINTS, VOLUME II

27 January – 23 February

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English translation

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

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TABLE OF CONTENTS

About this translation · 7
27 January · 7
Martyrologies · 7
Saint John Chrysostom, Patriarch of Constantinople and Doctor of the Church · 8
Notice on the Writings of Saint John Chrysostom · 31
Saint Julian, First Bishop of Le Mans · 38
Saint Vitalian, Pope · 42
Saint Thierry II, Bishop of Orléans · 43
Saint John, Thirtieth Bishop of Thérouanne · 46
Saint Devota, Patroness of Monaco, Virgin and Martyr · 52
Saint Maire (Marus), Abbot of Val-Benois · 53
Saint Gamelbert, Parish Priest in Bavaria · 54
Saint Gilduin, Canon of Dol · 55
28 January · 59
Martyrologies · 59
Saint Cyril, Patriarch of Alexandria, Doctor of the Church · 61
Notice on the Writings of Saint Cyril · 67
Saint John of Réomé · 69
Saint Maura and Saint Britta, Virgins · 71
Blessed Charlemagne, King of France and Emperor of the West · 73
Blessed Amadeus of Hauterive, Bishop of Lausanne · 76
Saint Julian, Bishop of Cuenca and Confessor · 80
Saint Thyrsus, Patron of Sisteron; Saint Leucius; Saint Callinicus and His Fifteen Companions, Martyrs · 81
Saint Valerius, Bishop of Saragossa · 83
Saint Pelade (Pelagius), Archbishop of Embrun · 85
Saint Liberata or Livrada, Virgin and Martyr · 86
The History of the Knight Saint Arnoul of Cysoing, Martyr in Flanders · 88
Saint Matthew of Agrigento · 89
29 January · 92
Martyrologies · 92
Saint Savinian or Sabinian, Martyr at Troyes · 93
Saint Gildas the Wise, Abbot of Rhuys · 96
Saint Sulpicius Severus, Disciple of Saint Martin · 99
Saint Sulpicius Severus (the Pious), Bishop of Bourges · 102
Saint Sabina or Savina of Troyes, Virgin · 102
30 January · 105
Martyrologies · 105
Saint Martina, Virgin and Martyr · 106
Saint Felix IV, Pope · 109
Saint Bathilde, Queen of France (30 January) · 110
Saint Aldegund, Virgin and Patroness of Maubeuge · 116
Saint Adelelm (Aleaume), Monk of La Chaise-Dieu, Abbot of Saint John of Burgos in Spain (30 January) · 120
Saint Armentarius, Bishop of Pavia · 121
Saint Peregrine of Sicily (1030–1098?) · 121
Saint Savina of Lodi · 122
31 January · 123
Martyrologies · 123
Saint Marcella, Widow · 125
Saint Peter Nolasco, Founder of the Order of Mercy · 127
Saints Cyrus and John, Saints Athanasia, Theodosia, Theoctista and Eudoxia, Martyrs · 135
Saint Julius and Saint Julian, Apostles of the Islands of Lake Maggiore (beginning of the fifth century) · 136
Saint Gaud, Bishop of Évreux (491) · 136

Saint Pouange, Solitary at Troyes (end of the sixth century) · 137
Saint Nicetius, Twenty-third Bishop of Besançon (613) · 138
Saint Vergue (Virgana), Virgin · 138
The Blessed Louise Albertoni (1334) · 139
1 February · 141
Martyrologies · 141
Saint Paul, Bishop of Trois-Châteaux · 144
Saint Ephrem, Deacon of Edessa and Confessor · 145
Saint Brigid, Surnamed the Wonder-worker, Virgin in Ireland · 157
Saint Sour (Sorus), Hermit, First Abbot of Terrasson, in the Diocese of Périgueux (1 February) · 160
Saint Galla, Virgin, at Valence · 168
Saint Sigebert or Sigisbert, King of Austrasia · 171
Saint Eubert of Seclin, Patron of Lille (third century) · 174
Saint Torquatus, Bishop of Saint-Paul-Trois-Châteaux, and Saint Josseraud, Monk of Cruas (321) · 174
Saint Severus of Ravenna, Bishop and Confessor (389) · 175
Saint Phécord (Précord), Solitary in the Soissonnais (sixth century) · 176
Saint Agripan or Agrève of Le Puy (seventh century) · 176
Saint Sever, Bishop of Avranches (seventh century) · 177
Saint John of the Grating (1170) · 177
The Blessed Andrew of Segni (1302) · 178
2 February · 180
Martyrologies · 180
The Purification of the Blessed Virgin · 181
Saint Cornelius the Centurion (1st century) · 185
Saint Mark, Solitary of Scete (4th century) · 186
Saint Flosculus or Flou, Bishop of Orléans (500) · 187
Saint Laurence, Archbishop of Canterbury (619) · 188
Saint Adalbald or Adalbaud of Ostrevant (632) · 188
The Blessed Peter Gambian of Ruffia (1363) · 190
3 February · 192
Saint Blaise, Bishop and Martyr · 192
Saint Anschar, First Archbishop of Hamburg, Bishop of Bremen, Apostle of Sweden and Denmark · 196
Saint Veronica (70) (3 February) · 200
Saint Tigidus and Saint Remedius, Bishops and Martyrs of Gap (2nd century) · 211
Saint Secundina, Virgin and Martyr (237) · 212
Saint Anatolius, Patron of Salins (4th century) · 212
Saint Theodore, Bishop of Marseilles (6th century) · 212
Saint Wereburge (Werburga), Virgin, Abbess and Patroness of Chester, in England (7th century) · 213
Saint Hadelin, Abbot of Celles in the Diocese of Liège (696) · 214
Saint Berlindis (Berlinde or Bellaude) (702) · 214
Saint Elinand or Helinand, Monk of Froidmont (1237) · 215
4 February · 217
Martyrologies · 217
Saint Theophilus the Penitent (6th century) · 218
Saint Andrew Corsini, Religious, Bishop of Fiesole · 221
Saint Joan of Valois, Widow · 225
The Blessed John de Britto, Martyr · 230
Saint Rabanus Maurus, Archbishop of Mayence · 238
Saint Isidore of Pelusium (449) · 242
Saint Aventinus of Chartres (528) · 244
Saint Aventinus of Troyes, Hermit (538) · 244
Saint Vincent of Troyes (336) · 246
Saint Rembert of Bremen (888) · 246
Saint Gilbert, Founder of the Gilbertines (1190) · 246
Saint Joseph of Leonessa, Capuchin Friar Minor (1612) · 247

5 February · 248
Martyrologies · 249
Saint Agatha, Virgin and Martyr · 250
Saint Isidore of Chios, Martyr · 255
Saint Avitus, Bishop of Vienne, in Dauphiné · 257
Saint Wodoal or Voué · 265
Saint Agatha Hildegard (1024) · 266
Saint Bertulf, Abbot (703) · 267
6 February · 268
Martyrologies · 268
Saint Dorothea of Caesarea in Cappadocia, Virgin; Saint Theophilus, Advocate; Saint Christina and Saint Callista, Penitents, All Martyrs · 270
Saint Vedast (Vaast), Bishop of Cambrai and Arras · 275
Saint Amand, Bishop of Maastricht, Missionary and Founder of Abbeys · 281
Saint Hyacintha Mariscotti, Poor Clare · 289
Saint Antolian, Martyr in Auvergne (263) · 296
Saint Barsanuphius, Anchorite (6th century) · 296
Saint Elric or Aldric, Shepherd (1200) · 296
7 February · 298
Martyrologies · 298
Saint Theodore of Heraclea, Martyr · 299
Saint Romuald, Founder of the Order of Camaldoli · 302
Saint Chrysolus, or Chrysoeuil, Apostle and Patron of Comines (278) · 310
Saint Moses, Bishop of the Saracens (389) · 311
Saint Livanus or Levange of Senlis (6th century) · 311
Saint Richard, Saxon King (722) · 312
8 February · 314
Martyrologies · 314
Saint Paul, Bishop of Verdun · 315
Saint Stephen of Muret, Founder of the Order of Grandmont · 318
Saint John of Matha, Founder of the Order of the Most Holy Trinity · 324
Saint Guthman (Cuthman) of Steyning · 335
Blessed Peter Aldobrandini (1089) · 335
9 February · 337
Martyrologies · 337
Saint Apollonia, Virgin and Martyr · 338
Saint Nicephorus, Martyr · 340
Saint Ansbert, Archbishop of Rouen, Chancellor of France · 341
Saint Bracchio (Braque), honoured at Menat in Auvergne · 345
Saint Eumachius or Chamassy, of Périgord (6th century) · 345
Saint Audebert, Bishop of Senlis and Confessor (700) · 346
Blessed Bernard of Scammacca, Dominican (1486) · 346
10 February · 347
Martyrologies · 347
Saint Scholastica, Virgin · 349
Saint Austreberta, Abbess of Pavilly · 352
Saint William of Aquitaine, Saint William of Malavalle, and other Saints of the same name · 357
Blessed William of Brabant (1240) · 363
Saint Clare of Rimini (1346) · 365
Saint Prothadius, Bishop of Besançon (624) · 368
Saint Sigo or Sigon, Forty-eighth Bishop of Clermont (9th century) · 369
Blessed Hugh of Cambrai (1164) · 369
11 February · 370
Martyrologies · 370
Saint Saturninus, Saint Dativus, and their Companions, Martyrs in Africa · 372

Saint Severinus, Abbot of Saint-Maurice in the Valais · 379
Saint Benedict of Aniane, Abbot · 381
Saint Castrensis and Other Saints of 11 February · 389
12 February · 393
Martyrologies · 393
Saint Eulalia of Barcelona, Virgin and Martyr · 394
Saint Meletius, Surnamed the Great, Patriarch of Antioch · 396
Saint Julian the Hospitaller, Commonly Called the Poor, and Other Saints of 12 February · 399
13 February · 403
Martyrologies · 403
Saint Polyeuctus, Martyr · 405
Saint Volusian or Voussien, Bishop of Tours, Martyr · 407
Saint Gregory II, Pope · 409
Saint Martinian, Hermit · 414
Saint Gilbert, Bishop of Meaux, and Other Saints of 13 February · 417
14 February · 425
Martyrologies · 425
Saint Valentine, Priest of Rome and Martyr · 427
Saint Auxentius, Abbot · 429
Blessed John Baptist of the Conception, Founder of the Discalced Trinitarians · 431
Saint Valentine of Terni and Other Saints of 14 February · 438
15 February · 444
Martyrologies · 444
The Holy Brothers Faustinus and Jovita, Martyrs · 445
Saint Waneng, Founder of the Abbey of Fécamp and Patron of Ham in Picardy · 447
Blessed Jordan of Saxony, Dominican, and Other Saints of 15 February · 450
16 February · 458
Martyrologies · 458
Saint Juliana of Nicomedia, Virgin and Martyr · 459
Saint Gregory X, Pope · 462
Saint Onesimus, Disciple of Saint Paul (1st century), and Saint Simeon, Bishop of Metz (194) · 465
Saint Armentarius, Bishop of Antibes (5th century) — 16 February · 466
17 February · 467
Martyrologies · 467
Saint Polychronius, Martyr · 469
Saint Silvinus, Regional Bishop · 470
Blessed Alexis Falconieri, One of the Seven Founders of the Order of Servites, and Saint Evermodus, Bishop of Ratzeburg · 474
18 February · 477
Martyrologies · 477
Saint Simeon, Bishop of Jerusalem and Martyr · 478
Saint Flavian, Patriarch of Constantinople · 480
Blessed Oringa, Called Christiana of Santa Croce · 482
Saint Angilbert, Abbot of Saint-Riquier · 485
Saint Helladius, Bishop of Toledo (632), and Saints Leo and Paregorius of Patara in Lycia (3rd century) — 18 February · 490
19 February · 491
Martyrologies · 492
Saint Auxibius, Bishop of Soli, in Cyprus (End of the 1st century) — 19 February · 493
Saint Boniface, Bishop of Lausanne · 495
Saint Conrad of Piacenza, and Other Saints and Blessed of 19 February · 497
20 February · 502
Martyrologies · 502
Saint Eleutherius, Bishop of Tournai and Martyr · 504
Saint Eucherius, Bishop of Orléans · 507

Saint Sadoth, Saint Bessarion, Saint Possidius, Saint Vallier and Blessed Thecla of Roubaix · 509
21 February · 511
Martyrologies · 511
Saint Pepin, Duke of Brabant · 513
Saint Germanus of Granfelden and Saint Randoald, Martyrs · 514
Saint Gundelbert, Archbishop of Sens, Founder of the Abbey of Senones · 516
Saint Felix, Bishop of Metz, and Saint Emebert, Bishop of Cambrai · 517
22 February · 519
Martyrologies · 519
The Chair of Saint Peter at Antioch · 520
Saint Margaret of Cortona · 521
Saint Paschasius, Bishop of Vienne · 524
23 February · 525
Martyrologies · 525
Saint Martha of Astorga, Virgin and Martyr · 527
Saint Serenus or Cerneuf, Gardener, Martyr · 527
Saint Lazarus, Religious and Painter · 529
Saint Peter Damian, Cardinal-Bishop of Ostia, Doctor of the Church · 530
Saint Boisil, Prior of the Abbey of Melrose · 537
Saint Willigis, Archbishop of Mainz · 538

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 II, which covers 27 January – 23 February.

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.

27 January

Martyrologies

THE ROMAN MARTYROLOGY

At Constantinople, Saint John, bishop, whom his admirable eloquence caused to be given the surname of Chrysostom. This great Saint greatly upheld the Christian religion by his word and his examples; and, after great labours, ended his life in exile. His holy body, transferred on this day, under Theodosius the Younger, to Constantinople, and later from that city to Rome, has been deposited in the basilica of the Prince of the Apostles. 407. — At Sora, Saint Julian, martyr, who, having been arrested in the persecution of Antoninus, had his head cut off because a temple of idols fell while he was being put to the question, and thus won the crown of martyrdom. 2nd century. — In Africa, Saint Avitus, martyr. 3rd century. — Again in Africa, the holy martyrs Datius, Reatrus and their companions, who suffered in the persecution of the Vandals. — Moreover, Saint Datif, Saint Julian, Saint Vincent and twenty-seven other martyrs. — At Rome, Saint Vitalian, pope. 671. — At Le Mans, the burial of Saint Julian, first bishop of that city, whom Saint Peter sent there to preach the Gospel. — At the monastery of Val-Benoît, Saint Maurus or Maire, abbot. About 535. — At Brescia, Saint Angela Merici, virgin, foundress of the Order of Ursulines, whose principal employment is to direct young girls in the ways of the Lord. Pius VII permitted her feast to be celebrated on 31 May.[1] 1540.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

Moreover, in the diocese of Nice, Saint Devota, virgin and martyr, who suffered under Diocletian; she is patroness of the island of Corsica, her native land, and of Monaco, where her body was buried. — At Bordeaux, the last Sunday of January, the feast of the very sweet Saint Véry, whose body was taken from the cemetery of Saint Cyriacus at Rome, on 27 January 1833, and whose solemn translation to the collegiate church of Saint-Seurin of Bordeaux took place on 5 November 1840. — At Thérouanne, Saint John of Warneton, bishop of that see. 1130. — At Chalon-sur-Saône, Saint Leu [Lupus], bishop and confessor.[2] About 610. — At Saint-Michel, near Tonnerre, Saint Thierry II, bishop of Orléans. He died in that place while he was going to Rome. 1022. — At Chartres, Saint Gilduin, canon of Dol in Brittany, who, having been elected bishop, constantly refused this dignity and at last obtained from the Pope not to be consecrated. 1077. — At the monastery of Bagnoles, near Gerona, in Catalonia, Saint Emerius, confessor, who passed

from France to that place and founded that monastery. His body is in the parish church of Saint-Estève de Guialbes. 8th century. — In a neighbouring village, Saint Candida, his mother. 798. — In Lower Normandy, Saint Sulpicius of Baye, solitary, whose body is honoured at Saint-Ghislain, in Hainaut, where the abbot Simon brought it on returning from a pilgrimage he had made to Mont Saint-Michel. — At Auray, in Brittany, Saint Gulstan or Goustan, brother [lay-brother] of the abbey of Rhuys. His relics are at Rhuys and at Saint-Gildas-d'Auray. 11th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Constantinople, Saint John, bishop and doctor of the Church, of the Order of Saint Basil, etc., as above in the Roman Martyrology.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, besides the holy martyrs mentioned from the Roman Martyrology, the saints Donatus, Missurianus, Publius, Victor, Quinctillus, Publian, Festus, Felix, Bonosus, Processus, Venerius, Marina, Fortunata, Tecussa, Coddita, Secunda, Epictulus, Rogatus, Primus, Aurelius, Hilary, Perpetua, Julia, Lucius, Honoratus, Matrosa, Caelianus, Saturus, Secundus, Fortunatus, and fifty-six others, martyrs; the greatest part in the 3rd century. — In Syria, Saint Peter the Egyptian, anchorite; he inhabited the mountain which overlooked the city of Antioch. About the year 400. — In Judaea, Saint Domitian, monk and deacon; disciple and companion of Saint Euthymius in solitude, he in his turn instructed Saint Sabas in the science of the ascetic life. 473. — In Bavaria, Saint Gamelbert, who was curé of the parish of Michelsbuch, his native place. End of the 8th century.

Saint John Chrysostom, Patriarch of Constantinople and Doctor of the Church

344–407. — Popes: Saint Julius I; Saint Innocent I. — Emperors: Constantius II and Constans; Arcadius.

He had taken for his motto these words of Saint Paul: "Whether you eat or drink, or whatsoever else you do, do all to the glory of God." And again: "What cannot be done for God, we must not do." In joy as in sorrow he repeated: "God be praised for all things! Blessed be the name of the Lord for ever!"

Saint John,[1] surnamed Chrysostom,[2] that is, Golden-Mouth, because of the force and beauty of his eloquence, was born at Antioch about the year 344. His father, named Secundus, of illustrious birth, was master of the horse, or first commander of the troops of the empire in the East. His mother, Anthusa, was in no way inferior to her husband, either in greatness of birth or in piety and virtue. Left a widow at twenty, she would not pass to a second marriage; she undertook herself the Christian education of her two children.[3] Never was woman more worthy of the name of mother. The pagans themselves could not tire of admiring her virtues; and a celebrated sophist was heard to exclaim, speaking of her: "What wonderful women are to be found among these Christians!"

When he was past childhood, John studied literature and eloquence under the most illustrious masters of the time; he ended by equalling and soon surpassing them. Libanius, the most celebrated orator of his century, wishing one day to give an idea of the marvellous capacity of his disciple, read before an assembly of connoisseurs a declamation which John had composed in praise of the emperors at his début at the bar (369). This reading was heard with the greatest applause and with those transports which are the language of admiration. "Happy the orator like you, who knows how to praise thus," said Libanius. "Happy the princes who find such orators for panegyrists!" The pagan sophist had rendered our Saint this glorious testimony that he surpassed all the orators of his time. Indeed, on his death-bed Libanius, questioned by his disciples who asked him, "Who will be your successor?", had answered: "I would propose John to you if the Christians had not stolen him from us." Our Saint studied philosophy with the same success as eloquence under Andragathius. He left the school only to enter the bar, which was the indispensable preparation for all public

functions.

Absorbed by the occupations of his new position and given up with ardour to the pursuit of glory and pleasures, as he says himself, John Chrysostom, having reached his twenty-fifth year, was still neither catechumen nor Christian. Enjoying his first successes, he thought of preparing new ones for himself in the career opening before him under happy auspices. He neglected Basil, a faithful friend of his youth, who had become a fervent Christian. But the latter did not abandon him. Of equal station, they had followed the same courses, had had the same masters, the same passion for letters and study, the same thirst for advancement and progress, the same love for a brilliant profession and a noble state of life. "But," says our Saint, "there came a day when Basil, that blessed servant of Jesus Christ, resolved to embrace the true philosophy of the Gospel, the monastic life. Then the balance was completely broken between us two. The scale of his balance rose light toward heaven; the scale of mine, all loaded with worldly passions and the ardours of youth, fell heavily toward the earth. Nevertheless, as Basil was good beyond all measure and his affection for me knew no bounds, he persisted in remaining my friend." Such was the struggle between the attractions of grace and the charms of worldly glory. Little by little, however, the upper scale of the balance drew up the one that inclined toward earth. John Chrysostom underwent the influence of his virtuous friend; he lent his ear to his tender exhortations; he began to taste the charms of the evangelical doctrine; he studied it and became a Christian. It was the holy pontiff Meletius, bishop of Antioch, who conferred on him the sacrament of baptism (370). "From that day," says Palladius, "I defy anyone to prove that John Chrysostom ever uttered a word of blasphemy, of slander or of falsehood, gave himself up to a single movement of anger, or suffered that injurious talk against one's neighbour, even by way of jest, should be held in his presence."

"When Basil saw me a Christian," says Saint John, "his wishes seemed satisfied, as after a long and laborious childbirth. He no longer left me a single instant. He exhorted me to leave my father's house, resolved on his own part to do the same, in order to live together the common life under the same roof. He ended by persuading me. Our project was about to succeed; but the touching entreaties of my mother prevented me from giving that joy to my friend, or rather deprived me of the happiness he wished to procure me. My mother had suspected something of our resolution. She took me by the hand, led me into her apartment, and having made me sit near the bed in which she had given me birth, she began to weep. Then, sobbing, she said to me things still more touching than her tears. 'My son,' she said, 'I enjoyed only for a very short time the support your father gave me. God took him from me at the moment when I was bringing you into the world. His premature death left you an orphan and me a widow. I was scarcely twenty. What storms a young woman of that age, without experience of affairs, without support in the world, left to herself and to the weakness of her sex, must face, and what griefs she must devour, those alone can understand who have made the sad experience. My only consolation amid these inexpressible miseries was, O my son, to see you ceaselessly and to contemplate in your features the image of your father who is no more. I took pains to preserve the property he left me; I even increased it much, to bring you up in the state in which I see you to-day by the grace of God. I do not say this to you, my son, to reproach you with the obligations you owe me, but only to persuade you not to leave me a widow a second time; it is the only favour I ask of you; do not revive a sleeping sorrow; wait at least for the day of my death. Perhaps it will not be long delayed! Those who are young may hope to grow old; but at my age one expects only death. When you have closed my eyes, when you have rendered me the duties of a good son, you may then choose such way of living as you please, no one will prevent you. But while I still breathe, bear with my presence and do not weary of living with me; do not cause so sensible a grief to your mother, to a mother who has not deserved it and who never gave you the least displeasure.'" — John, overcome by the tears and supplications of his mother, did not leave his native city; he remained under the maternal roof and accepted from the blessed pontiff Meletius the order of reader, which attached him to the secular clergy of Antioch. His friend Basil reproached him with removing himself thereby further than ever from the monastic life; Chrysostom answered that in the world he had more frequent occasion to exercise himself in virtue than in solitude, and that if he had to choose between the

administration of a church and the monastic life, by taste, by will and not by pride, he would prefer the former. The priest has occasion at every instant to practise gentleness, humility, circumspection, amid the difficulties of his ministry; but the solitary has no one to applaud or to outrage him, he has neither men nor things to administer, and consequently never has occasion to put to the proof his modesty, his meekness, his prudence.

Become a cleric of the church of Antioch, Chrysostom renounced completely the vanities of the world and that worldly glory which he had pursued until then. He was no longer seen to appear except in a very poor tunic. He employed the greater part of his time in prayer, meditation and the study of Holy Scripture. He fasted every day and took on the floor of his room the little sleep that he granted his body after long vigils. In short, he employed all the exercises fit to destroy the empire of the passions. Vainglory raised many combats against him; but he overthrew this enemy by the practice of voluntary humiliations. Living in the society of the bishop, he helped him in his labours and served him as secretary, like those of his order. The function of readers consisted not only in reading in public, during the divine office, the sacred text; the guardianship of the holy books was also entrusted to them, which, in times of persecution, opened to the readers the glorious road to martyrdom, as also the school of the catechumens, often directed by eminent men. John acquitted himself of these functions as a true servant of Jesus Christ and of His Church. To great gentleness he joined an amiable modesty, a tender and compassionate charity for his neighbour, and a conduct so full of wisdom that one could not know him without loving him. He remained three years (370–373) in the assiduous society of the blessed confessor Meletius, who, smitten with love for the beauty of such a genius and so great a heart, foresaw in a prophetic spirit the glorious and holy destinies of this pious levite, and formed with a particular tenderness and a feeling of predilection the youth of Chrysostom.

The Emperor Valens, attached to the heresy of Arius, persecuted the Catholics; the bishop Meletius was dragged into exile and the faithful were led to martyrdom or forced to go each Sunday to attend the holy mysteries in isolated country places (372). John Chrysostom remained with the priest Flavian, who took the pastor’s place near the abandoned flock, consoling the afflicted, encouraging those who walked in the truth, employing his ardour, his charity and his zeal to preserve from error the faithful entrusted to his care. Always in relation with his holy friend Basil, he won to Jesus Christ new disciples, who had been, like himself, pupils of Libanius, such as Maximus, afterwards bishop of Seleucia, and Theodore, bishop of Mopsuestia. The latter, after having reflected long, determined to embrace the monastic life. But he did not persevere in his first fervour and shortly afterwards returned to the world. John then addressed to him a letter that one might have believed dictated by an angel. In reading it Theodore felt his soul as it were pierced by the arrows of repentance. He suddenly abandoned his fortune and his earthly hopes, and ran to throw himself into the arms of our Saint.

John had passed more than four years in the church of Antioch and he was thirty (370–374). Suddenly, he says, the report spread in the city that we were being sought, Basil and I, to raise us both to the episcopal dignity. Frightened and trembling at this news, he could not explain to himself why the eyes of the clergy and the people had turned toward him; the more he considered himself, the more he found himself unworthy of such an honour. He decided with his friend that they would do nothing one without the other. “Basil,” says Chrysostom, “was ready to follow the course I should take myself, that is, to flee or to yield according as I should judge fit. For my part, I reflected seriously on the eminent qualities of Basil, I considered before God that I was about to do an immense wrong to the Church, in depriving the flock of Jesus Christ of a pastor so admirable and so well made to govern it. Then, for the first time in my life, I dissembled my thought from this holy friend, accustomed for so long to read to the bottom of my heart. I answered him that nothing pressed yet, that we should have time to reflect on it and to determine at the opportune moment. In short, I let him understand that, if the case arose, I should be absolutely of the same opinion as he. Some days afterwards, the bishop who was to lay hands on us arrived at Antioch, and I hid so well that I was not found.

Basil, ignorant of my flight, remained at rest. Someone came to call him at his house, under pretext of some business to be transacted. He went out without distrust: they seized him, dragged him to the church and led him to the knees of the consecrating pontiff. He resisted, he wished to protest. The bystanders said to him: 'What! you show yourself so obstinate and so rebellious, when your friend Chrysostom, whose repugnance for the episcopate was so well known, has submitted with a perfect docility to the judgment of the Fathers?' These words disarmed Basil. He bowed his shoulders and let the redoubtable burden be laid upon him, persuaded that I had already done as much. But after his consecration, when he knew that I had taken flight, he came to find me in my retreat. His face reflected the dejection and consternation of his soul. He sat down at my side and tried to tell me of the violence of which he had just been the object. Tears stifled his voice, speech died on his lips, his breast burst with sobs. As for me, triumphant at the success of my stratagem, I frankly began to laugh, and surrounding him with both my arms, I wished to embrace him. My burst of laughter made him understand that I had deceived him; he pushed me away and, in the most indignant tone, addressed bitter reproaches to me."[4] It was then that there was established between the two friends that immortal dialogue which forms the treatise *On the Priesthood*, perhaps the most beautiful of the works of Chrysostom, who has left so many other masterpieces. Nowhere was so much elevation united to so much charm and grace.[5] Under the influence of this eloquence full of sweetness and unction, Basil's wrath dispersed little by little, though his emotion was no less lively. For, at the end of this conversation, he melted again into tears. "By the charity of Jesus Christ our God," he said to Chrysostom, "if there remains in thee still some vestige of the tenderness of former times, out of pity for the state I am in, I conjure thee, stretch out thy hand to me, help me by thy word and thy example. Swear to me never to leave me again; let us live together more closely united than ever." John answered him with an affectionate smile: "What help shall I be to thee, amid that immense crowd of occupations and duties which are henceforth to absorb thee? Yet, O my beloved, since thou settest some price on my devotion, take courage. All the moments of which thou canst dispose, after the labours of a great ministry, I shall pass near thee: I shall sustain thee with my consolations. My tenderness shall never fail thee." "At these words," continues Chrysostom, "he rose, his face bathed in tears. I pressed him to my breast and kissed his brow. Then, accompanying him, I exhorted him to bear with courage the dignity that was laid upon him. Yes, I said to him, I have full confidence in the mercy of Jesus Christ. It is He Himself who has called thee to the guidance of His flock. In reward for thy holy ministry thou shalt enjoy credit enough with Him to save me myself, to obtain for me a favourable sentence on the solemn day of His justice, and to introduce me with thee into the eternal tabernacles."[6]

Basil had thus become bishop of Raphanea, a small town situated a few leagues from Antioch. The name of the city that had elected Chrysostom for its first pastor is not known. The fugitive, fearing to see himself in his turn carried off by force like Basil, went to take refuge in the inviolable asylum of a monastery. His mother, the pious Anthusa, had just died. Nothing held him any longer at Antioch. The venerable Meletius was still in exile. However, Chrysostom felt an immense anguish at the thought of going to confine himself in solitude. Of a rather delicate health and complexion, he asked himself how he could procure all that was necessary to him, and reduce himself to the bread and vegetables that the monks ate, and to the humiliating functions with which they were occupied. At last, when, to escape the episcopate, he had taken this great determination, he left the city which had seen him born, where he had buried his pious mother and where he left so many friends, and went to knock at the door of one of the monasteries of Mount Casius.[7] He was admitted there as a cenobite. From the first evening, at the end of the meal taken in common, his soul swam in joy when he heard the brethren recite the admirable prayer of thanksgiving which he has preserved for us in his works.[8] Rising soon above the cries of nature, he despised his delicacy and his repugnances, and went to place himself under the guidance of a Syrian old man who practised great austerities. He was submitted to him as a perfectly docile disciple and made himself his imitator in practising all kinds of virtues. He learned then by a happy experience that the ideas one sometimes forms of the penitential life are anything but just. He found in the society of the illustrious guests of Mount Casius a charm and a sweetness that ravished him.

Chrysostom came to love with all the power of his great heart that cenobitic life which had at first frightened him and whose charms he tasted for the first time at the age of thirty-one. Obliged to defend it against the tyrannical laws of the Emperor Valens, he did so with that zeal and talent that we have to admire in all his works. But soon peace was restored to the Church by the death of the persecutor (378), and the accession of Theodosius. The cenobites then chose Chrysostom for their superior; but he wished no more for the honours of the monastery than for those of the episcopate; he resolved to enter farther into the desert, in order to live in a more complete solitude and to be known only to the Angels and to God, whom alone he wished to please; he withdrew this time into a cave of Mount Casius and lived there as Arsenius, Macarius or Serapion lived in the Thebaids. Each day a brother of the neighbouring convent brought him a loaf for his food. Each Sunday the recluse came with the other cenobites to sit at the eucharistic table. That was the only commerce he had with men. It was in this grotto that he learned by heart the entire text of the Scriptures. Most of the time he did not even allow himself a minute of sleep. But, unable to bear this kind of life and these uninterrupted vigils, he was seized with a malady of the stomach, and the cold caused him a rheumatism in the loins; he was obliged, after two years of his hermit life, to return to Antioch. It was an effect of the providence of the Saviour who, for the good of the Church, was sparing in His servant this organic weakness and this inability to bear the harsh privations of ascetics. God thus forced him to renounce the solitude of cells.

Returned to Antioch, he was ordained deacon by Meletius and served in that capacity the pious bishop for five years (380–383). His eloquence and high virtues cast an incomparable lustre during this period. The multitudes pressed to hear him, and, charmed by the sweetness of his word, wished to see him raised to the priesthood. The bishop Flavian therefore laid hands on him and ordained him priest (386).

Antioch was a city of pleasure and dissolution; this is seen in particular from the discourses of Saint Chrysostom. Out of a population of two hundred thousand souls, the Christians formed a little more than half. They applauded the eloquence of Chrysostom, but did not become much better for it. Several had never seen the church; others left the holy assemblies to go to the theatre to see prostitutes giving the most obscene representations. The 26th of February 387 changed the city all at once. At the announcement of a new tax, there was a terrible sedition among the people. They insulted the name of the Emperor Theodosius, tore his portraits, overthrew his statues, that of his father, of his wife, of his children, broke them to pieces and dragged the fragments through the streets. All this was the affair of a morning. The riot had begun at daybreak; at noon all was calm. But this calm was nothing but sombre and lugubrious. The Emperor Theodosius was good, but terrible in his first movements; soon they trembled lest he should ruin the city from top to bottom. The magistrates might be reproached with having done nothing to prevent the crime; they showed themselves the more implacable. Antioch was no longer the same city; no more games were seen, no more feasts, debauches, songs and lascivious dances, tumultuous amusements; nothing was heard there but prayers and the chanting of psalms. The theatre was abandoned: whole days were passed in the church, where the most agitated hearts repose in the very bosom of God. The whole city seemed to have become a monastery.

The people applied to the bishop Flavian that he might intercede for them. He set out indeed for Constantinople, to appease the anger of the emperor and obtain the pardon of Antioch. In the meantime the priest Chrysostom continued to preach to the people, whose fears he knew how to calm and whose tears to wipe away, and it was chiefly to him that was due the tranquillity in which the city maintained itself amid the various alarms that befell. He delivered in this interval twenty discourses, comparable to all that Athens and Rome produced most eloquent. The art of them is marvellous. Uncertain of the course Theodosius would take, he mingles together the hope of pardon and the contempt of death, and disposes his hearers to receive with submission and without trouble the orders of Providence. He always enters with tenderness into the sentiments of his fellow-citizens; but he raises and fortifies them. Never does he detain them too long on the

sight of their misfortunes; soon he transports them from earth to heaven. To distract them from the present fear he inspires them with another more lively; he occupies them with the remembrance of their vices, urges them to correct them, in particular the vice of blasphemy, and shows them the arm of God raised over their heads, and infinitely more redoubtable than that of the prince.

In this calamity the people of Antioch saw unexpected consolers arrive. They were not the pagan philosophers; these had fled from the first moment, in order not to be involved in the common ruin. They were the anchorites of the neighbouring mountains; they entered the city then, in order to obtain the pardon of the people, or else to die with them. They interceded with the magistrates, and, with the priests and bishops, opposed the executions until the emperor's answer should be received. This answer arrived at last: Theodosius, for the love of God and at the prayer of the bishop, pardoned the whole city.

John passed twelve years at Antioch (386–398): he showed himself there the model of true servants of God and the living rule of the clergy. All souls sprang after him in the practice of virtue and in the road of faith. He himself gave the example of a divine life in a mortal body, and his sight alone inflamed with ardour for perfection. One would have said that his word, which nevertheless ravished all hearts, was without preparation and without art. He expounded the holy Scriptures with a touching simplicity, solely preoccupied with truth, never with effect. He reproved public sinners with an intrepid independence and vigour. An injustice done to another seemed to become his own. By this side John had won the sympathies of the multitude. But he also made for himself terrible enmities among rich and powerful persons whose oppression and disorders he branded. Meanwhile the renown of his eloquence and virtues had passed beyond the bounds of his native land. There was no country of the Roman empire that did not resound with the glory of John Chrysostom. When therefore at Constantinople the imperial chamberlain Eutropius pronounced his name in the assembly gathered to choose a successor to the patriarch Nectarius, dead on 27 September 397, clergy and people with one voice acclaimed him. The Emperor Arcadius approved this choice and sent for the new elect. The imperial messengers addressed themselves first to the count of the East, Asterius, and confided to him the object of their mission. The latter used surprise; he invited Chrysostom to accompany him as for a walk; the man of God consented. Soon they arrived at Pagrae, where the imperial officers were waiting who took the Saint to Constantinople. These precautions were not useless; for without them the people of Antioch would never have consented to the departure of Chrysostom, whom all regarded as the glory, the treasure and the happiness of their church. However, this election displeased the patriarch of Alexandria, Theophilus, who would have wished, one knows not for what motive, to put on the vacant see one of his priests, named Isidore. But he yielded before the influence of Eutropius, who notified him that he must conform to the opinion of his colleagues, or make public what grievances he might have against the elect of the clergy, the people and the whole East. Theophilus did not insist further: accompanied by a great number of bishops, he himself consecrated John Chrysostom amid the universal joy (26 February 398).

From the first interview he had with the emperor and the empress, John Chrysostom spoke to them of penance; he gave them serious advice on the disorders reigning in a court where women and eunuchs seemed to be the masters. "Scarcely seated on the episcopal chair," says Sozomen, "he devoted all his care to the reform of the clergy of Byzantium. He informed himself of the conduct of each of his priests, reproving them, correcting them, sometimes even driving them from the church. The zeal he had always shown against disorders and vice increased still more after his promotion to the episcopate. His ardour for good, the independence of his language, the indignation excited in his soul by the spectacle of the degenerate morals of his time, appeared more lively at Constantinople than they had been at Antioch. He converted multitudes of pagans and heretics. People flocked around him without wishing to leave him: the faithful, to profit by his instructions; the others, in the hope of catching him in fault. But Chrysostom seduced both the one and the other by the charm of his manners and of his word; he won them all to the true faith. The people were eager for his instructions and could not be sated with them. The press was such that they were stifled at the foot of

the episcopal chair, pushing one upon another at the risk of being crushed to hear him better. John Chrysostom was obliged to give up a custom followed until then by his predecessors of speaking from the height of their throne. He placed himself on the ambo destined for the readers, and from there, dominating the crowd, his discourses reached more easily his thousands of hearers. The Christianity of Constantinople was therefore in the most flourishing state: it grew each day in fruits of grace and salvation. The whole city had become a vast theatre of piety and virtues. Souls were raised in chastity to the singing of holy hymns. Young men and young women, hitherto passionate for the hippodrome and the shows, were seen thronging into the fold of Jesus Christ, seduced as irresistibly by the voice of the good shepherd."

As soon as the new bishop had spoken in his church, a reciprocal affection was established between him and his people. "I have spoken to you only once as yet," he says in his second discourse, "and already I love you as if I had been brought up in the midst of you since my childhood; already I am united to you by the bonds of charity as if it had been granted me for a long time to enjoy the sweets of your intimacy; not that my heart is too quick to affections, but because you are lovable above all. For who would not admire your fiery zeal, your unfeigned charity, your attachment to your masters in doctrine, the union that reigns among you, things which would suffice to conciliate a soul of stone? That is why we love you no less than that church where we were born, where we were brought up and instructed. This one is the sister of that one, and you prove their kinship by your works. If the other is older in time, this one is more fervent in faith; there there is a more numerous assembly, a more famous theatre; but one perceives here more constancy and courage. I see here the wolves prowling round the sheep; but the fold does not diminish." These wolves were the various kinds of heretics and above all the Arians and Novatians still in great number at Constantinople; there were also many pagans.

What formed between the bishop and his people these bonds of a union in some sort indissoluble was that Chrysostom bore in his heart, in favour of the souls entrusted to his care, inexhaustible treasures of affection. Had he not received from heaven the genius of speech, his word would have been no less powerful. He was eloquent because he was holy and because he loved as saints know how to love. Sometimes, to render the audience more attentive, he questioned it or threatened to question it. According to his own words, his flock was his family; it held for him the place of everything here below, and never was a father so absorbed by the interest and affection of his children as he was by the interest and salvation of those beloved and blessed souls whom he had to govern in the ways of God. His thought, his solicitudes, his heart, all was there. When he observed a moral progress, the defeat of a vice and of a prejudice, when he had succeeded in bringing back one soul, a single one, to duty and to God, his joy poured itself out publicly in sweet effusions into the bosom of his audience; he was happy. "The emperor," he said, "is less satisfied with his power than I with your virtues. He might return from the army victorious over his enemies, bearing above his diadem the symbolic crowns of victory; he would have less joy in his triumphs than I have in your progress." But nothing equalled the sadness of the pastor when he learned the fall of a sheep. He believed his salvation attached to that of the others, and reproached himself with their wanderings as his own fault, as if he had been guilty of the sins of all. "I would that it were possible for me," he said, "to put my heart before your eyes… Nothing is dearer to me than you, not even the light, for I would become blind, if I could, at that price, convert your souls. Yes, your salvation is more precious to me than the sight of day. For what would the rays of the sun serve me, if the grief you cause me covers my eyes with darkness? Light pleases when it comes in company with joy; to the afflicted soul it is importunate… Now if any one of you comes to sin, it is a pain that pursues me even in sleep. What hope can I nourish in seeing you not take a step in virtue? But what chagrin could I feel if you conducted yourselves worthily? I feel myself lifted up as on wings when something good is said to me of you. Fill up my joy. I have but one desire, your advancement. In this I surpass everybody, that I love you and hold you all embraced in my heart. You are all to me: father, mother, brothers, children. Do not think that the severe words I sometimes address to you proceed from a feeling of anger: I warn you, I scold you only to make you better… So do not bear me ill will, and let us do all for the

glory of God."

Never has the love of souls been more tenderly revealed; never has charity held a nobler language. What this great apostle taught so well, to the applause of all his people, he could not forget to practise himself.

He thought, rightly, that his dignity of bishop was only a closer engagement to be holy; that the talent most necessary to the government of souls is holiness; that the privileged being who has received from on high the sublime mission of leading his brethren to eternal happiness ought to expound the Gospel much more by his works than by his word, to offer in his person its living summary, to reproduce its spirit so well that his mere appearance in the midst of men should be a revelation to eyes and hearts of the intimate and permanent presence of Jesus Christ in His Church. When he had employed the day in works of charity, he passed a great part of the night in the study of the holy books which he had already deeply meditated during the six years of his solitude. He loved above all to read Saint Paul. He expressed so often and so loudly his admiration for him, he explained him so perfectly, that the opinion had become accredited among the people that Paul often visited in visible form his eloquent commentator and disclosed to him the hidden sense of his writings, the one dictating, the other writing. The priest Proclus, who was John's secretary and later his successor, claimed to have seen him several times lending his ear to a mysterious personage whom he recognised as Saint Paul.

A life so busy, so full, seemed to demand a robust health; but John was not of a temperament proof against everything. In a permanent sickly state, he had no more indulgence for himself and treated his body without too much consideration. His sleep was short, three or four hours each night. He ate only once a day toward evening; and even then he regretted the few minutes granted to this single meal, which he sometimes forgot to take. Every dish a little carefully prepared was proscribed from his table. He drank only water, to which, during the great heats, he added a few drops of a medicinal wine in which roses had been macerated. One would have said that the need of eating humiliated him; he would have wished to escape it, as if the invisible food of contemplation could suffice to nourish his body as well as his soul. This aversion to the table, an effect of his delicate constitution and of an extreme frugality, had determined him to eat always alone and never to be present at the feasts to which he was invited. He always kept this manner of living, without regard to the calumnies of persons who were scandalised by it, and preserved all his life this holy avarice of his time and of the goods of the poor, without however neglecting the duties of hospitality toward those who came to see him. Persuaded that the goods of the Church are the patrimony of those who are in necessity, he cut off all the luxury and expense with which his predecessors had thought it right to adorn the pontiff's house, in order to increase the revenue of the hospitals. He had in his study only one picture, the portrait of Saint Paul before which he worked. The elevated mind of Chrysostom, his heart with its noble devotions, shrank from the material details of administration; his other occupations also turned him from them. He left it to a steward for the temporal of his diocese. Everything was subjected to an active supervision and to severe reforms. Constantinople had consecrated only three edifices to public pity: one for the sick, another for poor wayfarers and a third for orphans. But these three hospitals were not enough for a city where at least fifty thousand indigents were counted.

Chrysostom multiplied the asylums of misfortune, asylums which were remarkable among the others for a more perfect organisation and a more delicate charity. Not content with these houses destined for public charity, the holy bishop urged the formation in every rich house of a little hospice, that is, a room consecrated to the unfortunate, a veiled asylum where timid and shamefaced poverty might shelter without being obliged to declare its abasement and despair before the whole city. But this divine virtue of charity carried his views still much further; he wished to do again at Constantinople what the Apostles had done at Jerusalem; and if his episcopate had been more peaceful and of longer duration, the project he had formed of feeding all the poor in common would have been something more than a fine and noble idea. Persecutions and exile carried off the thoughts and the life of Chrysostom.

At the time when this holy bishop arrived at Constantinople, the city was divided among several religious parties, of which the principal were: that of the pagans, who then made the greatest efforts to raise up idolatry again; that of the Novatians, whose titular bishop, Sisinnius, sat on his pontifical chair and pretended to be the only legitimate bishop of Byzantium; that of the Arians, who had indeed no bishop any more, but whose power and number had increased by the invasion of the Goths into all the offices and principal dignities of the empire. John Chrysostom had to bear, with a firm and intrepid hand, the banner of the true faith. It was necessary to preach the name of Jesus Christ to the pagans, the true doctrine to the heretics, to resist the attacks of both, and finally to preserve the faithful flock from the double danger of seduction and of error. In this work Chrysostom was not helped as much as he could expect by his clergy, many of whose members were as disorderly as certain personages of the court and the people. Laxity and worldliness had penetrated into the sanctuary. Many priests worked only to enrich themselves in the sacred ministry; others loved good cheer and frequented too much the tables of the great. But the abuse that revolted him most and that he had most trouble to root out was that of the adopted sisters (*sorores adoptivae*), against which the councils themselves were several times powerless. Under pretext of assisting Christian virgins and defending them against the violence or rapacity of powerful men, the priests lodged them with themselves under the same roof and received from them those thousand cares which assured them, they said, a greater liberty to serve God. Our Saint composed against this disorder two books which remain to us to-day; he reproves in them with much piety and eloquence these indiscreet friendships, scandalous even to the pagans.

There was at Constantinople a college of virgins and widows whose reform Chrysostom also undertook with that mixture of prudence and strength which always characterised his ministry. A great number of these pious women, sprung from the noblest families, consoled the life and added to the glory of our Saint. One of them above all, Saint Olympias, always occupied and deserved the first rank. Niece of the wife of Arsaces, king of Armenia [*sic*; “niece of the wife of Arsaces” as printed; others make her a kinswoman of Theodosius], celebrated for her beauty and virtue, she had been brought up by the sister of Saint Amphilochius, and Saint Gregory Nazianzen had completed her instruction. Having lost at the age of twenty her husband Nebridius, prefect of Byzantium, she kept Christian widowhood. Mistress of an immense fortune, she administered it as steward of the poor. When Saint Chrysostom succeeded Nectarius, Olympias was fifty years old; for thirty years she had lived on bread, vegetables and water, passing the days in relieving all sorrows and all miseries, spiritual and corporal. The river of her charity, says Saint John, had spread its waves on all the shores of the universe. It was Olympias who provided for the expenses of the missions sent by Chrysostom to Phoenicia, to Syria, to the Goths and to the Scythians. Through her the bishop of Constantinople re-established in the order of deaconesses the regularity of life and the primitive holiness of the institution; through her also he founded in his episcopal city many establishments of beneficence for the sick, the aged and the orphans. “Such was,” adds Palladius, “this heroine of the Christian faith. It is with just title that her name is inscribed among those of the confessors and martyrs. She died in sufferings, but she triumphs with the elect in an ineffable happiness.”[9]

The pious pontiff took advantage of his people’s love to recommend and popularise sacred song. Here is on what occasion. The Arians, from whom Theodosius had taken the churches of the city, held their assemblies outside the walls. Gainas, a Goth by origin, from a simple soldier risen by his bravery to the head of the armies of the East, was an Arian like those of his nation; he therefore favoured the party of that heresy. With an aim rather political than religious, he dared to ask the Emperor Arcadius for a church in Constantinople where his co-religionists might assemble freely. Arcadius, not daring to take it on himself to refuse him, promised Gainas to reflect on his request; he consulted the holy patriarch, who undertook to make the answer in an assembly convoked for that purpose. After having told Gainas that the Catholic temples were open to all who wished to come to pray there, he represented to him that his services had been sufficiently rewarded by the honours with which he had been loaded and by all that the empire had done for him. The archbishop then read the edict of Theodosius which prohibited the public exercise of Arianism within the cities. Then,

turning toward Arcadius, he added: “Prince, you are the depositary of the laws. God has appointed you to watch over their execution. It were better to descend from the throne than to deliver the house of God to its enemies and to betray justice, religion and truth.”

The court applauded and gave the archbishop the right. Gainas withdrew, his soul ulcerated, quite resolved to take his revenge; the Arians promised him their help. On the eve of Sundays and feasts they gathered in crowds in the middle of the night under the porticoes of the palaces and, grouping themselves in choirs, sang the hymns of their sect, adding injurious expressions against the Catholics. At daybreak they set out, going through the streets of the city and repeating this refrain of one of their canticles: *Where are they who pretend that three are one?* Chrysostom, fearing the impression these heretical songs might make on the fickle mind of the Byzantines, their simple and graceful melody having soon become popular, tried to oppose to them Catholic hymns to the uncreated Word. He succeeded. On the morning of Sundays and feasts the orthodox went in procession to the basilica where the station (solemn office) was to be held. On the way they sang the hymns composed by Chrysostom. The empress and the whole court, in hatred of Gainas, favoured these imposing manifestations. Silver crosses were carried, preceded by lighted torches. A chamberlain of the empress directed the choirs. In this struggle of psalmody the victory remained with the Catholics. But the Arians, beaten on this peaceful ground, had recourse to their habitual violence. They fell one day upon the procession of the orthodox and killed several persons. Arcadius thought he ought to intervene and suppressed the processions of the heretics. The orthodox, remaining in possession of their liberty, continued to cultivate with happy zeal the sacred song popularised by Chrysostom and become for him a precious auxiliary of his apostolate. With the love of sacred song the pious pontiff inspired his people with that of prayer; the holy vigils of the primitive Church were seen to revive at Constantinople. Prayer is the channel of graces; it is an efficacious means of purifying the affections of the soul and of leading an angelic life in a mortal body. The bishop insisted on the necessity of this holy exercise and on the manner of acquitting oneself worthily of it. He exhorted even the laity to rise during the night, in order to assist at the office with the clergy. “The night,” he says, “is not made to be passed entirely in sleep and rest; the artisans, the merchants, the traders are a proof of it. The Church of God rises in the middle of the night. Rise also and contemplate the choir of the stars, this deep silence, this immense calm; distraction and frivolity no longer seize your soul then, for so many imposing things take hold of it and keep it attentive. Admire the providence of your Master. During the night the soul is purer, lighter, it rises higher with less effort; the very darkness and this great silence dispose it to compunction. If you contemplate the sky strewn with stars which resemble eyes open upon us, the thought of the Creator will come to your mind at once and will penetrate you with a perfect joy. If you think of all those men who during the day cry out, amuse themselves, dance, give themselves up to anger, injustice, cupidity, commit a thousand sins, and who now asleep are absolutely like the dead, you will condemn human arrogance. Sleep has come and has shown what we are; sleep is the image of death, the image of nothingness. Look in the streets: you hear not a voice. Look in the house, you see them all lying as in the sepulchre. Is not all this fitted to awaken the soul, to make us think of the supreme hour? I address women and men. Bend the knee, groan before God, ask Him to be propitious to you. He lets Himself be touched rather by the prayers of the night, when you give to penance the time of rest.”

As to the women who could not easily go to church during the night, he recommended them to interrupt for some moments the sleep of their children, that they might raise their hearts to God by a short prayer, that they might insensibly contract the habit of watching, and that the houses of Christians might become so many churches. But Chrysostom never expresses himself with more force and unction than when he speaks of the infinite love which Jesus Christ shows us in the Eucharist and when he exhorts the faithful to approach frequently this august Sacrament. Moreover, one ought not to be surprised at this effusion of heart for the divine Eucharist; a lively faith was its principle. We learn from Saint Nilus that our Blessed had several times the happiness of seeing a multitude of angels surround the altar during the celebration of the holy mysteries and at the communion of the people. The Saint himself gives as a certain fact the presence of the heavenly

spirits in these precious moments; which he confirms by the visions of several solitaries.

A prodigy which we are going to relate served not a little to confirm the Catholics in their faith. Two spouses attached to the sect of the Macedonians lived then at Constantinople. The husband, having heard Chrysostom expound the Catholic doctrine, was converted and abjured his error. From then on he undertook to bring his wife's mind back to the true faith; but all his exhortations were useless. One day at last he said to her: "Consent to my prayer, or else I shall cease all relations with you." This threat took effect. The woman lent herself in appearance to what was asked of her and, on the day when she was to communicate, she went to the church with the Catholics. Instead of carrying the eucharistic bread to her mouth, she bent her head deeply under her veil as if to adore Our Lord and slipped the sacrament to a maidservant whom she had warned and who stood at her mistress's side. Nothing was noticed by the bystanders. Returned to her house, the woman wished to consummate her crime and to eat the sacramental species like ordinary bread. She carried them to her mouth and imprinted her teeth on them. It was no longer bread, but a veritable petrification, hard and resistant like stone. Terrified by this prodigy, the woman ran to the blessed bishop, beating her breast, confessing her fault amid a torrent of tears and imploring pardon. At the same time she showed the petrified bread on which the imprint of her teeth was marked. Chrysostom admitted her to penance. Since then this woman has remained a fervent Catholic. It is a contemporary historian living at Constantinople who relates this miracle to us, adding that the petrified eucharistic bread was preserved in the church of that city.

About the year 400 a frightful earthquake overthrew a third of the capital of the East. The sea, violently raised, inundated the suburb called Chalcedon and the low quarters of the city, while flame devoured the buildings built on the heights. Wretches, such as are always found in public calamities, took advantage of the universal desolation to enrich themselves from the ruin of all. The whole city had fled. Alone, in the universal panic, the pastor had remained standing at his post. He re-established order and forced the plunderers to blush for their cowardice and to restore the treasures they had stolen. The great bishop constituted himself the guardian of these spoils and gave them back, with his consolations, to the people of Constantinople when they returned to take possession of the city. A month after this disaster a new circus was inaugurated amid an immense concourse and to the frenzied applause of an inconstant and light people, too soon forgetful of its ills. The Pontiff's soul was pierced with grief. "Thirty days have scarcely passed since our misfortunes," he cried, "since that frightful catastrophe, and here you are returned to your follies! How excuse you? How pardon you?… I am desolate that nothing corrects you, neither the experience of the present nor the fear of the future…" Chrysostom was preparing other feasts more worthy of his faith and piety. The holy martyrs Sisinnius, Alexander and Martyrius, put to death in Italy (29 May 397) by the pagans of Trent, were all three natives of Cappadocia. Chrysostom had claimed for Asia the relics of these heroic children of Asia. Saint Vigilius, bishop of Trent, wrote to the great doctor that he would share this treasure with him. For the solemn translation of these relics an incredible magnificence was displayed. On their landing they were deposited in an oratory of Saint Thomas, in the village of Drypia on the Propontis, nine miles from Constantinople. The following night a torchlight procession came out of Byzantium, singing sacred hymns. At the left of the archbishop the Empress Eudoxia, without escort, without diadem, walked modestly, followed by a whole people. Chrysostom, taking the word, made his joy and his hopes burst forth, alternately glorifying the Church and the Saints, and thanking the people and the empress for the zeal they had shown. Some days afterwards a solemnity of the same kind took place for the translation of the relics of Saint Phocas, the humble gardener of Sinope, who for sixty years had renewed the marvels of charity, devotion and mortification of the most illustrious solitaries. So great a rain had fallen for several days that people were beginning to despair for the coming harvest. It was Wednesday of the week, 6 April 399. The consternated people already saw themselves a prey to the horrors of famine. The holy archbishop ordered a procession to the church of Saints Peter and Paul on the other side of the Bosphorus to thank God for the cessation of the scourge. It seemed to the indulgent pastor that this people, so piously moved, had returned

for a long time to serious things and to their duties. But from the next day, Good Friday, races took place at the hippodrome, without anyone troubling about the mourning of the Church or the great anniversary that occupied her. To crown the scandal, on Saturday the crowd encouraged with its frenzied applause the most obscene representations. The indignation of the holy archbishop burst out on Easter day. “After so many discourses,” he cried, “after such grave teachings, several have left us to go and see horses run. They have made the whole city laugh, or rather they have saddened it by their dissipation and their cries. I heard them from the depths of my dwelling, and I was humiliated… They did not even respect the day on which the mysteries of our salvation were accomplished… How henceforth appease the heavenly wrath? Not three days ago, when that great rain, sweeping everything away, was taking the bread from the mouth of the ploughman, you had recourse to supplications, to processions; the city betook itself to the temple of the Apostles, it crossed the waves, seeking everywhere mediators with God. And scarcely a few hours have passed, you forget your terror, your gratitude, you utter unworthy cries, you dishonour your soul… It was not enough to have acted thus for one day; the next day, without giving any respite to your malice, you run to the theatre, that is, to a more frightful abyss! There young men come to lose their youth, old men to dishonour their white hair. There sons are led by their fathers, executioners rather than fathers. ‘What harm is there?’ you say. This is what afflicts me most: that, sick as you are, you do not suspect your state! You go out from there full of adulteries, and you ask what harm there is…” Then Chrysostom retraces with his holy eloquence the immorality of the theatre and the fatal ravages which it makes in families. He deplores the loss of souls, and makes salutary threats to his people. “So I proclaim it aloud: if anyone, after what I have just said, returns to this plague of the theatre, I shall forbid him the sacred enclosure, I shall refuse him the holy mysteries…” The words of the holy orator, so full of charity, made an impression on this frivolous but good people, which wished neither to afflict him nor to be deprived of hearing him.

What we have to say of the conduct of the holy archbishop touching the fall of Eutropius requires that we take things up from a little higher. The old eunuch Eutropius, though a slave by origin, had succeeded, by his audacity and his hypocrisy, in insinuating himself into the good graces of Theodosius the Great and of Arcadius; the first made him grand chamberlain. In 393 he succeeded the traitor Rufinus in the office of prime minister and was even, some time after, raised to the dignity of consul. He became so powerful that golden statues were raised to him in several places in Constantinople. But his pride, his ambition, his avarice soon rendered him more odious than his predecessor. Closing his ear to the advice of Saint John Chrysostom, he listened only to his flatterers. Though the empire resounded everywhere with cries of indignation against him, he did not hear them; but among his numerous enemies two were redoubtable: Gainas, commander of the Goths attached to the service of the empire, and the Empress Eudoxia. This princess, having received a new outrage from the insolent minister, could not restrain her hatred: she ran to the emperor with her two children in her arms and demanded justice against Eutropius. Arcadius, who knew no better how to keep his ministers than to choose them, gave orders for the exile of Eutropius and for the confiscation of all his goods. This unhappy man saw in an instant all his false friends depart with his fortune. Abandoned, without resources, he took refuge in a church, seeking near the altars an asylum which he had so often violated. Meanwhile the whole city, the whole army, demanded his death. The church was invested by soldiers whose eyes sparkled with fury; the authority of the emperor would not have sufficed to stop them without the remonstrances of the holy archbishop. The next day the people ran in crowd to the church to contemplate in their turn with terrible eyes him who two days before made the universe tremble with a glance; he held the altar embraced, he gnashed his teeth; all his limbs trembled, shaken by fright. It was Sunday. John Chrysostom appeared on the ambo to make the homily, according to his custom. Beginning with these words: *Vanity of vanities, all is vanity*, he painted, in the most touching and lively manner, the false glitter, the emptiness, the nothingness of the honours of the world; he knew how to reproach the people with their base adulations and their deplorable fickleness, while disarming their anger. Soon pity succeeded to the ardour of vengeance; the holy orator had softened hearts and calmed the transports of indignation; tears

flowed from the eyes. On leaving the basilica of the Apostles, bishop and people betook themselves to the palace and obtained from Arcadius the pardon of the fallen minister, who nevertheless remained in his sacred asylum. But, wearying of this kind of captivity, he wished to flee, and Eudoxia had his head cut off (17 January 399).

After the death of Eutropius it was the Empress Eudoxia who succeeded to the eunuch's tyrannical power. Gainas was jealous of it. Gathering his barbarians, he marched on Constantinople, ready to treat it as an enemy if there were not delivered to him Count John, favourite of the empress, Saturninus, a man of consular rank and senator, and the consul Aurelian. One man alone appeared fit to struggle against the barbarity of Gainas: it was the archbishop. The empress besought him to go to the chief of the Goths. "Your eloquence will triumph over that fierce heart," she said to him. "Though he be an Arian, you are a saint and none resists the accent of your virtue." John Chrysostom devoted himself and set out with the three victims designated for death. When they presented themselves to Gainas, he, on horseback, was reviewing his troops. Casting an irritated glance on the three proscribed men, he gave the order to behead them on the spot. But Chrysostom took the word. He expressed himself with such vehemence that the barbarian felt moved. Gainas commuted the sentence of death into perpetual exile. The three senators did not return to Constantinople until after the tragic end of Gainas. The court almost bore ill will to Chrysostom for the service he had just rendered it. He was no more moved by this than was reasonable. The following Sunday, giving account to his people of the absence he had just made, he said: "I had to separate from you for some days. I went to avert storms and to stretch out a hand to shipwrecked men on the edge of the abyss. I am the common father of all; I must watch over the salvation not only of those who are still standing, but of those who fall; follow with my eye all the vessels launched on the ocean of the world, to help those whom a favourable wind drives, to snatch from the reefs those whom the tempest beats. It is for this that I left you these last days. I multiplied prayers, remonstrances, supplications, in order to snatch illustrious victims from death. And now here I am in your midst, in this peaceful enclosure. Here all is calm, and your bark seems to glide on a tranquil sea. Think, however. Nothing is stable for anyone in human things. There is no edifice so solid that it cannot be shaken in its turn. Need I recall these things to you? Cast a glance on the world. Everywhere confusion and tumult, everywhere reefs and precipices, rocks hidden under the wave; everywhere terror, perils, suspicions, fears, anguish. Civil war is everywhere, not open, but veiled. Under the skin of sheep cruel wolves are hidden. Declared enemies are less to be feared than friends. Those who flattered you yesterday and kissed your hand are to-day your most terrible adversaries. Yesterday they thanked you for a benefit, to-day they make it a crime to you!"[10]

Meanwhile Gainas, emboldened by the weakness of the emperor, became from day to day more insolent. His pretensions no longer knew bounds. He demanded for his troops exorbitant sums. Chrysostom was obliged to give the gold and silver vessels of the churches of Constantinople, in the hope, by this means, of saving the city from the horrors of pillage. Gainas wished further for himself the titles of consul and generalissimo of the empire of the East. The barbarian, like all the Goths converted to Christianity, was an Arian; it was then that he asked for a church for his co-religionists, as we have told above. Chrysostom dared to refuse it him. The tyrant threw off the mask and fixed a day for his legions of Goths to pillage Constantinople. His orders were badly executed, his design was perceived while he was out of the city with a part of his army. More than seven thousand barbarians were massacred by the inhabitants (12 July 400). Gainas did not despair. He went to gather a new army and returned toward Constantinople. The terror he inspired was such that no one would undertake a mission to him. The empress, meeting everywhere only cowardly and trembling hearts, summoned the archbishop and proposed this embassy to him. Chrysostom, forgetting that there was more danger for him than for any other on account of his previous struggle against Gainas, accepted heroically and set out at once for Thrace. It was seen then once more, says Theodoret, from whom we borrow this account, what is the power of virtue and how it subjugates its most violent enemies. Gainas, learning the arrival of such an ambassador, moved by his piety as much as by his courage, came to meet him at a great distance

from his tent, and, taking the right hand of the pontiff, applied it to his eyes; then he presented him a seat and made his two children prostrate themselves at the sacred knees of the man of God. Chrysostom succeeded in delaying by some weeks the invasion of the capital of the East, which profited by this delay to assemble its forces and entrust them to Fravitta. The latter gained a complete victory over Gainas on 3 January 401; the vanquished went to die among the Huns, on another battlefield.

The year before (May 400), several bishops of the province of Asia came to Constantinople for different affairs relating to their dioceses, and stayed there some time. A synod was held in which Antoninus, bishop of Ephesus, was accused of several crimes, among others of simony. The heads of accusation being very grave, one could not take too many precautions to inform oneself exactly of the facts. Chrysostom then offered to go to Ephesus to collect the testimonies juridically; the archbishop was detained in his episcopal city by the events of which we have spoken above, and three other bishops replaced him. During this time Antoninus of Ephesus had died. Chrysostom yielded to the instances of the clergy and people of that city; he set out without regard to the rigour of the season or to the bad state of his health. Seventy bishops were assembled. Six bishops ordained by the simoniacal metropolitan of Ephesus were deposed by the council and replaced by clerics whose life and doctrine were irreproachable. The journey of Saint Chrysostom had lasted a hundred days, for the people of Byzantium counted by the day and by the hour the absence of their beloved pastor. “Indeed,” says Theodoret, “one came to call him to succour an urgent misery; another asked his protection to make good right triumph before the tribunals. To the hungry he distributed food; he clothed the nakedness of the indigent; he went to implore from the rich the succours which he shared among the poor. All the afflicted wanted him for their consoler. Prisoners handed him their memoranda of defence and made him their official advocate. There was not a sick person for whom the favour of his visit was not implored. The stranger without a lodging asked him for hospitality; the debtor pursued by a pitiless creditor addressed himself to his purse, always emptied by alms and always filled by the charity of the faithful. Arbiter of domestic quarrels, peacemaker of all civil dissensions, he was wanted everywhere for judge. Slaves threatened by the rigour of a pitiless master took refuge near him; he spoke to the masters the language of evangelical charity and obtained, on one side submission, on the other indulgence. Poor widows, orphans in distress surrounded him crying: Father, have pity on us! Yes, truly, he was a father in the whole extent of the word. He accepted all the burdens, he fulfilled all the so varied, so manifold duties of this indefatigable fatherhood.” On Chrysostom’s return there was an explosion of enthusiasm which showed itself in the most touching demonstrations. When he reappeared on the ambo of the basilica of the Apostles, the immense crowd burst out in prolonged applause. Moved by this so deeply sympathetic welcome, Chrysostom spoke in these terms: “At the foot of Sinai, after only forty days’ absence, Moses, that great servant of God, the chief of the prophets, the incomparable man, found his people in full revolt and busy forging idols for themselves. I too return, not after forty but after more than a hundred days of absence, and I find you faithful to God and to His holy law. Is it then that I would have the folly to compare myself to Moses? No, but I am permitted to say that my people is worth more than the Jewish people. The lawgiver of the Hebrews, coming down from the mountain, had on his lips only words of reproach and blame, and I arrive to distribute praises to virtue, crowns to perseverance! How express to you the joy that overflows from my heart? I appeal to yourselves, whom I see so happy at my return. What you feel individually, I feel multiplied by the number of the thousands of sons who acclaim me. ‘You have remained a very long time separated from us!’ say to me all eyes and all hearts. — My beloved, I owe you an account of my delay, I owe you an account of the hours of this separation. If you send your servant somewhere and he delays to return, you ask the reason. Now I am your servant, I am your slave. You have bought me, not at a price of money, but by your tenderness, that coin of souls. And I take pleasure in my servitude, I wish never to be freed from it: I find it fairer than liberty. Who then would not be happy to serve you, to serve friends such as you? Had my heart been of stone, you would have softened it and impregnated it with devotion and love. Yesterday, on entering among you amid those acclamations which mounted to heaven, in the midst of this city transformed into a temple at the

approach of its pastor, I found again a paradise of delights a thousand times sweeter to my soul than the ancient Eden. God was glorified, heresy confounded, the Church crowned! The joy of her sons is a great joy to a mother; the gladness of his flock is a lively gladness to the pastor. — But you find still other subjects of complaint. You say to me: 'A great number of catechumens were baptised during your absence, and it was not your hand that made the regenerating water flow on their brow!' — My beloved, do not speak so. Has sacramental grace suffered the least diminution? If I was not present at their baptism, Jesus Christ was there. Is it then man who baptises? Man stretches out the hand, it is God who directs it. When you have obtained for some benefit an imperial diploma, do you seek to know with what pen, with what ink, with what quality of parchment the emperor made use in appending his signature? No. The emperor signed; that is all. Well! in baptism the parchment is the conscience, the pen is the tongue of the priest, the signature is the grace of the Holy Spirit, invisible but all-powerful grace, of which the bishop and priest are the instruments, not the source. Away then with these vain recriminations! Here I am wholly given to the happiness of seeing you again. On leaving for Asia I had implored the help of your prayers; to-day I ask it again. Your prayers accompanied me during the tempest; they protected the ship and guided us into port. For my part, never for a single instant did my thought separate from you. With you I set foot in the boat, with you I landed on the shore. Across the silent plains, amid the tumult of cities, I was with you. Such is the power of charity, of Christian love. No fetter can capture its flight. Even on the waves I saw you, I assisted at your assemblies, I stood at the altar, I offered your sighs and your wishes. Lord, I said, preserve the church You have given me! — He has heard me, the God of mercies. Your concourse at this moment is the proof of it. I find my vineyard flourishing, brambles and thorns show themselves nowhere. The devouring wolf has not troubled the repose of the fold, or at least, if he tried, his efforts were powerless. I knew it even before my return. In the depths of Asia, travellers who returned from here told me so. They said to me: 'You have inflamed the whole city of Constantinople: it burns with love for you!' — Thus, my beloved, time, which wears out all affections, only revives that which you are pleased to bear me. Since then in my absence you have given me so many pledges of it, I have reason to hope that you will keep it for me now that I am in your midst. Your love is, after God, my only treasure. That is why I claim your prayers. They are for me a rampart and an impregnable fortress."[11] We have wished to take nothing from this paternal effusion; it shows in its true light the tender charity that existed between pastor and flock. Besides, this is his last song of joy. It remained for our Saint only to glorify God by his sufferings; and if we examine things with the eyes of faith, he will appear to us greater in the persecutions he had to undergo than in all the other circumstances of his life. Let us then see him a victim of the passions of his enemies.

The first who declared himself openly against him was Severian, bishop of Gabala in Syria. His proceeding contained the more unworthiness in that it was to him that Chrysostom had entrusted the care of his church during his journey to Ephesus. This prelate, who had acquired a certain celebrity by his preaching, had found the means of making himself agreeable to the Empress Eudoxia and to all those whom the Christian word of Saint John wounded. He set everything at work to supplant the latter in the mind of the people and to substitute himself for the legitimate pastor whose place he held. But the arrival of the holy archbishop and the words which we have reported a little above soon effaced the impressions which Severian's discourses might have made, and he was constrained to leave the capital ignominiously. John forgot all the wrongs of the bishop of Gabala and, in a beautiful discourse on the peace and obedience which Jesus Christ came to bring on earth, he begged his people to forgive him.

Our Saint had another enemy in the person of Theophilus, patriarch of Alexandria. If one sums up the various appreciations of which this bishop was the object, one must say that he was proud, hasty, full of rancour, fickle and obstinate at once, a friend of noise and show, and of gold perhaps even more than of show. These vices stained the zeal he showed for the integrity of the faith and the abolition of the pagan temples in Egypt, and tarnished the lustre of the virtues he might otherwise have had. He had driven from their solitude the four principal heads of the monasteries of Nitria, Dioscorus, Ammonius, Eusebius and Euthymius, venerable old

men, brothers by nature and by grace, and who were called the Tall Brothers because of their majestic stature. These abbots had received into their monasteries a holy priest of Alexandria named Isidore, unjustly persecuted by his patriarch. They drew upon themselves and upon all their monks the wrath of Theophilus. Obliged to flee, they took refuge at Constantinople and asked the protection of Saint Chrysostom, who admitted them to communion, after having however juridically made their apology. Theophilus was keenly stung by it and resolved to avenge himself. The occasion was not long in coming. But as the Empress Eudoxia was the secret mover of all the plots which were woven against our Saint, one must at least give an idea of her character. This princess, since the fall of Eutropius, governed despotically her husband and the empire. She was, according to the historian Zosimus, of an insatiable avarice; her injustices and rapines knew no bounds. She had filled the court with informers who seized, for her profit, the goods of the rich after their death, to the prejudice of the children or other legitimate heirs. The holy pastor groaned over all these abuses, and no one was ignorant of his way of thinking. Several times he had openly taken the defence of those whom the exactions of the empress pursued. A governor of Egypt, named Paulacius [*sic*], owed five hundred gold crowns to the widow Callitropa, who sued him at law. Eudoxia posed as mediator and drew from the bad debtor a hundred crowns of which only thirty-six were given to the widow. The latter had recourse to Chrysostom, whose piously obstinate steps put the avaricious princess beside herself. Paulacius was detained until the acquittal of his whole debt. The empress, taking this for an affront, sent soldiers to deliver by force the man who had been put in prison; but as these men-at-arms were setting about executing this order, they perceived angels who threatened them, sword in hand. They renounced their enterprise. And yet the charitable pontiff was obliged to return every day to the charge to deliver new victims. A rich patrician named Theodoric, seeing the court bent on disputing his fortune, invoked the support of the pastor, whom the prayers of the oppressed never found insensible, but who this time could save the unhappy man, whose ruin was sworn, only by counselling him to distribute all his goods to the hospices. “Practise,” he said to him, “the counsel of the Gospel; give your goods to the poor and amass a treasure in heaven, and no one will be able to take it from you.” The advice was followed. Eudoxia, frustrated of her prey, flew into such a passion as to accuse the noble and holy prelate of having abused the confidence of the patrician and of having seized his riches under pretext of charity.

Another widow had lost her husband, named Theognostus, a pious and faithful Catholic of the emperor’s court, who, by the envy of an Arian, Gainas, had been accused and banished unjustly. The sentence carried confiscation of the goods of the victim and included his wife and children in the decree of exile. He died on the way to the place of banishment. His widow returned to Constantinople and implored the help of Saint Chrysostom. A true imitator of Jesus Christ, merciful like his Master, the archbishop welcomed this unfortunate woman and lavished on her the consolations of a paternal tenderness. He sought to have her recover a part of her fortune; but, as if the demon had struggled in malice with the goodness of the great archbishop, the court answered the pastor’s request only by a new injustice. The widow of Theognostus possessed a vineyard near Constantinople; in one of her walks the empress entered this vineyard, found the site delightful and wished to possess it. Alleging a law by virtue of which it sufficed for princes to set foot on a land or taste its fruits for that land to belong to them, with indemnity to the owner, Eudoxia picked a bunch of grapes and declared that the vineyard formed part of her domain. The noble pontiff sent to the empress the most touching supplications, appealing to clemency, not to law. He wrote her several letters, one of which has reached us. “I know it,” he said, “you are the living law by the mere fact that you exercise imperial authority. But beside your power, which permits you everything, there is conscience, which warns you inwardly and makes you discern the just from the unjust. I beseech you therefore, do not give the wicked a pretext for odious comparisons. They will quote the story of Jezebel and Naboth’s vineyard. They will find in the Old Testament allusions full of outrage and insult for you.” The more the spiritual physician multiplied gentleness and exhortations, the more this woman persisted in her resentment. She forbade Chrysostom entrance to the palace; and the whole city was filled with the outbursts of her anger. “Now the feast of the

Exaltation of the Holy Cross having come, after the Emperor Arcadius and his suite had taken their places in the basilica in the midst of the faithful people, Chrysostom went up into the pulpit according to his custom and spoke on the solemnity of the day with an admirable eloquence and unction. When he had finished his homily, the empress, surrounded by her guards of honour and the officers of the palace, arrived at the threshold of the church. But Chrysostom had had its doors closed, with prohibition to open them under any pretext to Eudoxia. It would be impossible for me to describe the rage with which that woman was then seized. She vomited a torrent of insults against the holy archbishop, or rather against God Himself, whose faithful and courageous minister he was. At last she ordered the soldiers to break down the door of the basilica with blows of the axe. One of them sprang forward first; he was already raising his arm, but at that moment, struck with a sudden paralysis, the sacrilegious arm remained motionless and the wretch uttered a cry of pain. This extraordinary event cast trouble into the imagination of the empress. She took the road to the palace again on the spot. As to the unhappy soldier, whose hand was withered, he waited till the holy mysteries were celebrated, and ran to throw himself at the feet of Chrysostom, praying him to obtain from God his cure. The holy archbishop interceded for him; at once the arm resumed its habitual suppleness and movement. Nevertheless Eudoxia persisted in her projects of vengeance. She wished the exile of Chrysostom. Arcadius — it is a justice I must render him — energetically opposed it and continued to testify the highest esteem for the virtue of Chrysostom."[12] So spoke a crowned historian, the Emperor Leo the Wise. His account makes us admirably understand the dangers so resolutely braved by the great heart of Saint John Chrysostom. The storm was gathering over his head. The least shock was to make the thunderbolt flash.

For the empress and for the patriarch of Alexandria the moment had come to avenge themselves on Chrysostom. Pope Saint Innocent I, at the request of the two emperors, convoked a council at Byzantium to judge the unworthy conduct of Theophilus in the affair of the monks of Nitria. The pope's legates were sent to preside over this council; but before their arrival Eudoxia and Theophilus had had time to prepare their snares; they arrested the envoys from Rome; their letters were taken from them by force, and they were conducted into Thrace, without anyone knowing what had become of them. Of seventy-six bishops assembled, thirty-six were among the enemies of Chrysostom and showed themselves disposed to favour the passions of the patriarch of Alexandria. Theophilus gathered them in a conventicle near the church of the Oak, in the suburb of Chalcedon. Several accusations were produced against our Saint which were so many calumnies or frivolities; he was even made a crime of his devotion for those whose person or goods he had had occasion to protect. The council was irregular, it had no right in the absence of the legitimate authority. Chrysostom, though cited, refused to appear before those who had been called as accused and had made themselves his accusers. He was deposed, and Arcadius, whom Eudoxia governed absolutely, had this iniquitous sentence executed and signed the decree of exile of the holy archbishop.

The people of Constantinople protested against these attempts by an invincible fidelity to their archbishop. During those sad days in which the fatal outcome was awaited from hour to hour, Chrysostom did not leave the basilica, ceaselessly filled by a sympathetic and moved crowd. As formerly at Milan, the faithful passed the night at the door of the church or of the episcopal palace, ready to repel aggression, watching over the safety of their pastor and father. We still have two or three discourses delivered then by the great orator. One feels in them as it were a quivering of the general anxiety. "The waves are raised," said Chrysostom, "the tempest roars. But let us not fear to be submerged, for we are established on the firm rock. With all its furies the sea does not shake the rock; the waves may leap foaming, the barque of Jesus Christ never founders. And what then can I fear? Death? But Christ is my life and to die is gain to me. Exile? But the earth, with all its extent, belongs to the Lord. The loss of the goods of this world? But I brought nothing here below, and I can carry nothing to the tomb. To those who pretend to overwhelm me, my answer is very simple. You think you are attacking only me, I will tell them, but it is the Church you attack. You will succeed only in making illustrious the name of your victim, having gained nothing for yourselves. O man! be sure of it, nothing is more powerful than the Church. Make your peace with her, do not declare war on God! — So, my beloved,

keep calm and peace in the midst of this storm. I conjure you, remain unshaken in your faith. Remember Peter walking on the waves. His confidence was his only strength; the least doubt would have exposed him to perish. Was it human calculations that made me arrive here? Was it the hand of a mortal that raised me to this episcopal see, that the hand of a mortal might cast me from it? When I speak thus, God is my witness that it is neither from a feeling of vainglory nor from any seeking of self-love. No. I wish only to strengthen in you a courage that might waver. This church of Constantinople prospered in the peace and grace of the Lord. The demon has wished to cast disorder and trouble into it. But be reassured. The Church does not consist in the walls of an edifice. It is the faithful who compose her. Now a single faithful suffices to foil all the efforts of an army of persecutors. — They may banish me, even kill me, they will never separate me from you. Death would not reach my soul, and my soul will always remember its people. And how shall I ever forget you, you my family, you my life, you my glory? For you I am ready to shed my blood to the last drop. 'The good shepherd gives his life for his sheep.' Let them slay me, let them cut off my head! Such a death is the pledge of immortality, the assurance of an eternal union! Let us say with the ancient patriarch: Blessed be the Lord for ever and ever!"[13]

"However," says Sozomen, "when the sentence had been pronounced by the conventicle, the news of it spread toward evening through the city and raised there a veritable sedition. The next day at daybreak a gathering formed around the basilica. The people uttered irritated clamours. A more numerous council was demanded to reform the iniquitous judgment of a handful of bishops. The imperial officers, charged with arresting John to lead him into exile, were repulsed the first time. They returned to the charge. A terrible melee was engaged, and the people again this time remained victors. This situation lasted three days. But Chrysostom was plunged in the bitterest grief. On the one hand he would not give the scandal of a factious resistance to the decrees of the emperor; on the other he absolutely rejected the responsibility of a bloody riot."[14] At last, on the third day, toward the hour of noon, as the ranks of the crowd had thinned a little, he succeeded in leaving the episcopal dwelling secretly and came to give himself up to the soldiers of Arcadius. These waited for night to try to leave the city with their illustrious prisoner. He was covered with a mantle which completely hid the features of his face, and the escort directed itself toward the Golden Horn, where a ship was prepared. In spite of these precautions the people suspected the truth. In the twinkling of an eye an immense crowd began to pursue the suspicious group. But the soldiers quickened their march and were able to reach the ship. Anchor was weighed, and, going up the Bosphorus, they landed the next day at the port of Hieron, at the entrance of the Pontus Euxinus. The august exile was to be conducted to the little town of Praenetus [*sic*; Prainetos], in Bithynia, to be interned there. The departure of Chrysostom only redoubled popular fury. This time, says the historian Socrates, it was a frightful tumult.[15] The multitude betook itself in a mass to the imperial palace, vociferating curses against Arcadius, the impious conventicle and above all against Theophilus and Severian of Gabala. The attack was lively; it took all the energy of the soldiers and guards to protect the dwelling, and perhaps the life of the sovereigns, in this first moment of effervescence. "As ordinarily happens in this sort of revolutions," adds Socrates, "those even who previously had had for the archbishop only sentiments of indifference or even secret jealousy took his part loudly and pitied his lot. They joined the crowd to cry out against the unjust sentence of the synod and to brand the violence of Eudoxia. Theophilus had become above all the object of public animadversion. It was on him that the responsibility of all the events was laid. It must be said that in fact this patriarch hardly took the trouble to dissimulate his duplicity. For, immediately after the exile of John, he was seen to re-establish in his communion Dioscorus and the Tall Brothers. It was therefore evident that these monks were not in his eyes heretics. From then on, the accusation of Origenism brought originally against them had been only a false pretext imagined by Theophilus to obtain the deposition of the archbishop. This conclusion presented itself naturally to all minds."

Severian of Gabala wished to brave the current of opinion and to undertake the justification of the sacrilegious conventicle. "He appeared in the basilica," continues Socrates, "and from the height of the ambo

delivered a discourse in which he did not fear to insult the deposed archbishop. Even if John, he said, had not been most legitimately condemned for many other misdeeds, his insolence was alone an unpardonable crime. God Himself, God whose infinite mercy shows itself indulgent for all the other sins that men can commit, God resists the proud. It is the word of Scripture." At these words the people burst out in cries of fury and indignation. Theophilus, warned of the danger that the rash orator ran, put himself at the head of a squad of soldiers to come and defend him. His appearance at the doors of the church was the signal of an obstinate struggle in which blood flowed on both sides. This time it was no longer possible to appease the fury of the people nor to deceive its vigilance. Resolved to obtain satisfaction or to overthrow the throne of Arcadius, the multitude came again to invade the approaches of the palace. Already the shaken doors were yielding under the efforts of a thousand arms. The empress, distracted, felt all the horror of the danger. "It is all over with us!" she said, all in tears. "Let John be brought back. Otherwise the empire escapes us!" At that moment, as if heaven itself had taken sides for persecuted innocence, a frightful storm, accompanied by shocks of earthquake, burst on the city. The people cried that divine vengeance was at last going to punish so many proud scoundrels. Eudoxia sat down at a table and wrote with her own hand to the illustrious exile. "I conjure your holiness," she said, "to believe that I have no part in what has happened. All was done without my knowledge. I am innocent of the crime that has been committed. Perverse men had sworn to shed your blood; they alone wove all this plot. God sees the tears I shed and which I offer Him in sacrifice. Return to our midst. It is you who baptised my children; come and preserve to them the throne and life!"

Eudoxia did not repent before heaven and earth; she trembled for her throne and wished to keep it by a lie. The people were warned that their pastor was to be recalled and betook themselves in crowds to the port to meet him whom they awaited with impatience. The forty bishops who had remained faithful to Chrysostom during the days of trial had been led to the seashore to receive the illustrious exile. At last the vessel that bore so much joy and so many hopes appeared in the strait, and enthusiastic acclamations rose to the heavens. When the holy patriarch set foot on land, the cries of joy redoubled and tears flowed from all eyes. People prostrated themselves to kiss the fringe of his mantle, the sand of the shore where he had set his foot. Wax torches and candles were lighted, and, to the singing of a hymn of joy interrupted by acclamations, a spontaneously organised procession directed itself toward Constantinople. In vain the archbishop wished not to re-enter the city until a more numerous council had recognised his innocence and lifted the interdict pronounced against him by the synod of the Oak. He was constrained to betake himself to the basilica and to take the word before this multitude which was as if intoxicated with the happiness of seeing him. "What shall I say?" he cried. "What words can I have on my lips? May the Lord be blessed for ever and ever! That was my farewell at departure, it is my greeting of welcome at this unhoped-for return. I have not, besides, ceased to repeat this word on the road of exile. I had bequeathed it to you as a pledge of consolation, I bring it back to you as a thanksgiving. 'Blessed be then the Lord for ever and ever!' The situations are different, the hymn is the same. Fugitive and proscribed, I blessed; returned from exile, I bless again. Blessed be the God who permitted my expulsion; blessed be the God who prepared my return! Blessed be the God who had unchained the tempests; blessed be the God who has calmed them. Oh! may I teach you to bless Him always! Bless Him in trials, to shorten their duration; bless Him in prosperity, to make it lasting! Job had given Him thanks in opulence, he glorified Him in adversity. Who am I then to speak to you thus? But no matter, and whatever my personal weakness, I can at least tell you that, in the so diverse conjunctures which have just succeeded one another for me, the disposition of my soul has remained constantly the same. The courage of your pastor has been neither broken by the tempest nor softened by the return of calm. In going away from you, I blessed the Lord; in beholding you again, my beloved, I bless Him still. I had been separated from you by distance, you had not been ravished from my heart. To what then have the intrigues of the wicked come? They have redoubled the affection of my old friends; they have created new friends for me. Formerly, within this enclosure, my eyes fell only on Christians. At this moment I see pagans, Jews, who weep for joy in beholding me. Formerly we had an audience only inside the church, to-day the public square continues the

church, and from the bottom of the square to here one would say a single head! No one commands silence, and all are silent and recollected. Who even suspects to-day that there might be games at the circus? Everybody is here. All Constantinople has made appointment at the house of God. They rush there like a torrent, with the roar of great waters. The torrent is your zeal; the noise of the waters is your voice repeated by a hundred thousand mouths and making the testimony of your filial tenderness mount to the heavens. Your prayers are my crown, more precious than all diadems. I see you again in this sacred basilica where the relics of the Apostles rest. Banished like them, I return near those illustrious exiles of antiquity. There are the ashes of Timothy, here those of Paul, that stigmatised of Jesus Christ. Courage then, and never let your soul succumb before the difficulties of life. It is by the road of trial that all the saints have walked. The more they suffered in their body, the more perfect was the peace of their soul. And would to God we were always in affliction! The pastor rejoices when he suffers for his flock. What a joy then is mine! I return into the midst of my sheep, the wolf has disappeared. He has taken flight. Who drove him out? — The pastor? — No, the pastor was in exile. It is the sheep who have driven off the ravisher! Noble sheep! In the absence of the shepherd they repulsed the cruel beast! Chaste spouse, in the absence of the husband she turned away the adulterer! — And how was it done? By arms, lance or shield? — No, but by the force of virtue, by the power of prayer. The sheep showed their docility; the spouse, her faithful love. And that sufficed. Now where are they, the enemies, the ravishers? Wrapped in their mantle of shame, they tremble and hide. Meanwhile we triumph in broad day. The emperor, the noble Augusta, the princes are with us and for us. What shall I say to you then? I know but one word. May the Lord be blessed; may He pour out His blessing upon you and upon your children. To Him be praise and glory for ever and ever. Amen!”[16] The next day the crowd, as numerous as the day before, invaded the basilica. They wished to see Chrysostom again, they wished to hear him. He took the word again, and, in a homily several times interrupted by the acclamations of the people, he compared the Church of Constantinople persecuted by Theophilus to Sarah fallen for a moment into the power of Pharaoh, and recalled without naming him the unworthy conduct of the bishop of Alexandria; then he congratulated his people and thanked those who had taken part in his return. The enemies of Chrysostom had dispersed before the anger of the people, but without renouncing their vengeance. The archbishop of Constantinople would have gladly justified himself before a legitimate council, and sixty bishops assembled annulled the unjust decrees rendered by the conventicle of the Oak.

Unhappily this calm was not of long duration. There had been raised on the forum, opposite the basilica of Saint Sophia, a silver statue in honour of the empress; its dedication was celebrated by gladiators’ games, chariot races, spectacles which disturbed the divine office and carried the people into superstitions as impious as extravagant; it was a renewal of pagan usages. The Saint, who feared that his silence might be taken for approval, rose against such abuses with his ordinary courage and intrepidity. The empress was made to believe that the archbishop had publicly outraged her sovereign majesty and sought to raise the people against her. No more was needed to rekindle the fires of her anger, which were only dozing. She recalled John’s enemies, who betook themselves to Constantinople and there resumed their pursuits against him. Theophilus feared to reappear in that city; he sent in his place three deputies with his instructions. This outburst did not intimidate the man of God. He spoke always with the same independence. It was then that he began one of his homilies with these words: *Herodias is raging again, she begins to dance again, and asks once more the head of John.* After an infinity of violences done to the Church and a thousand outrages committed against the holy prelate and those of his communion, even to suborning assassins to kill him, his exile was asked of the emperor, who consented. It was then Lent. The archbishop declared that he would not abandon the Church entrusted to his care by Providence unless he was forced to it. The forty bishops gathered around John betook themselves to the emperor and empress, conjuring them with tears not to cause so great a grief to the Church of Jesus Christ. They did not deign to hear them. One of them, the blessed Paul, bishop of Graté [*sic*; the name of the see is as printed], seized with a generous indignation, approached the empress and said to her aloud: “Eudoxia, there is yet time, think of the justice of God and the future of your

children. Beware of staining with blood this great day on which Christ rose for the salvation of the world!" This prophetic threat had no more effect than the prayers. On Holy Saturday a troop of soldiers rushed upon the faithful in the Constantinian basilica; they profaned and ensanguined the holy places; the next day the same violences began again in a place where Christians had withdrawn outside the city to celebrate the feast of Easter.

Meanwhile the holy archbishop wrote to Pope Innocent to pray him to declare null all the proceedings taken against him, since all the rules of justice had been violated in them; he implored also the help of several holy bishops of the West. Theophilus, for his part, sent to the Pope the acts of the conventicle of the Oak. On the mere inspection of these acts Innocent discovered that they were the work of a cabal; he therefore enjoined Theophilus to come to a council, where the affair would be judged in conformity with the canons of Nicaea. He said enough to annul the pretended authority of the canons of the conventicle. He would gladly have wished, as did Honorius, emperor of the West, that a new council should be assembled to repair all the evil that had been done; but Arcadius and Eudoxia found the means of eluding its holding. Theophilus, Severian and their accomplices also opposed it secretly, for the reasons that are easy to perceive.

John was still at Constantinople; but on the Thursday of the week of Pentecost the emperor sent him an express order to depart for the place of his exile. The holy pastor, to whom it was handed in the church, said, on receiving it, to those around him: "Come, let us pray and take leave of the angel of this church." Then, after saluting the bishops attached to him, he entered the baptistery to bid farewell to Saint Olympias and to the deaconesses, who were all melting into tears; he went out after that secretly, for fear that the people would revolt (20 June 404). Shortly after his departure fire caught the church of Saint Sophia and the palace where the senate assembled. These two edifices, the most beautiful of Constantinople, were reduced to ashes.[17] The flames, however, spared the baptistery and the sacred vessels kept there. They did not fail to throw the burning on the friends of the Saint. Several of them were even put to the question, in the hope of discovering the guilty; but they all maintained, amid the most barbarous tortures, that they were innocent of the crime of which they were accused. The principal among them were Tigrius, priest, and Eutropius, reader and chanter of Saint Sophia. The first was stripped, scourged on the back, and tormented so cruelly that his bones were dislocated: he was then sent into exile. The second, after being scourged, had his cheeks torn with iron nails, and his sides burnt with burning torches. He died in prison of these torments. They are both named in the Roman Martyrology under 12 January. Palladius attributes to divine vengeance[18] the fire of which we have spoken, as well as the ravages of the Isaurians and of the Huns, the death of Eudoxia[19] and the hail which caused horrible damage five days after the departure of the holy archbishop.

Arcadius having written to Saint Nilus to ask the assistance of his prayers, both for his person and for the empire, the solitary answered him with that generous freedom worthy of a man who neither fears nor expects anything from the world: "How," he said to him, "do you hope to see Constantinople delivered from the blows of the exterminating angel, while crime is authorised there, and after the banishment of the blessed John, that column of the Church, that torch of truth, that trumpet of Jesus Christ![20] You have exiled John, the most brilliant light of the world; but at least do not persevere in your crime."[21] The Emperor Honorius and several other persons also wrote to Arcadius on the same subject, and in the strongest terms. But all these letters produced no effect. The unhappy Arcadius, deceived by the calumnies of some ladies of the court, whom an obstinate fury to destroy their archbishop had hardened against all remorse, did not change his sentiment. Arsacius, a man without vigour and without capacity, was placed on the see of the legitimate pastor, of whom he was the enemy.

The Saint did not remain long at Nicaea, where he found himself fairly tranquil. From the month of July he was made to set out for Cucusus, a little town of Armenia in the deserts of Mount Taurus, a place designated by the empress. He had much to suffer from the heat and fatigues of the journey, from the brutality of his guards and from the almost continual privation of sleep. He succumbed, and was seized with fever and a

great pain in the chest. They nevertheless continued to make him march till far into the night. Inhumanity was carried to the point of refusing him the most necessary things, such as a bed, a little clear water and good bread. Yet his state afflicted him still less than the criminal dispositions of his enemies. At last, after a march of seventy days, he arrived at Cucusus, where the bishop and people received him with the liveliest demonstrations of charity and respect. He must have been extremely touched by the attachment of several of his friends, who came expressly from Antioch and Constantinople to console him. His zeal could not remain idle at Cucusus: he sent missionaries to the Goths, to Persia and Phoenicia, and procured, by means of these apostolic men, the conversion of a great number of idolaters. He named Constantius, priest of Antioch, superior general of the missions of Phoenicia and Arabia.[22]

It was from the place of his exile that the blessed archbishop wrote his seventeen letters to Olympias: they must all be regarded as so many treatises of morals. This is how he expresses himself in the eighth: “My heart tastes an inexpressible joy in sufferings; it finds a hidden treasure in them. You ought to rejoice at it with me, and bless the Lord who grants me in such a degree the grace of suffering for Him.” He often returns to the dangers of sadness of soul. “It is,” he says in the third letter, “the most fatal of the evils of man. It is a domestic executioner that torments him, a tempest that plunges him in darkness, an intestine war that tears him, a malady that undermines and consumes him.” He gives, in the fourth, excellent advice to sick persons: he agrees that sickness is a rude trial and a time of inaction; but he shows afterwards that it is the school of all virtues, a fruitful source of merits and a veritable martyrdom when one knows how to make good use of it. He wishes that one should have recourse to physicians, in such a way however that one remains with resignation under the hand of God. He accuses of crime those who desire death only in order to suffer no more. In another letter he deplores the fall of Pelagius, and marks all his horror for the impious dogmas of that heresiarch. It was also to Saint Olympias that he addressed the treatise entitled: *That no one can harm him who does not harm himself.*

Arsacius having died in 403 [*sic*; the date is printed so], Atticus, one of the enemies of our Saint, was given him for successor. Meanwhile the Pope refused to communicate with Theophilus, or at least with some of the persecutors of John. He sent also, in concert with Honorius, five bishops to Constantinople, to ask a council which might re-establish on his see the exiled pastor, whose deposition had been contrary to all the laws of the Church; but these deputies were imprisoned in Thrace, on their refusal to communicate with Atticus. This violence was exercised at the instigation of the enemies of the holy archbishop, who wanted no council in which they would not fail to be condemned; so they were playing every imaginable spring that it might not take place. But it is time to return to our Saint. The incursions of the Isaurians, who were ravaging Armenia, having obliged him to leave Cucusus, he withdrew into the castle of Arabissus, on Mount Taurus. He was fairly well during the year 406, and the winter of the following year, in spite of the excessive cold that reigned in that place. The Armenians themselves were surprised that a man of so weak a complexion was not incommoded by it. The Saint returned to Cucusus when the Isaurians had withdrawn; but he did not remain there long. His enemies, furious at seeing him honoured by the whole Christian world, resolved at last to get rid of him at any price; they therefore engaged the emperor to give an order to transfer him to Arabissus, and from there to Pityus, on the shore of the Pontus Euxinus, near Colchis.[23] Two officers were charged to conduct him in a certain number of days, in spite of the difficulty of the roads, and they were promised promotion if, by dint of ill-treatment, he should die in their hands. One of these officers still preserved some sentiments of humanity; as to the other, he was so brutal that he was offended even by everything that could be said to soften him. Sometimes the holy archbishop, who was bald, was exposed to the burning ardours of the sun; sometimes he was made to go out in the heaviest rain and was made to march until his garments were pierced and dripping with water. His health was entirely exhausted at Comana, in Pontus. They did not fail to pass on; he was made to march still more than two leagues: but he could go no farther, and his weakness became so great that it was absolutely necessary to return to the place where rested the relics of the holy martyr Basiliscus, bishop of Comana, beheaded for the faith under the reign of the Emperor Maximin.[24]

He was lodged in the oratory of the priest; there Saint Basiliscus appeared to him during the night and addressed to him these words: “Courage, my brother, to-morrow we shall be together.” This vision filled him with joy, and when day came he begged his guards to leave him in that place till eleven o’clock. His prayer was for them a new motive to hasten the moment of departure. He was therefore obliged to march still nearly two leagues: but the illness increased to such a point that he had to be brought back to the place from which he had set out. As soon as he had arrived there, he took off his garments and put on white ones, as if to prepare himself for the heavenly nuptials of the Lamb. He received communion, being still fasting, made his prayer, which he ended, according to his custom, with these words: *God be glorified for all*; then having said Amen and formed on himself the sign of the cross, he quietly gave up his soul into the hands of God. His death took place in the year 407, on 14 September, the day of the Exaltation of the Holy Cross. He had been archbishop of Constantinople nine years and about seven months.[25]

His body was buried beside that of Saint Basiliscus. There was at his funeral a prodigious concourse of virgins, monks and persons of every condition, who had come from very far. Several prelates having obstinately refused to put his name in the diptychs,[26] the Pope refused to communicate with them. Atticus put it there at Constantinople in 417, and Saint Cyril at Alexandria in 419.

In 438 Saint Proclus had the body of Saint Chrysostom solemnly transported to Constantinople. The Emperor Theodosius and his sister Pulcheria assisted at the ceremony of this translation, with great sentiments of piety, asking mercy for their father and mother, who had had the misfortune to persecute the holy archbishop. His relics were deposited in the church of the Apostles, where the emperors and the archbishops of Constantinople were ordinarily buried. This happened on 27 January, the day on which the Saint is honoured by the Latins. As for the Greeks, they keep his feast on 13 November; they also make memory of him, as of Saint Basil and Saint Gregory Nazianzen, on 30 January. The relics of our Saint were afterwards carried to Rome, where they rest under the altar which bears the name of Saint Chrysostom, in the church of the Vatican.

Saint Chrysostom was of small stature, with a thin and emaciated face; which came above all from his mortified and penitential life. The austerities of his youth, the stay he made in the cavern of which we have spoken, his continual preachings, had entirely ruined his chest, which afterwards caused him troublesome maladies. Moreover, had he been of the strongest complexion, he would have succumbed under the unworthy treatment he had to suffer in his exile. Pope Celestine, Saint Augustine, Saint Nilus and Saint Isidore of Pelusium regard him as the most illustrious doctor of the Church: they say that his glory shines everywhere; that the light of his profound science enlightens the whole earth, and that one is compensated for no longer hearing the efficacious sounds of his voice by the reading of his admirable works which instruct the most distant regions. They call him the wise interpreter of the secrets of God, the torch of virtue. They compare him to the sun, that brilliant star of which the whole universe feels the happiest influences. These praises are in no way exaggerated, and one will feel all the truth of them if one has become ever so little familiar with the reading of the incomparable writings of the holy archbishop of Constantinople.[27]

Nothing more energetic, nothing more tender than the expressions used by Saint Chrysostom every time he speaks of his charity and solicitude for his flock. When he is on this subject his words are all fire; and it seems that the burning hearts of a Moses and a Paul have passed into him. Like those great men, he would have wished to become anathema for the salvation of his brethren: but from what source did he draw such heroic sentiments? From an ardent love for God and for Jesus Christ His only Son, who wrought so many prodigies to save souls. O the fair model for pastors! To this first disposition Saint Chrysostom joined a second, a sovereign contempt for all the things of the earth; and these two dispositions are so inseparable that the one cannot go without the other. “Those,” says the Saint, “who feel the impressions of divine love regard as a vile nothing all that the earth offers most precious. This language is perhaps unintelligible to us. Let us not be surprised; it is a consequence of the little experience we have of this sublime virtue. Whoever were

inflamed with the sacred fire of the love of Jesus Christ would have only indifference for honours and insults; he would be no more touched by these trifles than if he were alone on earth. He would despise tribulations, scourgings, dungeons as if he suffered in a body not his own: insensible to the pleasures and the foolish joys of the world, he would be toward them what we are toward a dead body, or what the dead themselves are toward their own bodies; freed from the yoke of the passions, he would be as pure as gold that has passed through the crucible. What do I say? Like those insects that keep away from the flame for fear of being burned, the passions would not dare to approach him."

Iconography

Saint John Chrysostom is represented with the attributes of the episcopate. Sometimes he is painted broken with old age and carried on an ass, amid soldiers who lead him into exile; sometimes also a beehive is seen beside him to recall his incomparable eloquence; or else he is accompanied by Saint Basil of Caesarea and Saint Gregory Nazianzen, two other illustrious Fathers of the Greek Church.

Sources

This Life of Saint John Chrysostom has been entirely remade from the recent works of M. Martin (of Agde) and of the Abbé Darras on this great and illustrious servant of God. These authors having themselves drawn from the most authentic sources, we have conformed to their information. However, one may consult on this great Saint: Palladius, bishop of Helenopolis, his friend; Socrates; Sozomen; Theodoret, bishop of Cyrrhus; and Theodore, bishop of Trimithus (Cyprus), whose work entitled *Life, Exile and Sufferings of Saint John Chrysostom* was discovered and translated from the Greek by the learned Cardinal Mai a few years ago. (*Patrolog. graec.*, t. xlvii, col. 96–87.)

Notice on the Writings of Saint John Chrysostom

In indicating the works of Saint Chrysostom we shall follow the order which Father de Montfaucon adopted in his edition, called that of the Benedictines.

Volume I contains:

The two Exhortations to Theodore. This Theodore, who was afterwards bishop of Mopsuestia, had embraced the monastic life in his youth, but then returned to the world with the intention of marrying there. Saint Chrysostom, who loved him tenderly, addressed to him the two exhortations of which we speak, in order to bring him back to the way of life he had quitted; he uses for this the powerful motives furnished by the terrible and consoling truths of religion, and destroys all the difficulties that might be opposed. Marriage, he says, is holy in itself, but it has become unlawful for him who has made to God the sacrifice of his own person. These two exhortations, which were written in 369, produced their effect. Theodore was raised to the see of Mopsuestia in 381. He had the misfortune, in combating the Apollinarists, to cast the first seeds of Nestorianism in a book which he composed on the Incarnation, as well as in other works which came from his pen. Julian the Pelagian having taken refuge in the East, he protected him openly; he even made a treatise against original sin, and upheld Pelagianism in several writings, which were all condemned after his death, which happened in 428: there remain to us still some fragments of them in Facundus, Photius and several councils.[1] The Duke of Orléans, who died at Paris in 1752, has shown, in a dissertation, that Theodore of Mopsuestia was the author of the commentary on the psalms which bears the name of Theodore in the Catena of Father Corderius.[2] We shall remark, before ending this article, that Theodore of Mopsuestia died in the communion of the Catholic Church, his errors not having been condemned in his lifetime.

The two Books on Compunction. Saint Chrysostom wrote them when he was living in the mountains near Antioch, to answer two fervent solitaries who had begged him to indicate the means of acquiring compunction; the first is addressed to Demetrius, and the second to Stelechius [sic; "Stéléchius"]. The Saint, in this work, treats perfectly all that concerns the necessity, the motives and the characters of compunction. He gives also the means of preserving and maintaining this virtue.

The three Books on Providence. Stagirius, of a very illustrious family, had embraced the monastic life in spite of his father. Having then fallen into lukewarmness, the demon took possession of him without its being possible to deliver him from this cruel enemy. Crushed under the weight of his evil, he abandoned himself to a mortal sadness and a despairing dejection. Saint Chrysostom, touched by his state, addressed to him his three books on Providence, a short time before the year 380, to revive his courage. He showed him that God governs all by His Providence, that afflictions enter into the economy of His mercy toward the elect, and that the harshest trials are means of salvation provided that one makes good use of them.

The three Books against the Enemies of the Monastic Life. They were composed about the year 376, when Valens had given a law providing that the monks should be enrolled in the armies like the other subjects of the empire. The aim of the holy doctor was to vindicate them from the injurious titles which were given them, even by Catholics. He showed that their state was holy, since it furnished the most efficacious means of acquiring true virtue, that they fled into solitude only to practise in a more perfect manner the evangelical counsels, and that they withdrew from the world only to take no part in the corruption that reigns there. In the second book the holy doctor proves to a pagan, by reasonings and by examples, that voluntary poverty contains the greatest advantages, and that those who have embraced it taste a purer felicity than if they were on the throne. He rises, in the third, against parents who inspire in their children a taste for vanity, and who, by their conduct no less than by their words, cast into their still tender hearts the fatal seed of all vices. He returns then to the monks, whom he compares to the angels, whose sole occupation is to think of God and praise Him.

The Comparison of a King and a Monk. It is proved that the state of the second is preferable to that of the first. Indeed the true monk enjoys heavenly favours; he exercises an absolute empire over all the movements of his heart, and commands as master all his passions; he possesses the most precious treasures of grace, triumphs over everything by the virtue of prayer; there is no one to whom he does not do good; he regards death, ordinarily so redoubtable to kings, as the passage from a life full of miseries to blessed eternity. The pious Louis of Blois and Father de Montfaucon singularly esteem this book.

The Book against those who had Women introduced (subintroductae), that is, against the clerics who took deaconesses into their houses, under pretext that they looked after their household. Saint Chrysostom reproves these clerics sharply, showing them that they expose themselves to losing their innocence and that they scandalise their brethren. This book was composed in 397.

The holy doctor reproved also the women who lodged men in their houses, and condemned them strongly in the book entitled: That regular women ought not to dwell with men. Women will find in this treatise excellent instructions against vain and indecent adornments.

The Treatise on Virginity. There is found in it the praise of virginity, a virtue which one would seek in vain outside the Catholic Church. It is as far above marriage as the angel is above man. But, says Saint Chrysostom, the excellence of virginity is drawn from the consecration which one makes to God of one's soul. Take away the desire of pleasing God, and there will be no more true virgins.

The two Books to a Young Widow. They were addressed to a young lady who had just lost her husband. In the first, Saint Chrysostom details to her the spiritual advantages procured by the state of widowhood. The second is employed in dissuading second marriages from those who would be guided only by human motives.

The six Books on the Priesthood. They are written in the form of a dialogue. Saint Chrysostom and Basil, his friend, are the speakers. We have observed in the life of our Saint that he composed them to justify the pious artifice he had used to have his friend raised to the episcopate. The excellence of the Christian priesthood, the sublimity of its functions, the holiness required in those who exercise them, the dignity of the episcopate, the greatness and multiplicity of the duties it imposes, the zeal, prudence, capacity, in short all the qualities that it demands of those who are raised to it — such are the objects which occupy Saint Chrysostom in this work. Was there ever one more interesting, whether for the substance of things or for the manner in which they are treated? Ecclesiastics cannot read it too much; they will draw from it the knowledge of what they have become by their ordination, and of what they must do to answer the designs of God.

Discourse pronounced on the day of his ordination. Saint Chrysostom pronounced it in 386, after having been ordained priest by Flavian. He testifies in it his fear and surprise at having been raised to so sublime a dignity, and asks the people the help of their prayers. I counted, he says, on entertaining you with the wonders of God, but I was turned from it by the Prophet, who declared that it does not belong to sinners to praise the Lord.

Five Homilies on the Incomprehensible Nature of God, against the Anomoeans. These heretics, followers of Eunomius, maintained that the blessed in heaven, and men on earth, know God as perfectly as He knows Himself. Saint Chrysostom, knowing that they came to hear him, profited by this circumstance to combat their fanatical impiety. That is what he did in the five homilies of which we speak: he proves in them the incomprehensibility of the divine nature by Holy Scripture and by the infinity essential to the attributes of God.

Seven other Homilies against the Anomoeans. The principal end which the holy doctor proposes in them is to prove the consubstantiality of the Son of God; there are found also in them very pathetic exhortations to prayer, humility and the practice of good works.

Panegyric of Saint Philogonius, which was pronounced on 20 December of the year 386. This saint was the twenty-first bishop of Antioch; he died in 323 [sic; Philogonius died c. 324–5], after having shown much zeal against nascent Arianism. As the bishop Flavian was to speak the same day of Saint Philogonius, our Saint did not extend himself much and entertained his audience on the dispositions required to celebrate worthily the feast of Christmas.

Treatise against the Jews and the Gentiles. The truth of the Christian religion is demonstrated in it by the fulfilment of the prophecies, by the marvellous propagation of the Gospel, by the sufferings of the martyrs, and by the universal triumph of the cross. This cross, says the Saint, is placed everywhere with honour; it shines on the diadem of emperors; its sign is impressed on the forehead; it is used to cure sick animals. From all sides people hasten to come and see the wood on which Jesus Christ was fastened. Men and women wear at their necks particles of it set in gold.

The eight Discourses against the Jews. They are destined to prove that the Jews have been reprobated by God, and that Jesus Christ has abolished the legal ceremonies.

The Discourse on Anathema. The aim of this discourse was to reunite the Meletians and the Paulinians, divided by schism.

The Discourse on New Year's Gifts. The holy doctor rises strongly in it against the disorders which were committed on the first day of January; he then exhorts the faithful to pass it in works of piety, and to consecrate to God the whole course of the year.

The seven Discourses on Lazarus. There are found in them excellent instructions on divers points of Christian morals.

There are still, in the first volume, some works falsely attributed to Saint Chrysostom, such as a seventh book on the priesthood, a homily on jests, a treatise against the Jews, Gentiles and heretics, etc.

The second volume contains:

The twenty-one Homilies on the Statues, or on the Sedition of Antioch. The first was preached a few days before the sedition which arose at Antioch on 26 February of the year 387. The holy doctor spoke in it strongly against drunkenness and blasphemies. The general consternation which followed the sedition made him keep silence for seven days; after which he preached his second discourse, where, after having represented to the people all the unworthiness of its conduct, he exhorts it to practise almsgiving and to put its confidence in Jesus Christ. The third discourse was preached at the beginning of Lent: it is seen in it that Christians kept during this holy season abstinence from wine, fish and all kind of flesh. Saint Chrysostom recommends in it above all spiritual fasting, which he makes consist in flight from sin and mortification of the senses. The fourth and fifth have for principal object to prove the usefulness of afflictions and the enormity of blasphemies. The sixth shows that death is desirable to a true Christian. There will be found, in the thirteenth, a lively picture of the consternation which seized Antioch at the sight of the troops sent by the emperor. The twentieth is an exhortation to prepare worthily for paschal communion. The twenty-first was preached on Easter day, after the return of Flavian. There is found in it a great part of the patriarch's discourse to Theodosius, and a fine eulogy of the clemency of that prince. The holy doctor preached every day of that Lent; but there remain to us only twenty-one of these homilies or discourses. What is said in the third, p. 35, of Flavian's harangue to Theodosius leaves no doubt that it had been concerted between the patriarch and our Saint.

The two Catecheses, or instructions to catechumens. There were a greater number of them, but they have not come down to us. In the first of the two which remain, the holy doctor rises against those who delay to receive baptism, and he then passes to the enumeration of the fruits procured by this great sacrament. In the second he

exhorts the catechumens to repeat often these words: I renounce thee, Satan, and to conform their life always to the engagement they shall have contracted.

The three Homilies on the Devil. There are found in them excellent things on the price of redemption, on the excess of divine mercy in the chastisement of sin, on the limits of the devil's power, who will harm us only so far as we choose.

The nine Homilies on Penance. The efficacy of penance, of almsgiving and of charity is above all extolled in them. There is in the sixth, p. 316, a very beautiful passage against the theatre, which is qualified as school of

voluptuousness, pestilential chair, furnace of Babylon.

A Homily on the Nativity of Jesus Christ. The pagans, who mocked at the incarnation, and the Manichaeans, who denied its reality, are refuted in it. It is further proved that the divine mercy shines forth above all in this mystery.

A Homily on the Baptism of Jesus Christ. There are found in it, besides the explanation of the mystery, excellent instructions for those who rarely frequent the churches.

The two Homilies on the Betrayal of Judas. The real presence of Jesus Christ in the Eucharist is established in them in the clearest and most solid manner. Gentleness toward persecutors and the forgiveness of injuries are also strongly recommended.

The Homilies on the Cross and on the Good Thief. They contain very fine things on the conversion of the good thief, on the forgiveness of injuries and on the powerful virtue of the cross.

A Homily on the Resurrection of the Dead. It is proved in it that the dogma of the resurrection is the foundation of faith and the rule of morals.

A Homily on the Resurrection of Jesus Christ. The advantages that ought to be drawn from this feast are very well detailed in it.

The Homily on the Ascension. The greatness of this feast is proved in it by the advantages it has procured us.

The two Homilies on Pentecost. We learn, in the first, that the Holy Spirit descends invisibly into our souls, where He brings peace and charity. It is said in the second that the Holy Spirit comes only into those who have long desired Him, and that if He descended on the Apostles in the form of tongues of fire, it was to make us know that He had the virtue of consuming all that is earthly in our souls.

The seven Panegyrics of Saint Paul. There is seen in them how far Saint Chrysostom's veneration for Saint Paul went, and with what sentiments of admiration he was penetrated for the wholly divine virtues of the great apostle. Let the third be read above all, where the holy doctor in a manner surpasses himself. The Panegyrics of the holy martyrs Meletius, Lucian, Babylas, Juventinus and Maximinus, Pelagia, Ignatius, Eustathius, Romanus; of the Maccabees and of the holy women Bernice, Prosdoce and Domnina. The holy doctor strongly recommends in them the veneration of relics.

The Homily on the Martyrs of Egypt. The virtue of the holy relics is clearly established in it.

The Homily on the Earthquake. It was made on the occasion of an earthquake which happened at Antioch.

There are found in the same volume several other homilies which are evidently supposititious.

The third volume may be divided into two parts, of which the first contains thirty-four beautiful homilies on divers texts of Scripture and on several Christian virtues. One should read above all those that treat of the forgiveness of injuries, almsgiving, prayer, widowhood, marriage, etc. The second part contains homilies on different subjects and letters of the Saint. The seventeen which are addressed to Saint Olympias deserve rather the name of treatises than that of letters, as much on account of the style as of the matters which are their subject. The letter to the monk Caesarius has always borne the name of Saint Chrysostom since Leontius and Saint John Damascene. Father Hardouin, *Dissert. de Ep. ad Caesar. Monac.*; Tillemont, t. xi, art. 130, and Tournely, *Tract. de Euchar.*, t. i, p. 282, and *Tract. de Incarn.*, p. 486, have regarded it as the work of Saint Chrysostom. But Father Le Quien, *Diss. 3 in Joan. Damasc.*; Father de Montfaucon, in *Op. S. Chrys.*, t. iii, p. 737; Dom Ceillier, t. ix, p. 249; Father Merlin, Jesuit, *Mem. Trev.*, an. 1737, and Father Stilting, *Comment. in vit. S. Chrysost. Act. Sanct.*, t. vi, September, § 82, p. 636, have demonstrated that it

cannot be attributed to the holy doctor, and that it was the production of some ignorant Greek. This letter combats Eutychianism, which was not yet born in the time of Saint Chrysostom.

The fourth volume contains: 1. Sixty-seven *Homilies on Genesis*, which were preached at Antioch during Lent. According to Photius, the style of these homilies is less correct than that of the other writings of Saint Chrysostom. The parentheses are sometimes so long that the holy doctor entirely loses sight of his subject. This is because he spoke without much preparation, and often let himself be carried away by new thoughts which struck him suddenly. That does not prevent one from remarking in them that purity of language, that clearness of expression, that abundance of similes, that vivacity of images which always characterise Saint Chrysostom. 2. The eight *Discourses on Genesis*, preached at Antioch during Lent. There will be found in them excellent things on the usefulness of Lent, on the efficacy of the fasts, prayers and alms of the Church in this holy season.

> *The Homilies on Anna, mother of Samuel, on Saul and on David. The homilies on Anna were preached at Antioch in 387. In them are chiefly treated fasting, the veneration due to the martyrs and their relics, purity, the education of children, the advantages of poverty, fervour in prayer, etc. The holy doctor rises there again against the theatre, as also in the homilies on David. There will be found also, in the latter, the most beautiful things on patience and the forgiveness of injuries.*

The fifth volume contains fifty-eight *Homilies on the Psalms*. Saint Chrysostom had surely composed a great number of them, since he had given the explanation of the whole Psalter. One cannot too much regret the loss of those which have not reached us, the homilies on the Psalms being one of the most beautiful works of this Father. He marks in them the variants of the Hebrew text, written in Greek characters, as in the Hexapla of Origen, and the differences which were found in the versions of Aquila, Symmachus and Theodotion. This variety of readings, which is found still in the homilies falsely attributed to Saint Chrysostom (in the appendix of the same volume), and which are the work of some Greek preacher, serve marvellously for critics to re-establish the three ancient versions of which we have just spoken.

The sixth volume contains: 1. Excellent *Homilies on the first seven chapters of Isaiah*; 2. The *Homilies on some passages of Jeremiah, on Daniel, on Saint John*, etc.; 3. Two beautiful discourses *on the obscurity of the Prophets*, an obscurity which demonstrates the wisdom of Providence; 4. The *Homilies on Melchisedech, against the spectacles and on some other subjects*; 5. The *Synopsis of the Old Testament*. It puts, in the catalogue of the holy Scriptures, the deuterocanonical books of

Wisdom, Ecclesiasticus, Esther, Tobias and Judith, but it counts only three Catholic epistles, namely: that of Saint James, one of Saint Peter, and one of Saint John, though the Church counts seven. This comes from the fact that the Churches of Syria received only three in those times. Cosmas the Egyptian, who wrote under the reign of Justinian, says so expressly.

The *Unfinished Work on Saint Matthew* is not by Saint Chrysostom, as all critics agree; it came from the pen of an Arian,[3] who teaches still with the Donatists[4] that heretics must be rebaptised. This author wrote toward the beginning of the seventh century. He must have been a Latin, since he cites Scripture according to the Latin Bibles. His work, divided into fifty-four homilies, has the title “unfinished” because the last homily explains only a part of chapter 25 of Saint Matthew, and there is nothing in the preceding ones on chapters 14, 15, 16, 17 and 18 of the same evangelist.

The seventh volume contains the *Commentary on Saint Matthew*, distributed in ninety homilies. The ancient Latin version counts ninety-one, because it divides the nineteenth into two. All these homilies were preached at Antioch, probably in the year 390. There is, in this commentary, besides a literal explanation of the evangelical text, a complete treatise of Christian morals; it is a fruitful source from which preachers cannot draw too much. Saint Thomas Aquinas, who had only a bad Latin translation of it, said he would not give it for the city of Paris. One cannot doubt that Saint Chrysostom brought to the study of Holy Scripture the dispositions he demands of others: I mean simplicity and purity of heart, the spirit of prayer and frequent

meditation on the divine oracles. That is what merited him the sagacity necessary to discover the infinite riches hidden in the word of God, and the inestimable talent of developing the truths of salvation with that facility, that clearness, that elegance and that energy of style which ravish the reader. This talent appears above all in the moral instructions which end each homily.

The ancient Latin translation of the homilies of Saint Chrysostom on Saint Matthew is diffuse and often inexact; it appears to be the work of a Pelagian deacon named Anianus, who assisted at the council of Diospolis in 415.

There is more exactness in the new translation, but it renders neither the elegance nor the force of the original. Saint Chrysostom is truly himself only in his own language.

The eighth volume contains the eighty-eight *Homilies on the Gospel of Saint John*. The Latin edition of Morel counts only eighty-seven, making a preface of the first. All these homilies were preached at Antioch about the year 394. There is admired in them, as in the homilies on Saint Matthew, the beauty of genius, the elevation of thoughts, the vivacity of imagination, the solidity of reasoning; but the method is different. After a short explanation of the letter, the holy doctor enters into polemical discussions in which he proves the consubstantiality of the Word against the Anomoeans. The moral reflections at the end of each homily are of little extent; that does not prevent one from always recognising in them the incomparable Chrysostom. There are in the same volume several other homilies falsely attributed to the holy doctor.

The ninth volume contains: 1. The *Homilies on the Acts of the Apostles*, which were preached at Constantinople in 401. Erasmus, *Ep. ad Warham. archiep. Cantuar.*, judged them absolutely unworthy of Saint Chrysostom, whereas the Abbé de Billy found them very elegant. Sir Henry Savile has shown that they are truly by the holy doctor. Photius also recognised in them the genius of this Father. It is true that the style of these homilies is not equally polished throughout, but this comes from the fact that the multiplicity of affairs and of troubles occasioned by the revolt of Gainas did not allow the Saint to breathe.

> *The thirty-two Homilies on the Epistle to the Romans. They were composed at Antioch, as it is easy to be convinced by the reading of homilies 8, p. 508, and 30, p. 743. Saint Isidore of Pelusium makes of them a magnificent eulogy, which is surely not exaggerated, since all ages have subscribed to it. The errors which the Pelagians spread some time afterwards in the West are refuted in advance in these homilies, but the principal aim of the holy doctor was to refute the abominable heresy of the Manichaeans; he confounds also in several places the blind obstinacy of the Jews. One is above all struck, in reading these homilies, by the sagacity with which this Father develops the deepest sense of the sacred text, by the clearness, unction and eloquence with which he presents the moral instructions.*

The tenth volume contains: 1. The forty-four *Homilies on the first Epistle to the Corinthians*. This work, composed at Antioch, is one of the most laboured and finished of Saint Chrysostom. This Father seems animated by the spirit of Saint Paul, so much penetration does he show in explaining all the force of the sacred text.

> *The thirty Homilies on the second Epistle to the Corinthians. They were also preached at Antioch, since Saint Chrysostom speaks, in his twenty-sixth, of Constantinople, as not being there. There is less fire found in these homilies than in the preceding ones, but it is always the same politeness of style.*
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> *The Commentary on the Epistle to the Galatians. It is not divided into homilies; it is a continuous explanation of the text of the Apostle, with frequent sallies against the Anomoeans, the Marcionites and the Manichaeans. There are few moral reflections in it. It is probable that the holy doctor added them in the pulpit, for it appears that he gave the form of discourse to this work. One cannot doubt that it was composed at Antioch.*

The eleventh volume contains: 1. The twenty-four *Homilies on the Epistle to the Ephesians*, which were preached at Antioch. One would desire a little more correctness in some places, but that does not prevent the work from being excellent.

The Homilies on the Epistle to the Philippians. They are sixteen in number, including the prologue, and were preached at Constantinople.

The twelve Homilies on the Epistle to the Colossians, as well as the sixteen homilies both on the first and on the second to the Thessalonians, were also preached at Constantinople.

The twenty-eight Homilies on the two Epistles to Timothy. It appears that they were preached at Antioch. They are excellent, though the style is not equally sustained throughout.

The Homilies on the Epistles to Titus and Philemon. They are nine in number.

The twelfth volume contains: 1. The thirty-four *Homilies on the Epistle to the Hebrews*, which were preached at Constantinople.

Eleven Homilies, preached also at Constantinople, and published for the first time by Father de Montfaucon.

In the thirteenth volume Father de Montfaucon gives an account of his labour, then he gives the life of Saint Chrysostom by Palladius. He adds that which he made himself. Then comes the synopsis of the most remarkable things in the works of the holy doctor. In the Church a singular esteem has always been made of the works of Saint Chrysostom, and above all of his commentaries on the divine books; and what proves to what point he succeeded in his labour on Scripture is that Theophylact, Oecumenius and the other Greek commentators have contented themselves with abridging him. Theodoret also did the same in his excellent notes on the sacred text. Our holy doctor will always serve as master and model to preachers and theologians when it is a question of explaining Scripture. He followed, in this study, a method which is without contradiction the best, as Mr. Hare, Protestant bishop of Chichester, observed: it was to meditate continually these divine oracles, in order to penetrate their spirit well, and to acquire a perfect knowledge of the precepts contained in them. Add to this the dispositions of a pure heart, docile, closed to all vain curiosity, solely occupied with the care of its own sanctification and that of others: that is what merited him to discover in the word of God what common men do not see there. He perceives a holy energy even in a word, even in the least circumstance. He develops with a marvellous sagacity the great principles of Christian morals, and presents the truths of salvation with that force and unction which characterise a soul perfectly exercised in the practice of all virtues. What other than a Saint could so well explain the properties and effects of each virtue, engrave the love of it in hearts, and indicate the means of acquiring it? One remarks in other moralists a certain dryness, even when by the beauty of language they flatter the ear and please the mind. A Saint alone has the privilege of going to the heart, of stirring it, of warming it. There was perhaps never an orator so accomplished as Saint Chrysostom. What clearness! Nothing in him embarrasses the reader; one understands him without pain and without study. Let them cease to vaunt to us the harmony of the periods of Isocrates: it is, that harmony, only a puerile assemblage of artfully measured words, when compared with the incomparable sweetness that results, in Saint Chrysostom, from an expression as happy as easy and natural. Who ever knew like him that delicacy and that Atticism which characterise more or less the celebrated writers of Greece? What beauty and elegance in the turns! What fecundity in the choice of words, which flow as from an inexhaustible source! Is he obliged to treat the same subject several times, he never copies himself, he is always original. The vivacity of his imagination furnishes him a multitude of images and flowers with which he embellishes each period. Nothing is far-fetched in his metaphors and comparisons; they come from the very depth of the subject, and serve only to give more force to the discourse and to impress it deeper in the mind. Skilled in the knowledge of the springs which move the passions, he excites them at will and according to the nature of the matter he treats. His style, always suited to the subject, is, when needed, simple, flowery, sublime, tempered. If it were said that Saint Chrysostom had not the epistolary style, we should justify him by saying that his letters must be regarded as veritable treatises, on account of the matters which are their subject. We shall agree also that all his discourses are not equally polished, but this came much less from want of preparation than from the languors of illness, the embarrassment of affairs and those inequalities which the most beautiful geniuses sometimes experience. To

the talents that make the great orator Saint Chrysostom joined the depth of the most skilful dialectician. Hence that superiority with which he solves the most captious difficulties and pushes error to its last entrenchments; a superiority which shines above all in the polemical works that this Father composed against the Jews, the Anomoeans and some other heretics. Let us say it, however: the important matters which Saint Chrysostom had to treat in his discourses gave him a great advantage over the pagan orators. Nor can the most celebrated philosophers of antiquity be compared to him; he surpasses them as much as the evangelical morality surpasses that which proceeds from the human mind.

Ecclesiastics ought to make for themselves a little collection of the chosen works of Saint Chrysostom: it would serve marvellously to form their style, especially if they read it before setting to compose. Their mind and imagination would then be raised to the tone of true eloquence.

Latin Translations of Saint Chrysostom

Of all the first translations of Saint Chrysostom, only those of Father Fronton du Duc are exact. Father de Montfaucon adopted them in his edition of this holy doctor, and translated in it only the works which had not been translated by the learned Jesuit. The edition of Saint Chrysostom given by Father de Montfaucon is the most complete we have; one would only wish that the Latin version were more elegant and approached more nearly the beauty of the original. Those who are in a position to dispense with the help of a translation prefer the edition of the same Father by Sir Henry Savile. It is more beautiful and more exact than that of Father de Montfaucon. It was printed at Eton in 1612; 9 vols. in folio. — The *Patrologia graeco-latina* of M. Migne reproduces the edition of Montfaucon with corrections and additions, 18 vols., in 13 tomes.

French Translations

Nicolas Fontaine, of Port-Royal, having given a translation of the homilies on the Epistles to the Romans, to the Ephesians, etc., was obliged to retract, because he had made the holy doctor speak as a Nestorian. The Abbé Le Merre translated the homilies on Saint John; and the Abbé de Bellegarde, the homilies on Genesis and the Acts, as well as eighty-eight chosen discourses. The translation of the homilies on Saint Matthew, printed under the name of M. de Marsilly, is by M. Le Maître and M. de Sacy, his brother. M. de Maucroix gave, in 1671, the translation of the homilies to the people of Antioch; and Father Duranti de Bonrecueil, of the Oratory, that of the panegyrics of the martyrs, in 1735. The latter also translated the letters of Saint Chrysostom, with the treatise in which the holy doctor proves that no one can do wrong to him who does none to himself; Paris, 1732, 2 vols. in 8vo; the Abbé Auger, vicar-general of Lescar, and afterwards constitutional priest in 1791, published, in 1785, a new translation of a part of the works of the holy doctor, under this title: *Homilies, Discourses and Selected Letters of Saint John Chrysostom*, 4 vols. in 8vo. There is found at the Imprimerie des Célestins, successors of M. Louis Guérin, publisher at Bar-le-Duc, the French translation of the *Complete Works of Saint John Chrysostom*, in 11 vols. large 8vo (Jésus) in two columns. For those who cannot read Greek fluently, the French translation is, in the opinion of all connoisseurs, much preferable to the Latin translation.

Saint Julian, First Bishop of Le Mans

A.D. 117. — Pope: Saint Alexander. — Roman Emperor: Trajan.

The sole reason for miracles is the power of God who works them. — Saint Gregory the Great, Hom. xx.

If tradition is to be believed, Saint Julian, apostle and first bishop of Le Mans, is the same as Simon the Leper, who had the happiness of seeing the Son of God made man eat at his table. He afterwards became His disciple, and was sent into France by the Prince of the Apostles, Saint Peter. But it is more probable that Julian (Julianus) was born at Rome, of a patrician family, and that he received from Pope Saint Clement, with the episcopal character, the mission of evangelizing the Cenomani. He had as companions in his

apostolic labours the priest Thuribius and the deacon Pavatius, who were his successors; all three advanced toward the capital of the province which they were to win for Jesus Christ, Suindinum, a fortified town which occupied only a part of the present enclosure of Le Mans. Arrived beneath the ramparts, they found the gates closed, for the town was at war with its neighbours and seemed to be on guard against a surprise attack. They were therefore obliged to preach first in the country districts, where they were able to convert and baptize a few idolaters. Yet they strayed little from the town, watching for an opportunity to enter. Julian, to obtain this favour, prayed, wept before God, and gave himself to great austerities. At last his prayers were granted. The inhabitants having one day come out in considerable numbers because they lacked water, Julian takes advantage of the circumstance, presents himself to them, preaches to them the true God and the redemption of men by Jesus Christ, and, to show the truth of his word and of his mission, he plants his staff in the ground, falls on his knees, prays, and makes an abundant spring gush forth in a place where water was naturally scarce, as was ascertained recently when an artesian well was dug quite near by. This fountain was called *Centonomus*, or better *Sancti-Nominis*, "the Saint's benefit"; it still flows today and bears the name of Saint-Julien; it is shown on the Place de l'Éperon; it is adorned with a bas-relief representing the miracle: like a new Moses, Saint Julian, in pontifical vestments, makes the water spring from the rock by striking it with his pastoral staff; at his feet a young girl fills her urn from the miraculous water.

The report of this wonder spreads; people hasten from all sides to witness it; Julian is the object of universal admiration and respect; he is led as if in triumph into the town and at first listened to with curiosity. But when it was seen how difficult it was to practise the new religion which he brought, most hearts closed. It does not appear that the Roman magistrates, who governed the town in the name of the empire, hindered the freedom of his preaching. But the rich and powerful inhabitants, seeing in his doctrine the condemnation of their corrupt morals, persecuted him. Happily the most influential man of the town, a Gaul honoured by the votes of his fellow-citizens with the office of defender, which consisted in watching over the protection and safety of the people, having learned the wonder wrought by this stranger, desired to see him. He had him come to his palace, situated in the highest part of the town, at the place where the cathedral now stands. Julian, having met at the door of this magistrate a blind man who asked him for alms, restored his sight. This new prodigy made a deep impression on the defender; he received our Saint with the greatest respect, had himself instructed in the Christian virtues, received baptism with his wife and all his family, and gave the largest hall of his palace, called, as in all the dwellings of the great among the Romans, a basilica, to be made into a church. This cathedral was at first consecrated under the august title of the Blessed Virgin and of the Prince of the Apostles, Saint Peter; it bore later the names of the holy martyrs of Milan, Gervase and Protase, and finally that of Saint Julian. Our Saint, wishing to unite the Christians in one holy assembly, not only during their life but also after their death, chose for their burial a place not far off, but outside the town; he consecrated it and raised there an oratory in honour of the holy apostles Peter and Paul. There now stands the church of Notre-Dame du Pré. Two things contributed above all to the conversion of the infidels: the charity of the Christians who, after the example of the holy apostle, succoured the sick, the poor, the orphans; and brilliant miracles which we cannot relate here in full. One of the first citizens of the city, named Anastasius, whose son had just died, having recourse to Julian, said to him: "If you can restore life to my son, I confess that Jesus Christ is true God, and I renounce for ever the divinities that I have adored until this day." The holy pontiff goes, in fact, to the dead boy, takes his hand, lifts to heaven his eyes bathed in tears, while those present weep and pray with him, and beseeches Him who drew Lazarus from the bosom of death to renew that prodigy, that this bodily resurrection may be, for many, the cause of a spiritual resurrection. Soon the child seems to awake, rises, and his parents receive him in their arms full of health. Anastasius received baptism with all his household, and many idolaters imitated him.

After triumphing over the Roman religion in the city, Julian undertook to combat that of the Gauls (Druidism), which was far more powerful; for the Druids had a great reputation for learning and, moreover, were persecuted for having defended the independence of their nation against the conquerors: two motives

which made them dear to the people. Men attended eagerly the mysteries which they celebrated in the forests and heaths so common in those regions. But, apart from these gatherings, each Gaulish family lived apart, in huts made of earth and branches. It was therefore far more difficult to evangelize the country than the towns. Julian and his companions nevertheless knew how to win souls there for Jesus Christ and to form churches. Their conquests extended as far as the country of the Arvii and the Diablintes.[1] Prodigies were more necessary than ever: near Saint-Julien-en-Champagne, and Neuvy, the apostle's feet left on a stone their miraculous imprint, which is still shown. Meeting on his road a funeral procession which was conducting to his last dwelling an illustrious deceased, named Jovinian, he addresses the father of the dead youth, and the band of idolaters who accompanied him, makes them promise that they will embrace the religion of Jesus Christ if he proves to them its divinity by the resurrection of him whom they mourned, and addresses a fervent prayer to God. The dead man rises and cries: "Great indeed is the God whom Julian announces"; then he says to his father: "We were adoring demons; I have seen them in hell, where they suffer eternal torments." At the report of these wonders a great crowd ran together and followed the Saint everywhere, as formerly they followed Jesus Christ. One day when he was going to the estate of Pruillé-l'Éguillé, the master, who was a pagan, begged him to lodge with him. But at the very moment when Julian arrived, a young child, the son of his host, died. This did not prevent him from entering that house to stay there. Only, he passed the night in prayer, and the next day the child was found full of life and health. His parents and the witnesses of his resurrection asked to embrace a religion that announced itself by such prodigies and such benefits.

People come from every side to the man of God, they press upon his steps; several sick persons, not daring to ask him for their cure, are content to follow him and await that benefit with ardour. The apostle's disciples notice it and tell him; he, without answering, turns toward the crowd and gives those present his blessing: at once all the infirm are healed. To perpetuate the memory of this miracle, a chapter of canons was later established on the same spot. At the borough of Ruillé-sur-Loir, there was presented to Julian the only daughter of a powerful man, who was cruelly possessed by the devil. He delivered her publicly and also converted a great number of idolaters, then founded a church in that village. A new prodigy strengthened the faith of the neophytes. A blind man, having carried to his eyes the water in which the apostle had washed his hands, received at the same time the light of the body and that of the mind.

His zeal in destroying the worship of false gods stirred up great persecutions against Julian. One day, near Artins, a crowd of idolaters assembled in fury around him, threatening to kill him; far from trembling, our Saint enters their temple, and by the sole invocation of the name of Jesus Christ overthrows and reduces to dust an enormous idol; a serpent came out of it which threw itself upon its own worshippers and killed a great number of them. Then the idolaters, instead of threatening the apostle, implored his help; he made the sign of the cross and commanded the reptile to flee without harming anyone. He was obeyed. All that people was converted, itself overthrew that pagan temple, and had itself instructed and baptized. The defender, having come to find the holy bishop to tell him that the city demanded his return, was witness of a great prodigy. As they were travelling the country together, they met a child whom a frightful serpent had enlaced in its coils and was preparing to devour. All those present shuddered with horror. The Saint approached, offered a fervent prayer, and the reptile burst in the middle of its body. When they re-entered the city, among the crowd that was celebrating the return of its pastor there were mingled many idolaters, among others two demoniacs who presented themselves to Julian to be healed. He put the demons to flight in the name of Jesus Christ. After taking part in a banquet with the principal faithful, happy to see their father again, and arranging what the needs of his church required, Julian, refusing the hospitality which the defender offered him, returned to the poor dwelling which he had chosen near the town, and to his apostolic labours. As he passed before the door of the prison, six unfortunate men who were in irons raised great cries, begging him to have pity on them. He went, in fact, to ask their pardon of the magistrates; not having been able to obtain it, he took no food, kept silence, and ceased not to groan and pray. God, hearing his prayer, sent angels who opened the doors of the prison and broke the chains of the captives. They published everywhere the praises

of their deliverer and came to thank him. Julian, sharing their happiness, wished them to share his meal. Sent by the vicar of Jesus Christ, the apostle of the Cenomani returned to Rome to give him an account of his mission, to ask the confirmation of his work and the erection of this new Church. He brought back from it, with abundant blessings, relics which, by fixing the devotion of the newly converted idolaters, turned them away from the superstitious worship which they still rendered to fountains, woods and rocks. It is probable that he also brought back from Rome new evangelical labourers; he neglected no means of increasing and instructing his clergy; everything leads one to believe that he established for this purpose a school where he himself first taught. At last, worn out with fatigue, laden with merits, and knowing that his end was near, he wished to prepare for it in solitude. He therefore entrusted the care of his church to Thuribius, and withdrew, half a day's march from the city of Le Mans, to the banks of the Sarthe, at the place where the borough of Saint-Marceau now stands. After some time a slow fever warned him of his last hour. He then had the clerics and the principal faithful assemble around him, recommended obedience to his successor, then, while with hands stretched toward heaven he praised God and gave Him thanks, his soul gently separated from his body and flew to the abode which it had merited, on 27 January 117, according to several ancient authors, after forty-three years, three months and seventeen days of episcopate.

The defender, who was not present at this glorious death, was warned of it in a vision; he perceived Julian, in priestly vestments, coming toward him, accompanied by three deacons who each carried a candle. They set these candles on a table and withdrew. The defender told this prodigy to the persons who were with him. He told them that Julian had just given him his blessing, and shown him a ray of the glory into which he had entered. "Let us rise," he said to them, "and go to bury the remains of our master." At once he set out, followed by the whole town, and brought back the body in state. The place where he died did not cease on that account to be venerated. The confidence of the pilgrims was more than once rewarded there by prodigies. A little chapel was built there, which depended on the abbey of Saint-Vincent of Le Mans. It was later rebuilt in the Gothic style. During the French Revolution this oratory became private property, and today it is falling into ruins. "Yet one still admires there the remains of fine architecture: painted windows which depict the principal features of the life of Saint Julian, a shrine adorned with enamels which formerly contained a part of his relics, and finally very ancient statues. Beneath the main door there gushes a fountain of living water from which persons attacked by fever drink to obtain their cure."

The procession which was bringing back the precious remains of Julian into the town arrived at the river Sarthe; it was no longer fordable, the winter rains had swollen it. This was for God an occasion to manifest the glory of His servant. The horses that drew the funeral car walked on the water as on dry ground, amid universal admiration. This is not all: a woman who was washing her child in a cauldron placed on the fire forgets it and runs to join the crowd that accompanies the body of Saint Julian. In her absence the flame rises, envelops the cauldron, the water boils and overflows. The thought of her son, whom she has left exposed to so great a danger, crosses the mother's heart; she runs back and finds him unfrightened and unhurt. She then raises cries and draws a great number of people to be witnesses of her happiness and of this prodigy. Saint Julian was buried in the cemetery of the Christians, probably in the oratory which he had raised there. This basilica, which subsisted until the French Revolution, became the meeting-place of so considerable a number of pilgrims that it was necessary to build several hospitals to receive them. Saint Julian is represented driving away a dragon, figure of the idolatry which vanished before his preaching; or again, near him a young girl carrying a pitcher of water recalls the miraculous fountain which the apostle of the Cenomani made gush forth at the entrance of their town.

Writings and Relics of Saint Julian

The apostle of the Cenomani left several writings on our mysteries, on the Godhead, the angels and the most holy Sacrament of the altar. The liturgy of Le Mans praises their eloquence highly. They were preserved in manuscript in the cathedral of Le Mans, where they perished at the hands of the Calvinists in 1562. His relics

did not remain entire in the cemetery of the Pré. Saint Aldric transferred them to the cathedral (840), where he placed them on an altar, to the right of the main altar, dedicated to Saint Gervase and Saint Protase. Long afterwards (1093) they were placed on a great altar raised expressly, behind the altar of Saints Gervase and Protase, in the most conspicuous place, so that Julian no longer had the air of a guest who does not occupy the principal place, but of a patron of the cathedral. In 1136 these holy relics were saved from the fire which was already devouring the thatched roof of the cathedral. Every time that translations of the relics of Saint Julian were made, they were marked by numerous miracles. A paralytic priest, a dumb child, another priest consumed with fever, a man with a tumour which made his hand misshapen, children fallen into the water for whom their grief-stricken father implored the protection of Saint Julian, are the objects of as many miracles. When the Saint's body was carried to Châteaudun, where it remained two years, the whole journey was a succession of prodigies. A celebrated translation took place in 1254: it was spoken of throughout France. To this so solemn cult of the relics of Saint Julian there were to succeed, in later centuries, horrible profanations. The cathedral church of Le Mans suffered greatly from the Calvinists and the Vandals of 1793. At that time the shrine which contained his precious remains was sold for a trifle; yet the sacred bones of the apostle of Le Mans have been found again, and are still venerated with the greatest respect. He is the patron of that church.

We have borrowed the substance of this biography from the learned *History of the Church of Le Mans,* by Dom Piolin, 10 vols. 8vo.

Saint Vitalian, Pope

A.D. 657–671. — Emperors of Constantinople: Constans II, the Monothelite; Constantine Pogonatus.

The hope of the hypocrite shall perish, and his confidence shall be like a spider's web. — Job viii. 14.

Vitalian was of the town of Segni in Campania; his father was called Anastasius. About two months after the death of Eugenius, the first of that name, he was put in his place amid the applause of all good men. A great friend of ecclesiastical discipline and its vigilant guardian, he handed it on to his successor as flourishing as he had received it from his predecessor; and he never omitted anything that could maintain its splendour.

Constans II, that ardent fomenter of the Monothelite heresy, the same who had sent Pope Saint Martin[1] to die of hunger in the Crimea, was reigning at Constantinople. This tyrant, as cruel by himself as several Neros, and execrated by his people, wished to abandon Constantinople, expel the Lombards from Italy, and re-establish the seat of the empire at Rome, saying that the mother deserved more consideration than the daughter. When, therefore, according to custom, Pope Saint Vitalian gave him notice of his election, the deceiver received the Roman embassy very well and even offered as a gift to the church of Saint Peter a book of the Gospels covered with gold and enriched with precious stones: this was, on the part of the Monothelite hypocrite, a mark of adhesion to the Catholic faith. This took place in 637 [*sic*; 657 is meant], the year of the elevation of Saint Vitalian. Pursuing his design, Constans prepared an expedition, and in 662 embarked with all his treasures for Italy: he wished to take his family with him, but the Byzantines opposed it. This refusal did not detain him a moment: he mounted the deck of his ship, spat against the city, and had the sails set forthwith. He reached Rome on 5 July of the year 663 and stayed there a few days. The Pope went to meet him as far as two leagues from the city, and conducted him to the church of Saint Peter, where, continuing to hide his evil intentions, he left a rich present. He visited several other churches and left offerings everywhere. On the twelfth day after his arrival he took leave of the Pope. Until then he had given only marks of devotion and pious liberality. But having learned that the Lombards had just beaten his rear-guard at Naples, he lost the hope of settling in Italy. Then, stripping off the sheepskin he had put on to deceive the Westerns, before departing he plundered the churches, took back the gifts he had offered, and carried off everything most precious in the city: it had been proposed to him to adorn the Pantheon, arranged as a church; but Constans II preferred to strip it of all the metal tiles with which it was covered. Thus was seen a Roman emperor committing more violence than could be reproached to the Goths and Vandals. Forthwith he had all these

riches carried to Syracuse. Such conduct could only strengthen the power of the Popes in Italy.

The justice of God was to weigh heavily on Constans II as on all the princes who have persecuted the successors of Peter. On 13 July of the year 668, the emperor, going to the baths of Daphne at Syracuse, received death at the hand of an obscure bath-attendant who, pretending to take a vase to pour water for him, struck him on the head with it and fled. As the emperor delayed too long, those who were outside entered and found him dead. His successor, Constantine Pogonatus, had for the holy Pope the greatest veneration: he had his name restored on the diptychs, from which the Monothelites had erased it.

The emperor Constans II, while appearing to fear the Lombards, had not seemed to dread another danger which would one day threaten his successors in their own capital: we mean Mahomet and his doctrine; his doctrine which was so fatal to that of Jesus Christ. The Mussulmans, who have caused so many evils to the Holy See, made great progress under the pontificate of Vitalian: they came as far as Sicily, from which they carried off half the inhabitants to Damascus (663). But let us breathe again: we shall have only too many times to deplore misfortunes which occasioned the crusades, cost us Saint Louis, and covered the Christian world with ruins.

The pastoral care which occupied Saint Vitalian more particularly and which, moreover, produced happy results, was to raise up again in England the religion that was declining. As there was in that country a great lack of sacred ministers, Vitalian sent there the great Theodore of Tarsus and the abbot Hadrian: the first, to be primate of the Church of England, and the second to restore monastic discipline. At last, having shone and having occupied the pontifical see for fourteen years and five months, he passed from this life to God, in the year of Our Lord 671, and was buried at the Vatican.

There remain to us from Saint Vitalian six letters: four concern the affair of John, bishop of Lappa in Crete. This prelate having been deposed without reason by his metropolitan, the latter had him imprisoned and condemned by a conciliabule which was at his discretion, without even allowing John to appeal to the Pope. The bishop of Lappa having at last been able to escape, came to Rome, where a council assembled by Saint Vitalian quashed the proceedings of the metropolitan of Crete and restored the innocent man to all his rights.

It is in his time, it is said, that the use of organs began in churches, and he himself is supposed to have introduced them at Rome; but this fact is not proved. What is certain is that Saint Vitalian applied himself with the greatest care to maintaining the traditions of Gregorian chant. For learning, Vitalian could be compared with the most learned pontiffs: he was inferior to none in his zeal for propagating religion and in his courage in defending it.

See *History of the Roman Pontiffs*, by the Chevalier Artaud de Montor.

Saint Thierry II, Bishop of Orléans

A.D. 1022. — Pope: Benedict VIII. — King of France: Robert the Pious.

Thierry, son of the lord of Château-Thierry-on-Marne, and grandson of him who gave his name to that town, came into the world in the tenth century. He early despised the advantages of his birth and the vanities of the world, to apply himself wholly to the study of letters, to works of mercy and to exercises of piety. That he might better preserve his innocence and learn more, his parents placed him in the monastery of Saint-Pierre-le-Vif, at Sens, where, under the guidance of his uncle Raynald, abbot of that house, he embraced the monastic life and made notable progress there. His reputation reached the court. King Robert, who was pious and lettered and knew how to distinguish talents, had him come and kept him near himself to make use of his lights and counsels. It was the time when this prince undertook to repudiate Constance, his wife, on the pretext that she was his kinswoman. One night when this unhappy queen was more than usually weighed down with bitterness, she saw in a dream a venerable prelate with long hair and a beard white as

snow, holding his crosier in his hand. He looked at the queen and said to her: “Constance, drive from you all sadness; I have come to your help. I am Savinian, one of the prelates of this kingdom; I declare to you that from this moment, by the grace of God, you are delivered from your trouble.” The queen woke with a start, and felt greatly consoled; then she went and asked the persons who were at that moment in her palace whether they knew a saint named Savinian. Thierry replied that he was the first archbishop of Sens, a martyr, whose sacred body rested at Saint-Pierre-le-Vif, at Sens, and that if she addressed herself to this saint, her prayers would doubtless be heard. The queen received this advice with extraordinary joy and devotion, and betook herself suddenly, with her son, to the monastery of Saint-Pierre-le-Vif: there, prostrating herself before the holy relics, she implored the help of the saint. Marvellous thing! this devout princess having continued her prayers, at the end of three days a courier arrived on behalf of the king, bringing news in accordance with her desires. The king followed close upon his message and showed more affection than ever to the queen his wife. Constance, to thank Saint Savinian, had his relics put in beautiful silver shrines, and also showed herself very grateful toward Saint Thierry, who was thus equally loved and esteemed by the king and the queen.

Fulk, bishop of Orléans, having died, Thierry was elected by the sounder part of the clergy and people to occupy that see: King Robert, who knew his learning and his virtue, and who loved the city of Orléans, maintained this election with all his power (1016). But envy always follows virtue, as the shadow the body. Malevolent persons sought to exclude him and to name as bishop Odolric, a young ecclesiastic full of ambition, who shrank from neither disorder nor scandal. The intrigues turned into violent struggles in which blood was shed.

A thousand calumnies were invented against Thierry, so that the Pope and the bishops, among others Fulbert of Chartres, at first made difficulty about recognizing him. But he justified himself in every form. His innocence was acknowledged, and Leotheric (Lehery), archbishop of Sens, assisted by Fulbert and some other bishops, consecrated him in the church of Orléans. During the ceremony Odolric, his competitor, came with a troop of armed soldiers, entered the church and advanced toward the altar, dagger in hand, threatening to assassinate Thierry under the hand of the consecrating archbishop. But who can cross the designs of God? Neither the bishop consecrated nor the archbishop consecrating trembled; the ceremony was not disturbed; they contented themselves with driving out these madmen.

As soon as Thierry was placed in this episcopal see he shone there like a heavenly torch; he had extreme care of the flock entrusted to him. To the teachings of Holy Scripture he joined the example of his virtues. To relieve the poor, to repress oppressors, to succour the oppressed, were his daily works. His hand never received a present: he sought what was useful, not to himself, but to all. Odolric, ever devoured by envy and ambition, did not cease to persecute him: he even again attempted his life. The Saint was one day attacked on the road by a band of assassins whom this enemy had posted to kill him: they throw him from his horse, stretch him on the ground, strike him with lances and swords, and leave him for dead, lying on the sand. But, O prodigy! he whom they thought lifeless had not received the slightest wound; his clothes alone were torn. What was not the terror of Odolric, who thought to feast his eyes on the blood of his victim, when he saw him rise safe and sound! Touched by this striking protection of God’s hand, he comes and throws himself at the feet of the Saint and humbly asks pardon for all the past. Thierry grants it on the spot, without any condition, and wishes him to hold the second rank among his clergy, and even predicts to him that he will be his successor.

The rest of our Saint’s life is hardly known. The Manichaean heresy having spread in his diocese about the year 1017, he employed all his care to stifle it. The seventh council of Orléans condemned these pernicious errors, and King Robert punished the obstinate heresiarchs. King Robert, whom the history of Orléans calls the French David for his valour and piety, seconded in war and peace by heavenly aid, loved this city and its holy bishop greatly. As he was besieging the town and castle of Avallon in Burgundy, a strong place which

sustained the siege for three months, feeling the feast of Saint Aignan approach, he came to Orléans to celebrate it at his ease, according to his usual devotion. While he was assisting at high Mass, clothed in a magnificent cope and directing the choir, according to his custom, it happened that at the moment when the *Agnus Dei* was being sung the walls of the besieged town collapsed. There reigned between this good king and this holy bishop a perfect understanding; never had the two powers, the pontifical and the royal, agreed better to procure the glory of God and the happiness of peoples. The churches of Orléans thereby felt the effects of the liberality of these two great personages. Saint Thierry, desirous of honouring God and of marking his memory in the church of Sainte-Croix of Orléans, had made a very beautiful chalice of pure gold, to serve in that church, at the sacrifice of the Mass, for consecrating the blood of Our Lord Jesus Christ, and King Robert, joining his devotion to that of the holy bishop, had made the paten, also of fine gold, to accompany the chalice and serve for consecrating the body of the Redeemer of the world, that the sign of the holy cross might be to him a salutary aid, and that the passion of the Saviour might be to him a perfect redemption for soul and body, as the monk Helgaud says in the life of King Robert. This prince rebuilt the church of Saint-Aignan and increased its revenue; he showed himself liberal also toward many other temples.

We have already said that Thierry had frequent relations with Fulbert, bishop of Chartres; this is seen from the letters of the latter. In one of them he thanks the bishop of Orléans for the advice he had given him, and begs him to excuse the clergy of Chartres if they cannot, this year, go in procession, according to their custom, to the church of Orléans, because he is wholly occupied in rebuilding his own church, destroyed by fire. The church of Chartres rendered this duty of piety and gratitude to that of Orléans, in memory, no doubt, of the fact that the grace of the Gospel had come from Orléans to the people of Chartres, through the preaching of the first bishop of Orléans, Saint Altinus.

God exercised the patience of Thierry and purified his heart, toward the end of his life, by various illnesses, the fruits of his austerities and apostolic labours. To rest at once his soul and his body, the Saint withdrew to the monastery of Saint-Pierre-le-Vif, at Sens. There came to him in this sweet retreat the desire to make a journey to Rome to visit the sepulchre of the Prince of the Apostles and the other sanctuaries of that holy city. Before his departure, one night, being in the church, he heard a voice from heaven which said to him: “Fear not, Thierry, thy dwelling is prepared in heaven, where the martyr Saint Sebastian triumphs gloriously.” Now it was the eve of the feast of Saint Sebastian. Thierry communicated this divine revelation to the monk Adalbert, a very religious man, and to some other servants of God, and told them that he believed the hour of his death to be near, and that if he died on his journey to Rome, before having crossed the Alps, he asked that his body should be brought back to this monastery of Saint-Pierre-le-Vif, to be buried beside his uncles Seguin, archbishop of Sens, and Raynald, abbot of the same monastery. After that he set out; but God changed this journey to Rome into a journey to blessed eternity. For on arriving at Tonnerre, a little town of the diocese of Langres, he was seized by a severe illness which carried him off from this world on 27 January in the year 1022. They were preparing to bring back his body to Saint-Pierre-le-Vif, but Milo, lord of Tonnerre, who was his kinsman, opposed it and had him magnificently buried in the monastery of Saint-Michel which he had just founded. The miracles which God worked in that place, by his intercession, were so frequent that the town of Tonnerre chose him for its patron. The memory of this Saint has remained very famous there. Before 1789, not only was his feast celebrated solemnly there every year on 27 January, but moreover, every Tuesday of the year, outside Advent and Lent, the canonical office of him was celebrated, and every day, at Lauds, at Mass and at Vespers, commemoration was made of him. His holy relics were preserved at Tonnerre with much honour and care; the church of Orléans possesses some, which were given to it in 1660.

We have chiefly used, in composing the history of this life, omitted by Father Giry, the *History of the Church of Orléans*, by Symphorien Guyon.

Saint John, Thirtieth Bishop of Thérouanne

A.D. 1130. — Pope: Honorius II. — King of France: Louis VI.

Saint John of Thérouanne was, one may say, the true reformer, and as it were the Saint Gregory VII, of a part of the north of the Gauls. Our ancestors compared him with Saint Bernard, and made of the great abbot of Clairvaux, John of Thérouanne and Milo a grouping full of edification. The life which we give of this great bishop is the abridged translation of that which was written nine months after his death by John Colmieu, his archdeacon. It has therefore all the interest of a contemporary document. Saint John, the man of God, was born in the diocese of Thérouanne,[1] in a place named Warneton, which the river Lys bathes with its peaceful waters. His parents were persons honest in the eyes of the world, and God-fearing. They took great care to give alms, to give clothing to the naked and to practise piously the other works of mercy. They gave their son at holy baptism the name of John. From his earliest infancy he gave proofs of the special attention of divine Providence toward him. His rapid progress in the first literary studies drew to him general admiration and made it foretold that one day he would be great and raised above others; he had, in fact, much less ardour than other children for the games of his age, and applied himself seriously to the things he had to learn: to attend the pious meetings of the faithful, to conform to the orders of his superiors, such was the object of his habitual care. When he had come out of childhood and reached the point where one must choose between the two roads which present themselves, he prudently avoided the path on the left, and, a traveller enlightened as to the goal toward which he was tending, he entered resolutely the narrow and difficult road which lay to his right. Despising the vain fictions of the poets, he applied all the powers of his mind to the search for the hidden senses of the divine Scriptures, a science which nourishes and strengthens the inner man and makes him advance in the love of God. He had above all two masters remarkable for the integrity of their lives: one, Lambert of Utrecht, a master of great religion and great learning; the other, greater still in the judgment of all, Ivo, who was afterwards bishop of Chartres, and who has well proved his deep religion and sublime learning by the monasteries he established and by the books he wrote. John was their pupil so docile, and listened at the same time with such attention to the inner word of Him who, by His divine unction, knows how to make all perfect teaching enter our hearts, that soon one could hardly find in all France anyone who was above him in the double respect of morals or learning. Then he returned to his own country, bringing with him treasures more precious than gold, more estimable than jewels. He remained some time at Lille, a famous town where Baldwin had just founded a church. He was a member of the numerous clergy of that church, but was there hardly otherwise than bodily, for his spirit, detached from the world, was always occupied with heavenly things; he read, he prayed, he stayed in his room, he went to church whenever he had to be there. While others sought vanities and spectacles, or made a spectacle of themselves by playing before the public, he carefully fled all these follies, and if it happened that he met them on his way he passed with gravity, quickening his pace and without even wishing to look at them. Therefore all venerated his holiness, and several even strove to imitate him.

As nothing was to be lacking to this assemblage of perfect virtues, he resolved to leave the world outwardly, which he already despised and trampled underfoot within. He therefore went to find the abbot John, a man of great holiness, who at that moment was directing the monastery of Mont-Saint-Éloi, about three thousand paces distant from the town of Arras, and humbly put himself under his guidance. The man of God received him with extreme joy and gave many thanks to the Lord, who was sending him so great a consolation. As, in fact, he himself observed the rule of Saint Augustine and had imposed it on his religious, he thought that John’s religion and prudence would be of the greatest utility to him for attaining his ends. Indeed John’s conduct in the monastery was such that he was useful to all, both by word and by example.

Meanwhile, Pope Urban II of holy memory occupying the chair of the Prince of the Apostles, the church of Arras recovered the liberty which it had formerly enjoyed and was separated from the church of Cambrai. Then, after prayer and fasting, the clergy and people of the other churches of the new diocese were

assembled at Arras, and, with the grace of the Lord and by order of the venerable Pope Urban, the election was made according to the canons. The choice fell on Lambert, canon and cantor of the church of Lille, a man worthy to be clothed with the pontifical insignia. Lambert was perfectly a stranger to this event: he was ignorant of what was to take place when he answered the invitation made to him to come to Arras. They therefore seize him, they drag him in spite of himself; it is in vain that he opposes with all his strength and makes his protests heard; they place him on the episcopal chair. Now, as Rainald, archbishop of Reims, put off consecrating him, he profited by this delay and betook himself to Rome with some members of his clergy, and there, prostrate at the feet of the Pope, he ardently begged the favour of being discharged of the burden that had just been laid on him. But the Pope, far from yielding to his desires, wished to consecrate him with his own hands and sent him back to his church laden with apostolic privileges. Then he set about traversing, with great vigilance, the field which the Lord had just entrusted to his keeping. Numerous disorders had crept in through the carelessness of the father of the family. Thorns and brambles were growing in complete freedom; the useless tares were choking the wheat; the task was hard, he saw that alone he could not suffice. He resolved, accordingly, to associate with his pastoral solicitude several religious and prudent men, in order that, giving each a part of his heavy charge, he might be relieved and work without being crushed under the load. He chose, among others, the venerable John, with whom he had lived in the most intimate manner, and whom he had had as companion in the study of the holy Scriptures under Ivo, their common master. But John began to refuse and to oppose with all his strength the realization of Lambert's wish, so painful was it for him to leave, even for a little while, the state of contemplation which was his delight. To oblige him to yield, the bishop had to have recourse to censures and impose a penalty on the whole community where he was. He was therefore forced to submit, and he acquitted himself of his charge as archdeacon with so much equity and disinterestedness that he drew to himself the esteem and deep veneration of all those with whom he came into relation.

The church of the Morini had been, for already twenty years, in a frightful state of persecution without and disorder within. To Bishop Drogo, of happy memory, had succeeded Hubert, who, after receiving a cruel wound, had yielded to violence and taken refuge in the monastery of Saint-Bertin. Then an intruder came and seized the episcopal see by force. This man was named Lambert of Belle. Aided by the count of Flanders, he breaks the doors of the church of Thérouanne, and enters it in spite of the clergy, whom he disperses to one side and the other; and for nearly two years he possesses, or rather torments and persecutes, that unfortunate church. Yet he was punished for his sacrilegious audacity, and those very men who had raised him were the executors of divine justice upon him, for they cut off his tongue and the fingers of his right hand. He was driven out shamefully, and the clergy, in agreement with the people, substituted Gerard for him, who set about practising simony ignominiously, diverting the goods of the Church, and was deposed by Pope Urban. Then the confusion was at its height; the archdeacons and members of the cathedral clergy made choice of a canon of Saint-Omer named Erkembode; but the elect obstinately refused, and the election had to be begun again. They then named Aubert of Amiens, who had just received a canonry in the church of Thérouanne, in spite of the canons which forbid an ecclesiastic to be inscribed at once in two town churches. But the abbots, for their part, accepted neither of these choices, and, burning with zeal for the house of God, they desired to give that diocese a worthy and faithful dispenser. Having therefore invoked the Holy Spirit, and with the fear of the Lord before their eyes, they chose John, archdeacon of Arras, to put him at the head of the holy Church of God, for they knew that his life was irreproachable, his learning known everywhere, and they found him endowed with all the qualities fitting for worthily discharging an administration become so difficult. Soon, led by a divine instinct, the laity ranged themselves to their opinion, and John was also the elect of their hearts. The others, for their part, protested with much noise, and the matter came to the point that they were obliged to refer to the decision of the Pope.

A general council was at that moment assembled at Rome; the cause of the diocese of Thérouanne was therefore examined there. The archdeacon John, whose holiness was known everywhere, was designated by

the council and confirmed by the Pope as bishop of Thérouanne. All this was done without the knowledge of him whom the affair most concerned, for it was feared, with reason, that he would escape by flight, and, to prevent him from carrying out this design when he should come to know of his election, letters were obtained from the sovereign Pontiff in which he spoke to him in these terms:

“Urban, bishop, servant of the servants of God, to his beloved son John, archdeacon of Arras, health and apostolic benediction.

“As it has been reported to us that you have been elected bishop of the Church of the Morini, by the common suffrage of all the religious men, both of the clergy and of the people, we rejoice greatly. Therefore, by the authority of the Apostolic See, we confirm and corroborate this election, and by the same authority we forbid you to withdraw from it for any reason whatever.”

These letters were handed to him when he least expected it, and when he saw what they contained he was struck with so great a grief that he was weary and tired of living any longer. He considered the enormity of the burden that weighed on him, the extreme difficulty of governing a Church whose external affairs were in disorder, and whose interior above all was in the most complete indiscipline and relaxation.

In the dejection into which his reflections plunged him, he knew not where to turn. At last he took a decision and resolved to sail as best he could, and with the help of the Lord, on a stormy sea, rather than expose himself to disobedience.

It was the year of the Incarnation of Our Lord Jesus Christ 1099. In that same year, on the second of the nones of June, he received the order of priesthood, and the following month, on the sixteenth of the calends of August, he was consecrated bishop in the city of Reims by

Archbishop Manasses. He was received at Thérouanne with cries of joy from the clergy, the nobles and all the people, and solemnly enthroned in the pontifical chair on the ninth of the calends of the same month. Who could, I will not say express, but even search out in a sufficient manner to what degree he was sober for himself, just toward his subjects and his neighbour, pious toward God, from the moment he was clothed with the pontifical dignity? I who speak thus say only the truth, for I lived nearly fourteen years with him, and I say only what I saw myself or what I learned from men most worthy of belief who knew him in the intimacy of his life.

He obtained from his childhood the gift of so perfect a modesty, he kept by the grace of God so great a chastity, that never was he even suspected, although we know that he had to resist several solicitations of women blinded by concupiscence. He chastised his other senses with so much care that never did an impure word fall from his mouth, never did his look express pride or curiosity, never did his ear open to listen to vain things. He mortified his taste and smell by the rules of a severe abstinence. He never made use of meat, not even in his old age. Only three years before his death, a cardinal priest, legate of the Apostolic See, having come to visit him and finding him so weak that he could hardly walk and celebrate the holy mysteries, began to beg him urgently to change his habit and to nourish himself henceforth with meat, at least from time to time. We joined humbly with this priest, and could obtain nothing from him. At last an express command was needed, in the name of God and of the Apostles, and by virtue of obedience, to constrain him to use meat sometimes in very small quantity. As for his clothing, he took care to observe great modesty in this, wearing none too precious, nor choosing it too mean either.

As soon as he was raised to the episcopal see, he took care to surround himself with men of proved religion, whom he chose to work with him in the vineyard of the Father of the family. He had besides, often near him, several religious abbots having the zeal of God and striving to walk in his footsteps: Conon of Arrouaise, who was afterwards bishop and legate of the Apostolic See in France; Lambert of Saint-Bertin, Bernard of Waten, Gerard of Ham, and several others. Such was the society of the servant of Jesus Christ; and in their

intercourse he found consolations and strength to bear the griefs and weariness of the exile of this world. They were witnesses of his private conduct, they were equally witnesses of his public works; and always what he told others to do he had first given the example of in his works; his preaching was always in accord with his action. He was always occupied with spiritual meditation, or with the reading of holy books, or again with conversations on the contempt of the world and the love of God, or else, alone with God, he poured himself out in ardent prayers for himself and for those entrusted to him. The bishop was the first at the night vigils, at the morning offices; he was hard on himself and indulgent to others, to the point of avoiding to disturb their rest by the least noise, when it happened that he anticipated the hour of common prayer. He then retired into the secret of his heart, and there, after driving out the trouble of worldly thoughts, he prayed devoutly to his heavenly Father and remained in this exercise of meditation or reading until the hour of Prime; then, after Prime, he did the same until Terce. Then he prepared for the celebration of Mass, a duty which he discharged himself every day, or at least very frequently. At his table a sacred reading was made each day, so that the inner man received his nourishment at the same time as the outer man took his.

In the first times of his episcopate, he began by repairing outwardly and inwardly the church of Saint Mary of Thérouanne, which he had found in a state of complete dilapidation. He even rebuilt it in great part, and when he had, with the help of wood and stone, rebuilt this outward temple, with other spiritual woods and other living stones he re-established it in a manner far more useful, for he summoned all the learned ecclesiastics of good morals whom he could find and who were inscribed in no Church, that is, who had no benefice, and he secured them a suitable and sufficient pension taken from the revenues of the Church. We know, and in all truth bear witness, that in the whole time of his pontificate he so abstained from every spirit of covetousness that never, by one means or another, did he exercise the smallest exaction on his subjects, clerics or laymen. He never even wished to collect the fines which the laws impose (in certain cases of violation of ecclesiastical constitutions), although several blamed him for acting so. So it came about that the clergy were more useful and more venerated in the Church of God, and that the malevolent had no more occasion to decry the priests of the Lord. He strove, as much by his words as by his example, to bring back to the good manner of living other ecclesiastics of this diocese who had long been walking in the broad ways of the world and following the desires of the flesh. He found some who were infected with the plague of simony, and resolved to employ all his strength to combat and annihilate it. The churches of Ypres and Formelles were in the hands of men stained by this heresy; he took them from them by canonical ways, and let the vineyard of the Lord to other labourers. When he had thus delivered the church of Ypres, after keeping it some time under his immediate care, he gave it to regular brethren, set an abbot at their head, and entrusted it to them for ever. He reformed Formelles completely, and in these two churches the rule of Saint Augustine was henceforth followed, and all revenues were put in common. He established besides, in different places, seven monasteries and even more; he placed there congregations of monks or clerics resolved to live according to the rule of the Apostles. As for the other ecclesiastics who had to govern the people of God according to the different degrees of the hierarchy, he knew how either to warn them or even to force them to watch carefully over the fulfilment of the duties of their charge and the practice of virtues. We remember that a son of iniquity, urged by the counsel of wicked men in whom the devil was acting, wished one day to take his life. God alone was his protector and prevented the wiles of the enemy from harming this just man. He was passing through a little village through which it was known that he must pass. Behold, suddenly a madman throws himself upon him, a lance in his hand, and seeks to strike him. The priest of the Lord turns at the cries he hears resound behind him; he looks at the assassin without trembling, without seeking to flee, although he was then on horseback and his enemy on foot; the man of God did not fear death, he desired it, in order to be sooner with Jesus Christ. Then happened a prodigy of the divine power: the dart thrown by the wicked man stops in mid-air and remains suspended above the head of the pontiff. The enemy has only shame for his portion; he flees, and the Saint forbids pursuit of him. But God took charge of the vengeance, and the assassin, as well as his accomplices, soon died, after being afflicted with several chastisements.

Meanwhile the good works of the holy bishop had made him an object of complacency in the eyes of God, and of love to good and virtuous men. What one learned of him by report was great no doubt, but one had of him a far greater idea still when one found oneself in his presence. His face was adorned with a sort of angelic beauty; on his countenance something divine ceaselessly shone; he was as if surrounded by a sphere of respect, one could not see him without at once venerating him, without feeling drawn toward him by an irresistible attraction of the heart. He had so much familiarity and credit with Pope Paschal II of happy memory that the Pope regarded him as one of his dearest friends. Hence he obtained from him all that he asked, among others privileges for the monasteries he had founded. The same Pope had so much confidence in his integrity and wisdom that he often delegated him to treat in his place various affairs concerning churches or persons. He also entrusted to him the care of governing other churches deprived of their pastors. Yet John did not glory in all these prerogatives; he did not even ordinarily use them, or at most acted enough not to be exposed to the sin of disobedience. We could say much more on this subject; but this little detail will suffice to recall the memory of the virtues of our holy pastor.

There is, however, a fact which must not be passed over in silence and which it had long been desired to see set down in writing. About fifteen years before his death, he was travelling through his diocese, according to his habits of pastoral solicitude, when he arrived at a place called Merckem (between Dixmude and Ypres), where he received hospitality. Near the porch of the church there was a work of fortification, a sort of very high stronghold, built many years before by the lord of that land. A wide and deep moat surrounded this castle, which had communication with the rest of the village only by a bridge supported on beams at intervals, resting on one side on the outer edge of the moat and on the other on the very rampart of the fortress, so that one could enter only after climbing along this bridge laid in a slope. The pontiff was lodged in this castle with his numerous and venerable suite. After imposing hands and administering the strengthening unction of the holy chrism to a great crowd of people in the church and in the porch, he returned to his lodging to change his clothes, because he had afterward to bless a cemetery intended to receive the bodies of the faithful. As he was descending from the castle and was about the middle of the bridge, at a height of at least thirty-five feet, he stopped; he was then surrounded by a numerous crowd which preceded and followed him, accompanying him to right and left. Suddenly the bridge gives way, breaks, and, amid a horrible cracking and a cloud of dust, all this people is precipitated into the moat with their bishop. Here there presents itself to my mind the shipwreck of the apostle Saint Paul, when God granted to his prayers the lives of all the persons who were with him. So was it also this time, for, in spite of the confusion of everyone, in spite of the fall of beams, planks and so many building materials, no one was hurt; and John himself, his face ever amiable and cheerful, having water only to his knees, freed himself, gave thanks to God and cried: “The devil wished to hinder the work of God, but he shall not prevail, for God is always with us”; then, without stopping an instant, he went to bless the cemetery.

Such brilliant virtues, such extraordinary testimonies of God’s protection, had already greatly contributed to spreading in the country the reputation for holiness of the worthy bishop of the Morini. The works which he performed confirmed this general feeling every day. His wisdom was manifested in a striking manner in different councils: in 1099 at that of Saint-Omer, in 1114 at that of Beauvais, in 1115 at those of Reims and Châlons. Among the churches which he raised up or built, his cathedral is cited, which he rebuilt from top to bottom. He consecrated in 1099 the church of Loo, near Dixmude; in 1106 that of Arrouaise, destined to become the mother-house of a numerous congregation, and in 1123 the church of Nonnenbosche, an abbey of Benedictine nuns, founded in a rural place named Rumettre, near Ypres. At various times he granted privileges to the abbey of Andres, established canons regular at Choques, near Béthune, reformed the abbey of Saint-Peter of Ghent or Blandenberg, made donations in different places, or issued regulations to maintain fervour and the spirit of regularity. The zeal of Blessed John was not restricted within the limits of his diocese, and his well-known wisdom caused many to have recourse to his counsels, sometimes even to his intervention in their difficulties. Ivo of Chartres himself asked his co-operation in an important affair in

which the election of a bishop at Beauvais was concerned. He addressed him as the one of the bishops of the province of Reims who could most influence his archbishop, to repel an unworthy subject whom, against the express prohibition of the Pope, they wished to place on that episcopal see. The learned bishop of Chartres sent his letter to Lambert of Arras and to John of Thérouanne, both his former pupils and the dearest of his disciples. “You have always,” he says to them, “had at heart to repel the wolves that wished to enter the sheepfolds of the Lord, and, like faithful guardians in the house of God, to attack them if they approached. We therefore exhort your religion to do today by obedience what formerly you did by love of justice. You, then, who are suffragans of the church of Reims, warn your metropolitan, in order that, according to the tenor of the letters which the Pope has sent to the inhabitants of Beauvais, he may exhort the clerics of that church to make, as is their duty, a canonical election.” On another occasion, when the election of a bishop for the church of Tournai was in question, which since the episcopate of Saint Medard was united to that of Noyon, Blessed John again pronounced, with holy freedom, that the instructions given by the Pope should be followed. This confidence of the sovereign Pontiff toward the venerable bishop of Thérouanne showed itself from the first times of his episcopate.

He had much to suffer during the last three years of his life. He was every day witness of things which he could not see without extreme grief. For after the death of the glorious servant of God, Charles the Good, count of Flanders and martyr (1127), the land was abandoned into the hands of the impious, as Scripture says. There were nothing but thefts and brigandage, frauds and perjuries, pillage and fires, homicides and battles. All this deeply afflicted the heart of our good Father, so full of charity. Two months before his death he began to feel a great loathing for food; he could take only a little milk. More serious symptoms having declared themselves, he sent for the priests of the church, who, according to the apostolic authority, anointed him with holy oil and poured over him the prayer of faith. He had first confessed his sins, then he received the sacred body and blood of the Lord, gave to all the kiss of peace and dismissed them in order to unite himself more closely to God by contemplation. He had given to the poor all that he had, in order to follow, poor, Christ his master, who was Himself poor, and had not on earth a place to rest His head. He gave to the church his manuscripts, his vestments, the sacred vessels which he had in great number; then he thought only of praying and of conversing sweetly about the things of heaven with his intimate friends. He then predicted to us several things which we have since seen fulfilled, and settled the order of his burial, keeping to the end the use of all his faculties, which had always been so eminent. He had forbidden anyone to be let in unless he himself gave permission. Yet an immense crowd was at the door, come running from the town and from outside, from the most distant parts of the diocese. Men and women of every rank were there, humbly waiting till it should be granted them to receive the blessing of the holy prelate. They hoped, they said, that children would not be refused the sight of their beloved father for the last time. They asked, they begged, they complained and lamented; several had even sworn not to go away without having been admitted. Overcome by so many importunities, we spoke a few words of it to the holy bishop; he made a sign of the head which allowed them to enter. They then entered in the greatest silence; he opened his eyes, raised his hand and blessed them. Other persons then come from all sides; we introduce them in the same order at fairly long intervals of time, then we dismiss them. He, meanwhile, persevered in his silence, his eyes almost always closed; he was given up to an uninterrupted contemplation and prayer. His pains were very sharp; but he had so much patience that he lay there, tranquil and silent, without uttering any complaint, any groan. At last, on the second feria of the week, at the first hour of the day, he began to enter into the agony. Then, according to his will, we laid him on a hair-shirt covered with ashes; the doors were opened, the clerics and monks ran in and we began to chant the psalms with great attention and fervour. But everyone wept so much, the groans and lamentations of men and women were so numerous and so loud, that one could no longer distinguish the voices of those who chanted from the accents of those who wept. We thus went through the greater part of the Psalter; we were repeating for the second time the office of the commendation of the soul, when at last that faithful soul stripped off the heavy burden of his body, which appeared to enjoy a sweet

sleep, and advanced to enter into possession of that rest of immortality for which he had so sighed and so laboured. He always held the Catholic faith, he persevered to the end in good works; therefore the mercy of the Lord has given him the crown of glory. He departed from this world in the year of the Incarnation of Our Lord Jesus Christ 1130, on 27 January, at the third hour of the day, after having governed the church of Thérouanne for thirty years, six months and three days.

For several days his body was exposed publicly to the veneration of the faithful. The bishops of Arras and of Amiens performed the ceremony of the obsequies with extraordinary pomp. The Saint's body was buried in his cathedral church.

Saint Devota, Patroness of Monaco, Virgin and Martyr

A.D. 300.

Devota, a virgin, born, as is reported, at Mariana, formerly an important town of the island of Corsica, suffered martyrdom for Jesus Christ under the emperors Diocletian and Maximian. She had the good fortune to find as nurse a Christian woman, who communicated to her with her milk the precious nourishment of religion. Having learned of the approaching arrival in Corsica of a Roman envoy who was coming to stir up persecution against the Christians, she withdrew into the house of Euticius, a patrician and senator; and there, giving day and night to the reading of the holy books, to prayer and to fasts which she observed continually, except on the day of the Lord's resurrection, she prepared herself, as if she had had a presentiment of the future, for the supreme combat which awaited her. Euticius had often exhorted her to temper somewhat the austerity of her manner of life; but he ended by understanding how true was the answer she was accustomed to make him, namely: that she found sufficient refreshment in the heavenly gifts which God granted her; under the leanness and pallor of the girl's face he saw appear an effusion of divine light whose brightness he could hardly bear.

There came, then, from Rome to the island of Corsica a governor named Barbarus, and information soon made known to him that there was, hidden in the house of Euticius, a Christian virgin whom no one could persuade to repudiate Christ or to venerate the gods. The governor then proposes to Euticius to send her to him, certain of making her change her mind by threats or by torments. Euticius replies that he has such esteem for the virgin that he could not give her up at any price. Upon this the crafty governor suspended the execution of his design, and fearing that the affair would not be without danger for him if he engaged in a struggle with a man of that rank and authority, he thought it better to get rid of Euticius first. Some time afterwards the senator succumbed to poison, and immediately Devota was seized and dragged before the tribunal. Called upon to sacrifice to the gods, she answered that she rendered every day, in the purity of her heart, a worship to the true God; as for gods of wax, of clay and of stone, seeing that they are nothing but images, works made by the hand of man, which have neither reason nor feeling, she despised them utterly. At this Barbarus, transported with fury, orders that she be dragged over rocky and uneven ground, and at last that she be hung on the rack, where, as she expired, there was seen to come from her mouth a white dove which took its flight on high and disappeared into the sky.

As the order had been given to burn the virgin's body on the following day, two clerics, who were hiding in the neighbourhood through fear of the pagans, warned by a heavenly vision, carried it off by night, embalmed it with the help of several young Christian girls and placed it in a boat to take it to Africa. But the wind having become stronger, and the boat, which had remained a long time dry on the shore, sinking a little from the water it was taking in, the boatman had to work much during a good part of the night, so that afterwards, overcome by sleep and fatigue, he fell asleep for a little. And behold it seemed to him that he saw Devota, who warned him that the wind and the sea were now calm, and that the boat was and would henceforth be impenetrable to water; that he should steer toward the side where he and the priest who was with him would see a dove fly out from her mouth, until they should arrive at a place named Monachon,[1] "of

the monks." Then the boatman, rising and obeying the word he had heard, arrived happily at the port of Hercules Monoecus (Monaco), preceded by the dove, which showed him the way and which stopped at that place, that is between Nice and Albintimilium (Ventimiglia). Since then Saint Devota has been honoured with great celebrity in that country, where it is reported that she has been seen more than once appearing on the summit of the citadel to deliver it from enemies. Nevertheless the Corsicans, in order not to be deprived of every pledge of Saint Devota, their compatriot, whom they venerate as the principal patroness of their island, obtained from the inhabitants of Monaco, in 1857, some of her relics to keep and venerate.

A dove guiding the skiff in which her relics lie is the attribute of Saint Devota. *Breviary of Ajaccio.*

Our intention is not to tell how the princes of Monaco have successively lost all their appanages and are reduced today to the sole rock from which they take their name: so many names are fateful! We wish only, since the occasion presents itself, to say a word about the lordship of Les Baux, which formerly belonged to them and with which a very interesting religious tradition is connected. By recording it here we shall perhaps save it from oblivion.

Behind the little chain of the Alpilles, or, to be more precise, on their southern flank, facing the arid plain of the Crau and the marshy country round Arles, God has carved in the rock, on gigantic proportions, one of the greatest scenes of desolation of which it has been granted to the human eye to contemplate the sublime horrors. It is a cataclysm of nature arrested suddenly at the apogee of its development and respected in all its disorder for centuries by the action of time and by the hand of man. There are there, in fact, only horribly tormented hills and colossal rocks heaped one upon another. We shall not try to describe the spectacle which unrolls before our eyes; we prefer to refer our readers to Dante's *Divine Comedy*, who had, it is asserted, this valley of mourning before his eyes when he wrote the twelfth canto of his *Inferno*. Now at the summit of the abrupt and steep rock, overhanging on the east all this medley of mountains and overturned hills, rises the little town of Les Baux. In the fourteenth century the town of Les Baux had a population of four thousand souls; it counts today no more than five hundred! Built from the first centuries of our era, in 888, it is said, it became, at the end of the tenth century, the principal fief of a powerful house whose name is met with on every page of the *Annals of the South of France*. Its founder was none other, if we believe La Pise (of Orange) and other historians, than a prince, Ethiopian by birth but Indian by origin, Balthazar, great-grandson of the Magus of the same name whom the star led to the stable of Bethlehem; therefore the house of Les Baux, in memory of its origin, bore on its shield, gules, a star of silver radiant with sixteen rays, and its war-cry was: *A l'azar, Bautézar!* (At hazard, Balthazar!) Men of an excessively turbulent and restless humour, the princes of Les Baux took a large part in the events which marked the Middle Ages in Provence. There is, indeed, in those remote times, no war, no expedition, no combat in which they were not nobly represented. Possessors of immense lands, which were scattered throughout Provence and which they had called by their own name *Terres Baussenques*, they profited by the barbarian invasions to form a power which was strong enough to hold its own for three centuries against the kings of Arles and other sovereigns of the country. It needed, in 1631, the cannon of Louis XIII to make the last sigh be drawn from the Provençal feudalism which had, so to speak, entrenched itself behind the walls of their little capital. The ruins of its fortifications attest loudly what were the efforts of the Most Christian King and of his troops to bring about the surrender of this place which nature had fortified even more than art itself. These ruins are as imposing as the site where they stand: there is nothing but abandoned Gothic houses, half-fallen walls, dislocated ogival vaults, mutilated turrets, broken battlements, overturned columns, in a word devastation everywhere and desolation on all sides; therefore the population of Les Baux has no shelter but the rubble of the princely habitations and seigneurial dwellings.

Saint Maire (Marus), Abbot of Val-Benois

About A.D. 353.

Saint Maire was of Orléans and of honest birth, though middling. Having become a monk in a monastery of his native town, he engaged with zeal in the warfare of God by the practice of good. He was remarkable among all his brethren for the excellent purity of his morals and the innocence of his life; for this reason, with the assent of Gundobad, king of Burgundy, the brethren of the monastery of Bodon or Val-Benois,[1] in the diocese of Sisteron, chose him as their abbot, an election which was confirmed by the authority of Bishop John, who then governed that church. Maire's charity and prudence answered admirably to what was expected of him. Attentive to God alone, he built up in himself and in his own the new man upon the ruins of the old, being to all an example of good works, as the Apostle says, in doctrine, in holiness, in gravity. The power of miracles developed in this faithful steward together with holiness. He commanded a dumb man to speak, a deaf man to hear; he opened the eyes of a blind man to make him see a paralytic who walked; he snatched from sicknesses their victims and from death its prey; he drew down upon sinners the pardon of God. He fell asleep in the Lord about the middle of the sixth century, on 27 January. After the happy decease of Maire, when a considerable time had passed, when the cruelty of certain nations (the Saracens and the Normans) had almost depopulated France, and when the monasteries of Christ had become deserts, the body of the man of God, carried off by some men, was borne, by a disposition of God, to the town of Forcalquier, where it receives the pious homage of the people and clergy.

Saint Gamelbert, Parish Priest in Bavaria

About A.D. 800.

This man of God[1] was born in Lower Bavaria, in a village whose modern name is Michaelsbuch,[2] not far from the place where the Isar, which comes from the Alps of the Tyrol, falls into the Danube. It was at the beginning of the eighth century, that is to say at a time when the Catholic religion was already flourishing among the German races.

The parents of the young Gamelbert were landowners whose possessions satisfied them and who lived as holily as the age allows.

His father would have liked to make a soldier of him: to give him a taste for the noble profession, he amused himself by girding him with a sabre or having him put on the uniform: the child threw away the armour in which he was dressed and showed only disdain for those warlike garments. His brothers and his father, indignant, treated him as a coward; the latter even condemned him to keep his flocks: the virtuous young man submitted to it with resignation and even with happiness.

One day he had fallen asleep beside his sheep: on waking he found a book on his breast. He understood that he was ordered to learn and went to find priests who initiated him into the study of the holy letters. What he read and learned was not for him a dead letter. Having heard his pious masters say that life and death are in the power of the tongue, he forbade his lips for ever to pronounce not only a harmful word, but even an idle word.

Meanwhile he had reached the point where the adolescent becomes a young man. His virtue as much as his piety excited the envy of hell. How to make him fall?

Sober as to drink and food, faithful to the duty of prayer, sparing of words, Gamelbert watched over his body as well as over his heart. The enemy of salvation attacked him in the same way as later Thomas Aquinas, in the same way as he attacks most young people. And let this be a warning to parents. Saint Gamelbert lived in the eighth century, that is, a thousand years distant from us. Well! the devil made use, to make him fall, of the same means as he still employs against our children today: the seduction of bad morals. On these occasions flight is the only means of safety: our Saint abruptly left the person who was tempting him and went to put his chastity under the protection of God. But the shepherd of Michaelsbuch had been judged worthy of the priesthood. In the meantime his father died. He received for his share of the inheritance the

house where he had seen the light, with the lands belonging to it and the village church: he took possession of it as pastor even more than as proprietor.

Rome then, perhaps even more than today, attracted pious souls: the holy priest therefore undertook a pilgrimage to the tomb of the Apostles. On his road, in a house where he had received hospitality, he baptized a little boy who was to be Saint Utho. After his return he himself took the direction of his parish and displayed to a heroic degree, in the exercise of the holy ministry, all the virtues necessary to a village priest: discretion, the spirit of retirement and silence, hospitality, and above all charity. “He was,” says his biographer, “the father of the blind and the maimed: his door was always open to travellers; the sick and the poor found with him all possible help, and to the dead he granted not only burial but his prayers.”

Such was his goodness of soul that he bought back little birds to give them their liberty when he found them in the hands of peasants. Nor did he allow his own servants to go to work in the fields or woods when the weather threatened to be bad. He loved above all tranquillity and concord, re-establishing peace among his parishioners as far as he could.

He was moderately learned: but he consecrated to the service of God all that he knew. After spending fifty years in the exercise of the priestly functions, he wished to prepare himself in a more immediate manner for the great passage from time to eternity. He had long before left the too sumptuous house which his father had left him, for a more modest one. Toward the end of his life he planted at some distance, around his dwelling, four crosses and proposed them to himself as limits never to be passed. Charity alone made him abandon this sort of solitude. Thus, having one day perceived two men fighting outside this enclosure, he ran to them and succeeded not only in separating them but in reconciling them. Meanwhile the hour of his death had come: his whole parish wept around his bed: “My children,” he said to them, “do not grieve at my departure. The Lord has provided for my replacement: He will give you a holy pastor.” The dying man meant to designate Utho, whom he had formerly baptized on his pilgrimage to Rome. He was summoned: the holy priest instituted him his heir and presented him to his flock as their new spiritual father. A short time afterwards he summoned his brethren in the priesthood to administer to him the last sacraments, and peacefully gave up his soul into the hands of Him whom he had so ardently and so constantly loved all his life (27 January 800).

Everyone regretted him as a benefactor; all hastened to honour him after his death as a Saint.

Numerous miracles glorified his tomb.

The church which received his holy remains was from then on often visited by angels who sang hymns under its vaults, lit it with various splendours and perfumed it with wholly heavenly scents.

There more than one cripple recovered the use of his limbs; there more than one afflicted man drew the consolation necessary to man the traveller here below, to accomplish without despair the pilgrimage toward eternity.

Our neighbours across the Rhine have represented Saint Gamelbert: 1st, baptizing Saint Utho; 2nd, in an oratory surrounded by sheep. The latter recall no doubt the pastoral life of the future shepherd of men, and the former his life of retirement toward the end of his days. See *Acta Sanctorum*, vol. iii of January, p. 398, new ed.

Saint Gilduin, Canon of Dol

A.D. 1077.

Saint Gilduin or Gildouin, canon of the cathedral church of Saint-Samson of Dol, was the son of Rioualen or Rudalen, surnamed Grey-Goat (*Chèvre-Chenue*), lord of Dol and of Combourg; his mother was of the noble house of Payset in the Beauce, diocese of Orléans. He came into the world in the year 1052, under the pontificate of Saint Leo IX; he was baptized in the church of Saint-Samson by his paternal uncle Junkeneus,

archbishop of Dol. His parents took careful pains with his education, and, as far as they could, formed him to piety and good morals, and instructed him in religion and in polite letters. After he had finished the course of his studies, his father and mother wished to marry him, and to seek for him a match that should be good and advantageous; but the holy young man would hear nothing of it, and made known to them his intention, which was to embrace the ecclesiastical state, or, according to the old manner of speaking, to make himself "of the Church." His parents gladly consented, and from that time they clothed him in the long habit,[1] consecrating him to God in the hands of his uncle Junkeneus. Gilduin, with the clerical tonsure, received a wholly new spirit and was entirely changed into another man. His holy and exemplary life allowed the archbishop to confer on him, notwithstanding his youth, a canonry in his cathedral. He was ordained deacon to the great contentment of the clergy and people of Dol, who promised themselves something great from this young man. Meanwhile the church of Dol, flourishing and happy under Junkeneus, had the misfortune to fall into the hands of a bad pastor, who, according to the acts of Saint Gilduin, deserved rather to be called *archi-wolf* [*archi-loup*] than archbishop. He was one of those simoniacal bishops who gave so much trouble to Gregory VII, the plague of the Church at that time and who would have ruined it, if it could be ruined. This wolf was seven years in the sheepfold of Jesus Christ; at last, patience exhausted, the clergy and people of Dol drove him out of the town, and, assembling to elect another bishop, united all their votes on the young deacon Gilduin. He, not wishing a charge which forced him to renounce the humble and retired life he loved above all things, a charge which seemed to him moreover much too heavy for his young shoulders, did all he could to obtain that his fellow-citizens should reverse their decision; but, his efforts being useless, he appealed to the sovereign Pontiff, who was then Saint Gregory VII. He therefore prepared to set out for Rome, and begged Even, or Ivon, abbot of Saint-Melaine-lès-Rennes, to bear him company on this journey. The chapter of Dol also sent its deputies to beseech His Holiness to confirm the election that had been made. Arrived at Rome, they all appeared at the Pope's audience. The deputies represented to His Holiness the fine qualities with which their elect was endowed, the needs of the church of Dol, which no one could better remedy than he, not only because of the holiness of his life, but also of the nobility of his extraction, and they concluded that it might please His Holiness, without regard to Gilduin's excuses, to confirm the election which they had made of him. On his side, Gilduin besought the Holy Father not to be willing to put so heavy a charge on his weak shoulders, urged his little advanced age, his incapacity and the other reasons which his humility furnished him. Admiring this humility, Gregory VII complimented Gilduin on it: "My son," he said to him, "your conduct is wise, because it is conformable to the holy canons. Far from intruding imprudently, you excuse yourself by prudent reasons. Know then that I shall do willingly what you ask of me, so as not to crush you with a burden above your age." Then the Holy Father begged him to name to him whichever of his company he should judge most capable of occupying the episcopal see. Gilduin, having thanked him, returned toward the deputies and declared to them the Pope's intention, according to which they consented that he should renounce his election and name whom he should think proper. He, glad of this resolution, went to find His Holiness and begged him to consecrate Even, abbot of Saint-Melaine-lès-Rennes, a man of signal virtue, learning and holiness. The Pope approved this nomination and consecrated Even archbishop of Dol, in the Lateran church, in the presence of the cardinals and prelates who were then at the Roman court, in the year 1076. The Holy Father, dismissing Even and his company, gave him a letter of recommendation for all the bishops of Brittany, of which these are some passages:

"Gregory, bishop, servant of the servants of God, to all the bishops of Brittany, health and apostolic benediction. We believe that you are not ignorant how the clergy and people of Dol have addressed to us a young man of a rather illustrious birth, according to what we have been told, asking that he be ordained by us to be their bishop. The cause having been examined as was fitting, we recognized in him honest morals, having regard to his age, but not yet sufficiently matured and strengthened to bear the weight of the episcopate. Therefore we decided that it would be prudent neither for himself nor for you to charge him with so heavy a burden. But with the help of God, we have found among those who accompany him a person far

more in keeping with this dignity by his age, his learning and the gravity of his conduct: it is Ivon, abbot of Saint-Melaine, whom we have ordained, though against his will and although bound to obedience, at the request and choice of the young man and of the others. We have also granted him the honour and use of the pallium for your direction and for that of the whole province, on the condition however that he will not refuse to present himself in due time to discuss the complaint which our brother Rodulf, archbishop of Tours, has long made at the audience of our predecessors and ours, touching the submission of this see of Dol to that of Tours, and touching the refusal of obedience, etc."

With these letters and several fine relics which the Pope gave them as a present, our Bretons went out of Rome and returned to France. When they had crossed the Alps, Gilduin parted from the archbishop and turned toward the Orléanais to visit his maternal relatives. He fell ill at Payseaux. Feeling his end approach, he had himself carried to Chartres, to make his prayer to Our Lady. From there he went to lodge at the monastery of Saint-Pierre-en-Vallée, situated in the suburb of Chartres; he was tended by the Benedictine religious during his illness, and God called him to Himself on 27 January, in the year of grace 1077. He was buried in the middle of the choir of the monastery church. Miracles having been wrought at his tomb, his bones were raised from the earth ninety years after his death, transferred to a chapel and enclosed in a shrine by the abbot Fulcher, fourteenth abbot of Saint-Pierre-en-Vallée. A second translation of the holy relics took place in 1666; they were deposited most solemnly in the cathedral of Chartres, where they remained until the Revolution. At that disastrous time the relics of Saint Gilduin disappeared. The ancient diocese of Dol formerly celebrated his feast on 27 January with the rite of double major, and the Breviary of Chartres makes mention of him on 18 November, among the Saints of that diocese.

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[2] See 31 May.

[3] See the legend of Saint Leu on 19 July. *Lives of the Saints*, vol. II.

[4] *Doctor* of the Church is a title which the Church alone confers; the conditions for obtaining it are: holiness, learning, the importance of the writings and the perfect purity of the doctrine. This title is the more honourable in that it is so far reserved to the small number of eighteen persons, who are: Saint Athanasius, Saint Basil, Saint Chrysostom, Saint Gregory Nazianzen, for the Greek Fathers; for the ancient Latins, Saint Ambrose, Saint Augustine, Saint Gregory and Saint Jerome; and for the moderns, Saint Thomas Aquinas, Saint Bonaventure, Saint Anselm, Saint Isidore of Seville, Saint Peter Chrysologus, Saint Leo the Great, Saint Peter Damian, Saint Bernard, Saint Hilary of Poitiers and Saint Alphonsus Liguori.

[5] This surname was given him a short time after his death, since we find it in the writings of Saint Ephraem of Antioch, of Theodoret and of Cassiodorus.

[6] Saint Chrysostom had an elder sister whose name is not known.

[7] Chrysostom, *De Sacerdotio*, bk. i, ch. 6.

[8] M. Martin of Agde, *Histoire de saint Jean Chrysostome*, p. 44.

[9] *De Sacerdotio*, bk. vi.

[10] "The Lebanon and the Anti-Lebanon," says M. Martin of Agde; "the Amanus, which separates Syria from Cilicia; the Casius, which dominates Antioch on the south side and which the ancients also call the Mount of the Sun, because the great luminary, according to them, was visible there three hours before showing itself on the horizon of the plain; the Taurus, whose long arms, covered with laurels, myrtles and terebinths, enclosed in their vast crescent a superb plain where numerous villas and an admirable vegetation vied in splendour and luxury: all this was covered with monasteries and cells, and, according to the expression of Theodoret, enamelled, like a meadow, with heavenly flowers (*Hist. de saint Jean Chrysostome*, pp. 53, 54). This point of Syria had become a second Thebaid."

[11] Here is this prayer: "Blessed be God, who has taken care of me from my youth, and who gives to all flesh its food! Lord, give us to drink at the torrent of Your delights, and may we thus, strengthened by Your grace, abound in works of holiness, in Jesus Christ Our Lord. To Him be glory, honour and empire for ever and ever. Glory to You, O Almighty! Glory to You, O Holy One! Glory to You, King of kings, who give us our daily bread in a pure joy! Give us also Your life-giving Spirit, that we may be pleasing in Your eyes, and that we may have nothing to blush for before the tribunal where You shall come to render to each according to his works." This hymn of thanksgiving had made so deep an impression on the soul of Chrysostom that later he taught it to his hearers at Constantinople, and recommended them to recite it themselves, in their houses, after the meal. The solitaries of Mount Casius rose at the first crowing of the cock or at midnight; it was their superior who took charge of waking them at that hour. After the recitation of the hymns and psalms, or of Matins and Lauds, each one occupied himself in his cell in reading Holy Scripture and sometimes in copying books. They all went together to the church to say Terce, Sext, None and Vespers, then returned in silence to their cells. It was never permitted them to speak among themselves, even under pretext of recreation: all their conversation was with God, with the

prophets and the apostles, whose divine writings they meditated. Their food consisted of a little bread and salt; some added oil, and the infirm a few herbs and vegetables. The meal over, they took some moments of rest, according to the custom of the Orientals, and returned afterwards to their ordinary exercises. Manual labour took a considerable part of their time; but they took care to attach themselves to that in which vanity could not creep and which was the fittest to keep them in humility. They made baskets and chalices, tilled the earth, cut wood, prepared food, and washed the feet of guests, whom they afterwards served with great charity, without examining whether they were rich or poor. They had no other bed than a mat stretched on the ground. Their garments were made of goat's and camel's hair, or of skins so coarsely worked that the most wretched beggars would not have wished to cover themselves with them. There were found among them, however, some who were born in the lap of opulence and who had been delicately brought up. They wore no shoes, possessed nothing of their own, and put in common what was destined for the indispensable needs of nature. It is true that they collected the succession of their parents: but it was only to distribute it to the poor. All that they could spare from the product of their labour was still employed to the same use. They had all but one heart and one soul. The words *mine* and *thine*, which so often break the bonds of charity, were never heard among them. There reigned in their cells an unalterable peace and a pure joy which one would seek in vain in the greatest fortune of the world. These anchorites ended the evening prayer with serious reflections on the last judgment, in order to excite themselves to Christian vigilance and to prepare themselves more and more for the rigorous account that we shall all render to the Lord. Saint Chrysostom always retained this practice, of which experience had shown him the usefulness; and he strongly recommends it in his works, as well as that of the evening examination. Besides the solitaries of whom we have just spoken, there were still others, on the mountains, who led the eremitical life. They lay on ashes, wore harsh hair-shirts, and shut themselves up in deep caverns, where they practised all that penance has of most austere.

[12] The Church celebrates the memory of Saint Olympias on 17 December.

[13] S. Joan. Chrysost., *Homilia de Saturnino et Aureliano*; *Patr. graec.*, t. lii, col. 415.

[14] S. Joan. Chrysost., *De regressu ex Asia*; *Patr. graec.*, t. lii, col. 421–425, *passim*.

[15] Leo Philosophus, *Laudatio S. Joan. Chrysost.*, loc. cit.

[16] S. Joan. Chrysost., *Homilia ante exitum*; *Patr. graec.*, t. lii, col. 427–438.

[17] Sozomen, bk. viii, ch. 18.

[18] Socrates, *Hist. eccles.*, bk. vi, ch. 16.

[19] S. Joan. Chrysost., *Post reditum*; *Patr. graec.*, t. lii, col. 439–442.

[20] Several masterpieces, among others the beautiful statues of the Muses of Helicon, perished with the palace. This is what made Zosimus say, speaking of these monuments, that the fire of which we speak was the greatest misfortune that ever befell the city of Constantinople.

[21] S. Chrys., *Oper.*, t. xiii, p. 515. Pallad., *Dial.*, Stilting, § 55, p. 578.

[22] This princess died in childbirth on the 6th of the following October.

[23] L. ii, ep. 205.

[24] L. iii, ep. 279; S. Chrys., t. xiii, p. 525 .

[25] We have some letters of this Constantius; they are found among those of Saint Chrysostom.

[26] Pityus was at the extremity of the empire, on the frontiers of the Sarmatians, the most barbarous of the Scythian peoples.

[27] Father Stilting has shown that the passage of Palladius, where Saint Basiliscus has the title of bishop of Comana, was falsified by the copyists. He proves further that Saint Basiliscus was martyred, not at Nicomedia, but near Comana, at the place where his relics rested. This Saint Basiliscus is the same as the one whose memory is honoured on 3 March. Tillemont, t. v, note 4 on Saint Basiliscus, Father Le Quien, etc., distinguish two Martyrs of that name, one a soldier, who suffered at Comana under Maximian Galerius, and the other bishop of the same city of Comana. But their opinion is supported on no solid foundation. See Father Stilting, § 83, p. 653 .

[28] Saint Chrysostom, according to Sir Henry Savile, was only fifty-two years old when he died. We give him sixty-three, because we suppose him born in 344.

[29] These were the registers in which was written the name of the bishops dead in the bosom of the Church.

[30] See the notice of the works of Saint Chrysostom, after his life.

[31] See Tillemont, t. xii.

[32] See the *Dictionnaire historique* of the Abbé Ladvocat.

[33] See homilies 19, 22, 28, etc.

[34] Homilies 13 and 14.

[35] The Arvii had for chief town Vagoritum (Argentan), in the north-eastern part of Maine, and the Diablintes were situated between the Loire and the left bank of the Seine: Arcolica, Aurilly, Diablintes or Jublains; Eburovices or Évreux. The Cenomani themselves formed part of the confederation of the Diablintes.

[36] See 12 November.

[37] Thérouanne was an episcopal city from the year 500 until 1553, when it was taken and destroyed by the Spaniards.

[38] *Etymology of Monaco. — The princes of Monaco, lords of Les Baux. — Provençal tradition about the Magi kings, one of whose descendants was founder of the town of Les Baux.* This etymology of Monaco, which the Proper of Corsica derives from *Monachus*,

monk, seems to us a little hazardous, especially if one considers that the memory of Hercules is mingled with this name; for long before the world had even the idea of the monastic institution, the town was called *Monos oikos Herculis* or *Herculis Monoeci Portus*, which seems to us to mean "the unique or isolated house of Hercules." Was the city so called because, as has also been said, Hercules, jealous of the other gods, suffered there only his own temple and his own worship? It suffices to have stated this supposition to relegate the fact to the domain of pagan mythology. It seems to us more probable that Greek navigators, struck by the narrowness of the passage of Gibraltar, whose creation was attributed to Hercules, who was supposed to have split the mountain in two to permit the two seas to unite — it seems to us more probable, we say, that these navigators, placing themselves under the auspices of Hercules, consecrated to him the colony which they founded on the microscopic promontory of Monaco. As for the idea of isolation, for anyone who has seen the place, it comes naturally to mind: it would indeed be difficult to seat another town to the right or left of Monaco. The tongue of land on which it sits is surrounded by water on three sides and backed, on the single side which attaches it to the land, by a very high mountain. The principality of Monaco has belonged since the end of the tenth century to the family of Grimaldi, originally from Genoa. In 1642 Honoré de Grimaldi shook off the yoke of the Spaniards with the support of Louis XIII. In compensation for the fiefs of Spain which this rebellion made him lose, the French monarch abandoned to him the duchy of Valentinois, the county of Carladez and the barony of Calvinet in Auvergne, the barony of Buis in Dauphiné and that of Les Baux in Provence.

[39] Otherwise Mary, Marius, Maure. — Val-Benois corresponds to the Latin *Vallis Boionensis*. The authors who have translated it by Beuvons or Beuvoux have therefore been mistaken. There is no place in the ancient diocese of Sisteron which bears exactly this name. The village of Bevons, situated a league from the town, offers no trace of a monastery, whereas one sees the ruins of the abbey of La Val-Benois in the village of Saint-May: this name Saint-May is evidently the alteration of *Marus* or *Marius*.

[40] Otherwise Gamulbert, Amelbert, Amslbert.

[41] In our language, "Beech" [*Buche*; i.e. Saint-Michel-of-the-Beeches], which is the exact translation of *fagetum*, the medieval name of this locality.

[1] Father Albert le Grand, of Morlaix.

28 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, Saint Agnes, for the second time.[1] — In the same place, Saint Flavian, martyr, who suffered under Diocletian.[2] About 304. — At Apollonia, the holy martyrs Thyrsus, Leucius and Callinicus, who, after having been tormented in divers manners in the time of the emperor Decius, consummated their martyrdom, the first and the last by beheading; the second rendered his soul to God after he had heard a heavenly voice which called him. 250. — In the Thebaid, the holy martyrs Leonides[3] and his companions, who won the palm of martyrdom in the time of the emperor Diocletian. About 304. — At Alexandria, the memory of several holy martyrs,[4] whom Syrianus, a military commander and an Arian, put to death in divers manners on this same day, having surprised them in the church while they were celebrating the synaxis or holy mysteries. 356. — In the same city, Saint Cyril, bishop of that see, a most illustrious defender of the Catholic faith, who rested in peace as great by his holiness as by his learning. 441. — At Saragossa, Saint Valerius, bishop. 315. — At Cuenca, in Spain, the birth into heaven of Saint Julian, who, after having distributed to the poor the revenues of his church, and lived by the labour of his hands, after the example of the Apostles, died in peace, famous for his miracles. 1207. — At the monastery of Réome (Moutier-Saint-Jean), the funeral of Saint John, priest, man of God. 545. — In Palestine, Saint James, hermit, who remained long hidden in a tomb, to do penance for a fault he had committed, and migrated from this world to the Lord, glorious by his miracles.[5] 6th century.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Cysoing, in Flanders, Saint Arnulf [Arnoul], squire of a lord of that country, who was executed on a gibbet by the enemies of his master, and willingly suffered death for piety and for justice. His relics were entirely dispersed by the heretics. 8th century. — In the same province, [at

Vancelles], the blessed Richard, celebrated abbot of Vancelles.[6] 1160. — At Aix-la-Chapelle, the blessed Charlemagne, king of France and emperor, who rendered himself no less illustrious by his signal piety than

by the wisdom of his government and his great conquests. 814. — At Mond, in the duchy of Jülich, Saint Irmundus [Irmonz], shepherd, under whose name the ancient cemetery church of that place was dedicated.[7] 5th century. — At Tours, the feast of Saint Maire [Maerus?] and Saint Britta, whose death is marked on 15 January. — At Gap, the feast of Saint Pelade, whose birth into heaven is indicated on 7 January. — At Arles, the feast of Saint Caesaria,[8] whose entry into heaven is on 12 January. — At Strasbourg, Saint Prix and Saint Marin, martyrs.[9] — At Nîmes, the feast of Saint Julian and Saint Basilissa, of whom mention is made on 9 January in the Roman Martyrology. — At Agen, Saint Liberata, virgin and martyr. — At Moutier-Saint-Jean, in the diocese of Dijon, Saint John of Réome, one of the patriarchs of monastic life in France. He was accustomed to say, during the manual labour which he himself presided over: "O my God, I love Thy commandments more than gold and topaz." 539 or 545. — In the same place, Saint Philomerus, who helped Saint John of Réome, on his return from Lérins, to re-establish the authority of the rule. 6th century. — For memory, Saint Hilary and Saint Quieta, the father and mother of Saint John of Réome.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Alexandria, Saint Cyril, of the Order of Saint Basil, etc., as above in the Roman Martyrology.

Martyrology of the Canons Regular. — At Rome, Saint Agnes, for the second time, etc., as in the Roman Martyrology.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — Saint Paul, first hermit, of whom mention is made on 15 January.

Martyrology of the Order of Cîteaux. — At Lausanne, Saint Amadeus, first abbot of Hautecombe, of the Order of Cistercians, afterwards bishop of the same city, illustrious by his piety and knowledge, and an excellent servant of the blessed Virgin, Mother of God. 1158. Martyrology of the Order of the Most Holy Trinity. — The feast of the Apparition of Saint Agnes, virgin and martyr, whom Innocent III, after the apparition of an angel which he saw on this day while he was celebrating holy Mass in the church of the Lateran, assigned to the Order of the Most Holy Trinity, instituted for the redemption of captives, as its principal and privileged patroness.

Martyrology of the Order of Preaching Friars. — At Toulouse, the translation of Saint Thomas Aquinas.

Roman-Seraphic Martyrology. — At Palermo, the blessed Matthew of Agrigento, bishop of that city, confessor, of the Order of Friars Minor, companion of Saint Bernardine of Siena, and a most illustrious imitator of his virtues, and above all of his piety towards the Mother of God and the Most Holy Name of Jesus. After having holily discharged and then laid down the episcopal charge, he rested in the Lord on the 1st of January, remarkable by the renown of his miracles and by an immemorial cult approved by apostolic authority. 7 February 1451.

Martyrology of the Calced and Discalced Carmelites. — At Alexandria, Saint Cyril, bishop of that city, of the Order of Carmelites, etc., as above in the Roman Martyrology.

Martyrology of the Hermits of Saint Augustine. — At Milan, in the monastery of Saint Martha, the blessed Veronica, virgin, of our Order, illustrious by her holy life and by the admirable gift of visions; she migrated from this world to her heavenly Spouse on 13 January.[10]

Martyrology of the Servites. — Saint Canute, king and martyr, whose entry into heaven is mentioned on 7 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Corinth, in Greece, Saint Corinthia, whose name has remained unknown and whom one has designated by the name of her native city. She practised the state of virginity so much commended by the apostle Paul, who evangelized her country, when she was denounced as a Christian to the authorities. Corinthia was so beautiful and so graceful that the judge to whom she was brought resolved to deliver her from death with the aim of making her his victim; but all his efforts failed before the unshakable firmness of the virgin of Jesus Christ. Beside himself with fury, this abominable judge condemned her to be thrown into a house of ill fame. The Lord heard the groans of the dove caught in the nets of the fowlers. Moved by the Spirit of God, a young Christian named Magistrinus obtained to be allowed to enter first to her: there, throwing himself at her knees, he begged her to take his life. She accepted therefore the garments of her liberator and was able to save her honour. Magistrinus was condemned to the beasts, which, in devouring him, procured him a double crown in heaven. — At Ephesus, in Asia, Saint John the Elder or the Priest, one of the seventy-two disciples of Jesus Christ; one of the witnesses of his marvels and of his preaching; one of the first preachers of the Gospel and of the most esteemed doctors; bishop of Ephesus; master of Saint Papias.[11] — In Greece, Saint Charitas [Charité], martyr, who perished after having had his feet cut off. — At Trevi, in Italy, the saints Aemilian, bishop, Hilarian, monk, Hermippus and Dionysius, martyrs under Diocletian. — In Syria, Saint Palladius, anchorite, companion of Saint Simeon, whom one must not confound with the author of the *Lausiac History*. He lived near Antioch. End of the 4th century. — At Aix-la-Chapelle, Saint Speus [Spée], confessor, whose relics were carried off from that city to that of Hirtzburg in 1072, then, at the destruction of the latter by the Saxons two years after, to an unknown monastery. — At Pisa, the blessed Bartholomew Aiutamicristo, Camaldolese religious of the convent of Saint-Fridian. His body was preserved intact for more than four centuries, until the burning of the church of Saint-Fridian in 1675. In 1799, solemn prayers were made for thirty days to ask God, through the mediation of Saint Bartholomew, for the return of the Pisans whom the French Republic kept as hostages at Dijon. The immemorial cult rendered to the blessed, the confidence which several cities of Italy have always had in his intercession, have recently determined the Congregation of Rites to confirm this cult. 28 January 1224. — In Hungary, Saint Margaret, virgin, of the race of Saint Stephen, king of Hungary, and religious of the Order of Saint Dominic, which counted four monasteries of women in that country.[12] Year 1271. — At Riva, in the diocese of Como, the blessed Manfred, hermit. Year 1430. — At Ravenna, the venerable Gentilis [Gentille], widow, who was the pupil of Saint Margaret of Ravenna. Year 1530. — In the county of Fife, in Scotland, Saint Glastian, bishop. 830. — At Saragossa, in Spain, the blessed Nicholas de Orbita, layman, of the Order of Friars Minor. God alone knows the detail of his holy actions. His body was found intact nineteen years after his death. 1259. — At Capistrano, in the Abruzzi, the blessed Angelus of Canosa, also a layman of the Order of Friars Minor. A sick man who was being carried on a litter was cured, in passing, on the day of the funeral of the blessed Angelus, near his holy body.

The demon, according to his habit, hastened to cast despair into the soul of poor James: already he was fleeing the places which were the theatre of fifteen years of penance and of three enormous crimes; happily for him, he met an old anchorite who knew the abysses of man’s malice and the depths of divine mercy: he held him back on the edge of the precipice. James buried himself further into the desert, far from every human eye. He buried himself alive in an abandoned sepulchre, and, like another David, wept day and night his fault for ten years, at the end of which the Creator called him back to Himself. He could, before his death, hope that God had restored to him all His favour, since the country neighbouring the desert where he lived obtained, by his prayers, a rain of which its fields had been deprived for a long time. — *Acta Sanctorum*, vol. iii of January, new ed., p. 281 and following.

Saint Cyril, Patriarch of Alexandria, Doctor of the Church

A.D. 412–444. — Popes: Saint Innocent I; Saint Zosimus; Saint Boniface I; Saint Celestine I; Saint Sixtus III; Saint Leo the Great. — Emperor of the East: Theodosius II the Younger.

Do not do to others what you would not have done to yourself: if the hand of God does not reach you in this world, for having touched the apple of His eye, the chastisement is reserved for your children, your relatives, those who are dearer to you than yourself.

Alexandria in Egypt and Constantinople dispute the glory of having seen the birth of him whom the Council of Chalcedon was later to call the *advocate of the orthodox and spotless faith*.

Nourished from childhood in the study of the sacred books under the eyes of his uncle Theophilus, the famous patriarch of Alexandria who showed himself the constant enemy of Saint Chrysostom, Cyril afterwards joined to it that of tradition, and he was always so attached to the doctrine of the ancient Fathers that he taught nothing except after them, as he himself informs us. His books against Julian the Apostate show that he had also a great knowledge of profane authors. But from a certain point of view the education of the heart had not been as good as that of the mind. His uncle had inspired in him all his prejudices, all his hatred against Saint John Chrysostom. God, who does not spare the rod to His saints, permitted precisely that Cyril should be, like Saint Chrysostom all his life, the target of the most atrocious calumnies.

The election which, after the death of Theophilus, raised him to the see of Alexandria was very stormy: once elected, he persisted in the schism of his uncle, whom Rome had excommunicated on account of his guilty fury against Saint John Chrysostom. Calamities and disasters did not fail the young patriarch. The capital of Egypt seemed a hotbed of riots and seditions in which his name and person were unjustly mixed. At the beginning of his episcopate, rigorous measures were taken by the political power against the Jews and the Novatians: both were expelled from Alexandria. Saint Cyril was accused of having urged this measure, whereas in truth the excesses of these sectaries alone were its cause.

First, as regards the Jews, the edicts proclaimed against them at that time prove that their animosity against the Christians went to incredible furies. One day, the whole multitude being assembled at the amphitheatre, to prevent collisions between Israelites and Christians, the governor Orestes had a police ordinance read. Some familiars of the bishop were there and among them Hierax, professor of grammar. As soon as the Jews perceived him, they began to cry that he was coming to the amphitheatre to excite a sedition. Their vociferations lasted a long time and nothing could appease them. The governor had Hierax seized, and he was publicly flogged on the stage. He thus avenged himself on Saint Cyril, against whom he had a grudge. On this news the bishop summoned the principal among the Jews and notified them to cease molesting the Christians. This energetic attitude of Saint Cyril only redoubled the anger of the children of Israel. A conspiracy was hatched among them, with the aim of organizing a general massacre of the Christians. The conspirators chose as rallying sign a ring of green palm bark which each of them was to wear on his finger. One night, therefore, at a given signal, the cry of “fire!” was heard in all the streets of the city. It was, they said, the great church of Alexandria which the fire had reached. The Christians, coming out of their houses, rushed in that direction. But the Jews, lying in ambush on the way, cut the throats of all who did not wear the ring of green bark. At daybreak a horrible massacre was found. The authors of the ambush were soon discovered. The Christians ran to the synagogues, which they overthrew. Some Israelites were killed and the others driven from the city. The civil governor showed himself keenly irritated at this act of omnipotence on the part of the Christians. He addressed his complaints to the emperor. Saint Cyril wrote on his side, and the chancery of Constantinople decided against the Jews, who did not re-enter Alexandria. This is not all: the historian Socrates himself, he who so calumniated Saint Cyril, informs us that in the little town of Inmestar, situated between Antioch and Chalcis, the Jews crucified, in the midst of the theatre, a Christian child and put him to death in tortures.[1] A law of Theodosius the Younger was issued on the occasion of this horrible outrage. At all the great Hebrew solemnities the sons of Israel gave themselves the barbarous pleasure of burning triumphantly the revered image of the cross on which Jesus Christ had been immolated by their forefathers.[2] At that time they were attempting simultaneously on all points of the empire one of those insurrectionary movements of which the Alexandrian conspiracy was only an episode. The beginning of

Saint Cyril's episcopate was also marked by the closing of the churches which the Novatians possessed in his episcopal city. This was again a subject of passionate accusations against him: and yet they were acting by virtue of a prescription of the imperial power which had been in force for a long time.

There remains a third accusation with which the memory of Saint Cyril was charged, I mean the murder of Hypatia.

Hypatia was a young woman of Alexandria whose superior genius had risen above all the sages of her time. She had succeeded the celebrated Plotinus in the chair of Platonic philosophy. Without restricting herself to the exclusive limits of one school, she had studied thoroughly the various philosophical systems of antiquity and explained them to her hearers. From all points of the world men ran to her lessons. Hypatia's prudence and gravity were equal to her modesty. Statesmen had recourse to her lights; she could without inconvenience give a public course, for her high virtue and the general respect formed as it were a rampart around her. The governor Orestes called her to his councils. Her death was resolved on by some men of the people without the true motive of this drama ever having been made clear. It was the corporation of the Parabolani — an association formed for the transport of the sick and plague-stricken to the great hospital of Alexandria — which charged itself with the execution of this sinister plot. They watched for the favourable moment, and one day when Hypatia was returning home, the Parabolani stopped her chariot, seized her themselves and dragged her to the portico of a church called the Caesarion. After stripping her of her clothes, they tore off her limbs one after the other and went and burned her. As the governor of the city, Orestes, was mortally at odds with Saint Cyril, it was pretended that Hypatia had prevented by her influence the reconciliation between the two: the enemies of the bishop accused him of having had a hand in this bloody popular execution. But the imperial authority of Constantinople completely discharged the bishop of Alexandria of all the accusations brought against him, inspired by political passions, and for that he must have been innocent twice over, for it is known that at all times temporal authority has not been tender toward spiritual authority. We still have today the rescript of Theodosius the Younger relating to the murder of Hypatia. Rigorous measures were taken against the authors of this outrage; the society of the old Parabolani was dissolved, and the society of the new ones placed under the exclusive direction of the patriarch of Alexandria.

Truth has triumphed over the interested calumnies which Judaism, paganism and heresy have vied in heaping up against a great and holy bishop. His contemporaries have handed down to us the unsuspected testimony of their esteem and admiration for him. They liked to compare him to Saint Athanasius, whose eloquence, energy and holiness he revived; whom, a remarkable thing, he resembled in person by his small stature, his modest gait and his air of imposing majesty. During thirty-two years of episcopate his life never ceased to be a model of faith and piety. Saint Cyril had to combat the last remains of paganism in Egypt. His weapons, whatever has been said, were not of those that kill bodies. He employed in this struggle only prayer and the intercession of the saints. Here is the testimony of a contemporary chronicler: "Two stadia from Canopus is a little borough named Manutha. The pagans had taken refuge there as in a last asylum. The devil and his evil angels had there a fortress in the heart of Egypt. The efforts of the patriarch Theophilus had failed against the pagans of Manutha. Blessed Cyril was keenly preoccupied with this situation. One day when in his prayer he was asking God with tears to inspire him with the best means of triumphing over so long a resistance, an angel appeared to him and said: 'Carry into that village relics of the martyr Cyrus[3] and of the evangelist Mark.' — The blessed bishop followed the heavenly counsel. On 28 June 414 the solemn translation of the relics took place at Manutha, and was accompanied by numerous miracles. From that day the little borough was wholly converted to Christianity, and the clemency of Jesus Christ Our Lord continues to work wonders there by the intercession of the holy martyrs."[4]

John Moschus, in the *Lives of the Fathers*, has preserved for us a trait of the life of Saint Cyril which reveals at once his gentleness, his prudence and his humility. "An old anchorite, dwelling in a solitude near

Alexandria, on the banks of the Nile, had, I do not quite know how, persuaded himself that the patriarch Melchisedech was the Son of God. Bishop Cyril, of blessed memory, was informed of it. The solitary's error came from the simplicity of his mind, but altered nothing in the holiness of his life, and the venerable old man continued to be the object of divine favours. Signal graces were obtained every day by his intercession. Cyril found a way to correct him of his error without humbling his character. He deputed to him one of his priests, charged with a message conceived thus: 'Father (*abba*), I am in a certain perplexity of mind. On the one hand it seems to me that Melchisedech was the Son of God; on the other, reasons not less plausible would determine me to think that he was only a man clothed with the dignity of priest of the Most High. I hesitate between these two opinions. I beg you to consult the Lord on this subject in your prayer, and to teach me what shall have been revealed to you.' — The old man answered the envoy: 'I will do what the holy bishop asks of me, and in three days I shall be able, I hope, to give an answer.' — He shut himself up in his cell and spent all that time in prayer. On the third day Cyril came in person to the cell of the venerable solitary, who said to him on seeing him: 'Melchisedech was only a man.' — 'How do you know it, father?' asked the bishop. — The old man answered: 'The Lord, in a vision, made pass before my eyes all the patriarchs from Adam to Melchisedech. The angel who showed me the latter pointed him out saying: This is Melchisedech. There can therefore be no doubt, Melchisedech was a man, like all the other patriarchs.' — Ever since, to repair the error which he had formerly taught, he never failed to retract it in presence of the crowd which constantly besieged his cell, and the blessed bishop thanked God in his heart."

However six years had passed since Saint Cyril had succeeded his uncle, and the relations between him and the Pope still remained interrupted. All the holy men that there were in the East groaned deeply at this division and hastened by their prayers the moment of reconciliation. That moment so ardently desired came at last.

The point in dispute, as will be remembered, was the inscription of the name of Saint John Chrysostom on the sacred diptychs. In refusing so long to the wishes of the Roman Church, Cyril paid his tribute to human weakness, which, even in the loftiest natures, is subject to heavy mistakes. In any case we must not forget that Cyril's mother was the sister of Theophilus: blood could lead his charity astray. In rejecting the memory of John, he believed he was protecting that of his uncle. Accustomed from childhood to honour him as a master, to love him as a father, the respectful affection which he bore him prevented him from suspecting the passions of the man in the zeal of the pontiff. While still young, he had attended the assembly called "of the Oak," where the assertions of so many bishops must have struck him and impressed him against the pastor of Byzantium, falsely represented to his eyes as a heretic, as a man intoxicated with himself, whose pride trampled under foot the canons and the respect due to his brethren, and he could not persuade himself that a prelate reprobated by his uncle could be anything but a great culprit.

It therefore needed much time for truth to break through this thick layer of prejudice. But God had pity on a noble and pure soul and opened its eyes. It is told that Cyril had a vision in which it seemed to him that he saw John, who, followed by a numerous train of saints and casting indignant looks, was preparing to drive him out of the Church, while the Mother of Jesus Christ, toward whom Saint Cyril cherished the tenderest veneration, interceded for him and asked his pardon. Cyril meditated on this vision and reproached himself with having been scandalized about Saint Chrysostom. The ardent imagination of the Orientals has given a supernatural character to a conversion which seems to have been accomplished without miraculous intervention. But one likes to see under this allegory of the vision the action of the Saints, everywhere present in the decisive events of the lives of men and of peoples. It was a Saint in fact who converted this other Saint. At that time the monastery of Pelusium, situated on a mountain near Alexandria, had as abbot the celebrated priest Isidore. It is said that he had been a disciple of Saint Chrysostom, and he gladly called him *the eye of the Church*. Now, not only did Saint Cyril share the unanimous veneration of his contemporaries for the illustrious cenobite Isidore, but he had even entrusted to him the direction of his soul. In the affair of

Chrysostom, Cyril's obstinacy scandalized Isidore. He ended by addressing to him a letter as touching as it was bold, in which he said to him: "If I am your father, as you say, I must fear to draw upon myself the punishment of Heli, so terribly chastised for having neglected the correction of his children… Put an end to these quarrels, that I may not be condemned, and that God may not pronounce against me a fearful judgment. Seek no longer the vengeance of a private and domestic injury… Do not make it weigh upon the ever-living Church, etc."

Cyril felt himself conquered: truth resumed its empire over this upright and pure soul. He had, moreover, no other means of obtaining the so desired communion of the Roman Church. Having therefore assembled the bishops of his patriarchate, he solemnly inscribed the name of Chrysostom in the diptychs, and at this price re-entered into favour with the Holy See (418).

But the capital affair of Saint Cyril's life was the struggle against Nestorius. Nestorius, monk and priest of Antioch, had everything needed to impose on the people, who always let themselves be taken in by appearances. He led a retired life, had a penitent and mortified exterior, and joined to some learning a great facility of speech; but he concealed under these appearances a profound hypocrisy, an insupportable pride, a false mind obstinate in its own ideas, which he preferred to the doctrine of the ancient Fathers.[5] The see of Constantinople having become vacant, he was raised to it in 428. He began his episcopate by persecuting with a sort of fury the Arians, the Macedonians, the Manichaeans, the Quartodecimans, and ended by driving them out of his diocese. He was mistaken if he wished by such conduct to draw to himself the reputation of a zealous pastor: true zeal does not run into extremes. Moreover, at the time when Nestorius was persecuting with so much violence the heretics of whom we have just spoken, he denied, with the Pelagians, the necessity of grace, although he acknowledged, with the Church, the existence of original sin. He was even seen to communicate with Celestius and Julian, those two principal defenders of Pelagius, and that after Popes Innocent and Zosimus had condemned them and the emperor Honorius had driven them from the West. He did not stop there; he dared to preach and cause to be preached publicly that there are two persons in Jesus Christ, that of God and that of man; that the Word did not unite Himself hypostatically to human nature; that He took it only as a temple in which He dwells, and that consequently the Blessed Virgin is not Mother of God, but only mother of the man or of the Christ. In truth he consented afterwards to give the Blessed Virgin the quality of Mother of God; but it was only in an improper sense which always destroyed the truth of the Incarnation. These impious novelties excited the indignation of the faithful. The priests attached to sound doctrine, among others Saint Proclus and Eusebius, afterwards bishop of Dorylaeum, protested in favour of the faith, and represented vividly to Nestorius the horrible scandal he was causing in the Church. They had the grief of seeing him despise their remonstrances; then they hesitated no longer and separated themselves from the communion of their archbishop.

Meanwhile Saint Cyril received the homilies of Nestorius, and the reading of them proved to him more and more that this heresiarch was guilty of all the errors with which he was accused. He wrote to him about them, to try to bring him back to the truth by ways of gentleness; but Nestorius, who did not like to be contradicted, was keenly stung by this letter, and answered it with the utmost haughtiness. This affair having been carried to Rome, Pope Celestine convoked a council there to examine the new doctrine. All the Fathers having cried out that Nestorius was a heresiarch, a sentence of excommunication and deposition was pronounced against him; it was sent to Saint Cyril, charging him to have it executed if, within ten days counting from that of the notification, Nestorius did not publicly retract his errors.[6] Our Saint, as a last warning, wrote him a new letter, at the end of which were twelve anathemas or articles which the archbishop of Constantinople was to subscribe if he wished to be recognized as orthodox: but he refused to obey, and showed himself more obstinate than ever. It was this obstinacy which gave occasion to the convocation of the third general council, the opening of which took place at Ephesus in 431. There were two hundred bishops there, and Saint Cyril presided in the name of Pope Celestine.[7] Nestorius refused to appear there, although he was in the city. His

doctrine, which was examined in the first session, was condemned there, and after three juridical citations a sentence of deposition was pronounced against him, of which the emperor was informed.

Six days later arrived John of Antioch and fourteen bishops of the East: they had not come sooner to Ephesus because they secretly favoured the person of Nestorius, believing that errors were imputed to him which he did not teach. Instead, therefore, of joining the Fathers of the council, they excommunicated Saint Cyril and those who held his party. Both sides claimed the emperor's protection, who gave orders to arrest Saint Cyril and Nestorius: but the former, though innocent, was worse treated than the second; he was even very nearly exiled, so much credit had his enemy at court. Happily the arrival of the bishops Arcadius and Projectus, and of the priest Philip, all three legates of Pope Saint Celestine, gave the affairs a turn more favourable to Saint Cyril. These legates, fully informed of what had been done, approved the conduct of our Saint, declared null the sentence pronounced against him, and confirmed the condemnation of Nestorius. At last truth having regained its rights, Saint Cyril was re-established. The schismatic bishops were reconciled with him in 433, subscribed the condemnation of Nestorius, and gave a clear and orthodox confession of faith. As for Nestorius, he withdrew into the monastery of Antioch where he had been brought up. John, patriarch of that city, had him driven out of it some time afterwards by the emperor Theodosius, because he did not cease to dogmatize and spread his errors. This heresiarch was relegated to Oasis, in the deserts of Upper Egypt, where he died without having retracted his impious doctrine. Nestorianism survived its author, and still subsists today in the East.[8]

The conduct of Saint Cyril in the affair of Nestorius cannot be sufficiently praised. He first employed ways of gentleness to win this heresiarch; but he armed himself with an intrepid zeal when he saw him obstinately attached to his errors. In vain did the cabal raise persecutions against him; he regarded them as trials which God sent him, and he would willingly have shed his blood for the defence of the Catholic faith.[9] His presence being no longer necessary at Ephesus, he took the road back to Alexandria, where he arrived on 30 October 431. He applied himself for the rest of his life, with as much care as fervour, to fulfilling the duties of the episcopate, to preserving in all its purity the precious treasure of the faith, to re-establishing and cementing the peace which heresy had troubled for several years. He died on 28 June 444.[10] Pope Saint Celestine had conceived for him the highest esteem. He gave him the titles of generous defender of the Church and of the faith, of Catholic doctor, and of truly apostolic man.[11] The Greeks honour him on 18 January and on 9 June. The Roman Martyrology makes mention of him on 28 January. One sees from the works of Saint Cyril that he had a great devotion to the mystery of the Incarnation. He had no less to the divine Eucharist; hence the zeal with which he so often insists on the effects which this august Sacrament produces in those who receive it worthily. "It heals," he says, "the spiritual diseases of our souls; it strengthens us against temptations; it deadens the ardours of concupiscence, it incorporates us into Jesus Christ."[12] The holy doctor honoured also the Blessed Virgin in a quite particular manner. Nothing is more energetic than what he says of her glorious prerogatives. But let us hear him speak himself.[13] "Hail, Mary, Mother of God, venerable treasure of the whole universe, lamp that is never extinguished, brilliant crown of virginity, sceptre of sound doctrine… Hail, you who in your virginal womb enclosed the immense and incomprehensible; you by whom the Holy Trinity is glorified and adored, you by whom the precious cross of the Saviour is exalted over all the earth; you by whom heaven triumphs, the angels rejoice, the demons are put to flight, the tempter is vanquished, the guilty creature is raised up to heaven, the knowledge of truth is established on the ruins of idolatry; you by whom the faithful obtain baptism and are anointed with the oil of gladness; by whom all the churches of the world were founded and the nations brought to penance; you, in short, by whom the only Son of God, who is the light of the world, enlightened those who sat in the shadows of death… Is there a man who can worthily praise the incomparable Mary?"

It has been said that Saint Cyril went to be formed in piety at Jerusalem and that he was a monk of Mount Carmel. We must acknowledge that positive proofs are lacking: but one would like to think it of so great a

servant of Mary.

At the time when the Iconoclast Leo the Isaurian declared war on the images of the Saints and on their bones, two religious women fleeing the East brought to Rome a great number of relics and among others some fragments of those of Saint Cyril: they were gathered up at Santa Maria in Campo Marzio.

Saint Cyril is represented seated and blessing: above him in the air is a Virgin holding the infant Jesus on her breast: this recalls the dogma of the divine maternity and of the Incarnation of which he showed himself the intrepid champion; he is seen also with a book on a page of which is written in Greek: *Mother of God*, and with a pen ready to write. This pen is the characteristic attribute of ecclesiastical writers.

See Darras, *History of the Church*, vols. xii and xiii; the *Works of Saint John Chrysostom*, French translation, preceded by the life of the Saint by M. Martin of Agde, vol. i, p. 501 et seq., Bar[-le-Duc] ed., 1865; D. Ceillier, vol. viii, Vivès ed.; *Acta Sanctorum*, vol. iii, p. 459 et seq., Palmé ed.; Godescard and the other hagiographers.

Notice on the Writings of Saint Cyril

The works which remain to us of Saint Cyril are:

The treatise On Worship in Spirit and in Truth, divided into ten books. It is an allegorical and moral explanation of detached passages of the Pentateuch. Saint Cyril has not bound himself to the order which Moses followed in his narrative.

The thirteen books called Glaphyra, that is, "profound or elegant," contain an allegorical explanation of the histories related at greater length in the Pentateuch. The holy doctor chose those which had a more visible relation to Jesus Christ and His Church.

The Commentaries on Isaiah and on the twelve Minor Prophets. One finds in them an explanation of the letter and of the spiritual sense.

The Commentary on the Gospel of Saint John. It was divided into twelve books, of which ten only are entire. We have only fragments of the seventh and eighth. Books v, vi, vii and viii being formerly wanting, Josse Clichtove supplied them in the old Latin edition, from the writings of other Fathers. Some authors have been found who cited these supplements as being by Saint Cyril. They would not have fallen into this fault if they had read the preface which precedes them. John Aubert has given the Greek text of these four books from the manuscripts. To return to the commentary of our Saint, he explains there the literal and spiritual sense of Scripture, and refutes there the Manichaeans and the Eunomians; he also teaches there, in the most formal manner, the doctrine of transubstantiation.

The book entitled The Treasure, on account of the great number of truths and principles which it contains, is divided into thirty-five titles or sections. Saint Cyril overthrows there the impious system of the Arians and proves the divinity of Jesus Christ by Scripture; he uses the same authority also to establish the divinity of the Holy Spirit, in titles 33, 34 and 35.

The book On the Holy and Consubstantial Trinity was composed at the prayer of Nemesinus and Hermias. They are seven discourses in the form of dialogue, all intended to prove the consubstantiality of the Word. To these dialogues the holy doctor added two others on the Incarnation, proposing as his chief aim to combat the errors of Nestorius, who however was not named, because apparently his heresy had not yet been condemned. After these dialogues come scholia or elucidations on the Incarnation, with a short treatise on the same subject. It is proved there that the Blessed Virgin is truly Mother of God, since Jesus Christ is at once Son of God and Son of man.

The three Treatises on the Faith. — Saint Cyril composed them at Ephesus. He marks in the first, addressed to the emperor Theodosius, the different heresies which had risen up till then on the Incarnation, that of Manes, of Cerinthus, of Photinus, of Apollinaris and of Nestorius; then he refutes them one after the other; he applies himself above all to

combating the errors of the last. He addressed the second treatise to the princesses Pulcheria, Arcadia and Marina, sisters of the emperor, who all three had consecrated themselves to the service of God. The Catholic

faith is proved there against Nestorius. The third treatise destroys the objections of the heretics.

The five Books against Nestorius contain the refutation of the blasphemies contained in the homilies of that heresiarch. He is nevertheless named nowhere, which makes one believe that he had not yet been condemned.[1] *The style of this work is clearer and more polished than that of the other polemical writings of Saint Cyril.*

The twelve Anathematisms against the doctrine of Nestorius. They contain nothing but what is orthodox, and were read at the council of Ephesus. Some persons who understood them badly, or who took the part of Nestorius, attacked them as favouring the doctrine of the Apollinarists and as contrary to the distinction of the two natures in Jesus Christ. Such was, among others, John of Antioch, who engaged Andrew of Samosata and Theodoret of Cyrrhus to refute them. Saint Cyril gave a very clear explanation of them, which satisfied the Fathers of the council of Ephesus.

The holy doctor then gave two Apologies of the same Anathematisms; one against Andrew of Samosata, and the other against Theodoret of Cyrrhus. He justified himself, in a third apology addressed to the emperor, of the calumnies spread against his Catholicism.

The Book against the Anthropomorphites. Some Egyptian monks, very gross and very ignorant, who had been told to represent God to themselves under a sensible form, and that to make easier for them the practice of His divine presence, imagined in the end that He had a body like men, whence came to them the name of Anthropomorphites; they founded themselves on the fact that it is said man was created to the image of God. So absurd and so monstrous an error was condemned at its birth by Theophilus. The book of which we speak is preceded by a letter to Calosyrius of Arsinoe. Saint Cyril agrees that man is made to the image of God,[2] *but he shows at the same time that this resemblance cannot bear on the body, God being a spirit who has no sensible form. Thus, says this Father, to be made to the image of God is to be endowed with reason and capable of virtue. He refutes, in the same letter, other monks as little enlightened as the first, who imagined that the Eucharist lost its consecration when it was kept until the next day. He answered in another work twenty-seven dogmatic questions which had been put to him by the Anthropomorphites.*

The ten Books against Julian the Apostate. Julian, aided by Maximus and some other pagan philosophers, had composed a work divided into three books against our holy Gospels. Although it contained nothing else than the objections of Celsus, already solidly refuted by Origen and by Eusebius, it did not fail to make an impression on weak minds. It was to stop the evil that Saint Cyril wrote the ten books of which we speak. He dedicated them to Theodosius, which gives reason to believe that he had regained the good graces of that prince. He also sent them to John of Antioch, as a proof of the sincerity of his reconciliation. In the first book the holy doctor proves the truth of Moses's account touching the creation; in the second he makes the parallel of Moses's account touching the creation and of the extravagances uttered by Pythagoras, Thales, Plato, etc., for whom Julian had a ridiculous admiration. The third book is employed in defending the truth of the history of the serpent which seduced Eve, and of the fall of Adam, a history which is far less incredible than all that Hesiod wrote on the origin of his pretended gods. The aim of the fourth is to establish Providence and to show that it is unworthy of God to need subordinate divinities for the government of the universe. The utility of the precepts of the Decalogue, the incompatibility of jealousy, anger and the other passions with the divine nature, and the unity of the God of the Christians, are the subject of the fifth book. In the sixth, Saint Cyril opposes the virtues of the prophets and of the other saints to the shameful vices with which the ancient philosophers did not blush to stain themselves; he then justifies the custom which the Christians had of marking their foreheads and their houses with the sign of the cross, and shows that the cessation of the oracles has for its epoch the coming of Jesus Christ, whose power destroyed the tyranny of the devil. He proves in the seventh book that the most celebrated heroes of paganism were very inferior in virtue to the heroes of Christianity. The eighth and ninth books show that Jesus Christ was foretold by the prophets, and that the two Testaments do not differ as to substance. Finally Saint Cyril proves in the last book that Saint John and the other evangelists bear witness to the divinity of Jesus Christ; he then marks the difference there is between adoration properly so called, which is due only to God, and the cult which we render to the martyrs.

The Homilies on the Pasch. It had been ruled, in the council of Nicaea, that the bishop of Alexandria, a city where the study of mathematics and astronomy flourished, should examine with care on what day the Pasch should be celebrated, and that he should announce it to the neighbouring bishops, notably to the bishop of Rome, in order that the latter might instruct all the churches of the West. It appears that Saint Cyril was very exact in discharging the commission attached to his see. Possevin had seen the epistles or homilies of this Father on the

Pasch in the library of the Vatican. Only twenty-nine of them are printed. Saint Cyril marks in each the beginning of Lent, the Monday and Saturday of Holy Week, and Easter Sunday. All these homilies contain besides excellent instructions on various points of morals.

Several Letters. They all have for object the affairs of the Church, or the defence of the Catholic dogmas. The general councils of Ephesus and of Chalcedon adopted the second, addressed to Nestorius, and that which is addressed to the Orientals. The sixth is found among the canons of the Greek church, etc.

It is neither elegance, nor choice of thoughts, nor polish of style that make the merit of Saint Cyril's writings, but the exactness and precision with which the holy doctor explains the truths of the faith and above all the mystery of the Incarnation. The *Treasure* is particularly esteemed, as well as the books against Nestorius and against Julian the Apostate.

The ancient Latin translations of Saint Cyril swarm with faults. John Aubert, canon of Laon, published the works of this Father in Greek and Latin, at Paris, in 1638. There are six folio volumes, which ordinarily make seven. Father Lupus and Baluze have since given some letters of the holy doctor which had been known neither to John Aubert nor to Father Labbe. The most complete edition of the *Works of Saint Cyril* is that found in the *Patrologia Graeca* of M. Migne, from volume lxviii to volume lxxvii.

Saint John of Réomé

A.D. 545. — Pope: Vigilius. — King of France: Childebert.

Whosoever shall do and teach, he shall be called great in the kingdom of heaven. (Matt. v. 19.)

Happy he who shall at once have practised and taught the Gospel; he shall be called great in the kingdom of heaven.

Saint John was one of the principal founders of monastic life in France, with Saint Benedict. He was born at Dijon, then of the diocese of Langres, about the year 423. His father Hilary, one of the first senators of the country, and his mother Quieta, lived in so great holiness that the Church honours their memory on 28 November. Saints, they brought up their children holily. John, having thus passed his first twenty years far from the softness and the pleasures of his age and birth, resolved to separate himself still more from the world: he first built with his own hands a cell with an oratory, and there, having with him only two servants, he devoted himself entirely to God. But desiring to imitate more closely the life of the holy solitaries, he withdrew into a desert, in the territory of the town of Tonnerre, which we call today the Auxois. The place which he chose was full of water and almost uninhabitable; it was called Réomé (*Reomaus*). His reputation drew many persons there, who came to put themselves under his guidance; so that he soon saw himself obliged to form a religious community of them, and to be as it were the general of this army of Christ. Distrusting his own lights for the conduct of these souls, he undertook to collect the rules established by the holy Fathers and practised by other monks. He therefore went to visit the principal monasteries of France, and brought back from them what was best in usages and disciplines, like the bee which takes from flowers wherewith to make its honey. But the number of his religious increasing, the burden of command frightened him: he fled in secret, accompanied by two of his disciples, and went and hid himself among the solitaries of the island of Lérins. He lived there about eighteen months while he was being sought throughout France. At last, a traveller having recognized his face and voice, prostrated himself at his feet saying: "Here is without doubt the venerable John, who has fled the honours of prelacy." The religious of Lérins were quite ashamed of having delayed so long to recognize the dignity of one of their brethren whom they had left to live obscurely among the youngest. The traveller returned to tell his discovery in the diocese of Langres, and Bishop Gregory wrote to the abbot of Lérins, Honoratus II, and to John himself, that he should return as soon as possible, under pain of rendering account at the tribunal of Jesus Christ for the misfortunes which his absence was causing. In fact laxity had crept into Réomé, and the number of the religious was diminishing. The abbot's return was an excellent remedy for these evils. He re-established the rule of Saint Macarius

which he had established twelve years before, and his presence, his examples, his ardent exhortations soon restored to this community its first fervour.

Instructed by experience, he added some prescriptions to the rule; he forbade the entrance of seculars into the conventual church, as the following fact indicates: A man of Mémont, Agrestius, entered the choir, on a Sunday, to communicate from the hand of Saint John. — "Go out," said the blessed man to him, "you cannot." — And as he insisted, saying that he had come from afar: — "It is not ill-will which makes us act thus toward you, we only wish to observe our rule and not incur blame." Agrestius went out, but blaspheming in his heart.

The following night Saint John appeared to him in a vision, with a calm and recollected air; he held in his right hand "the most precious pearl of the divine Eucharist."[1] — "Know," he said to him, "that if you had not blasphemed, Our Lord would have given you spiritually His body and blood, even outside sacramental communion;[2] but, in punishment of your sin, this grace is refused you." Agrestius, confused and repentant, ran at morning to throw himself at the knees of the blessed man, who blessed him and sent him back pardoned.

He had, at that time, Saint Seine for a disciple.[3]

He loved the poor and took pleasure in relieving and instructing them. In a time of scarcity he distributed all the provisions of the abbey, and God, to reward his charity, miraculously multiplied the wheat which he gave in alms. — "Beware of speaking of it," said the blessed man to the brother who was witness of this prodigy, "lest the stain of pride come to wither the flower of this grace."

He met a poor man, scarcely clothed, who was seeking berries in the forest to appease his hunger. — He was a man who did not love work. — The Saint said to him: "Put thy hope in the Lord and He Himself will feed thee; take a liking to work, according to these counsels of the Apostle, 'that it is good for thee to have wherewith to suffice for thy needs and to furnish what is necessary to the needy.'" Then he made the sign of the cross on his breast and ordered him to return home. This man obeyed and gave himself to work with so much ardour that he never again lacked necessaries.

In one of these apostolic journeys he was obliged to stop at Semur to pass the night; there an immodest woman dared to insult him. Frightened at this audacity, he repulses her and flees. The unhappy woman then felt confusion at her fault and obtained, by the prayers of the blessed man no doubt, the grace to repent of it.

In the almost savage desert of Réomé there was a lack of drinking water. There was indeed an old well of prodigious depth; but it was half filled with stones, and an enormous serpent had made it his lair. Touched by the need of his brethren, this holy man, furnished with the arms of faith, advances toward this place among his own, who sing sacred songs. He descends first into the well, a pick in hand, digs the earth, while the witnesses of this scene think that he is going to find death. Nevertheless his example and his words reassure them; they work in their turn; the serpent is found; the simple invocation of the name of God makes it die; it is thrown out of the well, which is finished and furnishes abundant and pure water, which is still used today.

John preached the truths of salvation not only to his religious but also to the populations round about. His mother, having learned that he was evangelizing a district, went there to see him and embrace him. But he, taking literally this counsel of the Gospel: "He that leaveth not his mother and father is not worthy of me," refused to speak to her. Fearing however to shake by too much hardness the faith of this holy woman whom he knew to be full of love of God, he consented to pass before her among the crowd, that her maternal eyes might contemplate close at hand this dear child; but he did not stop to speak to her. He had word sent to her to lead a holy life here below, that they might have the happiness of living together in heaven. Like the solitaries of Egypt, those of Réomé mortified the flesh by the labour of hands. One day when they were lopping the trees of the forest near the monastery, the work finished, they left their axes there and returned. A

man of the neighbourhood took advantage of their absence to steal these implements of labour. When the Brothers perceived it, they were full of desolation, and went at once to confide their grief to the abbot, who told them to be full of confidence and to pray. As for him, he goes to the forest, and after addressing himself to God according to his custom, he sees a man running toward him at full speed, who throws himself at his feet and begs pardon for having taken the axes of the monastery. John raises him up, grants him not only pardon of his fault but also his blessing and eulogiae [blessed bread].

It would be too long to relate the other miracles with which the history of John is full. A slave having taken refuge in the monastery, to escape the fury of his master irritated against him, John wrote to the latter in favour of the fugitive. The master having received this message with anger and even carried contempt so far as to spit on the Saint's letter, was punished by heaven on the instant; his mouth became incapable of taking any food, not even the Eucharist, for nine years. John had great power over demons, and drove them out of the persons whom they possessed. Illnesses were not less obedient to him. Water, bread, on receiving his blessing, received the virtue of healing. His charity for the poor also deserved to be rewarded by prodigies. At his voice food multiplied to save the lives of the unfortunate. Kings, among others Clovis I, and many lords imitated Providence and took pleasure in increasing the Saint's resources, in loading his monastery with riches. John, amid these liberalities and honours, ever humble and mortified, also prevented his own from falling into pride, ambition, avarice and softness. His austerities did not prevent him from reaching the age of a hundred and twenty years, like Moses, always full of vigour and health: neither his sight nor his memory, which had always been excellent, had weakened; he had not lost a single tooth; and, in a word, an extraordinary thing, he had, to the last moment of life, mind and senses as sound as in the flower of his age. According to the most probable opinion he died in the year 543, and was buried in his monastery, which, later, having passed into the hands of the Benedictines, was called Moutier-Saint-Jean, as was the town which formed around it.

Saint John of Réomé is represented near a well, holding chained a sort of dragon.

Relics of Saint John of Réomé

His relics were first transferred, toward the end of the sixth century, from the place of his burial to the church of Saint Maurice, whose village has since been called Corsaint (*corps saint*, "holy body"); a second translation took place in the time of Charlemagne; a third in the year 888. — Toward the end of the reign of King Charles the Fat, this precious treasure was carried to the castle of Semur-en-Auxois, to be sheltered there from the insults of the Normans. It was finally brought back to his monastery of Réomé about the year 911. The parish church of Moutier-Saint-Jean possesses an insigne relic of Saint John of Réomé: it is the venerable head of this great servant of God. It rests in a little shrine with this inscription: *Os capitis sancti Joannis Reomensis*.[4] Its authenticity was recognized by the Bishop of Dijon in 1842. Persons, whether of the parish or from elsewhere, still come individually to prostrate before this precious relic; but since the dispersion of the Benedictine religious at the Revolution of '93 there have been no more public feasts to honour the Saint. Of all the magnificent and splendid chapel of the abbey, there remains only the lateral entrance door, through which the religious passed, and even that is all mutilated and as if framed in a barn wall. But no matter, these precious remains give us an idea of the symbolic riches which formerly made the beauty of this door. Except a wing of the house which has been pulled down, and some changes made in the interior, the main building is about what it was, and always in good condition for habitation.

We have added this life to the collection of Father Giry, making use especially of the Bollandists, of Gregory of Tours, of Baillet and of the *Saints of Dijon*, by M. l'abbé Dupuis.

Saint Maura and Saint Britta, Virgins

Period unknown.

At the extreme limit of the territory of Tours there rose a little hill, covered with brambles and wild vines, which formed a coppice so thick that a man could hardly make a passage through it. Popular tradition related that two Virgins, consecrated to God, rested in that place. On the vigils of the great feasts the faithful very often saw an extraordinary light shining there. One of them, bolder and more courageous, did not fear in the darkness of night to venture into that place. He saw there a taper of marvellous whiteness, which cast around it a great brightness; he admired this prodigy a long time and returned to announce to the others what he had seen.

It was then that the two Virgins appeared to one of the inhabitants of the country: they told him that they were buried in that place, but that, lacking a tomb, they could not thus remain longer exposed to the injuries of the weather. They advise him to clear away the brambles and to place over their bodies the shelter of a funeral monument. On waking, this man, absorbed by a thousand other cares, forgot this vision. The following night they appear to him again, with a threatening and terrible face, and announce to him that if he did not satisfy their wishes he would die within the year. This time our man was frightened; he took an axe, betook himself to the mound, tore up the brambles, and, after clearing the ground, discovered the two tombs, on which he found large drops of wax which exhaled the sweetest perfumes. Having brought a cart drawn by oxen, he gathered all the stones, and in the summer raised a little oratory over the bodies of the two saints.

His work being finished, he begged Blessed Eufronius,[1] who then governed the church of Tours, to be so good as to bless this sanctuary. The holy bishop refused and excused himself on account of his great age:

“You see, my son,” he said to him, “that I am old; winter is raging with more severity than usual: the rains are abundant, the winds impetuous and violent, the rivers are swelling, and the roads themselves, soaked by rain and mud, are impassable. At my age it would not be prudent to undertake such a journey.”

These words grieved this good Christian, and he left the bishop with a very sad heart. The following night the pontiff had hardly fallen asleep when the two Virgins present themselves to him, and the elder addresses to him the following words with a profound accent of sadness:

“Most holy bishop, in what have we been able to displease you? what harm have we done to the people whom God has entrusted to you? Why do you despise us? Under what pretext do you refuse to come and consecrate the oratory which a man of faith has raised for us? Come then, we beseech you, in the name of the almighty God whose handmaids we are.”

As she spoke these words, large tears bathed her face. At once the bishop awakes, calls the steward of his palace, and says to him: “I have sinned, in not going with that man. Behold, the two Virgins have just appeared to me, and I fear to incur the wrath of God if I delay going there.”

Eufronius therefore hastened to set out: at once the rain ceased and the winds were stilled. The holy bishop made his journey happily, and, after blessing the sanctuary, returned in peace. He often spoke of these two Virgins, he recalled their faces and their gait. “The one,” he said, “was tall; the other small, in stature only, for her merits were great. Both were whiter than snow, and he had learned from them that the one was named Maura and the other Britta.”

These two Virgins have never ceased to be venerated in the diocese of Tours, and their feast is celebrated on 28 January each year. The ancient Roman town, Arciacum, native place of the two virgins, proud of such a treasure, has exchanged its ancient name for that of one of them, and is now called Sainte-Maure.[2] The parish church has long possessed their relics. In the year 1666, says Dom Ruinart, with the permission of Victor le Bouthillier, archbishop of Tours, the great and rich shrine which enclosed them was opened. There were found twenty-five large bones, with several other small ones, which had been wrapped, with great respect, in linens and silk stuffs. Divers authentic documents, written on parchment, furnished with seals, attested that this shrine really contained the relics of the two virgins, Maura and Britta. The oldest of these titles was dated

in the year 1267. Today the church of Sainte-Maure, happier than so many others, still possesses the relics of its two virgins: they were able to escape the profanation and the furies of the revolutionaries, and they are still the object of the pious and confident veneration of the faithful.

The faithful love to go to the little chapel of the Virgins, erected from time immemorial, two kilometres from the parish church, at the place where tradition reports that their bodies were discovered. A fountain flows beside it; the infirm and the sick come with faith to wash there and very often obtain their cure. The pool is almost entirely filled with the linens with which they have washed and which they are accustomed to throw into it out of gratitude.

In their troubles, doubts and afflictions the inhabitants of Sainte-Maure have recourse to their Virgins as to friends whose protection and assistance never fail them. So they celebrate eagerly their winter feast on 28 January and the summer one, on the second Sunday after Easter, anniversary of the translation of their relics. The clergy often celebrate Mass in the little chapel, and the people go there piously reciting the holy Rosary.

The Abbé Rolland, almoner of the pensionnat of the Brothers of Tours.

Blessed Charlemagne, King of France and Emperor of the West

A.D. 742–814. — Popes: Zachary; Leo III.

To establish human societies God willed these two hands: the Pope and the Emperor. In agreement, these hands can do all good; opposed, they are powerless against all evil. Without the Emperor, the Pope is only an immortal martyr; without the Pope, the Emperor is only a god of praetorians, an idol often melted down again. — L. Veuillot, *Parfums de Rome*, ch. 22.

Although the canonization of Charlemagne has not been made in the ordinary forms of the Roman Church, nevertheless the cult which is rendered to him in France and in Germany, whether in dedicating churches in his honour, or in inserting him in the Martyrologies, or in consecrating an office to him in the Breviaries, without the Holy See finding fault with it, obliges us to give him a place in this collection to content the piety of the peoples who have so much veneration for his memory.

He was the son of Pepin, king of France, and grandson of the invincible Charles Martel. Never were seen in a prince finer dispositions for arms, letters and piety: of an intrepid courage in military expeditions, of an admirable vivacity of mind for the sciences, he was capable, by his great heart, of the most generous and most beautiful devotion to the cause of God and that of men. After the death of the king his father, he succeeded to his States, with Carloman his brother, on 9 November 768. As soon as he had mounted the throne he gave fine marks of his bravery, for he began his reign by the defeat of Hunald, son and successor of Waifar, who was renewing the war in Aquitaine, and by that of Lupus, duke of the Gascons, whom he made his tributaries; his brother Carloman having died at Samoussy, on 4 December of the year 771, Charles took possession of his kingdom and remained absolute monarch of the Franks. He was thereby better able to oppose rebels and to reduce the enemies of the Church.

Large volumes would have to be composed to give the account of his victories and conquests, wherever his courage, his justice, his piety and his zeal for religion obliged him to carry his arms, for God favoured him in all the wars which he undertook. In that which he made beyond the Alps, he entirely destroyed the kingdom of the Lombards, which had subsisted for two hundred years, by the capture of Desiderius, the last of their kings; he conquered and repulsed the Greeks to the bottom of Calabria, and received at last the oath of fidelity of the Romans, who gave themselves to him. Thus, from the Alps to lower Calabria, the other extremity of Italy, Charlemagne was absolutely master, as well as in the islands and kingdoms of Corsica and Sardinia. On the other side, in frequent and famous expeditions which he made in Germany against the Saxons, so many times rebellious, and the other peoples who had leagued against him, he subjugated all

those vast regions which lie between the Rhine and the Vistula, the Baltic Sea and the Danube; he subjected to the laws of his empire Bavaria, Austria, Hungary as far as the Theiss, Dacia, Croatia, Carinthia, Friuli, and even pushed his conquests, after vanquishing the Huns or Avars, as far as the confines of Bulgaria and Thrace. Finally, carrying his arms toward the West, he made war beyond the Pyrenees on the Saracens, and conquered from them all the kingdoms and all the provinces which lie between the Ebro and the Mountains, the Ocean, the Mediterranean, with the Balearic Isles.

One must not imagine that ambition, so ordinary in conquerors, was the spirit which animated our Saint in these great expeditions. The desire to extend the bounds of his monarchy had the least part in all his fine exploits. Neither was it the title of Augustus and Emperor, which he received afterwards, since he was so little touched by it that he refused it at first by a heroic humility, and protested, after his coronation, that if he could have known the Pope's design, he would not have gone to church that day, although it was the day of Christmas. It was therefore a more elevated motive which impelled Charlemagne to these glorious enterprises. He knew that idolatry still reigned in Germany, among the Saxons; he wished to bring them to receive the Catholic faith: therefore he is called their Apostle. Pope Adrian complained of the persecutions which the Lombards were making him suffer; he made it a point of religion to deliver him from these tyrants. The Saracens, sworn enemies of the Church, occupied almost all the Spains: his zeal led him to employ his arms to exterminate them. Finally, if he led his troops so many times into Italy, it was only to succour Pope Adrian of whom we have just spoken, or to betake himself, as a pilgrim, to the tombs of the apostles Saint Peter and Saint Paul, to whom he had a quite singular devotion, as appears by the great presents which he made to their churches, in gold, silver and precious stones; or to avenge the injuries which had been done to Leo III, whose eyes some Romans, by a horrible cruelty, had wished to put out and whose tongue to cut off. In a word, he never went out of the bounds of his empire except to extend at the same time the Christian religion; and he did not cross the Mountains except to the advantage of the Holy See and to enrich the Church with a good part of the spoil of the Lombards and the Greeks, raising it, from the lowness of its first poverty, to that degree of temporal greatness from which its enemies try to make it fall, because they know that it is the best condition of its independence and of its spiritual prosperity. If from the military virtues of Charlemagne we wished to descend to the detail of all his moral virtues, it would be undertaking an entire work, and not a collection of his finest actions; I shall therefore content myself with saying that he was a prince who could not bear luxury, and that his moderation appeared even in his clothes, although his magnificence was very great when it was a question of the good or glory of his States. He was extremely sober in his drinking and eating, esteeming that a life passed in delights is not only contrary to the laws of Christianity, but even unworthy of a heroic courage which delicacy is capable of unnerving. During his meals he had history read to him, or books of science, or some book of Saint Augustine, particularly the *City of God*. He was eloquent, and his love for the sciences is well enough known by the University of Paris and the others which he founded. He also drew learned men to France, and among others he brought from England Alcuin, the most learned man of his time, to serve as his preceptor. To be convinced of our prince's erudition, one need only read the fine laws which he drew up himself, under the title of *Capitularies*.

But among all his virtues, that which has shone most and which makes as it were the character of his holiness, is his piety and his zeal for the splendour of the Church. We have already said that it was the soul of all his enterprises, and that his chief design was to establish or re-establish divine worship everywhere. He made the journey to Rome four times from devotion, and, according to some authors, he went to Saint James, in Galicia, in a spirit of penance, and it may be said that it is he who set this celebrated pilgrimage in the great lustre in which we see it. During his conquests he took great care to seek insigne relics in the places which his arms took; there are cited, among others, the bodies of six Apostles, namely of Saint Simon, of Saint Jude, of Saint Philip, of the two Saints James and of Saint Barnabas, with the head of Saint Bartholomew, besides an infinity of others of several Martyrs, which he caused to be transported to France and deposited in the basilica of Saint-Saturninus, at Toulouse; he made more account of these precious

treasures than of all the riches of the peoples he subjugated. He distributed liberally to the temples the ornaments and sacred vessels necessary for the service of the altars. He had built as many as twenty-seven churches, of which the principal is that of Notre-Dame of Aix-la-Chapelle, without speaking of those which were ruined and which he had repaired. It is he who founded and so prodigiously enriched all the bishoprics and all the abbeys of Germany. He re-established ecclesiastical chant, which had been so neglected that it had entirely fallen from that holy harmony which carries devotion into the hearts of the faithful.

One must not be astonished, after that, if this insigne piety merited for him so many extraordinary favours from heaven; in fact several Saints often appeared to him to converse familiarly with him as if he had already been of their company: there are noted, among others, Saint Salvius, bishop of Angoulême, whose relics he had put in a beautiful shrine, and Saint

Suitbert, whom he had had canonized by Leo III; one may join to these apparitions that of two blessed spirits, who, casting terror into the army of the Saxons, obliged them to take flight and to abandon the siege of Fritzlar, which they had undertaken during the absence of Charlemagne. Finally it is related that, making war on this people, he obtained water by his prayers, during a great drought, to refresh his army which had lacked it for three days.

The piety of our Saint appeared not only by this great zeal which he had for the glory and majesty of the material temples, but also by the care which he took of the spiritual temples, which are the poor, whether in founding hospitals to shelter them, or in distributing to them alms capable of making them subsist; and, as if the vast provinces of his kingdoms had not contained enough unfortunates to make them feel the effects of his charity, he sent prodigious sums of money into Syria, into Egypt, to Jerusalem, to Alexandria, to Carthage, to succour the needy there. And in order to extend his liberalities even beyond the tomb, he assigns by his will great possessions to be distributed to the poor. He orders even that his library be sold, and that the price be employed to assist them in their needs; and, to show the love he bore them, he wills, by the same will, that of four great tables, three of silver and one of gold, the silver one which was the heaviest, and on which, by an admirable device, the world was represented in three great circles, and the golden one, be divided between them and his heirs, according to the disposition he makes of it; for the other two silver tables, he bequeaths to the basilica of Saint Peter, at Rome, that on which was the description of the city of Constantinople; and the other, on which was the figure of Rome, to the bishop of Ravenna.

During the reign of Charlemagne there arose several heresies whose condemnation he procured by the assembling of some councils. The most celebrated of all was that of Frankfurt, over which presided Theophylact and Stephen, legates of Pope Adrian I; the errors of Elipandus, archbishop of Toledo, and of Felix, bishop of Urgel, touching the filiation of Jesus Christ, were proscribed there by the bishops of France, Italy and Germany, who were there by order of our blessed prince, who thus employed all his care in strengthening the Catholic law in his States. What is admirable in the life of our Blessed is that, in the midst of his great and important occupations, he was as regular in his exercises of piety as a religious in his cloister: he attended regularly the divine office, both of the evening and of the night, unless some indisposition prevented him; he made his prayers with so much devotion that he inspired it in those who saw him: it appears that, when he made his will, four years before his death, he was thinking of resigning the imperial crown, so that, no longer burdened with the weight of the affairs of earth, he might occupy himself only with those of his salvation.

At last our great monarch, after having laboured so usefully for religion, so often upheld the authority of the Popes, defended the Church, overthrown idolatry and dissipated heresy, fell ill at Aix-la-Chapelle; he knew at once, by the violence of the fever, which was followed by a pleurisy, that his hour was near; therefore he employed the little time that remained to him in preparing for this last passage: and after receiving the Sacraments with extraordinary fervour, he rendered his soul holily to his Creator in the year 814, in the seventy-second year of his age, and the forty-seventh of his reign.

Blessed Charlemagne is represented crowned and holding on his hand the plan of his chapel of Aix, in which he wished to be buried.

Veneration and Relics

His body was solemnly buried in the cathedral which he had built, and three hundred and fifty-one years afterwards it was raised from the earth by the care of Frederick I, surnamed Barbarossa, and his head was transferred to Osnabrück.

On the cult rendered to Charlemagne, here is what Dom Guéranger tells us in his *Liturgical Year*:[1]

"To the gracious memory of the gentle martyr Agnes, a great number of churches, especially in Germany, associate today (28 January) the imposing memory of the pious Charlemagne. The respect of the peoples was already prepared in favour of the holiness of Charlemagne when Frederick Barbarossa had the decree of his canonization issued by the antipope Paschal III, in 1165; therefore the Apostolic See, without wishing to approve an irregular procedure, nor to begin it again in the forms, since it has never been asked to do so, has thought it right to respect this cult in all the places where it was established.

"In our churches of France we make no scruple of giving the title of saints and honouring as such a considerable number of bishops, on whose holiness no decree has been given by anyone and whose cult has never gone out of the limits of their dioceses; the numerous churches which have honoured, for nearly seven centuries, the memory of the great emperor Charlemagne, content themselves, out of respect for the Roman Martyrology, where his name is not read, with keeping his feast under the title of Blessed. — To cite only one example, a church is still dedicated to him in the ancient diocese of Sarlat, in Périgord.

"Before the epoch of the Reformation the name of Blessed Charlemagne was found on the calendar of a great number of our churches of France; the Breviaries of Reims and of Rouen are the only ones that have kept it today. More than thirty churches in Germany still celebrate today the feast of the great emperor; his dear church of Aix-la-Chapelle keeps his body and exposes it to the veneration of the peoples… It is preserved in a shrine of silver-gilt. One of his arms is in a separate reliquary. One finds in the thickness of the bones of this arm the proof of what the authors relate of the great emperor's tall stature and bodily strength. In the treasury of the same church is also found his hunting-horn, and in a gallery, the stone seat on which he was sitting in his tomb."

It is known that it was on this seat that the emperors of Germany were installed, on the day of their coronation.

The University of Paris chose him for patron in 1661.

Several Martyrologies of France, Germany and Flanders make mention of Saint Charlemagne on 28 January. Ferrarius has not forgotten him in his supplement of the Saints who are not in the Roman Martyrology, any more than Usuard or Molanus. We have drawn what we have said of him in this collection from Eginhard, who was his chancellor and who became a religious of the Order of Saint Benedict after the death of his master, and from the other memoirs which Bollandus relates in the second volume of the *Acts of the Saints*, where one may see some miracles which were wrought by the merits of our holy king. On the life of Saint Charlemagne one may also consult what was written of him by the Blessed Notker, monk of Saint Gall, in the ninth century.

Blessed Amadeus of Hauterive, Bishop of Lausanne

A.D. 1158. — Pope: Adrian IV. — King of France: Louis VII the Young.

Blessed Amadeus, whose simple life, precious in the eyes of God, we are about to relate in a few words, was born at Chatte,[1] in Dauphiné, in the first years of the twelfth century (about 1110). He belonged to one of the

most illustrious families of the country; his father, also named Amadeus, lord of Hauterive, was brother-in-law of the dauphin Guigues VII (1075–1125), whose sister Petronilla he had married, and a kinsman of the emperor Henry V. But what was preferable to so noble an origin is that the father could offer his son a worthy model of piety, and as it were an inheritance of all the Christian virtues. Thus one saw him, in 1119, embrace the religious state at the abbey of Bonnevaux, in the diocese of Vienne, founded only some years before.[2] His generous determination had been shared by sixteen other knights his vassals, as well as by his young son, who also wished to consecrate to the Lord the first-fruits of a life scarcely begun. But the still so tender age of the latter did not permit him to be admitted to pronounce the holy vows of religion. He therefore left the holy retreat of the sweet valley of Bonnevaux, to betake himself with his father to the celebrated abbey of Cluny, where letters were in great honour and were cultivated with success. The good religious, persuaded that the instruction which they could give this young child, however good it might be in itself, would nevertheless be far below that which suited him in all respects, thought they could do nothing better than discharge themselves of him on the emperor Conrad, kinsman and ally of his family. This prince received him eagerly and thenceforward took him under his high protection. He neglected nothing to bring him up in a manner answering to the nobility of his origin, and for several years he took the same care of him as if he had been his own child. His instruction was then entrusted to the ablest and most experienced masters; and, as his mind developed and acquired that maturity which forms the reasonable man, his soul, under the influence of divine grace as of a heavenly dew, also blossomed before the Lord, like a delicate flower opening to the first rays of the sun. When his education was finished, burning with an ardent desire to return to his pious father, in the austere life of the cloister, he abandoned without regret a sumptuous court from which his heart, if one may so speak, had always been absent and far removed. Resolved to give himself to God without reserve, he therefore took the religious habit at the great abbey of Clairvaux, in the presence of the last Father of the Church, the illustrious Saint Bernard. He passed some time there wholly given up to prayer and meditation. But he soon left this new monastery to betake himself to that of Hautecombe, in Savoy, on the broken shores of Lake Bourget.[3] Scarcely was he installed when his eminent virtues had already marked him out for the admiration of all the other religious, and in the year 1139, at the age of about thirty, he succeeded, in his important charge, the abbot Bibian. His administration was at once gentle and firm; the maintenance of the rule and of discipline, the repression of the least abuses, but, at the same time, the most magnanimous charity for others, and for himself the most rigorous severity, that is how he acquitted himself of the grave functions that had been entrusted to him, that is also how he knew how to draw to himself the sincere esteem and true affection of all who approached him.

However, this so wise and so paternal direction lasted but a short time, for Providence reserved him for a new destiny. In 1144, the episcopal see of Lausanne having become vacant by the death of its bishop, Guy de Maligny, our holy abbot was named to it with a unanimous voice. It was repugnant, doubtless, to his so profound modesty and humility to accept so high a dignity, with so heavy a burden; but he had to yield to the reiterated entreaties of the clergy and of the Christian people, and he saw therein, with reason, the voice of God calling him to this new vocation.

Scarcely was he consecrated prince of the Church when his old father hastened to him, full of hope and joy, to enjoy for a last time on earth the presence of a son whom he was soon to leave. Shortly after, in fact, his mortal existence came to its term; he died, at least, with the consolation of having given to the Church of Jesus Christ a holy religious who was soon to be a holy bishop. This thought must naturally have rejoiced the good old man’s soul, and he too could cry out like Simeon: “Lord, now lettest thou thy servant depart in peace.” Let us add finally that the ancient monuments of the Order of Cîteaux put him in the rank of the saints which that Order has produced.

From his promotion the new bishop of Lausanne gave vent to his zeal. He exercised with talent the ministry of preaching, for he was eloquent and spoke with unction. He visited the numerous districts of his diocese,

some of which, situated in the Alpine regions, were of difficult access. At Grindelwald, in the Oberland, at 3,310 feet above the sea, he consecrated a church built of wood. By prayer he implored the divine blessing on his labours, and he always had a tender devotion to the Blessed Virgin Mary. It is related in this connection that he obtained from his sister a pair of gloves which she had received from Our Lady in exchange for the unctuous homilies which he had pronounced in praise of the Queen of heaven. These gloves were long preserved in the cathedral of Lausanne and were there the instrument of numerous miracles.

The solid virtues which had been remarked in Amadeus then shone with more lustre than ever, and the great administrative qualities which he had shown at Hautecombe he displayed above all in the skilful direction of his church and diocese. The education of youth and the formation of a pious and enlightened clergy seemed to him always, and rightly, two capital works for the salvation and sanctification of the flock entrusted to his pastoral vigilance. While he was fulfilling with so much zeal and piety the important duties of his holy ministry, the honours of the earth came to him.

During his stay at Hautecombe, Saint Amadeus had won the particular friendship and esteem of the count of Savoy, Amadeus III, and of the lords of the country, as the important employment to which he was later called proves. On leaving for the crusade, Count Amadeus recommended his son Humbert to the bishop of Lausanne and charged him to watch over the honour of the dignity of this son and the integrity of his lands.[4] On his return from the Holy Land the count died at Nicosia, on 1 April 1148. His son Humbert III succeeded him; but as he was then too young to govern alone, he took counsel with the members of his family, and, in consequence, summoned Bishop Amadeus to him. On his arrival he was informed of the object of this summons; he was to be counsellor of the young count and protector of his States. Amadeus refused; they insisted: “If we choose,” they said to him, “a duke, a count, or another secular person, instead of a faithful guardian, we shall perhaps have only a wicked and avaricious man, who will seek before all else his own advantages and will leave his ward only a ruined inheritance.” Pressed by these solicitations and by the friendship which had united him to the father, and which he then transferred to the son, Amadeus accepted this difficult charge and sought to fulfil its functions well.[5] Later Humbert III was put by the Church among the blessed.[6] The royal ward had shown himself worthy of his guardian. Some time after, the emperor Frederick crowned all these favours by naming him grand chancellor of the empire. But, having reached so high a point of honour and dignity, he always preserved the same simplicity and the same modesty; amid this grandeur and glory it was always the faith and piety of the child of Bonnevaux and of the monk of Cluny; his outward life had undergone notable changes, and he could walk on a level with the great lords, but his heart was far from earth and its pompous festivals.

Trials, that touchstone of holiness, were not to fail Blessed Amadeus. Under his episcopate the Church of Lausanne was exposed to the attacks of the count of Geneva, the very one who, in his quality of advocate of that church, ought to have undertaken its defence. He raised, at the top of Lausanne, a stronghold intended to dominate the town, revolted openly against the bishop and drew into his party subjects of the bishopric. Saint Amadeus, no longer finding himself safe at Lausanne, left that town and took refuge at Moudon; but there again he found himself in the midst of enemies. Acts of violence were committed against him, his life was threatened, his clothes were torn by weapons; one of his companions was struck down even in his arms, whose blood spurted upon him. Wounded himself and stripped, he fled from the castle of Moudon and fled barefoot. Thus condemned to exile, he was for some time distant from his church. About Easter-time he wrote to his dear sons of the church of Lausanne a letter in which he relates the evils which he has suffered, hurls his curse upon the town of Moudon which betrayed its bishop, makes prayers for the conversion of the count of Genevois, and ends with recommendations which he makes to his dear sons, to prepare them to celebrate the paschal feasts holily. We do not know how long the bishop’s exile lasted, nor how he succeeded in conquering the count of Genevois; the *Cartulary of Lausanne* tells us only that it was by his prudence and that he forced the count himself to destroy and raze to the foundations the fortresses which he had raised

(1156).

He was not to reach his father's old age, for soon the Lord called to Himself this good and faithful servant. He died at the age of about fifty, after a life wholly consecrated to God and to religion.[7] By a remarkable coincidence he was born on the day of Saint Agnes; then was religious, abbot and finally bishop on the same day. Therefore he prescribed that the feast of that Saint should be celebrated in his diocese with the rite of double. Like his father, he is put in the rank of the saints of the Order of Cîteaux; and today the church of Grenoble, his mother, counts him among her powerful protectors with the divine mercy.

Saint Amadeus was buried in the nave of the cathedral of Lausanne, before the crucifix, beside Bishop Henry. At his death he gave to his church a gold ring, adorned with a large and very beautiful sapphire, which his successors were to use when they officiated in the cathedral, but which was not to go out of that church.

On account of his devotion to Our Lady he has been represented kneeling before a statue of Mary and receiving from the hands of his sister gloves which she sends him whom he had praised and exalted before his people.

Praise and Writings of Blessed Amadeus

All the writers who have spoken of Saint Amadeus have praised his talents and his virtues; to beauty of body he joined the qualities of mind and the perfections of soul. Therefore public veneration put him among the Blessed; it is with this qualification that he is mentioned in the menology of Cîteaux, in the *Manual of the Saints* of that Order, etc. The Congregation of Rites permitted the religious of Cîteaux to celebrate his office with the rite of double, and that permission was confirmed by Pope Clement XI, on 25 September 1710. At the request of Mgr Hubert de Boccard, bishop of Lausanne, Pope Benedict XIV, by a brief of 12 December 1753, extended to the diocese of Lausanne the authorization to recite this office, and since then the feast of Saint Amadeus has been celebrated on 28 January.

There remain to us from this holy bishop eight homilies in honour of the Blessed Virgin. If they cannot be compared with the masterpieces of the early Fathers of the Church, they nevertheless yield to no author of his time, whether by nobility and piety of thought, or by elegance and sweetness of style. They are affected, it is true, by the defects of his century; thus sometimes one would wish for more simplicity and less refinement in the ideas and their expression. In spite of these defects they have often been reprinted. The first edition appeared at Basel in 1557; they were afterwards reprinted at Antwerp and at Saint-Omer, in 1613; at Cologne, in 1618 and in 1622 (*Bibliotheca Patrum*, vol. xv); at Douai, in 1625, with other Fathers; in the *Auctarium*, at Lyon, in 1633 and 1652, and at Paris, in 1639, 1661, 1671 and 1672; at Madrid, in 1648 (*Magnum Manuale*, vol. i); at Lyon, in 1677 (*Bibliotheca Patrum*, vol. xx); at Paris, in 1855, in vol. clxxxiii of the *Patrology* of the Abbé Migne. Father Combefis has published four of these homilies in his *Bibliotheca concionatoria*, vols. vi and vii (Paris, 1662). President Cousin has translated them into French (Paris, 1698 and 1708). Some fragments of them have been inserted in the old Lausanne breviary, as well as in the new one of 1787. Thus they used to be read publicly formerly in the cathedral of Lausanne.

On Blessed Amadeus consult: Le Mire, *Chronic. cisterciens.*; Marracci, *Bibliothec. Mariana*; Du Saussay, *Martyrol. Gallic.*, additions of 27 September; Henriquez, *Menolog. cisterciense*; Manriquez, *Annales*, in the year 1158; *Gallia Christiana*, Ecclesia Lausanensis (province of Besançon); Chorier, *General History of Dauphiné*, vol. ii, pp. 32–33 (Valence ed., 1869).

M. l'abbé Gremaud, professor of history at the college of Fribourg, published (1866) the *Homilies of Saint Amadeus*, Latin text and French translation on facing pages: he preceded them with an historical notice from which we have borrowed some details to add to the biography which M. l'abbé Bellet, priest of the diocese of Grenoble, had kindly furnished to us.

Saint Julian, Bishop of Cuenca and Confessor

A.D. 1207. — Pope: Innocent III. — King of Castile: Ferdinand II.

Saint Julian[1] is not so much a product of nature as a gift of grace. His father and mother, who lived in the town of Burgos, were long married without having a child; but at last, after several devotions which they made to obtain this blessing of heaven, they had our Saint, who was born in the same town in the year of Our Lord 1127. On coming out of his mother's womb, he raised his little arm and gave his blessing to all the persons who were present, making the sign of the cross, as bishops do when they bless the people. When he was baptized, there was heard a very agreeable music of Angels who sang: "Today is born a child who has no equal in grace"; and when they came to the giving of the name, there appeared a venerable man, mitre on head and crosier in hand, who said aloud: "He must be called Julian." These prodigies were great presages of his holiness. In fact he gave marks of it from his childhood, practising several mortifications, fasting three days a week and saying a quantity of prayers which he had prescribed for himself for each day. As he had a great vivacity of mind, he became in a short time very skilled in the liberal arts and in theology, on which he gave public lectures, after having become a very learned master in it. His parents having died, instead of marrying, as he was advised, he withdrew into a little hut which he had built near the monastery of Saint Augustine of Burgos, and of a hermitage where Saint Dominic of Silos had formerly lived. There he prepared himself to receive holy orders up to the priesthood. When he saw himself honoured with the character of priesthood, his occupation was prayer, the holy Mass which he celebrated every day with abundance of tears at the altar of the holy Crucifix, the reading of holy Scripture and of the holy Fathers, the conversion of souls, finally the preaching of the Gospel in several provinces of the kingdom.

His virtue caused eyes to be cast upon him to make him archdeacon of the town of Toledo, then bishop of Cuenca, newly recovered from the Moors. This dignity, however elevated it might be, did not make him lose the sentiments of humility which he had; he made his entry into his diocese on foot and with great modesty, considering that the charge which God had given him was that of pastor and not of lord. He spent all the revenue of his church in pious works and alms. His charity made him the eye of the blind, the hand of the maimed, the foot of the lame, the father of orphans, the refuge of widows, the consolation of the afflicted and the asylum of all the needy poor. He earned his living and that of his servant by making baskets which he sold. He visited his diocese every year to banish from it abuses and scandalous or ignorant ecclesiastics, who are the ruin of the people. He had a very great zeal for ransoming captives from the hands of the Moors. In a word, everything was easy to him when it was a question of procuring some advantage for his flock.

He was accustomed to give dinner every day to several poor men. It happened that one day he saw one who, by his air, appeared to be distinguished, although worse clothed than the others; he drew him aside to know who he was; but he appeared at once all resplendent with light and said to the Saint: "I thank you, my dear Julian, for the treatment you give my poor; I promise you, for your reward, eternal life." Then he disappeared: which made Julian believe that this poor man was Our Lord. Divine Providence provided miraculously for his needs to give him means of making his charities, whether by multiplying the wheat in his granary or sending him some by extraordinary ways, as happened in a time of famine: the wheat having failed, there was seen to come a long line of mules laden with sacks of wheat, without anyone presenting himself to ask the money for it. And after they had been unloaded the beasts of burden went away without anyone being able to learn what became of them. It is related that the Saint, having commanded his steward, named Lerme, to have this wheat distributed according to the need of each, the latter did it with so much fervour that he died of the pains he took in it. He was buried behind the choir of the church of Burgos; he is honoured as a Saint. His charity appeared no less in a time of plague, which he at last made cease by his fervent prayers and his credit with God; it is remarked that all those who could touch any of those little baskets which he made were found at once cured, and even since his decease the efficacy of this remedy has been experienced in several grave maladies.

The devil could not bear so brilliant a virtue: he attacked it first by temptations of gluttony, presenting him with good meats when he was fasting on bread and water, but it was in vain; he made use of avarice, sending him gold and silver, but it was without effect. At last he employed voluptuousness, causing nudities to appear to him to bring him to sin, but the devil was always vanquished and found Julian invincible. This great Saint, leading thus a life full of marvels and heroic actions of virtue, reached the age of eighty years. Our Lord then sent him a great illness, which Julian knew must lead him to death. He prepared for it by receiving the Sacraments and by acts of penance, wishing no other bed than the ground covered with ashes, nor other pillow than a stone. He was in this humbled posture when the divine Mary, accompanied by Angels and several Virgins who sang: “Behold this great priest who, during his life, so greatly pleased Our Lord,” came to call him from this world to go to God, saying to him: “Take, servant of Jesus Christ, this lamp, sign of the virginity which you have always kept inviolate.” Thus he rendered his soul on 28 January, in the year 1207. At the moment when he passed away, there was seen to come out of his mouth a branch of palm, white as snow, rising up to heaven, which appeared open, and a celestial music was at once heard around his body. Numerous miracles have been wrought at his tomb; the dumb have there received speech, the deaf hearing, the lame the use of their legs, and all kinds of sick their cure. Three hundred and ten years after his decease his body was raised, which was found without any corruption, to be transported to another place of the cathedral, more in view.

Saint Julian is particularly honoured at Burgos and at Cuenca. His attributes are a basket, the lamp of the Virgins, and other symbols mentioned in his life.

Father Giry abridged the Bollandists.

Saint Thyrsus, Patron of Sisteron; Saint Leucius; Saint Callinicus and His Fifteen Companions, Martyrs

A.D. 230.

Of all the histories of the Martyrs, one of the most extraordinary is assuredly that of Saint Thyrsus, whose memory the Roman Martyrology celebrates on the 28th of the month of January. It was at the time of the persecution of the emperor Decius. One of the lieutenants of that prince had just had beheaded at Caesarea in Bithynia a holy personage named Leucius, who had had the courage to reproach him publicly with his zeal and ardour for the worship of idols. Suddenly one of the pagans, who had been present at and had applauded the execution of this iniquitous sentence, feels himself moved to the depth of his soul at the sight of the martyr’s constancy, and, suddenly opening his eyes to the light of faith, begins himself also to reproach the imperial proconsul with his idolatry. Irritated at such boldness, the latter, who was named Combratius, delivers to the executioners, without further form of trial, his courageous contradictor.

Thyrsus (that was the name of the latter), instead of being frightened at the sight of the instruments of torture which are being prepared before his eyes, persists none the less in his invectives against paganism and its infamous practices. In vain is he struck with leaded thongs; in vain is he hung from a tree by the thumbs with a fine cord; in vain are his arms broken and his eyelids torn out. He remains unshaken in his new Christian faith, and, a thing still more marvellous, he comes out of these tortures without losing anything of his strength and vigour.

Then Combratius has him stretched on an iron bed, and orders molten lead in a state of boiling to be poured on his head. Thyrsus is invulnerable; more, the molten lead, instead of touching him, spreads over those who are charged with tormenting him and causes them painful wounds. Furious at seeing the Saint sheltered from his blows, Combratius commands that he be cut in pieces; but he who prepares to lay a sacrilegious hand on him is at once seized with giddiness, and fixes in the wall the cutting instrument which he was going to plunge into the martyr’s flesh. At the same instant a violent earthquake shakes the country, the bonds which

chain the feet and hands of Saint Thyrsus fall of themselves, and the tyrant is forced to cast him into the public prison.

It is there that God was awaiting the invincible athlete to crown by the grace of baptism his constancy in confessing His holy name. During the night an angel comes and awakens Thyrsus, frees him from his chains, makes him leave his dungeon, and leads him to Bishop Philias, who baptizes him, administers confirmation to him and admits him to the holy table. Thus strengthened and become a perfect Christian, Thyrsus takes again the road to the prison, whose gates the angel opens miraculously for him. When day came he appeared again before his judge, who had had himself assisted by a wretch named Silvanus. He turns the idols to derision, he attacks their worship, he seeks to open the eyes of their followers. Conducted to the temple of Apollo, he obtains from heaven, by his prayers, that the statue which is revered there totters on its base, falls to the ground and breaks. Loaded for this misdeed with more numerous and heavier chains, he sees his bonds break as if by enchantment. Condemned to be scourged with his head plunged in a vat full of wine, he has not yet touched the vat when it bursts into a thousand pieces. Thrown down from a high place, he is sustained in space by the angels, and the pagan Vitalicus, who wishes to draw him to the ground, makes a frightful fall and expires on the spot.

Seeing that they will never have done with Thyrsus, whom they accuse of sorcery and magic, Combratius and Silvanus have him beaten with blows and loaded with chains heavier still; but they are about to have done: both are seized with a sudden disease; they have themselves conducted to Apamea to be healed, but it is in vain; they soon succumb, and their mortal remains, rejected by the grave, can be buried only when Thyrsus, whom they have dragged after them, obtains from heaven that the earth should receive them and close again over them. It seems that so many prodigies ought to have appeased the fury of the pagans against the heroic confessor of the faith. Far from it, their rage became only greater. To Combratius succeeded a man still more ferocious than he, called Brandus. This wretch orders the Saint to be put in a sack and thrown into the sea; but the angels are there who draw him from the depths of the waves and bring him back safe and sound to the shore. Brandus then has him exposed to the beasts: nine bears and six leopards come and lick his feet and do him no harm.

Despairing of conquering him by tortures, the persecutor tries to take him by gentleness. He takes him with him to the temple of Bacchus and invites him to sacrifice to that god. For all answer the blessed sufferer again obtains from heaven that the altar of that ignoble divinity crumbles, and that, in its ruin, it brings down that of the statue itself.

For fear that these marvels may win the heart of the inhabitants of Apamea to the holy Martyr, they hasten to conduct him to Apollonia. There he is whipped till blood comes and quartered. While these tortures are being inflicted on him, Brandus is seized suddenly with violent pains, the temples of the idols are shaken by an earthquake, and the images of the false gods break and fly into splinters. At this sight the population of Apollonia is seized with terror and acknowledges at last that there exists a power superior to that of the divinities which it had dreaded until then. The high priest of the town, named Callinicus, does more: he renounces at once the worship of the false gods, and, enlightened by grace, reproaches Brandus with both his cruelty and his idolatry. Nothing can make him return to his first superstition, neither caresses, nor threats, nor torments, and he dies, beheaded by order of the proconsul, with fifteen priests of the idols who followed his example and imitated his constancy.

Blessed Thyrsus however was not yet dead: as he persevered always in the confession of his faith, he is transferred to Miletus, where he soon succumbs to his multiplied sufferings.

His body was piously gathered by the faithful, and handed over to Bishop Philip, who buried it at some distance from his episcopal town, in the same sepulchre as Callinicus and his fifteen companions in martyrdom. Striking miracles were not long in taking place near this sacred tomb. But the most remarkable

were the tragic death of Brandus and the mass conversion of the inhabitants of Miletus.

The relics of this martyr having been brought from Apollonia to Constantinople, the praetor Caesarius placed them in a superb basilica toward the end of the fourth century. Sozomen reports that Thyrsus appeared three times to the empress Pulcheria, and that he gave her the recommendation to place in her basilica the relics of forty martyrs. Justinian, before being emperor, had another basilica raised in honour of Saint Thyrsus. Oviedo, Gerona, Toledo, Sahagún, in Spain, and Limoges, in France, pretend to possess the relics of the holy martyr. His cult spread in this way on both sides of the Pyrenees. Many churches were built in his honour. Besides the cities of Spain which we have just named, the archiepiscopal city of Braga, in Portugal, has a church which bears his name.

It is believed that there are some of his relics at Forcalquier. When Gerard, bishop of Sisteron, forced to leave his see, had retired to Forcalquier, he commended himself on dying to God, to the Blessed Virgin Mary, to Saint Maire and to Saint Thyrsus, patrons of that church. But one cannot contest the church of Sisteron's honour of possessing an arm of Saint Thyrsus. It is from there that the great veneration of the clergy and people of that town toward this martyr illustrious by his miracles has come. The existence of this cult is attested by the most ancient monuments, and if it is impossible to say the precise time when Saint Thyrsus began to be invoked as patron of Sisteron, it is the very antiquity of his cult which is the cause of it.

We can therefore say, in closing, that if the history of Saint Thyrsus is uncertain and far too marvellous, his victory is not doubtful, and his memory is famous equally with the most famous.

Local notes.

Saint Valerius, Bishop of Saragossa

A.D. 315.

Valerius, remarkable for his piety and doctrine, was born at Saragossa, of the consular family of the Valerii, as Prudentius attests. Having become bishop of his native town, he showed himself in this dignity such as the people themselves could not have wished more. As it was at the height of the persecution of Diocletian and Maximian, he applied all his courage and all his care to the propagation of the Christian faith, fighting, according to the Apostle's precept, the good fight of faith, laying hold of eternal life and confessing courageously his belief before many witnesses. Being able only with difficulty, on account of the slowness of his tongue, to discharge the ministry of preaching, and not wishing to deprive his people of the fruits which it ought to draw from it, he entrusted this care to Vincent, his deacon and disciple: in this way the instruction of his people left nothing to be desired. Thanks to the example and purity of morals of both, and to the preaching of Vincent, the religion of the Christians was prosperous and grew daily. Dacian understood it, Dacian who had been sent as governor to Spain during the persecution of Diocletian and Maximian, and who pursued the Christians with all his might; therefore he ordered Valerius to be arrested with Vincent at Saragossa, and both to be dragged to Valencia. They went therefore from Saragossa to Valencia, laden with irons; as soon as they arrived they appeared before Dacian. The latter, addressing himself first to Valerius on account of his great age and the high esteem in which he was held among the Christians, said to him: "What then, Valerius, dost thou think it just, under pretext of religion, to infringe and violate the decrees of princes?" Then Valerius, whose body was enfeebled by old age but whose spirit had lost nothing of its vigour, answered: "We, O Dacian, who profess the Christian faith, and who stand in the footsteps of our ancestors, have always had as maxim and principle, in our holy religion, to obey God, who created all things by His will, rather than men." Having heard these words, Dacian, who promised himself no triumph from the death of Valerius, because he was overwhelmed with extreme old age, and whom the governor reckoned would be more a burden to him than any torment, decreed that he should only be sent into exile.

Valerius chose for the place of his exile the little town of Anet, in Aragon. There he made it a law to live far from the world, that, delivered from all embarrassments and all affairs, he might consecrate his old age to God. The most glorious death which Vincent had suffered at Valencia by order of the impious Dacian came back to his mind often, and he reckoned it most happy: he himself wished only to go out of this life; he desired to see again in heaven him who had been his companion on earth and who had shared his labours. To mark better his sentiments toward Vincent, he had a church built to him in that place at the cost of the Christians. It is the first which was erected in honour of Saint Vincent. At last vigils, fasts and prayers having occupied his life to the last moment, he rendered to God his blessed soul, in the year 315. The Christians buried his body not far from there, in a castle named Strada. An insigne monument, containing his relics and recalling his name, is now seen at the monastery of Saint Vincent, at Rota. In Spain, people and sovereigns have always honoured Saint Valerius with the greatest devotion. So, very often, God has rewarded their confidence and piety by the most striking miracles, and above all by miraculous cures.

The cult of Saint Valerius, so famous in the towns of Spain, was introduced into Franche-Comté at a very ancient epoch, which we cannot determine. A parish of the Jura, that of Châtillon-sur-Courtine, renders to this illustrious confessor a particular cult. It possesses, for several centuries, fairly considerable relics, which tradition has always regarded as those of Saint Valerius, bishop of Saragossa. The precise time is not known when they were transported to Châtillon;[1] but it is certain that this translation is very ancient, for, at a remote epoch, Saint Valerius already had in that place a church consecrated in his honour. It was situated in the middle of the present cemetery of this parish, in the place which is now called the cemetery and chapel of Saint Valerius. In 1833 its ruins were still seen covered with brushwood, when the inhabitants worked to level the cemetery and to clear the little oratory which is there. Moreover, a charter of franchise, granted in 1341 by James of Châlon, sire of Arlay and lord of Châtillon, makes mention of a town called Curtine, built in the neighbourhood of the cemetery of Saint Valerius. The relics which the parish of Châtillon possesses today were therefore very probably then deposited in that church, and were taken out of it to be transported to the chapel of the Eagle, when John of Châlon had that chapel built for the inhabitants of the borough of the Arrénier, which he was establishing near his castle.

One sees by this that the cult rendered at Châtillon to the holy bishop of Saragossa goes back more than five hundred years. His relics are there in great veneration, not only for this parish but also for the neighbouring parishes, which, at different times, came there in procession to obtain weather favourable to the fruits of the earth, above all in times of drought. More than once this confidence of the peoples was answered in an extraordinary manner. These sacred remains were enclosed, until 1822, in a very ancient shrine, which contained also other relics which are honoured as those of Saint Gregory the Great, pope and doctor of the Church.[2] In spite of the mixture of these relics belonging to two saints, the usage has prevailed of designating them under the name of the shrine of Saint Valerius. It is he who is the chief and oldest patron of the parish.[3] His feast, which was celebrated solemnly on 28 January at Châtillon, as in the rest of the Church, has been transferred to 23 October, by virtue of a permission granted by Mgr Claude Lecoz on 23 September 1807. One still sees, among the ancient statues of the parish church, a wooden bust of Saint Valerius, absolutely similar in form to that which is described by the Bollandists, and which was given by Peter de Luna to the church of Saragossa in 1397. When the ancient shrine of the Saint was carried in procession, the cover which covers it was sometimes removed to be replaced by this statue of the holy bishop, who thus seemed to come forth alive from his tomb. From time immemorial the faithful of Châtillon call this bust the head of Saint Valerius. When the chapel of the Eagle, demolished in 1805, had been replaced by the present church, the relics of the holy patron were transferred to the new edifice in 1807. Some particles of them were taken out in 1811 and placed in the portable reliquary of the parish. On 23 October 1822 M. Bourgeon, parish priest of Châtillon, took the whole of the relics from their ancient shrine, which was falling with age, and deposited them in a new wooden shrine, where they still are today. The faithful of the parish have always shown the greatest respect for the precious remains of their holy patrons. It is to these powerful protectors that they have

recourse to implore, by their intercession, the divine mercy in public scourges. The shrine is then carried in procession, amid marks of veneration united with confidence. The neighbouring parishes, in particular those of Mirebel, Montmorot, Crançot, Vevy, etc., have gone processionally at different times to the church of Châtillon, to invoke there the protection of the two holy pontiffs Gregory and Valerius. These facts show the traditional respect which these populations have kept for the elect of God. Thus, in spite of the furies of the French Revolution, the shrine of Saint Valerius remained in the parish church of Châtillon as in the most peaceful times, and the profaners did not dare touch these relics, defended by the veneration of the faithful.

Saint Valerius is still particularly honoured at Castelnovo, a place where the Saint stopped on leaving Valencia to ask for food; but the inhabitants, who were pagans, mocked him. Saint Valerius then predicted that no one could inhabit that place unless he were a Christian, which came to pass; — at Anet, or rather in the diocese of Rota, for it is near that town that the little village of Anet is found today, composed of hardly twenty houses, and it is at Rota that his relics were transferred after the ruin of the stronghold of Strada, in 1065. The church of Rota still makes memory of this translation on 20 October of each year; — at Saragossa, where his head was transported in 1170, by Alphonsus II, king of Aragon.

The authors of the *Lives of the Saints of Franche- Comté* have drawn these details from a manuscript notice on the relics of Saint Valerius, drawn up by M. Thurel, parish priest of Châtillon, and addressed to Mgr de Chamon, bishop of Saint-Claude.

Saint Pelade (Pelagius), Archbishop of Embrun

Fifth century.

Pelade, archbishop of Embrun, was born at Embrun of noble and Catholic parents, at a time when the Arian heresy was making great ravages in that city and in all Burgundy. Still a child, he was formed to virtue by Catulinus, archbishop of that town: early his thoughts and affections turned toward virtue. Catulinus, driven from his see by the heretics, having taken refuge at Vienne, with Blessed Avitus, Pelade accompanied him in his flight and sought to imitate him by his good works. Catulinus died in his exile, and was replaced by Gallicanus, the first of that name. After a very short pontificate, he rested in Christ by a premature and pious death, and then the unanimous voice of the clergy and people called Pelade to come and serve as a pillar to the church of Embrun, which threatened ruin. He employed his goods to relieve the indigence of the poor and the desolation of widows and orphans. Assiduous in prayer, applied without ceasing to the reading of the sacred texts, diligent in visiting his diocese, taming his body by mortification, holding the praises of men in horror, he led a truly heavenly life. From the angels, his assiduous companions, he received knowledge of things to come and hidden: he predicted to Sigismund, king of Burgundy, his death and the ruin of his kingdom. By a sign of the cross he often foiled the rage of the demons and their vain bugbears; once, among others, he thus turned aside the enormous mass of a rock which was falling upon him. The only son of a widow was struck with paralysis: he restored his health to him by holy unction. In the space of five years that he was bishop, he built five basilicas. At last, illustrious by his virtues and miracles, and having announced the day of his death, he passed to the Lord on 6 January [*sic*]. His relics, long preserved at Embrun, then carried by a monk of the family of Saint Benedict into Catalonia, were deposited in the monastery of Saint-Pierre-de-Champrodon, of the same Order.

This deposit had been there for a long time, enclosed in a silver shrine clothed with gold chasings representing the principal miracles of the Saint, when, toward the end of the fifteenth century, Catalonia having been conquered by French arms, the monastery was given up to the conquerors to be pillaged, and the shrine of Saint Pelade was taken. But God, who is admirable in His Saints, had willed that in the army of the French there should be found John Richier, bailiff of Montgardin, a religious man, who bought back the shrine at his own cost and gave it back to the monastery, asking as the price of so great a benefit only a particle of the holy relics. A considerable fragment of the bone of the forearm was in fact ceded at his

request, with the authentic attestation of what had happened. Deposited, from that time, at Montgardin, this precious memorial was examined in 1764 by Bernardin François, archbishop of Embrun, and furnished all the marks of an incontestable authenticity. The successor of the pious Richier made a gift of half of his treasure to the church of Embrun, where this sacred pledge is still honoured today.

Saint Pelade was invoked in Spain for diseases of the eyes and headaches. *Proper of Gap.*

Saint Liberata or Livrada, Virgin and Martyr

Fearing for her maidenly modesty, the fair girl… for in her face there shines a beauty of rare distinction.

She was a young girl charming by her beauty and charming by her modesty, jealous to preserve her virginity.

— Sautel, S.J., *Annus sacer poeticus.*

Liberata, virgin and martyr, was very celebrated throughout the whole Church, and several towns, particularly of Aquitaine, have chosen her as their patroness and special advocate with God and rendered her a religious cult; several localities owe their name to her, that is certain. But the inhabitants of the town of Sainte-Livrade, in the diocese of Agen, have been remarkable at all times for their veneration toward Saint Liberata. They received from the monks of the abbey of Grand-Selve, about the middle of the seventeenth century, as authentic monuments attest, a notable part of the relics of Saint Liberata; therefore, enriched with this precious deposit, they declared her titular protectress of their city, and they still honour her as such. Although the feast of the reception of the relics of Saint Liberata is celebrated every year in the town of Sainte-Livrade, on the last Sunday of the month of August, nevertheless her memory is recalled by the office of this day throughout the diocese of Agen.

The Breviary of Agen, which we have just reproduced, says nothing more on the subject of Saint Liberata: the mention devoted to her in the martyrology of that diocese adds only that she was a native of Gascony.

M. l'abbé Barrère wrote to us from Agen, on 11 August 1871, concerning Saint Livrade: "Everything leads me to believe that our Saint Livrade is the same as Wilgefortis, otherwise Liberata, Liberaria and Livrada, honoured in Spain and Portugal, and under other names in Germany, Flanders and England, to whom heaven is said to have suddenly sent a long beard to help her preserve her virginity.

"A vague tradition makes her sister of Saint Quitéria or Quiteria. I have even seen this point affirmed by a document which the former parish priest of Sainte-Livrade possessed. Tamayo, cited by the Bollandists, also says that Wilgefortis, or Livrada, was sister of Saint Quiteria, as well as Dode and Genivera. Tamayo, citing the Breviaries of Sigüenza and Palencia, makes Saint Quiteria and her sisters born of Catilius and Calsia. Although this origin has something fabulous in its form, I do not believe it any the less true at bottom. The manuscripts *Rubeae Vallis* in Brabant and *Budecensium* in Westphalia, which had adopted the Spanish version, add that Calsia was descended from the race of the emperor Julian, and that Saint Quiteria is said to have suffered martyrdom in 477.

"This version says that the daughters of Catilius, to escape the dangers of their idolatrous family, withdrew to various places, where they suffered martyrdom. Thus Saint Quiteria is said to have been martyred near Aire, Dode in the diocese of Auch, and Saint Livrade in the Agenais. As to the German legend relative to the sort of metamorphosis which our Saint is said to have undergone, I knew it only through a communication from Munich."[1]

For Saints, male or female, whose history is obscure but whose cult is popular, we can do nothing else than gather the traditions and put, as the saying goes, all the documents of the case before the reader's eyes. We shall therefore insert here again a note on Saint Livrade, which the Rev. Father Caries, missionary at the Calvary of Toulouse, was so good as to extract for us from a notice on the relics of Grand-Selve and which he addressed to us on 1 March 1872. "Saint Liberata, commonly Livrade, was born in the fourth century, in

Spain, of idolatrous parents. Her father, Catilius, king of Galicia, and her mother, Calsia, were implacable enemies of the Christian name. By an effect of His infinite mercy, God permitted Liberata to receive with the light of faith the benefit of a Christian teaching. Pressed to deny her faith in order to sacrifice to the gods, Liberata went away secretly from Galicia, with her two sisters Quiteria and Gemma, and went to settle in Aquitaine. These three young virgins propagated the evangelical doctrine among the pagan populations and made a great number of proselytes. Catilius, informed of everything, denounced his three daughters to the governor of Aquitaine, Moderius, who subjected them to the usual tortures and had their heads cut off. Saint Liberata suffered her martyrdom in the forest of Montus, in the diocese of Tarbes. Her body was originally gathered in the church of Saint-Jean de Mazères, and transferred, in 1342, to a chapel of the abbey of Saint-Sever de Rustan, by Peter-Raymond de Mode-Brune, bishop of Tarbes, as results from an inscription engraved on the cover of the white marble shrine in which it is enclosed. At the time of the wars of religion between the Catholics and the Protestants the body of Saint Liberata was carried back to Mazères, where it still is. The abbey of Grand-Selve possessed for several centuries a notable part of the body of this Saint, and, in the seventeenth century, the abbot gave a rather considerable portion to the inhabitants of Sainte-Livrade, in the Agenais, who from that time took her as patroness of their town and even gave it her name. Saint Liberata is in great honour throughout Aquitaine, like her sister Saint Quiteria. Women in childbirth invoke her for their delivery. Several churches are dedicated to her in the south of France."

Finally Father Cahier, unequalled when it is a question of dressing in modern fashion the legends of the Middle Ages and of preserving for them, in translating them, all their inimitable charm — Father Cahier expresses himself thus in his *Characteristics of the Saints*:

"Saint Liberata is represented bearded and dying on a cross. Things quite marvellous are related of her, but which must be seen above all in the old Spanish and Portuguese authors, who spared no extraordinary detail to their privileged saints. She was, it is said, daughter of a pagan king of Lusitania who, having had his States invaded by a king of Sicily, promised him Wilgefortis as wife in order to have peace. The princess, not knowing how to escape this marriage, is said to have prayed God to come to her aid, and a long beard suddenly garnished her chin. Furious at this unexpected resource which the Saint had found, the father had her crucified. To these facts already very strange the imagination of the legend-writers has wished to add many other embellishments which antiquity did not know; so that there has resulted a compound of circumstances each more singular than the others. The church of Sigüenza, which honours this Saint as patroness under the name of Liberata (Librada), does not profess to believe in all the over-loadings which have increased this account.

"According to others, the extraordinary resource of Saint Wilgefortis had the aim of escaping the solicitations of her own father; but it is above all in the countries of the North that this legend has flourished. There the name of Liberata given to the Saint because of the manner in which heaven had delivered her from marriage made her called more or less Saint Rid-of-trouble. This has become in Germany: Ohnkummer, Ohnkummernuss, Kummernis, Kummernissa, Sanct-Gehulf; in Flanders: Ontcommera, Oncommera, Ontcommene, Regenflegis, Regnufledis; in England: Saint Uncumber; in France: Saint Livrade; and in different countries, for liturgical uses: Liberata, Liberatrix, Eutropia, etc. As a result of this denomination there came to be in England the idea that the Saint could be particularly helpful to women who wished to rid themselves of their husbands. The *Revue britannique* has devoted some details to this singular English devotion and to the primitive legend.

"For myself, I incline to believe that this crown, this beard, this robe and this cross which have been taken for the insignia of a princess miraculously transformed, are only a diversion of piety toward the celebrated crucifix of Lucca. It is known that devotion to this image of Jesus Christ crucified was very widespread in the twelfth century; so much so that the king of England, William Rufus, swore readily by the holy face of Lucca. Now this famous crucifix, like several others of those times, is entirely clothed and crowned. At a

distance of time and place the long garment would have made people think of a woman, and the beard would have earned it the qualification of *Virgo fortis* (‘strong virgin’). Let us add that the crucifix of Lucca having been shod in silver to obviate the deterioration which its feet might suffer under the kisses of the numerous pilgrims, this new circumstance would have turned again to the greater glory of Saint Wilgefortis. It has been said that a poor minstrel having come to play an air before the Saint’s statue was rewarded by one of her rich slippers. This prodigy, lent also to a pilgrimage of the most holy Virgin, has every air of having been born at the sanctuary of the *santo volto di Lucca*, whence it would have made its way through the Slavonic and Germanic countries.”

The History of the Knight Saint Arnoul of Cysoing, Martyr in Flanders

Eighth century.

“Of Arnoul, God-bearer and faithful soldier, here is the history:

“In the flower of his age he served God devoutly, letting himself be led by grace.”Blameless and lovable to all, such he strove to appear. “With no care for the morrow, for the love of God he clothed and fed beggars.”A manly gravity and purity, that was what distinguished him: temperance, that was his rule. “Living, he was dead to the world; his holiness shone, but his prudence made him hide.”He watched over himself, never forgot God present and strove to please Him. “His innocence never knew anything of the foolish wisdom of the world.”Praying and fasting, he sowed in tears to reap in joy. “He took care above all not to let himself be embarrassed by the preoccupations of earth.”Now he was the faithful squire of a rich and powerful military chief. “Tall of stature, full of vigour and health, he was a true brave.”The purity of his morals, as much as kinship, made him dear to his lord. “But what is graceful, what rises above the common level, excites the envy of the crowd that is below.

“By furtive thefts he stole, it is said, not a little of his master’s goods.”It would have been a salutary theft, since thus he relieved the indigence of the poor. “One day when he was carrying bread under his garment the servants stopped him.”They accuse him, drag him, condemn him, pull him about, tear his garment. “For his justification, wood-chips fall from his bosom before everyone.”Suspicions vanish. His lord entrusts to him the government of his house. “But knowing well within himself what the truth is, he goes away as soon as possible, carrying off his chips.

“While he distributes them, he sees them take again their first form.”Without being at all puffed up, he continues, as before, his good works. “He avoided harming anyone and had ceaselessly present to his mind the thought of the last judgment.

“When sometimes his master gave him the order to despoil his subjects,”he preferred to spare the poor people and to draw for his needs from the lord’s granaries. “But by dint of drawing, the wheat little by little decreased.

“It is reported to the lord that his military pay will scarcely suffice him for the morrow.”They assemble, they decree penalties against Arnoul as guilty of this crime. “But God, witness of His servant’s good works, is about to take his defence. He repairs the damage and doubly rejoices the soul of Arnoul’s master.”All voices rise to proclaim him most holy and friend of God. “The officer wishes that henceforth Arnoul should be his son and he embraces him.”Renouncing owning anything of his own, he declares that his goods belong to the poor, and henceforth alms will no longer be given in secret.

“Thus the holiness of Arnoul and his admirable charity shone everywhere.”Thus he merited to attain by martyrdom the felicity of the Saints. Although a layman, he was perfectly instructed in the law of the Lord. “One day, having set out with his master, both were walking gaily on the public road.

“Now his master had enemies whom from afar they saw coming toward them.”Flight is impossible; the young man turns to the old man and suggests this to him: ‘Your horse,’ he says, ‘is not worth mine, which is spirited and agile: mount it. As for me, I fear nothing: what should I fear, not having done them any harm?’ “His master flees at full speed: as for him, the enemies overtake him, ill-treat him, tear him.”They reproach him with having facilitated the flight of him whom they hate mortally. “They pass round his neck a strong rope to put an end thus to his days.”They hang him from a tree, and for a long time leave him between heaven and earth; but, prodigy, he feels no pain.

“The holy young man invokes three times the ineffable name, the divine name, the terrible name.”Rage tortures his executioners when they see him so calm hanging from his tree. “‘If we leave him thus,’ they say, ‘we shall not have the glory of having put him to death.’”While each one speaks thus, all climb the tree at the same time. “On the shoulders of the saint the barbarians place their feet and make the greatest efforts.”They strangle the innocent man, as is abundantly proved by the miracles which are incessantly wrought there.

“Several pious men survive who have perfect knowledge of the history.”For a long time, on the same tree, lights were seen to sparkle. “The rope which served for the torture is an excellent remedy against sore throats.”All the people of Cysoing rejoice at the presence of so great a martyr. “If anyone attacked by fever comes to pray there, at once he is relieved.”Several, we have seen it, wear silver threads round the neck as a testimony of their devotion.”

The relics of Saint Arnoul were carefully preserved in the abbey of Cysoing until the year 1566. They were then profaned and scattered by the heretics; but the memory of the Saint is still living in the memory of the inhabitants of the country. He is the patron of Cysoing.

The Life of Saint Arnoul was written in Latin verse, in the form of a lament, by a canon, likewise of Cysoing. We have thought we would do a thing agreeable to our pious readers in offering them a translation as literal as possible of this naïve and true legend, naïvely written by a sincere author. (Cf. *Acta Sanctorum.*)

Saint Matthew of Agrigento

A.D. 1431.

Matthew, a native of Agrigento in Sicily, of a pious and honest family, being prevented by divine love, and having passed his childhood and adolescence in a sovereign purity of morals, bade farewell to his rich patrimony and to the seductions of the world, to unite himself more intimately to God who called him to a higher destiny, and enrolled himself among the Friars Minor Conventual. After the solemn profession of vows he went, by virtue of holy obedience, to Spain to learn divine and human letters there. Works of piety and the practice of Christian virtues occupied him entirely. Next, moved by the desire of a higher perfection and by the renown of Saint Bernardine of Siena, he embraced the stricter institute of the Friars Minor of the Observance; admitted among the companions of Bernardine himself, he traversed almost all Italy, in the name of Jesus, which was continually on his lips, and raised up piety everywhere languishing by works and preaching. The Lord also strengthened his word by miracles. He restored in Spain the regular Observance, a work to which he also made great progress in Sicily. He burned with an extreme love for the Virgin, Mother of God. He so propagated among the Sicilians devotion to the most sweet name of Jesus that it was read everywhere on the fronts of houses. Through his care many monasteries were built, above all in Sicily, with the assent of the sovereign pontiffs Martin V and Eugene VI [*sic*; Eugene IV is meant], under the name of Jesus and in honour of His holy Mother.

The bishop of Agrigento (Girgenti) having died, he was, though against his will, put at the head of that church amid the unanimous applause of the people, with the consent of Alphonsus, king of Aragon, and the approval of Pope Eugene IV. Ordained bishop, shining, like the torch set on the candlestick, with the lustre of all the virtues, he devoted himself wholly to the restoration of ecclesiastical discipline. God, to try him like

gold in the furnace, permitted him to be the butt of calumny; he made the journey to Rome to justify himself, was declared innocent by the sovereign Pontiff, and by him restored to his church. But he gave up its government a little while afterwards of his own motion; he withdrew first to Palermo, where the Conventuals of that town received him very affectionately; after having stayed some time with them he returned to his own, called by the provincial vicar of the Observance.

Having passed some years there piously and holily, broken by labours and exhausted by his poor health, he was taken back to the Conventuals by order of the superiors; at last, worn out by old age and by illness, he flew to heaven on 1 February 1451. His remains, claimed by his brethren, were carried, not without prodigies, to the monastery of Santa Maria di Gesù. When the coffin was brought into the church of the monastery, the dead man, rising suddenly to a sitting posture, joined his hands, adored the Eucharist and lay down again, to the stupor of all those present. The glory of miracles, after having illustrated his life, also crowned his tomb; endowed with the spirit of prophecy, wearing the aureole of holiness, he began, as soon as he was dead, to enjoy the homage of men. Clement XIII ratified his cult and permitted his feast to be celebrated by an ecclesiastical office; finally Pope Pius VII approved in this office the recitation of particular lessons. *Lessons of the Franciscan Breviary.*

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[1] See 21 January. It is the apparition of Saint Agnes to her parents which the Church means to commemorate today by naming Saint Agnes for the second time in the Martyrology.

[2] Saint Flavian was prefect of Rome. *Acta Sanctorum*, vol. iii of January, p. 449.

[3] The Greeks also commemorate Saint Leonides and his companions on this same day. They name among them Asclas, martyr, whom the Latins put apart on 23 January. Their acts, collected by Metaphrastes, are found in vol. vii of Lipomanus and in the sixth of Surius. (Baronius.)

[4] The Church of Alexandria wrote the history of the massacre of these victims of the Arian heresy in a circular letter addressed to all the faithful of Christ. One reads there: “These things took place on the eve of the calends of February, after the consulate of Arbetio and Lollianus.” Saint Athanasius speaks of it also in his *Epistle to a Solitary*, in the *Apology to Constantius* and in the *Apology for his Flight*.

[5] It would be dangerous to let the readers of the lives of the Saints believe that the heroes of Christianity have been ignorant of the weaknesses of our poor humanity. Alas! alas! how many stars have fallen from the heights of perfection, and how many have not risen back to them! These one must pity; but one must admire and imitate those who, after having failed, rose again. Such is Saint James, hermit. For fifteen years he had lived in retirement, praying, fasting and mortifying himself. God had granted him the gift of miracles, and this very gift was the occasion of his fall. After having resisted an unhappy woman who had come to tempt him in the desert, he himself succumbed before a young girl who had been brought to him to be delivered from the impure demon, from which he did indeed deliver her, and whom they left with him so that he might prevent, by his prayer and watchfulness, the return of the evil. After the fault, James killed her whose virginity he had ravished: not only her, but the young brother whom a too confiding father had left as a safeguard to this unfortunate girl; then he gave the two bodies to the current of the Jordan. Such are the works of the demon, such is the fault which the Roman Martyrology points out to us.

[6] It was the great Saint Bernard of Clairvaux who himself led Saint Richard to Vancelles, to replace the blessed Ralph who had just died. He had not seen this community, a daughter of his own, for a long time; so his joy was great when he found there assembled a hundred and seven religious, three novices and a hundred and thirty lay brothers. Such was in 1152 the abbey of Vancelles. The last abbot, Alexander Peuvlon [Pauvlon?], died in exile at Frankfurt-on-the-Main, in 1797.

[7] One still sees at Mond the fountain of Saint Irmundus, which he caused to gush from the earth with his foot in a time of drought, to water his flock. Its waters are salutary, especially for the cure of animals. The Dutch having burned, in 1602, the church and archives of Mond, nothing more is known of the Saint than what tradition reports. A window of the church, in 1639, represented Saint Irmundus as a hermit, holding in one hand his [shepherd’s] wallet, and in the other a rosary: a dog led on a leash is at his side; in the country, bounding little chickens [or foals: “poulains”], oxen, asses, piglets.

[8] See 12 January.

[9] See 25 January. Saint Prix and Saint Marin are honoured in the diocese of Strasbourg because they were murdered in Alsace on returning from their journey to the court of Childeric, king of Austrasia, and because there were relics of them in the monastery of Marbach. A college of canons was established on the very spot where Saint Marin had dwelt; it was afterwards transferred to Truttenhausen by a decision of the Council of Basel.

[10] See 13 January.

[11] Saint John, surnamed the Elder or the Priest, in the primitive Church, is different from Saint John the Apostle, as the Fathers have recognized, and in particular Eusebius and Saint Jerome. This distinction is founded on the tradition of the ancients, who spoke of two ministers of Jesus Christ called John, and on the authentic testimony of Saint Papias, disciple of Saint John the Evangelist. (Cf. Euseb.,

Hist., bk. iii, ch. 39; S. Hieron., *De vir. ill.*, ch. 18, and *History of the Seventy-two Disciples*, etc.)

[12] See 26 January.

[13] See Socrates, *Eccl. Hist.*, bk. vii, ch. 16; *Patrologia Graeca*, vol. lxvii, col. 772, and the *Chronography* of Theophanes, in the year 408. The chronology of Theophanes is seven years behind our common era. The year 408 therefore corresponds very exactly to the year 415. (M. Darras, *Hist. of the Church*, vol. xii, p. 430.)

[14] The *Corpus juris civilis* mentions this Hebrew custom, which in our manners would appear incredible. (*Cod.*, bk. i, tit. 9, no. 11, col. 64.) Honorius, in the West, by a law of 2 March 418, forbade the Jews civil offices and military functions.

[15] Saint Cyrus, physician of Alexandria, martyred with Saint John, on 31 January 311, under Maximin II. — See the Bollandists, *Acta Sanctorum*.

[16] See Baronius, *Annals*, in the year 416, nos. 28, 33, vol. vii, new ed.; Bar[-le-Duc], 1869.

[17] Such is the portrait which contemporary authors give us of Nestorius. See Socrates and Theodoret, who at first let themselves be imposed on by the hypocritical exterior of this heresiarch.

[18] *Conc.*, vol. iii, p. 343. Liberatus, *Breviarium*, ch. 4.

[19] Saint Leo, ep. lxxii, ch. 3. *Conc.*, vol. iii, pp. 656, 980.

[20] The Eastern Nestorians have a liturgy which bears the name of Nestorius, and in which it is said that the bread and wine are changed into the body and blood of Jesus Christ by the operation of the Holy Spirit, and that they are offered in sacrifice. Besides this liturgy they have two others which they pretend to be very ancient. See Renaudot, *Liturg. orient.*, vol. ii, and Father Le Brun, *Liturg.*, vol. iii.

[21] Ep. to Tryphopemptus [*sic*], *Conc.*, vol. iii, p. 771.

[22] That is, the third of the month called Epiphi by the Egyptians [i.e. 27 June by Roman reckoning]. This is the unanimous opinion of the Alexandrians, the Copts and the Ethiopians, who call Saint Cyril *Kerlos*, for short, and give him the title of doctor of the world.

[23] *Conc.*, vol. iii, p. 1077.

[24] Bk. iv *Against Nestorius*, vol. vi, part 1, p. 110; bk. vii *On worship in spirit and in truth*, vol. i, no. 231; bk. x on *John*, vol. iv, ch. 13.

[25] Vol. v, part 2, p. 330. Also *Conc.*, vol. iii, p. 583.

[26] Baronius, in the year 444, combats this opinion keenly: the Bollandists range themselves on his side.

[27] According to Saint John Chrysostom, the image of God in man is the power which he exercises over the animals and all nature.

[28] *Gemma eucharistiae.*

[29] This very clear distinction bears witness to the faith of the Church of the Gauls in the sixth century, and refutes the culpable ignorance of the Calvinists.

[30] See his life on 19 September.

[31] Eufronius died after the middle of the sixth century.

[32] M. Jarant, parish priest of Moutier-Saint-Jean. — Moutier-Saint-Jean, 30 August 1862.

[33] The little town of Sainte-Maure is the chief town of a canton of the arrondissement of Chinon, 32 kilometres from Tours.

[34] *Christmas Time*, part 2 (1847), pp. 430 to 500.

[35] Chatte, a commune of the canton of Vinay, in the arrondissement of Saint-Marcellin. Some authors, however, such as Moréri, make him born at La Côte-Saint-André, relying on a manuscript Life of our Saint, composed about 1185. In spite of numerous researches, we have not been able to clear up this point satisfactorily, nor to recover that manuscript Life of the twelfth century, which would be of great interest for the hagiographical history of the diocese. We have therefore thought we might keep to the common and traditional opinion.

[36] In 1117, according to M. Hauréau (*Gallia Christiana*, vol. xvi, col. 207; also *Instrumenta*, cols. 31–32), it was on the territory of Saint-Symphorien de Marc. — See Valbonnays, *Hist. of Dauphiné*, vol. ii, Proofs, pp. 504– 505. — *La Semaine religieuse*, 2nd year, no. 31, pp. 458– 459, contains the foundation charter translated by M. le chanoine Auvergne.

[37] This monastery, which owes its origin to the religious of the abbey of Aulps, in the Chablais, has long been the burial-place of the kings of Sardinia. While leaving them the care of watching over the tombs of his ancestors, Victor Emmanuel II has stripped the religious of their goods.

[38] Guichenon, *Hist. of Savoy*, ii, 38.

[39] Guichenon, *Hist. of Savoy*, [vol. number unclear], 39.

[40] His feast is celebrated on 13 March.

[41] His death very probably happened in 1158: this date is no more known and fixed than that of his birth.

[42] Cuenca, a town of New Castile, 121 km from Madrid, belonged long to the Moors. Acquired by Alphonsus VI in 1072, it was lost by that prince, then retaken in the twelfth century by Alphonsus IX [*sic*; Alphonsus VIII is meant].

[43] These relics may have been asked for and obtained through the credit of the princes of Burgundy or of Châlon, several of whom inhabited the castle of Châtillon. The *History of Franche-Comté* shows us in fact the greater part of these princes as benefactors of churches and monasteries.

[44] According to Baillet and Godescard, no church, not even that of Rome, can prove that it possesses the greater part of the remains of Saint Gregory. Thus nothing certainly contradicts the tradition of Châtillon, where it has always been believed that a fairly important part is possessed, and in particular a bone of the skull. It is true that Baillet says that the church of Sens believes it has had, for more than eight hundred years, the head of the holy doctor. But it is known that hagiographers express themselves thus even to designate a small portion of relics. Nothing prevents Châtillon from having obtained some fragments of this head through the credit of its lords, who had relatives in the most eminent posts of the Church. As for the relics of Saint Valerius, the Bollandists (28 January) prove that for a long time Spain possesses only ten bones of them, and that it is not known where the others have been transported. No certain document therefore contradicts the tradition of the parish of Châtillon. Unfortunately this church has lost the titles establishing the authenticity of the precious deposit which it possesses. But the constant tradition, the registers, the ceremonies, the feasts and the particular usages of this parish testify that the holy bishop of Saragossa has long been invoked there as patron, and that the shrine preserved in the church has always been regarded as enclosing his remains.

[45] Saint Gregory is honoured as the second patron of Châtillon. It was formerly the custom [of the faithful] not to go to work, on the day of his feast, before having assisted at the holy sacrifice. Even today the faithful who assist at the Mass which is sung that day present wine to be blessed and carry it back to their houses, where it is religiously shared among all the members of the family. This usage, which seems to be a commemoration of communion under the species of wine, is too ancient for its origin to be indicated with certainty. It is possible that this practice was introduced at Châtillon when the relics of Saint Gregory were brought there.

[46] See the Roman Martyrology of 20 July.

29 January

Martyrologies

THE ROMAN MARTYROLOGY

At Lyons, in France, Saint Francis de Sales, bishop of Geneva, confessor, of whom mention is made on 28 December.[1] 1622. — At Rome, on the Via Nomentana, the birth into heaven of the holy martyrs Papias and Maurus,[2] soldiers, who, under the emperor Diocletian, had no sooner confessed Jesus Christ than their jaws were broken with pebbles, by order of Laodicius, prefect of the city: in this state he had them thrown into prison, then beaten with staves, and at last scourged with leaded cords until they expired. 4th century. — At Perugia, Saint Constantius, bishop and martyr, who won the crown with his companions, under the emperor Marcus Aurelius, for the defence of the Christian faith.[3] About 178. — At Edessa, in Syria, the holy martyrs Sarbelus and Barbea,[4] his sister, who were baptized by Saint Barsimaeus, bishop, and were crowned with martyrdom in the persecution of Trajan, under the governor Lysias. 2nd century. — In the territory of Troyes, Saint Savinian, martyr, beheaded for the faith with a great number of his companions, by order of Aurelian. 275. — At Milan, Saint Aquilinus, priest, who, struck in the throat with a sword by the Arians, received the crown of martyrdom. 8th century. — At Trier, the funeral of Saint Valerius, bishop, disciple of the apostle Saint Peter.[5] 1st century. — At Bourges, Saint Sulpicius Severus, bishop, illustrious by his virtues and by his doctrine. 591.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

The same day, Saint Sabina or Savina, sister of Saint Savinian: the bodies of both repose in the city of Troyes. 313. — In Brittany, Saint Gildas, surnamed the Wise, abbot of Rhuys, in the diocese of Vannes. 570. — At Huy, near Liège, the translation of Saint Ottilia [Othilie], one of the companions of Saint Ursula. — At Chelles, Saint Radegund, virgin, adopted daughter of Saint Bathilde. 685. — At Tours, Saint Sulpicius Severus, priest. About 420.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Rome, Saint Zosimus, pope and confessor of the Order of Saint Basil, whose birth into heaven is celebrated on 26 December.

Martyrology of the Canons Regular. — At Milan, Saint Aquilinus, priest, who, from canon regular of the church of Cologne, was elected bishop; but, dreading the burden of the episcopate, he took flight, and having dwelt in the monastery of the clerks regular of Saint Lawrence, at Milan, he fought against the Arians by

discourses full of vehemence; wherefore they cut his throat with a sword-stroke and made him a martyr. 8th century.

Martyrology of the Preaching Friars. — At Annecy, in the Alps, Saint Francis de Sales, bishop and confessor, who instituted the new Order of the religious of the Visitation of Saint Mary, and reunited to the Catholic faith several thousands of heretics. The day of his entry into heaven is 28 December. — At Rome, on the Via Nomentana, the birth into heaven of the holy martyrs Papias and Maurus, as above in the Roman Martyrology. — At Perugia, Saint Constantius, as above in the Roman Martyrology. — In the Thebaid, Saint Paul, first hermit, who, from the sixteenth year of his age to a hundred and thirteen, dwelt alone in the desert. Saint Anthony saw his soul carried by the angels into heaven, among the choirs of the apostles and prophets. He died on 10 January, but his feast is today. — At Edessa, in Syria, the holy martyrs Sarbelus and Barbea, as above in the Roman Martyrology. — The same day, the octave of Saint Vincent, deacon and martyr.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Lucca, in Tuscany, Saint Valerius, bishop and martyr, disciple of Saint Paulinus and his successor. He is distinct from Saint Valerius, bishop of Trier, honoured on the same day, whatever some hagiographers have said. End of the 1st century. — At Santa Severa, in Tuscany, Saint Severa, virgin, her parents, Saint Maximus and Saint Secunda, and her brothers, Saint Mark and Saint Calendinus, martyrs with the thousand soldiers whom Maximus commanded and whom he had converted to the Christian faith; beginning of the 4th century. — At Todi, in Tuscany, Saint Sebastian and eighty others, martyrs, under Diocletian. — In Greece, the saints Philotheus, Hyperechius, Abibus, Julian, Romanus, Jacob, Paregorius, martyrs at Samosata. — In Africa, the saints Paul, Victor and Honoratus, martyrs. — At Sorrento, Saint Baculus, bishop of that city and its third patron, after Saint Valerius and Saint Athanasius.[6] — At Agrigento, in Sicily, Saint Potamion, bishop, who baptized Saint Gregory of Agrigento. 6th century. — At Cysoing, Saint Arnulf, martyr, father of Godfrey, bishop of Arras and of Cambrai.[7] 8th century. — In Belgium, Saint Julian the Hospitaller, patron of the greater part of the hospices founded in that country for travellers and strangers. Period unknown.[8] — At Glastonbury, in England, Saint Gildas the Albanian, whom one must not confound with Saint Gildas the Wise. The first was son of Conan Meriadoc, first king of the Bretons of France, and of Darera, sister of Saint Patrick. He was a missionary, like his uncle, and a monk. 512. — At the monastery of Saint-Michel, in the diocese of Burgos (Spain), the transplantation to heaven of the blessed Radegund or Wedegund, religious of the Order of Prémontré, who flowered like a heavenly lily in the midst of the thorns of the earth. 1152. — In Brabant, Saint Charles, eighth abbot of Villers. This monastery, founded by Saint Bernard himself, was not far from Gembloux. Beginning of the 13th century. — In Spain, Saint Peter Nolasco, founder of the Order of Our Lady of Mercy, for the redemption of captives. About the year 1250.[9] — In Cyprus, Saint Peter Thomas, patriarch of Constantinople, of the Order of Carmelites.[10] Year 1366. — At Cluny, in France, the blessed death of Pope Gelasius II, fleeing persecution. A great number of hagiographers rank him among the Saints. 1119. — At Rome, in the church of Santa Croce in Gerusalemme, in the year 1492, the finding of a part of the title of the true cross.

Saint Savinian or Sabinian, Martyr at Troyes

A.D. 275. — Pope: Saint Eutychian. — Emperor: Aurelian.

I am come in the midst of you to sow the seeds of heaven. — Answer of Saint Savinian to the soldiers who came to arrest him.

Rilly, a little borough on the Seine, four leagues from Troyes, in Champagne, will be eternally renowned for the illustrious martyrdom of Saint Savinian.[1] He was a Greek of the town of Samos, who, by an extraordinary providence, came as it were to water and enrich the fields of France with the agreeable streams of his blood, to give new children to Jesus Christ. His father was called Savinus, a fairly honest man, if his

morals had not been stained by the infamous vice of idolatry. He took care to advance his son Savinian in the studies of humane letters and of philosophy, and this young man learned so well to reason by the principles of nature that he rose from the knowledge of visible creatures to that of the Creator and of one immortal and invisible God. As he was in these thoughts he found, by good fortune, the book of the Psalms of David, and having opened it, he fell upon this verse of the fiftieth: “Thou shalt sprinkle me with hyssop and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow.” But as he could not understand its sense, an angel of light appeared to him, and made him know that by the water of baptism which the Christians received sins were effaced and their soul became whiter than snow.

Savinian, consoled by this vision, began to give himself with fervour to the study of piety and to speak of the Gospel. His father soon perceived this change; he saw that his son, neglecting the worship of false gods, seemed to aspire only to Christianity, and, as he was a very zealous pagan, he was extremely offended at it, and threatened to denounce him to the magistrate and have him punished. But this moved Savinian little: yet, to live with more freedom, he resolved to go away from his country, and to abandon his parents, his goods, and to follow Jesus Christ wherever it should please Him to lead him. His history says that the Spirit of God impelled him from the East to the West, and from Greece to France, where he stopped in a place which was not far from Troyes in Champagne; there, making his prayer, he saw himself suddenly surrounded by a cloud, out of which an unknown person conferred on him the grace of holy baptism. But we would more willingly keep to the tradition of the country, according to which our Saint, having arrived at this place, met Saint Parre, a citizen of the same town, and afterwards a martyr of Jesus Christ; he either conferred holy Baptism on him with his own hands, or took care to have it administered to him. However that may be, it is certain that he began to lead on earth a wholly heavenly life. Feeling himself urged by the same Spirit who had brought him to France, he began to preach the Gospel with so much courage that an infinity of people, won by his preaching, which God supported by the force of miracles, abandoned the worship of idols and were converted to the Christian religion: at one time there were nearly eleven hundred persons who embraced Christianity and were baptized by his ministry.

At that same time the emperor Aurelian had entered the Gauls, with the design of repulsing the Barbarians who were ravaging them, and of making them raise the siege of the city of Augsburg. This prince, who was extremely hostile to the Christians, passing through the town of Troyes, soon learned what Savinian was doing there, and the great number of persons whom he won every day to Jesus Christ. After the martyrdom of Saint Parre, or Patroclus, he also had this stranger from Samos seized, toward whom he first used fair words and great promises, if he would quit the religion of the Christians to adore his false gods; but seeing that his discourses had no power over this invincible soul, he turned all his thoughts to cruelty and torments, in order to obtain by force what he could not obtain by gentleness. After this first attempt, Aurelian sent the Martyr to prison, where forty-eight soldiers, who guarded him, were converted to the faith and baptized by Saint Savinian; God showing by His wonders that, if the limbs of His servants can be stopped by bonds and handcuffs, the word which He puts in their mouths cannot be bound, as the Apostle says.[2] Such were the first-fruits of our Saint’s martyrdom, which he sent, as so many victims, to be presented before the majesty of the eternal God; for these forty-eight neophytes sealed their confession of faith by their own blood, which they shed for Jesus Christ, the emperor having had them all beheaded in the presence of Savinian, in order to intimidate him; but finding him ever invincible, he prepared to treat him with more rigour. First, he had him beaten naked, with sticks and thick cords, with so much cruelty that there remained no place on his body which had not its own wound; and yet the tyrant mocked him, and told him that all that was still nothing compared with what would follow; but the Martyr, as if his body had been of bronze, answered constantly that, the earth being the more fertile the more carefully it is ploughed, all these cruelties would only make him happier and produce new fruits of the Gospel. The emperor, irritated at these words, had his head covered with a red-hot helmet; but God preserving him from this torment, he received no harm from it; which was the cause of the conversion of three persons who were present at this spectacle: for, remonstrating

boldly with the emperor on the evil he was committing in treating so holy a man in this way, they received themselves on the spot, as their reward, the crown of martyrdom. Our Saint, encouraged by these favours of heaven, reproached this prince with the weakness of his torments, and showed him what the virtue of Jesus Christ was when He wished to display it in consideration of His servants. These remonstrances only embittered the emperor; he had Savinian put on an iron bed, under which a great brazier was lit, in order to make him lose his life by the rigour of that element; but God, who preserved the three children in the furnace under King Nebuchadnezzar, delivered the Saint also from this torment, and the fire had again, that time, no hold on him. Aurelian, far from yielding to these prodigies, persisting ever more and more in his malice, had the Saint tied to a post, in order to put him as a target for the arrows of all his army; but God, by a continuation of His wonders, turned aside the arrows so that not one struck his body; on the contrary there was one which wounded the emperor in the eye: then, indignant to the point of rage, and no longer knowing what to do with Savinian, he had him taken back to prison, waiting till some new invention should come to him for tormenting this innocent victim.

Meanwhile the Saint, desiring to receive the crown of martyrdom in the very place where he had received the grace of baptism, made his prayer to God who had preserved him from fire and arrows, that it might please Him to loose him from the bonds which held him in prison, and at once his chains broke, and the prison opened miraculously; so that, passing through his guards, he went away free to the place which he desired. At dawn Aurelian, having learned the escape of his prisoner, sent at once a squad of soldiers after him, with orders to behead him wherever they should meet him. These, obeying their cruel master, pursued Savinian so closely that they met him along the Seine, which was in flood. Then Our Lord, to show that nothing can hinder His designs for the deliverance of His servants, as He had preserved the Martyr in the midst of the flames, made him also walk upon the waters, which became firm under his feet. But what makes the miracle more surprising is that, being on the other side, and seeing that the soldiers could not pass, he made his prayer to God, and obtained the same privilege for his own persecutors; because if our Saint had saved himself from prison, it was not with the design of avoiding martyrdom, but rather in order to go and seek it and to be baptized in his blood in the very place where the baptism of water had been conferred on him in an extraordinary manner, as has been said. So he encouraged the executioners to carry out the emperor’s orders, which were to cut off his head: which was done at Rilly, on 24 January, although the Roman Martyrology marks his memory only on the 29th, in the year of Our Lord 273, according to Baronius, followed by Camusat and by Des Guerrois, both authors of the country. After this execution the holy Martyr, to verify in his person this word of Jesus Christ: “He that believeth in me shall live, even after he is dead,” rose from the ground and carried his head for the space of forty paces, to the place where he was to be buried, to the great astonishment of the pagans, who could not sufficiently admire the marvels which God works by His Saints.

Saint Savinian had a sister called Savina, who followed him also to France as far as Troyes, where, after a long life passed near her brother’s tomb, she ended her days so happily that she is also recognized and honoured there as a Saint on 29 August.

He is represented beheaded, or rather with his throat pierced by a sword.

Relics and Monuments

For a long time the place of burial of Saint Savinian remained unknown, on account of the violence of the persecution. However, a widow named Syra, whom some wrongly say to be the sister of Saint Fiacre, but who lived in the neighbourhood of Troyes, hearing of the numerous miracles which were wrought in favour of those who claimed the protection of our Saint, had herself taken to Rilly, where it was known that his martyrdom had taken place, and conjured Savinian to obtain for her the grace of recovering the sight which she had lost for long years. She had not finished her prayer when already she was heard. This miracle drew from all sides a crowd of persons to Rilly. The earth was dug at the place where the blind woman had knelt,

and the body of Saint Savinian was found, exempt from all corruption and exhaling everywhere an odour of delicious perfumes. In gratitude for the signal benefit which she had received from God by the intercession of His servant, Syra, helped by the offerings of the faithful, had a chapel built in honour of Saint Savinian and raised him a tomb, near which she passed the rest of her days in the exercises of piety. It is from this widow that the village of Rilly bears today the name of Sainte-Syre. The body of Saint Savinian was transported to the cathedral by the care of Bishop Ragnegisilus; only a small part of it is now possessed.

Some parishes of the diocese of Troyes have also received small particles of it, among others those of Sainte-Savine, of Saint-Parre-aux-Tertres[3] and of La Maison-des-Champs. Saint Savinian is patron of Balnot-sur-Laignes and of Sainte-Syre in the same diocese. — The Middle Ages entrusted to the admirable windows of the cathedral of Troyes the care of retelling to future generations, in a brilliant and rich language, the life and death of Saint Savinian, such as we have just related them.

The life of Saint Savinian and Saint Savina, which was gathered from the old manuscripts of the Church of Troyes and of that of Trier, is seen in the third volume of the *Acts of the Saints* by Bollandus, as also in the book of the *Christian Holiness of the Church of Troyes*, composed by Nicolas Des Guerrois, whom we have already cited. The monk Goisbert, at the beginning of the twelfth century, retouched and amplified the Acts of Saint Savinian, whose oldest text is of the seventh century. As one finds in this second Life precious details which are not in the first, we think we ought to reproduce them here after the naive translation which Desguerrois gave of it in the seventeenth century. *La Saincteté chrestienne, containing the lives, death and miracles of several Saints of France, and other countries, whose relics are in the Diocese and Town of Troyes, with Ecclesiastical History, not yet printed, brought to light* (Troyes, 1 vol. in-4°, 1637).

“Having in this consulted the will of God, by the grace of Jesus Christ and the guidance of His Angel, Savinian leaves his country and his father, and, after having passed through many countries of Greece, Dalmatia and Italy, arrives *es* (in the) Gauls and makes his way to Troyes in Champagne, to make his residence there, according to the revelation of the Holy Spirit which he had had of it. With his hands he made himself a little cottage on the bank of the river (the Seine), neither too far from, nor too near, the town. Our good and true Fathers have left us, by ancient tradition, that Saint Savinian, being come from Greece to Troyes, about the year of grace 271, fixed his staff and made a little lodging near the place where is the monastery of Foicy, whence it took its name, — as one would say *Foy- ici* (”faith here”) (*fidincum*, from *fides*). But if I may be permitted to say my thought, I should rather (I would think) that, having come to this town of Troyes, and having retired to the bank of the Seine, his staff which he had fixed in the earth and which by miracle grew green again, as formerly did Aaron’s rod in the ark, this Saint was recognized by Saint Parre (Patroclus), his contemporary, received by him in his house; and as Saint Savinian perceived that the Christian faith was in the soul and in the family of Saint Parre, he gave thanks to God that the faith was here, whence the place has been named Foicy. There are in these things good encounters and conjectures, for these two Saints flourished at one and the same time, and were martyred in one and the same month of January, in the year 275, by the same emperor Aurelian, by the same punishment, the sword, — although on different days and in different places.”

A convent of hospitaller nuns, under the rule of Saint Augustine, was established at Foicy in the twelfth century: in 1475 they were united to the Order of Fontevrault and followed its rule until 1793.

Cross-reference. See on 28 December the Life of Saint Francis de Sales, composed after the pious and learned work which M. Hamon, parish priest of Saint-Sulpice, has devoted to the history of this great Saint. [A stray cross-reference printed at the end of the entry.]

Saint Gildas the Wise, Abbot of Rhuys

A.D. 494–570. — Popes: Saint Gelasius; John III. — Kings of the Franks: Clovis I; Chilperic I.

Saint Gildas, surnamed the Wise, was born in the year in which the Britons won over the Saxons the victory of Mount Badon, that is, in the year 494; he was the son of some lord of Great Britain. He studied under Saint Illtud,[1] and he was the most distinguished mind of that school; and although he was also the youngest, he surpassed all by his wisdom and reserve. Innocent and lovable as a child, he already had the prudence and maturity of an old man. He applied himself with the greatest ardour to study; so that, if he did not become more learned in human letters, it is because books and masters failed him. But as he studied only to become perfect, in him learning did not harm holiness. Like the bee which goes out at the time of flowers, he went out in the spring of his life to gather in Ireland, in the examples and instructions of the solitaries formed by Saint Patrick, the heavenly sap of which he was to make his honey. Taking everywhere what was best, he soon equalled, even surpassed, the most perfect. Here is what is related of his manner of life: from the age of fifteen to the end of his days he made it an inviolable rule never to eat but three times each week: and even then he ate so little that one might have said of him, as of Saint John the Baptist, that he neither ate nor drank. A rough hair-shirt, hidden under a robe of the coarsest stuff, was his clothing; the hard earth his bed; a stone his pillow. In short he used so many means to mortify, to crucify his flesh, that his life was a prolonged martyrdom, or rather a continual sacrifice which he offered every day to the Lord with that of the spotless Lamb.

It was about the year 527, at the age of thirty-four, that Gildas came into the province of Armorica, “by the command of God.” He chose for the place of his retreat the little island of Houat, near the coast of Rhuys. He lived there, far from all human consolation, and the more consoled by the Holy Spirit. The reading of holy Scripture, meditation and prayer were his sole occupation. But some fishermen who dwelt in that island, charmed by his life and his wholly heavenly discourses, discovered to the inhabitants of the neighbouring coasts the treasure which was hidden in their island. There came from all sides so great a number of hearers and disciples that he had to seek a place of greater extent and easier access, to satisfy those who were eager for his instructions. He came therefore into the peninsula of Rhuys and built a monastery there. It is believed that he was helped in this pious undertaking by the liberalities of Guerech, lord of the Bretons, who dwelt in the neighbourhood of Vannes. He soon saw himself surrounded, not only by a numerous community, to which he gave wise regulations, but also by a great crowd which his miracles attracted there, for he healed many sick. The love of solitude obliged him to withdraw to the other side of the gulf of Vannes, beyond even the point of Quiberon. He shut himself up in a cave which a rock situated on the bank of the river Blavet offered him. As this cave went in from West to East, he had the thought of making an oratory of it. He therefore hollowed the rock still more, and it is said that God gave him miraculously glass for the embellishment of this chapel, and a spring of living water for the convenience of the dwelling. The gift of miracles following him thus everywhere, manifested itself in this place as elsewhere, and there came a crowd of infirm to whom he could not refuse their cure. He often visited the abbey of Rhuys and also directed in the ways of perfection several persons of the world, among others Trifina, daughter of Guerech. This young princess had been asked in marriage by the cruel Conomor, who, not content with seeking in marriage only the satisfaction of his passions, full of horror for the noble end of this sacrament, stabbed his wives as soon as he perceived that they had conceived. He had already made himself a widower several times in this abominable manner. As he was not less powerful than ferocious, and as he asked several times and with the keenest urgency the hand of Trifina, her father was in the greatest embarrassment, daring neither to refuse nor to grant it. He took the course of entrusting her to Gildas, knowing that Conomor respected this man of God greatly. Gildas said that he would answer for it; and, full of confidence in God, to avoid a war between the two counts, he handed the young princess over to Conomor, after telling him that it was God Himself who gave her to him, and having made him take an oath that he would not ill-treat her. But, after several months of marriage, the brutality of this lord made him forget his promise: he killed Trifina with the child she was carrying in her womb. Guerech, as soon as he learned this news, asked his daughter back from Gildas, who asked her back from God. The saint obtained that she should rise again, and she brought into the

world a son, to whom Gildas gave his own name in baptism, and who was surnamed Trech-Meur. Besides his miracles, Gildas had also acquired a great ascendancy over the peoples by his instructions full of vigour. He combated with force the disorders of the Britons in his discourse on the ruin of Britain: *De excidio Britanniae*. He recalled to them that frightful multitude of crimes which had kindled against them the wrath of God and given them over as prey to the fury of the barbarians.[2] He also described there, in the most energetic style, the abominations of several of their kings. Constantine, one of them, opened his eyes, entered into himself and was sincerely converted. The Saint in a second discourse reproves the disorders of the ecclesiastics: he accuses them of rarely offering the holy sacrifice of the Mass, of living in idleness and of dishonouring the holiness of their profession.[3] Gildas, besides his monastery of Rhuys and his hermitage of Blavet, inhabited also a little monastery surnamed "of the Woods," in Breton *Coet-lann* or *Coet-lahen*, in the parish of Saint-Demetrius. He also often retired to the island of Houat. One day when he had passed the night there in prayer, to ask God for the grace of going soon to enjoy Him, an angel appeared to him and told him that his prayers were about to be fulfilled; that he would die in eight days. He had this news announced to his religious: they came in great number to receive his last instructions, which turned principally on humility and charity. Gildas rendered his beautiful soul to God in 570, according to Ussher; in 581, according to others. As to his burial, his last wishes were followed. As he knew that his children would dispute the possession of his body, he wished it to be put in a skiff and committed to the sea: which was done. But the religious of Rhuys, who made this sacrifice in good faith, remained nevertheless full of confidence in God, and prescribed to themselves three days of fasting and prayer to obtain this precious treasure. The skiff disappeared; only, at the end of three months, one of them had a revelation that the holy body would soon be found near a little chapel which Gildas had formerly built in honour of the Holy Cross, on the seashore, named Croezt (house of the cross). They found it there in fact and transported it piously to the abbey of Rhuys, on 11 May.

Saint Gildas is invoked for the cure of madness, because of his surname of the Wise.

Relics and Monuments

In the ninth century, Daioc, abbot of Rhuys, fearing the sacrilegious ravages of the Normans, hid under the altar of his church, in the tomb of Saint Gildas, eight of his largest bones, which are still preserved in the same church, now become parochial, and carried the rest with him into Berry, to Bourg-Déols, otherwise called Bourg-Dieu, at the gates of Châteauroux (Indre). A church was built there, bearing the name of Saint-Gildas, for the religious of Rhuys and of Locminé, by Ebbo, lord of Châteauroux (Château-Raoul).

The abbey of Notre-Dame of Déols and that of Saint-Gildas are two very distinct abbeys, but founded both by the same lord, Ebbo of Déols. The remains of the abbey of Saint-Gildas (Order of Benedictines) still exist on the banks of the Indre on the territory of Saint-Christophe, one of the suburbs of Châteauroux. Here is the origin of Saint-Gildas: As we have just said, threatened by the Normans, the monks of Saint-Gildas of Rhuys, in Brittany, had taken with them the relics of Saint Gildas, of Saint Albinus, of Saint Brigid and of Saint Paternus, and had come into Berry, under the leadership of the abbot Daioc, to seek an asylum. It was Ebbo, who had founded in the capital of his States, in 917, the abbey of Notre-Dame, who received them and lodged them first at Déols, in a hermitage, then built for them the monastery which took the name of Saint-Gildas. The body of Saint Paternus was carried to Issoudun, and gave its name to one of the churches of the town. The abbey of Saint-Gildas was suppressed by a bull of Gregory XV, dated 24 August 1622. The relics of Saint Gildas are at present neither at Déols nor at Saint-Christophe.[4] In the diocese of Nantes, in the year 1026, there was also founded, by the lords of La Roche-Bernard, a monastery of the name of Saint Gildas, where there has been established for some years a society of teaching sisters. At Auray a parish church bears the name of Gildas and possesses some of his relics since 26 July 1809. This Saint is invoked in the English litanies of the seventh century. His feast is kept on 29 January in the diocese of Saint-Brieuc, and on 11 May in the new breviary of Nantes.

We have composed this life, which was not found in Father Giry, with Dom Lobineau, revised by M. l'abbé Tresvaux.

Saint Sulpicius Severus, Disciple of Saint Martin

About A.D. 420. — Pope: Saint Boniface I. — King of the Franks: Pharamond.

The historian of Saint Martin, Sulpicius Severus, was a great man by his birth, his learning and his Christian humility. Saint Paulinus of Nola speaks of him as a priest adorned with the most remarkable virtues. A native of Aquitaine, he was in his youth one of the glories of the magistracy, and counted in his family several Roman consuls. A future of glory and happiness was opening before him when, painfully struck in his dearest affections by the death of his young wife, he resolved to leave the world, where he was happy and honoured, to live in solitude. The renown of Saint Martin had reached him; some even claim that he was converted by the preaching of the holy bishop of Tours. However that may be, he came to find him at Marmoutier to be witness of his virtues, to ask his counsels, and also, it appears, with the secret design of making known by his writings the holiness of the great bishop, if it answered to the height of his reputation. Saint Martin received the young gentleman with great kindness; he received him at his table, presented him water to wash his hands, and in the evening wished himself to wash his feet. Sulpicius, touched by so profound a humility, already subdued by so great a holiness, could not resist, and from that moment his mind and heart underwent with the docility of a child the ascendancy of the virtues of the holy bishop. Their conversation turned on the vanity of the world and on the advantages of leaving it to follow Jesus Christ. In support of his words Saint Martin cited the example of Paulinus, who had just abandoned great honours and immense riches to embrace, in all their rigour, the evangelical counsels.

Sulpicius responded eagerly to the exhortations of the great bishop, and later he formed a holy friendship with him whom Martin proposed to him as model. They entered into relations and excited each other to virtue and to contempt of the world. But this affection never took the place of that which he had vowed to Saint Martin. He constantly came back to Marmoutier to see him, to hear him, and he became one of his most fervent and dearest disciples. In these numerous visits he knew Saint Clarus, that most noble child, as he calls him, whom Saint Martin loved with so deep and so pure a love. He relates that, being one day plunged in one of those half-sleeps in which one feels oneself sleeping, Saint Martin appeared to him, clothed in a white robe, his face radiant and his eyes shining with an unaccustomed brightness. The holy bishop, he says, held in his hand and presented to me, smiling, the book which I had written on him. I embraced his knees, and, according to my custom, I asked his blessing. I felt then his hand rest gently on my head… I heard the solemn words of the blessing, and, as he traced on his lips the sign of the cross which was habitual to him, he disappeared and, before me, was taken up to heaven. Shortly after, I saw the holy priest Clarus, his disciple, dead for some days, advance by the same road as his master. I wished to follow them, and, as I was making efforts to ascend with them, I awoke. Sulpicius was scarcely awake when two monks, arriving from Tours, are introduced into his presence, and announce to him the death of Saint Martin. "Tears came at once to my eyes," he writes to Aurelius, "and at the hour when I write to you I still weep bitterly."

At the death of the bishop of Tours he asked as a great favour permission to inhabit his cell. He stayed there for five years, in prayer and solitude, finishing the writing of the life of his master and friend. It is known what success this Life of Saint Martin obtained. It was soon known even in the solitudes of the East, and Saint Paulinus, who made it known at Rome, where it was read with pious avidity, wrote to Sulpicius: "Your discourses, as chaste as they are eloquent, show well that you are the unleavened bread of Christ, and never would it have been given to you to write so worthily of Saint Martin if your heart had not made your lips worthy to celebrate his praises."

In writing, the pious author had not proposed to himself to attract the eyes of men and call for their praises. He wished, as he says with amiable frankness, to show that the Christian must seek eternal life rather than an

immortal memory. And it is neither by writing, nor by fighting, nor by philosophizing that this aim is attained, but by a holy life. Saint Paulinus, bishop of Nola, urged Sulpicius Severus warmly to come and dwell with him. Twice the humble priest had prepared everything for the departure, and twice illness had put an obstacle in the way. An exchange of correspondence then took place between the two friends. Nothing is so sweet and affectionate as these pious conversations. One sees in them their mutual tenderness and the purity of their hearts, ever eager to make new sacrifices and acquire new virtues. Paulinus, full of admiration for the merits of Sulpicius, delights to recall them, and he finds thus a way of humbling himself by comparing himself with his friend who, "after having been the admiration of the bar and having carried off the palms of eloquence, suddenly shook off the yoke of sin and broke the fatal chains of flesh and blood."

Saint Sulpicius had, in fact, grown in the practice of renunciation and in the love of poverty. He had sold all his goods and given the price to the poor. He had reserved to himself a little estate where he established a monastery. Retired in this solitude, he received the poor, travellers, and he took pleasure in the midst of some disciples whom he had gathered into a community on the model of that of Marmoutier. They all led a penitent and mortified life, their clothes were made of the skins of beasts, their hair shaved, and they applied themselves to weakening their bodies by fasts and vigils, in order to give more vigour and energy to their souls. Sulpicius yielded to none of his disciples in these peaceful and painful contests of perfection.

He wrote to Paulinus to initiate him in all the usages that were practised in this little monastery, and he deputed to him one day one of his disciples, named Victor, who had made at Tours his novitiate to the religious life. He had charged him to deliver a hair-shirt to the holy bishop. Paulinus would not yield to his friend in generosity, and he sent him back a woollen tunic which had been woven by Saint Melania. "The day I received this garment," he writes, "I destined it for you. Yet I wished to wear it before sending it to you, in order to diminish its roughness…. It seemed to me also that, using a garment which I regarded as yours, I should have some share in the blessings which you receive from heaven and that I could truly say that I was clothed in your clothing."

Such were the exchanges which friendship suggested to these two saints! Another time Saint Sulpicius chose a cook for his friend, and announces it to him in a graceful and charming pleasantry: "I have learned," he says, "that all the cooks have renounced serving you. — They disdain no doubt to prepare meagre stews. — I send you, from my kitchen, a young boy very skilful in cooking beans, in seasoning a few herbs with vinegar and in preparing aromatic plants.

"I give him to you with his faults and his qualities, not as a slave, but as a son… I should have liked myself to serve you in his place: take account of my good will and grant me a remembrance in the midst of your blessed repasts."

Saint Sulpicius had kept so sweet a memory and so tender an affection for his master in the spiritual life that every year he came back, from the depths of Aquitaine, to visit the sepulchre of Saint Martin and the places which he had sanctified.

So constant and affectionate a fidelity to the memory of the holy bishop did not prevent Sulpicius from falling into the heresy of the Millenarians, some say of the Pelagians. He was then advanced in age. His humility and divine grace preserved him from obstinacy, he soon recognized his error, wept over it bitterly, and condemned himself to silence until the end of his life, wishing thus to expiate the fault which he had committed by his discourses. He thus proved that all things work together for good to those who love God: by his penance he rose to a higher degree of virtue and merited thereby a more brilliant crown.[1]

At the season of lilies Sulpicius Severus was accustomed to gather some and to hang them on the walls of the cell which he had chosen for his tomb. After his death his disciples respected one of those lilies which he himself had placed there. It was already falling into dust when, on the anniversary of his funeral, its stalk was suddenly seen to straighten, its white corolla to open and blossom as on the finest mornings of summer.[2]

Saint Sulpicius died about the year 420. He composed several works full of unction and which breathe everywhere the holiness of their author. His style is pure and elegant; in reading him one feels that the study which he had made in his youth of the authors of the Augustan age was not useless to him. Besides the Life of Saint Martin, he wrote a *Sacred History* from the origin of the world to the year 400 of Jesus Christ. He composed also three *Dialogues*, of which the first two treat of the virtues of Saint Martin, and the last of the marvels of the solitaries of the East. We possess also some *Letters*, whose piety and grace will make us long regret the loss of the others. The elegance and precision which reign in all his writings have caused him to be surnamed the Christian Sallust.

For a long time the historian of Saint Martin was confused with Saint Sulpicius the Severe, archbishop of Bourges. The monks of Marmoutier themselves made only one person of these two Saints in their liturgical office. It is not so, however, and our Sulpicius was never clothed with the episcopal character. It is the opinion of Cardinal Baronius, which has prevailed everywhere today.

Another question may present itself here: Has Sulpicius Severus legitimately obtained the honours which the Church renders to Saints? We shall not say here with Dom Martène[3] that if the bishop of Bourges has obtained a public cult, it is "perhaps because there were attributed to him the actions and virtues of the disciple of Saint Martin"; but we hold to prove that, from time immemorial, Sulpicius Severus has been honoured as a saint by the church of Tours. Guibert, abbot of Gembloux, near Namur, who died in 1208, wrote his life, and after having related his fall into heresy, his repentance and his penance, he adds: "Who then could doubt, I do not say of his salvation, but of his holiness, without doubting at the same time the mercy of Jesus Christ?" And he shows him in his solitude, expiating in silence and by his tears his moment of straying and error. Tried in the crucible by the fire of his love, he says, purified by the abundance of his tears, he was completely washed from his sin, for he became whiter than snow. That tree which had given so many excellent fruits was for a moment overthrown by the wind of heresy, but did not remain on the ground, and God blowing again on it raised it up; at last it fell, laden with new fruits, and it has remained where it fell.

"If you do not believe my testimony," he continues, "believe at least the inhabitants of the holy monastery of Marmoutier. Every year, indeed, they celebrate his feast solemnly. I myself assisted at it several times on 29 January. Let the belief of so great a church be respected as it deserves, and let the iniquity which would wish to take away from our Saint the glory and beauty which the Lord has given him shut its mouth."[4] The martyrology of Du Saussay expresses itself thus on 29 January: "The same day, in Aquitaine, at the borough of Primuliacum, the feast of Saint Severus Sulpicius, priest and confessor, remarkable for his doctrine and holiness. He wrote in a very pure style the actions of Saint Martin, whom he made live again no less by his actions than by his pen. He honoured poverty in an admirable manner; of a profound humility, he merited that Saint Paulinus of Nola should make a magnificent eulogy of his brilliant qualities and of the rule of life which he had traced for himself."

Peter de Natalibus and Godescard also place him in the number of Saints. Dom Martène says: "If we had no other proofs of the holiness of Sulpicius Severus than the close union which he had with Saint Martin and with Saint Paulinus, bishop of Nola, we could not doubt that he was one of the greatest saints of his time."[5]

The editions of the Roman Martyrology of 1591 and of 1613 confound the historian of Saint Martin with the archbishop of Bourges. Here is how they express themselves: "At Bourges, the feast of Saint Sulpicius Severus, bishop, disciple of Saint Martin, remarkable for his virtues and learning." When Pope Urban VIII had the martyrology reprinted in 1640, he did not allow this error to subsist, and he had only these words struck out: *disciple of Saint Martin*.

It is therefore the archbishop of Bourges, known under the name of Sulpicius the Severe, whom the Roman Church understands to honour solely on the date of 29 January. By the fact of this suppression was Sulpicius Severus really stripped of the honours rendered to saints? We do not think so. In fact, in his breviary printed

in 1683, Mgr Amelot, archbishop of Tours, none the less continues to keep the feast of Saint Sulpicius Severus on 29 January; but in the legend there is no longer any confusion, the Saint is honoured as confessor not pontiff.

Could one not conclude from this fact that the Pope, in striking out these words, *disciple of Saint Martin*, which followed the name of the holy bishop of Bourges, simply wished to rectify an historical error, and that he did not at all intend to deprive the historian and disciple of Saint Martin of the honours which the Church of Tours rendered him? This supposition, which Benedict XIV seems to favour in his *Treatise on Canonization*, seems moreover the only possible justification of the archbishop of Tours, maintaining in his liturgical books the tradition of his Church, which honoured Saint Sulpicius Severus with a special cult for more than five centuries.

However that may be, we can with full assurance follow the examples of humility, renunciation and piety of the disciple of Saint Martin, and we ourselves may thus arrive at an eminent degree of holiness. Let us conclude therefore that it matters to us above all to imitate him, and let us say, in closing this short dissertation, with the Bollandists: What we have said is sufficient that we may not be accused of having wished to rob Sulpicius Severus of heavenly honours, and also that we may not be reproached with rendering them to him if he has no right to them.

The Abbé Rolland, almoner of the pensionnat of the Brothers of the Christian Schools of Tours.

Saint Sulpicius Severus (the Pious), Bishop of Bourges

A.D. 591.

Remigius, bishop of Bourges, died in 584. After his passing to a better life, the city of the Bituriges was the prey of a fire which reduced the greater part of it to ashes; what had escaped the barbarians perished there. Sulpicius succeeded him, favoured by King Gontran. As a great number of pretenders offered presents to solicit this sacred dignity, it is reported that the king made them this answer: “It is not the custom of our government to sell the priesthood for money, as it is not your duty either to buy it; we do not wish, for our part, to incur the shameful reproach of covetousness; avoid, on your side, being likened to Simon Magus; Sulpicius shall be your bishop, because such is the will of God.” Sulpicius was therefore put in possession of the see of Bourges: he was a man of noble race, one of the first senators of the Gauls, very well versed in eloquence and in poetry. He governed his church with zeal, both for the maintenance of discipline and for the increase of piety and fervour. He assisted at the second council of Mâcon, over which Saint Priscus of Lyon presided, and died in 591, the seventh year of his episcopate. He was buried in the church of Saint-Julien of Bourges, whence his body was afterwards transported to that of Saint-Ursinus, first bishop of the town. He passed for one of the best poets and most eloquent orators of his time; but the edifying purity of his morals gave still more weight to his discourses.[1]

See Saint Gregory of Tours, *History of the Franks*, bk. vi, ch. 39; the *Gallia Christiana*; and Benedict XIV, *Diss. seu praef. in Martyrologium rom.*

Saint Sabina or Savina of Troyes, Virgin

A.D. 313.

Saint Savina was sister of Saint Savinian,[1] but their father Savinus had had her by a second wife. As she wept for the absence of her brother, an angel came and warned her in a dream, though she was still a pagan, that if she wished to seek her brother, she would find him enjoying the greatest honours. Then taking with her Maximiniola, her foster-sister, and leaving the idols, her father and the paternal house, she undertook a journey long indeed, but which heaven had ordained. She came first to Rome, was taken in by a pious

woman named Justina, who instructed her in the Christian religion and presented her to Pope Saint Eusebius (310) to be baptized. At the same time she vowed her virginity to Christ. She stayed about five years in the eternal city: she healed there two sick men crippled in the legs. A second warning from heaven made her undertake the journey to Troyes to see her brother. Passing through Ravenna, having received hospitality from a noble citizen of that city, she healed his daughter who was at the last extremity, and gave this virgin to Jesus Christ. At last she arrived at the distance of a mile from the town of Troyes, and, wearied by her long journey, rested; having seen a man of the country pass, named Lucerius, she asked him where she could find Savinian, her brother, so long absent. This man informed her that he had suffered martyrdom in the persecution of Aurelian, then pointed out with his finger the place of his sepulchre. Saint Savina betook herself to this place, and there, exhausted by the fatigue of the road and desirous of going to rejoin her beloved brother in the bosom of God, she began to pray and rendered her soul to God in the midst of the ardours of her prayer, aged forty-eight years, on 29 January. Lucerius, having come back on his steps, found her lifeless; he summoned the clergy and had her buried in a suburb of the town situated on the west. A few years afterwards Maximiniola was buried beside her. An iron cross placed on the edge of the road to Sens indicates, according to tradition, the precise spot where Savina expired. It is called the Croix-la-Motte.

The cult of Saint Savina increased every day in new proportions. About the middle of the seventh century Ragnegisilus, seventeenth bishop of Troyes, had a church built in her honour, in the western suburb of the town, on a piece of ground which belonged to him. This church no longer exists; the one which is admired today belongs to the last epoch of ogival buildings. He wished even to rest after his death in the shadow of Savina's protection, and one still sees his tomb there beside the pillar of the pulpit. Saint Frobert, founder of Montier-la-Celle, obtained for that monastery the body of the virgin, and the church built by Ragnegisilus was deprived of its patroness, until, in 1633 and 1657, the religious of Montier-la-Celle and the Carthusians of the suburb of Croncels gave a part of her relics to the parish church of Sainte-Savine, which still celebrates the translation of them on 29 August of each year.

The church of Troyes keeps the office of Saint Savina on 28 January, but the Roman Martyrology makes mention of her on the following day.

The piety of the faithful has multiplied, in the parish church of Sainte-Savine, at Troyes, the images of the holy patroness. Sometimes, on a medallion, formerly the ornament of a keystone, today fixed to the wall on the right of the altar of the Blessed Virgin, one sees the Saint standing in the midst of a glory, and holding the infant Jesus in her arms; sometimes, on another medallion placed on the left of the same altar, one sees her on a journey, seeking her brother Savinian. She holds in her right hand a long pilgrim's staff, and in the other a closed book, probably the Gospel. Her head is covered with a sort of hood, the lower edge of which falls on the shoulders, over the mantle. Maximiniola is near her and seems to follow her; but she is of smaller size and wears an apron to mark the difference of condition. Maximiniola also carries a long travelling staff and her left hand rests on a large scrip hung from her girdle. The cathedral church also wished to preserve for generations to come the memory of the sister of Saint Savinian, and in the third window near the choir one can see Saint Savina, the staff in one hand, the Gospel in the other. Her mantle is red, and she wears over her white robe a flowing tunic, orange in colour.

In the third chapel which is to the north of the church of Sainte-Savine, a window tells the conversion of Sabinus, father of the Saint. According to the legend, the pagan, deprived of his two children by the God of the Christians, is said to have addressed to Him this prayer:

"If it is you, almighty God, who reign in heaven and on earth; if there is no other God than you; if you alone have the power to save us, destroy these idols which my hands have fashioned, which until now I have adored, and which could save neither me nor my children." Suddenly a noise like that of thunder was heard from heaven, and the idols were reduced to dust. Sabinus then returned from his error, and several witnesses of this prodigy were undeceived and believed in the true God.

Drawn from an ancient Proper of Troyes, printed in 1648, and from the Hagiology of M. Defer [read from "Oefei"].

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[2] We shall give his biography on 23 December, the day on which the Roman Martyrology marks his passage to a better life.

[3] These two soldiers, witnesses of the constancy of the holy martyrs Saturninus and Sisinnius, were converted to the faith, and immediately order was given by Laodicius, prefect of Rome, that their mouths be crushed with blows of stones, since they used them to confess Jesus Christ, and that they be led back into the prison where they had been baptized by Pope Saint Marcellus. They were drawn out twelve days afterwards, stretched on the ground and beaten with staves; then, being raised from the ground, they were struck with leaded thongs until they had ceased to breathe. The priest John gathered their bodies and buried them on the Via Nomentana, near the waters of Saint Peter, where that apostle baptized (Ado). On the subject of the bastinado undergone by our two Martyrs, Baronius remarks that it was a military punishment. This is how things passed in this torture: the tribune, taking a staff, touched the condemned man with it only by the tip, and immediately this gesture made, all the soldiers who were in the camp, falling upon the wretch with staves and stones, finished him most often in the camp itself. If some survived, they were not saved for that; and how would they have been, since they could not, the law forbidding it, either re-enter their country or be received by any of their kin? The punishment of the staff was applied for a theft committed in the camp, for false witness, etc. Marcellus seems to say that the staff was reserved for the free man, and the whip for the slave. Another military torture consisted in opening the veins. There was also the barley bread, with which cowards were fed. However, it is certain that it was not only Christian soldiers who underwent the punishment of the staff: the other Christians were also exposed to it. According to Roman law, those who said they were full of the spirit of God had to be subjected to the staff. (Paulus, bk. v, *Sentences*, tit. 21. See Letter 77 of Saint Cyprian to Nemesianus, Felix.)

[4] Saint Constantius was first thrown into a furnace, from which he came out safe and sound. After various other tortures, he suffered decapitation. We find him honoured at Rocera, Orvieto and Perugia, if indeed it is not a question in these different towns of the same person.

[5] The Menology of the Greeks cites likewise Sarbelus and Barbea, martyrs, with this mention: Sarbelus, priest of the idols, was converted with his sister Barbea to the faith of Christ by Barsimaeus, bishop of Edessa, and for this reason both were arrested. After horrible tortures, Sarbelus was bound between two pieces of wood and sawn through the middle of the body; his sister had her head cut off.

[6] See the life of Saint Valerius with those of Saint Eucharius and Saint Maternus, on 14 September.

[7] See 16 and 26 January.

[8] See his life on 28 January.

[9] See his life on 12 February.

[10] See 31 January.

[11] See his life on 6 January.

[12] The parish church of Rilly is dedicated to Saint Savinian. The borough bears today the name of Rilly-Sainte-Syre.

[13] 2 Tim. ii. 9.

[14] *Ex capite et brachio* ("from the head and the arm").

[15] See Saint Illtud on 6 November.

[16] The southern inhabitants of Great Britain, divided among themselves, and wearied moreover by the Picts and Scots who, since the departure of the Romans, did not cease to make incursions into the south of the island, invited the Saxons from the north-west of Germany. These allies, the Saxons first, then the Jutes, the Danes, the Angles, after defending the south of Great Britain against the north, remained there and founded there the seven kingdoms called the Anglo-Saxon Heptarchy. The Britons, driven out, took refuge in the country of Wales, in the insular Cornwall: some came also into the peninsula of France, formerly called Armorica, then Brittany, since these emigrations. This was the third emigration. The first had taken place in the time of the emperor Constantius, and the second under the leadership of the tyrant Maximus.

[17] Gale published the first discourse, vol. iii, *Script. Britann.* Bertram had it reprinted with notes (Havnia [Copenhagen], 1757), as well as the *History of the Britons* by Nennius, and the *Treatise De Situ Britanniae* by Richard of Cirencester. The second discourse, *Castigatio cleri*, is found in the *Bibliotheca Patrum*, part 3, p. 652, Cologne ed. We have also from Saint Gildas eight canons of discipline, which Luc d'Achery published in the ninth volume of his *Spicilegium*.

[18] M. l'abbé Daunoust. — Châteauroux, 10 September 1863.

[19] Breviary of Tours, 1785, winter part, 29 January.

[20] Gregory of Tours, *De gloria confessorum*, ch. ii. Dom Ruinart maintains that there existed in his time, in the diocese of Tarbes, a monastery of Saint-Sulpice-Sévère which, according to the inhabitants, was the scene of the miracle of the lilies, which was moreover seen there represented in a bas-relief.

[21] *Manuscript History of Marmoutier*, vol. i, Saint Sulpicius Severus.

[22] Bollandus, 29 January.

[23] *Loco citato*, p. 145.

[24] Benedict XIV says that the compilers of the Roman Martyrology did not intend to concern themselves with Sulpicius Severus, historian of Saint Martin. He adds moreover, but wrongly, that the ancient writings do not give him the title of saint.

[1] See Saint Savinian above, p. 101.

30 January

Martyrologies

THE ROMAN MARTYROLOGY

At Rome, Saint Martina, virgin and martyr; one makes memorial of her birth into heaven on 1 January. 3rd century. — At Antioch, the passion of Saint Hippolytus, priest,[1] who let himself be drawn into the schism of Novatus;[2] but by the effect of the grace of Jesus Christ, he recognized his fault and returned to the unity of the Church, for which and in which he afterwards endured a glorious martyrdom. A little before his execution, his friends having begged him to tell them what the true doctrine was, he answered, after having execrated Novatianism, that one must keep the faith which the chair of Peter guarded; after which he stretched out his throat to the executioner. 3rd century. — In Africa, the passion of the holy martyrs Felician, Philappian, and a hundred and twenty-four others. — At Edessa, in Syria, Saint Barsimaeus, bishop, who, having converted and sent before him into heaven a number of Gentiles, followed them under Trajan, with the palm of martyrdom. 2nd century. — In the same place, Saint Barses, bishop, illustrious by the gift of healings, who, having been relegated for the Catholic faith to the farthest frontiers of that country by Valens, the Arian emperor, ended his life there.[3] 379. — Moreover, Saint Alexander, who was arrested during the persecution of Decius, and who, in the great lustre which his venerable age and his white hair gave him, as well as the honour of confessing Jesus Christ for the second time, rendered his soul to God in the midst of the torments which the executioners made him suffer.[4] 251. — At Jerusalem, the birth into heaven of Saint Matthias, bishop,[5] of whom marvellous things are told, which are so many proofs of his great faith. After having suffered much under Hadrian for Christ, he at last rested in the bosom of peace. 2nd century. — At Rome, Saint Felix, pope, who laboured much for the Catholic faith. 526–530. — At Pavia, Saint Armentarius, bishop and confessor. 730. — At Maubeuge, in Hainaut, then a monastery, Saint Aldegund, virgin, who flourished in the time of King Dagobert. About 689. — At Milan, Saint Savina, a very pious woman, who, being at prayer at the tomb of the holy martyrs Nabor and Felix, fell asleep in Our Lord. 311. — At Viterbo, Saint Hyacintha of Mariscotti, virgin of the Third Order of Saint Francis, a religious remarkable for her penance and her charity, placed among the blessed by Benedict XIII and among the saints by Pius VII.[6] 1640.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Limoges, Saint Thyrsus, martyr, whose feast is celebrated there, on account of his relics which were brought there. — Saint Serena, honoured as martyr by the canonesses of Sainte-Marie of Metz, who possessed her relics, brought formerly from Spoleto to Saint-Vincent of Metz (970), by bishop Thierry. 291. — At Chelles, the solemnity of Saint Bathilde, queen of France, widow of King Clovis II. 680. — At the monastery of La Chaise-Dieu, Saint Elesus, or Adelelm, or Aleaume, confessor. About 1100.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Constantinople, the holy confessors Theodore and Theophanes, brothers of the Order of Saint Basil, who were brought up from childhood in the monastery of Saint Sabas, fought courageously against Leo the Armenian, for the cult of the holy images, and were by his order beaten with rods and relegated into exile; but, after the death of this emperor, they had still to resist with the same constancy Theophilus, possessed by the same impiety; they were again passed under the rods and sent into exile; Theodore died there in prison: as for Theophanes, peace having been restored to the

Church, he became bishop of Nicaea, and at last rested in the Lord. Their natal day is 27 January. — At Rome, Saint Martina, virgin, as above in the Roman Martyrology.

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — At Burgos, in Spain, Saint Adelelm, abbot, disciple of Saint Robert, abbot of La Chaise-Dieu, who healed many infirmities by the sign of the cross and by the grace of God. — At Rome, Saint Martina, virgin, as above in the Roman Martyrology.

Martyrology of the Order of Cîteaux. — At the monastery of Clairvaux, Saint Gerard, confessor, brother of our father Saint Bernard, religious of the same monastery, filled with heavenly gifts. — At Rome, Saint Martina, virgin, as above in the Roman Martyrology.

Martyrology of the Order of Preaching Friars. — At Rome, Saint Martina, virgin, who, having been tormented in divers manners under the emperor Alexander, obtained at last by the sword the palm of martyrdom: her natal day is the 1st of January. — At Antioch, Saint Hippolytus, priest, as above in the Roman Martyrology. — Moreover, the octave of Saint Raymond, confessor.

Roman-Seraphic Martyrology and of the Seraphic Order. — At Viterbo, Saint Hyacintha of Mariscotti, as above in the Roman Martyrology.

Martyrology of the Capuchins. — At Viterbo, the blessed Hyacintha of Mariscotti, virgin, religious of the Third Order of our Father Saint Francis, who, having courageously triumphed over the seductions of the world and the delights of her sex, by the strength of divine grace, strove constantly to please the heavenly Spouse in charity, in humility, in mortifications, and who was placed among the Blessed by Benedict XIII, and among the Saints by Pius VII. — At Antioch, the passion of Saint Hippolytus, priest, as above in the Roman Martyrology.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Piacenza, in Italy, Saint Hippolytus, martyr in Apulia, distinct from Saint Hippolytus of Antioch, honoured on the same day. Reign of Antoninus. — At Caltabellotta, in Sicily, Saint Peregrine, confessor. — In Swabia, the blessed Habrilla or Habrilia [Habérille], virgin, who lived holily at the monastery of Mereraw (*maior insula*), on the shores of Lake Constance. 8th century. — At Fulda, the blessed Amnichad [Amnich], recluse monk, come from Scotland and Ireland. 1043. — At Fiesole, Saint Andrew Corsini, bishop of that city. — In the diocese of Münster, Saint Thialdilda, abbess of the monastery of Freckenhorst. 9th century.

Saint Martina, Virgin and Martyr

A.D. 226. — Pope: Saint Urban I. — Emperor: Alexander Severus.

Her treasures were for the poor, her beauty for God, and her heart for all who lived in tears. — Christian Rome, vol. i, p. 114, ed. of 1867.

Saint Martina was born at Rome of very illustrious parents, who had held the first dignities of that great city. Her father had been three times consul, and, what is better still, he was extremely merciful to the poor, and very zealous for the faith in the most holy Trinity. She soon found herself provided with great wealth by his death, and she employed it liberally in works of mercy and in the relief of the poor, so that, being discharged of so heavy a burden, she might run more easily to martyrdom. The occasion was not to be long awaited: the emperor Alexander Severus[1] raised up at that time the fifth, or according to others the seventh persecution against the Church, and had the most exact search made for Christians, to force them to sacrifice to idols, or to condemn them to death if they refused. Three officers who were at work on this search met Saint Martina in a church where she was at prayer, and commanded her, on behalf of the emperor, to follow them to the temple of Apollo, in order to offer incense to him as to a true divinity. The Virgin answered them, with a

very cheerful countenance, that she would follow them willingly as soon as she had commended herself to God and taken leave of the bishop.[2] These archers, extremely satisfied, and believing they had made a rich capture, gave notice of it to the emperor. Alexander had her brought to his palace, much delighted to see, in such a resolution, so illustrious and so well connected a young girl. But he found himself far from his reckoning when, having ordered her to speak, she told him steadfastly that she would sacrifice only to the true God and never to idols, which are the works of men. The emperor none the less had her led to that temple of demons, with order to the soldiers of his guard to follow her to see what she would do there. She entered, then, and having armed herself with the sign of the cross, she made her prayer to Jesus Christ. Scarcely had she ended it when there came a frightful earthquake throughout the whole city; a great part of this temple of Apollo fell; and the statue of the idol, breaking in pieces, killed all the priests who were present, with several other infidels.

Alexander, indignant at this accident, and besides blinded by his malice, so as not to recognize the powerful hand of God which wrought these prodigies, commanded that the Saint should be struck with fists, and afterwards that her whole body should be flayed with iron claws. Four executioners laboured at this horrible execution; but it was in vain: four young men, appearing in the air, encouraged Martina and turned against these same executioners all the pains which they made her suffer. These confessing themselves vanquished, the emperor called eight others, who lifted the Virgin into the air, in order to tear her whole body with very sharp points. But what can the ingenious malice of men do against the power of God? Martina raised her eyes to heaven, and there appeared at once a light which cast to the ground these ministers of Alexander's impiety, and, in laying them low, changed and converted them; whence they became in a moment glorious confessors and martyrs of Jesus Christ; which happened on 28 October, according to the account of Baronius. The next day the Virgin was led before the emperor, who commanded her to sacrifice to Apollo; and on her refusal he had all her flesh cut up; then she was fastened to the ground by the feet and the wrists to four stakes; and in this state she was scourged so cruelly, and for so long a time, that seven executioners wearied of it one after another, without however shaking the constancy of Martina. A relative of the emperor, named Eumenius, who happened to be present at this horrible spectacle, far from being moved to compassion, persuaded him to have the holy maiden taken back to prison, and to order that drops of boiling oil should be poured on her wounds, which was done; but a heavenly light which appeared at once, and voices which were distinctly heard singing the praises of God in the midst of these torments, softened all the Saint's sufferings.

The following day the tyrant had her appear before his tribunal, and commanded that she be led into the temple of Diana; as soon as she entered, the demon came out with frightful howlings; and fire fell from heaven, amid thunder and lightning, and burned, with a part of the temple, the idol which, by its fall, crushed a crowd of priests and pagans. The emperor, frightened at these prodigies, gave the Saint over to a president called Justin, to make her suffer new torments. He commanded first that her whole body be torn with iron combs, saying to her in mockery at each stroke: "Let thy God deliver thee from our hands"; and with these instruments her bosom was opened in such a strange manner that she received there no fewer than a hundred and eighteen wounds.

The judge, believing her dead, commanded that she be left there; but recognizing afterwards that she was still full of life, he said to her: "Martina, wilt thou not sacrifice to the gods, and save thyself from the torments which are prepared for thee?" "I have my Lord Jesus Christ who strengthens me," replied the Saint, "and I will not sacrifice to your demons." The president, carried away with rage, had her unfastened from the post where she was, and commanded the executioners to carry her back to prison, not believing that she could go there of herself. Nevertheless she had strength enough to walk steadily without being supported by anyone.

The emperor, informed of these facts, ordered that Martina be led into the amphitheatre to be exposed to the beasts: as soon as she had arrived there, a furious lion was loosed to devour her; but this fierce animal, instead of doing the Saint any harm, lay down at her feet like a little dog to lick her wounds; and, as it was

being led back to its den, it killed on the way Eumenius, that relative of the emperor who had suggested a pernicious counsel against this innocent. She was then dragged once more to prison; and from there she was taken to another temple of idols. But having told the emperor generously that she would never be separated from Jesus Christ whom she had chosen for her Spouse, he had her fastened again to a post to tear her body, which now consisted almost only of bones, since all her flesh was consumed. And as one of the executioners said to her: “Martina, acknowledge Diana as goddess, and thou shalt be delivered,” she replied: “I am a Christian and I confess Jesus Christ.” Then the tyrant had her thrown into a great fire to be burned; but divine Providence sent heavy rain with a great wind, which put out the flames and scattered the coals here and there, whence several Gentiles who were present at this spectacle were burned.

The emperor, more astonished than ever at what he saw, and imagining that this was done by some charms which the Saint carried in her hair, since her whole body was without clothing, commanded that she should be shaved; and, believing afterwards that she had lost all her strength, he began to mock her, and had her kept for the space of three days in the temple of Diana, where she remained without eating, but not without continually singing the praises of her God. At last Alexander, despairing of being able to conquer her, used the last effort of all tyrants against the holy Martyrs; this was to have her head cut off; and by this means Saint Martina, triumphing over the world, over tyrants and over hell, went off gloriously to enjoy the presence of Jesus Christ, her heavenly Spouse, on 1 January, as is marked in all the Martyrologies, and in the fourth year of the empire of Alexander Severus.

Cult and Relics of Saint Martina

Her holy body remained for some time exposed in the public square; but it was preserved and protected there by two eagles until a bishop, named Ritorius, could give it an honourable burial. Afterwards, under Pope Adrian, it was brought into the city and placed in an old church, near the Mamertine prison, at the foot of the Capitoline hill, where it was found in the year 1634 with the bodies of the holy martyrs Concordius, Epiphanius and their companions. Urban VIII had this church rebuilt on the site of a temple of Mars at the foot of the Capitol. It is today the richest and most magnificent of all those which are consecrated, at Rome, to the holy women martyrs. The same pope prescribed that her feast be kept, with a semi-double office, on 30 January, with proper hymns and lessons, in which it is said (besides the prodigies which we have remarked in the course of her martyrdom) that she was seen raised in the air on a royal throne, that she was heard singing the divine praises with the blessed, and that from the wounds of her body there came forth milk, while a brilliant clarity surrounded her on every side and a most agreeable odour exhaled from her members. It is Urban VIII himself who composed the hymns which are sung on the day of Saint Martina and which form part of the annual prayers for the deliverance of Jerusalem. It is the last cry of the crusade.

When Europe fell asleep before the peril, the Church did not cease to watch. Not far from the arch of Titus, two miles from the prison where Peter was chained, the Church still raises this vigilant cry:

“O Martina, from the altars on which incense rises, our assiduous prayers mount up to thee.

“Gather all the kings with their men of war under the standard of the cross: deliver Jerusalem and overthrow for ever the rampart of the enemy…”

The crypt of Saint Martina is among the first of the subterranean marvels of Rome.

Saint Martina is one of the patronesses of the eternal city.

The religious of Saint-Maur, at Davenescourt, possess one of her relics.

The history of her martyrdom, drawn from the manuscripts of Saint Maximin, at Trier, is reported by Surius and Bollandus, in the first volume of the *Acts of the Saints*. Father Louis of Granada has translated it into the Spanish language in the second part of his *Introduction to the Symbol of the Faith*.

Under this Alexander Severus who honoured Christ, Christian blood flowed in the provinces. Peace depended on the humour of the proconsuls. The men of law held for persecution. The men of law want the law to be carried out, because it is their own thing. Ulpian, prefect of Rome, a great advocate, made a treatise on the duty of the proconsul; he took care to collect in it the edicts against Christians, so that the proconsul should not neglect to punish them.

Saint Felix IV, Pope

526–530. — Kings of Italy: Theodoric the Great and Athalaric. — Emperors of the East: Justin the Elder and Justinian.

"Felix, born in the country of the Samnites, was the son of Castorius… He raised the basilica of the holy Cosmas and Damian[1] on the Sacred Way, not far from the ancient temple of Romulus. A fire having destroyed the basilica of the holy martyr Saturninus[2] on the Salarian Way, he had it entirely rebuilt.

"The election of Felix was able to be accomplished without disturbance… In two ordinations held at Rome, in the month of February and the month of March, he consecrated fifty-five priests, four deacons and thirty-nine bishops destined for various churches."

Let us complete these extracts from the *Liber pontificalis*:

Felix succeeded Pope Saint John I, whom the king of Italy, Theodoric, become cruel towards the end of his days, had had imprisoned and left to die in his prison. The impression of horror produced at Rome and throughout Italy by the execution of Boethius and Symmachus,[3] the popular demonstrations caused by the death of Saint John I at Ravenna, acted on the mind of Theodoric. The hand which had just signed the confiscation of all the Catholic churches felt itself powerless to have such a measure carried out. The Roman senators must have been much surprised to receive a royal letter ordering them to proceed, without fear, to the election of a new Pontiff, and recommending to their suffrages a name equally dear to the clergy and the people of the city, that of the holy priest Felix. Certainly the liberty and dignity of the Church would have required that Theodoric should not intervene at all; but the Gothic king nourished feelings so hostile to Catholicism that one had to congratulate oneself at not having greater misfortunes to suffer. Yet divine justice, which never leaves unpunished in this world attempts against the Holy See, was about to strike this prince whose hands were laden with innocent blood. Three months had passed since his last crime, the captivity and death of Pope John. Italy had become tranquil again, but her king no longer was. On 26 August 526, Theodoric being at table, an enormous fish was served to him. At this sight he shuddered in a strange manner; he thought he saw rising before him the bloody head of one of his victims, that of Symmachus, whom he had had massacred before his eyes. The victim no longer left his executioner. In a few hours the shivering of the sick man became an internal inflammation which devoured his entrails and brought on the most fatal accidents. Three days later he was dead. His reign had been glorious in the eyes of men; but two years of crimes at the end of his life marked him for divine vengeance. Saint Gregory the Great relates that a solitary of the island of Lipari saw the soul of Theodoric in chains, walking barefoot, like a captive and a criminal, between Pope John and the patrician Symmachus. They led him to the crater of a volcano and there hurled him into the burning gulf.[4] — May it please God that this gulf be that of purgatory, and that God have had mercy on this enemy of His Christs! The pontificate of Saint Felix IV saw the birth of two immortal works: the Code of Justinian and the labours of Dionysius Exiguus on the vulgar or Christian era. By the Code of Justinian Christianity triumphed definitively in the laws; for this creation was not the fortuitous discovery of some mind superior to its century; it was a Christian work prepared for two hundred years by the incessant labour of Christianity and come to flower at an epoch when Christianity was everything.[5]

By introducing the usage of counting the years from the birth of Jesus Christ, the monk

Dionysius Exiguus has made the divine origin of our hopes shine through the centuries and has for ever assured to Catholicism the supremacy of science.[6]

While Christianity was penetrating the manners and the legislation of the empire, the sun of the Gospel was rising among the barbarous peoples. The Heruli settled on the banks of the Danube, the Tzani, a half-savage tribe of Mount Taurus, the king of the Huns, Gordas, were successively converting to the faith.

In Italy, the successor of Theodoric, Athalaric, taking account, though an Arian, of the dignity of the Apostolic See, confirmed by a decree the privileges of the clergy. By the terms of this decree, whoever had an action to bring against a cleric of the Church of Rome must first address himself to the Pope, who would judge himself or delegate judges. Whoever applied to the civil tribunals without having first presented himself to the Holy See must lose his security and pay a fine of 10 pounds of gold applicable to the poor through the hands of the Pope. In this way the clergy was not mixed in the disputes of the bar and profaned by contact with secular affairs. Several councils were held under this pontificate, which drew up the wisest regulations. That of Vaison, in Provence (7 November 529), created presbyteral schools in each village, on the plan of the episcopal schools which the cities already enjoyed.[7]

Let us conclude with a trait of humility of the holy Pontiff:

The error of the Semi-Pelagians having taken root in the Gauls, Saint Caesarius, bishop of Arles, asked counsel and light from Felix. He found nothing more fitting, to preserve the faithful from seduction, than to extract from the works of Saint Augustine the most luminous passages on grace and free will, and to transmit them to Caesarius, as containing precisely and without equivocation the traditional doctrine of the Church. Charitable towards the poor, generous consoler of all miseries, he exchanged this miserable life for a happier one and was buried in the basilica of the blessed apostle Peter, on 12 October 530. He had increased the power of the Holy See.

Saint Bathilde, Queen of France (30 January)[8]

A.D. 660. — Popes: Martin I; Agatho. — Kings of France: Clovis II; Theodoric III.

Mortis nos propriae mors aliena monet. [Another's death warns us of our own.]

Everything dies around us: is not that enough to tell us that we shall die ourselves? — Saint Orens of Auch, *Commonitorium*.

There was at the court of the king of France, Clovis II, a young and beautiful slave-girl, whose virtues, even more than her bodily graces, drew all eyes and won all hearts. She was the daughter of the king of England and was named Bathilde. Carried off on the coast by pirates who brought her to France, she had been sold to Erchinoald, one of the favourites of Clovis II and later mayor of the palace. Her master employed her at first in the most menial labours; but having become a widower, and struck by the admirable qualities which shone in this young slave, he wished to marry her. Bathilde answered that she desired to have no other spouse than Jesus Christ, and as her master insisted more each day, the pious child hid herself in a safe retreat, from which she did not come out until the day after Erchinoald's second marriage. He, more and more touched by the rare virtues of his slave, readily forgave her refusal and felt for her henceforth only an altogether paternal affection, which allowed Bathilde to hold at the court of the king of France the rank which her birth assigned her. Clovis, then aged seventeen, could not resist, any more than he, the graces and virtues of the young Englishwoman, and wished to make her his wife. "I am your slave," answered Bathilde, "and, willing or not, I shall have to submit to your will."

"A slave," said the king to her, "could not sit on the throne of France. I declare you free, and free also to refuse my hand."

“Thank you, my lord,” replied the young girl, “thank you for the favour you grant me and the honour you are pleased to do me; but the liberty you give back to me places me anew under the guardianship of my father, and I can accept your offers only with the consent of the king of England.” Now among the counsellors of the young Clovis II was Count Rigobert, fifteen to twenty years older than his sovereign, in whose confidence and affection he stood; the same who was to be father of Saint Bertha of Blangy. Rigobert was, literally, what one may call an accomplished man: a good Christian, a devoted subject, prudent in counsel and valiant in war. The king charged him to cross to England and negotiate his marriage with Bathilde. The count acquitted himself of this delicate mission to the complete satisfaction of the various parties. He obtained for his king an accomplished wife, and he endowed France with a great queen and a great saint.

Some time after the marriage, Bathilde felt that she would be a mother, and fearing to give birth to a daughter and so that the kingdom should come to fall to the distaff, she felt keen and poignant anxieties; having communicated them to Saint Eligius, bishop of Noyon, he reassured her by announcing that she would bring into the world a son, and even told her that he wished to be his godfather: he was so in fact, and named him Clotaire. This son was followed by two others, Childeric and Theodoric; all three were kings of France. So notable a change of condition, which would have dazzled any other mind less founded on humility, caused nevertheless no alteration in her virtues. She rendered equally to each what was due to him, from the king, her husband, to the child of the poorest widow of the kingdom, of whom she made profession of being the protectress and advocate. No other agent than she was needed at court for the affairs of the clergy; and we see in history that there were built in her time more churches and monasteries than had been seen until then. The affairs of the court did not prevent her from enjoying the purest delights of devotion in great repose of mind and perfect quiet of all the faculties of her soul; there was no day on which she did not employ some hours in prayer, and her prayer was always accompanied with a great abundance of tears; so that the time of the king’s life served her as a preparation for the solitude which she was to embrace some time after his decease. She foresaw that it was very near, because the king grew weaker each day without any appearance of recovery. And he died soon after, rendering this testimony to the queen’s virtue, that not only had she done for him all that was in her power, but that she had even surpassed all that one can imagine.

This death, like all that afterwards happened, had been predicted to her by Saint Eligius; in conformity with this prediction, she was declared regent; in this capacity she divided France and Austrasia among the kings her children. Clotaire was seated on the royal throne of his ancestors; Childeric, his brother, was crowned king of Austrasia, and Theodoric, the third, was declared king of Burgundy. After that she laboured at the reformation of the abuses which were ruining the kingdom, and she began happily with the chastisement of the Simoniacs. For this purpose she made an edict by which prelates were forbidden to receive anything for the conferring of holy orders or for any episcopal function. Then she abolished for ever that personal tax which is called capitation, by which each was taxed by the head: this unjust and cruel tax led the French to renounce marriage or to sell their children, because they saw the fiscal exactions grow with their number. She forbade also the barbarous custom which still existed in France, of selling Christian slaves to foreigners. She even ransomed with her own money several of these unfortunates. In this way France enjoyed great happiness during her regency and under the gentle laws of her government; so the peoples gave her a thousand blessings, and rendered her extraordinary honours.

The holiness and virtues of Bathilde did not shelter her from the malice of the wicked: God permitted it, in order to offer in her to the French an admirable example of patience and gentleness, and to prepare in heaven for His humble servant a more brilliant crown. Calumny went so far as to try to make her innocence and purity suspect: it served only to bring into relief the noble heart of Bathilde, and her indifference to the esteem of men. But Bathilde was more sensible to the misfortunes caused in the states of the king her son by the perfidious administration of Ebroin; the persecutions which this bloodthirsty minister exercised against the holiest bishops, and above all the violent death of Saint Annemundus, bishop of Lyon, made her shed

many tears. Having been accused of having lent a hand to this crime, she needed all her energy, her faith, and the grace of the Lord, to come out victorious from this painful trial.

Nevertheless this admirable queen, who had still more in her heart the kingdom of heaven than that of France, was always meditating her retreat, in order to put herself in the liberty of the children of God, and to live in the repose of some holy solitude; but she was held back by the tender age of her children, for whom she wished first to secure the crown. So, awaiting the time when she could enjoy this happiness, she occupied herself entirely with the service of the Church, adorned the altars, and established in divers places the worship of God. It was then that several houses of religious women were founded, such as the abbeys of Corbie, of Jumièges, of Luxeuil, of Jouarre, of Sainte-Fare and of Fontenelle, eternal witnesses of her piety; and there are few of the ancient monasteries which formerly rose around Paris that did not acknowledge her as their foundress, or at least their benefactress. The city of Rome was not deprived of her munificence, for she sent persons there expressly, to make prayers for her intention in the church of Saint Peter and Saint Paul, with presents worthy of her greatness and of her devotion. But this charity, which was received by foreigners with admiration, was spread still more abundantly upon the Franks, particularly upon the Parisians; so that it seemed that money multiplied in the hands of this holy princess, and that, while she emptied the coffers of her savings to fill those of God, which are the poor, God Himself seemed to wish to exhaust His own to fill France with blessings. The holy queen, labouring thus to enrich or to found religious houses in the kingdom, wished also to have one built for herself, in order to be able to retire there when she should be discharged of her regency. For, since Saint Eligius had foretold to her the death of her husband, and afterwards had also warned her that her life and that of her children would not be of long duration, which was again confirmed to her by Saint Wandrille, abbot of Fontenelle; since that time, I say, she impressed so strongly in her heart the contempt of the vanities of the world that she breathed only after a sweet retreat, where, living with the angels, she might draw nearer and nearer to her sovereign good. For this purpose she had a place sought, in the neighbourhood of Paris, convenient for the execution of her design: “Go,” she said, “seek me a place from which one may contemplate heaven without any hindrance, in order to build a monastery there.” The earth seemed to her too low, and the air of the court too thick to be able to consider at her ease the beauty of the firmament and to contemplate the delights of the other life. They went, then, and sought; and at last they found a place fit enough for Bathilde’s design: it was a little hill above the Marne, four leagues from Paris, a little beyond Lagny. She had already had a house built there beside a chapel dedicated to Saint Gregory, but she wished that this little building should be changed into a great monastery, which was afterwards named Chelles, for the reason which we shall give below; and the whole was executed in a short time, according to her intention.

The house was well endowed, several villages and several forests were annexed to it for the maintenance of the religious whom the queen intended to place there. And in order that nothing should be wanting to so just a design, she had the three kings, her children, sign its foundation with their own hand and authorize it with their seal. And as if all these assurances of earth were not yet efficacious enough to strengthen it, she implored in addition the testimony of heaven, having added at the foot of the contract terrible threats and great imprecations, in the name of the most holy Trinity, against those who should wish, in future ages, to bring about change and alteration in it.

All being thus disposed, the holy princess had brought from the abbey of Jouarre a most virtuous religious named Bertilla, to be the mother and superior of the daughters who should present themselves in this new monastery. Her greatest desire was to take the habit there first; but the common interest of the State, and the obligation of assisting her son, who by reason of his youth was not capable of governing the monarchy alone, held her still some time at court. At last, affairs having changed their face, and her presence being no longer necessary, nor even desired by the greater part of the nobles of the kingdom, she took advantage of the occasion, and resolutely asked permission to retire. She felt herself the more drawn to this pious project

because Saint Eligius, who had just died and already enjoyed glory, warned her in vision, up to three times, that it was time for her to lay aside her gildings, her rings and all the other marks of her greatness and sovereignty: she followed this counsel with a very good heart, employing all her riches in succouring the poor and in having a shrine cast to enclose the body of the same Saint Eligius, her spiritual father.

After having thus put all things in order, and the affairs of France permitting it, Bathilde left Paris never to return, and left the Franks, who had enjoyed a flourishing peace during the years of her fair regency, in extreme grief at her retreat. All the court followed her from Paris to the place of her solitude, where she entered as into a paradise of delights; and she was received there to be, by the holiness of her life, the eternal glory of this new house. Historians do not agree on the time of this retreat: some say that it was after the death of her two first sons, Clotaire and Childeric, and under the reign of Theodoric, who was the third; and others, that it was in the lifetime of the same Clotaire, as the life of Saint Eligius, written by Saint Ouen, seems to indicate. The first thing the holy Queen did after she had entered the monastery was to assure these good religious that she had so renounced the world and all its vanities that her sojourn in their cloister would be in no way inconvenient to them; that their silence would not be interrupted by it, nor their solitude troubled, and that the hours of prayer and of the divine office would receive no prejudice from it, for she had put her affairs in such good order that their door would not be beaten upon by too many visits, nor their parlour occupied by useless conversations. This assurance perfectly calmed these holy souls, who had feared at first that the presence of the Queen in their cloister would stifle their budding devotion. Learning the design of this virtuous princess, their fears were changed at once into perfect joy; and their minds being pacified, they opened their hearts to affection and love towards their charitable mistress. Bathilde, to prove by deeds what she promised in words, did not blush, queen though she was, to place herself after the last of the novices, and to acknowledge herself the least of all. Certainly it was a thing worthy of astonishment, to see a queen of France and the mother of three kings have no more care than to be the smallest in the house of God; to be humbly submissive to the superior and receive her commands from her mouth as the oracles of Jesus Christ Himself. She considered all the sisters as so many Saints, and sought only occasions of doing them service; which she did with an admirable complaisance and as if she had been born their subject, and all her repose had depended on their satisfaction. Once when she was asked what pleasure she had in serving these girls, she answered very wisely: “Alas! my very dear sisters, when I remember that my Lord Jesus Christ, the King of kings and sovereign Lord of the universe, said in His Gospel that He came to serve and not to be served, and when I see Him there washing the feet of His disciples, among whom I discover a traitor, I no longer know where I ought to put myself, and it seems to me that the greatest happiness that could befall me would be to be trodden under the feet of everyone.” Words, certainly, worthy of a great princess and of a great religious, for there are two things which kings and sovereigns never learn elsewhere than on Calvary and in the school of the Cross: to obey and to serve; because they come upon earth receiving the homage of their subjects, and as they grow they enjoy the fruit of their labours and services. There are only those who learn the lesson of Jesus Christ, who, being God, abased Himself to raise us up, who practise both in an excellent degree. This incomparable Queen served the religious of the house and the sick in the infirmary with sentiments of such profound humility that, if the religious had forgotten what she was, she would never have remembered it. Her mouth was closed to speak of her past grandeurs, as well as of the failings of others; if it happened to her to allude to failings, it was to excuse them: her contempt was for herself, her praises for her neighbour, her services for those who needed them, her will for the superior, and her heart for God.

As for her prayer and the order which she observed in it, her confessor had the direction of it; but she very religiously kept the hours of silence, and employed a part of the day in meditation; the rest was for the reading of spiritual books and for interior recollection in her cell, in order to consider attentively what she had been, what she then was and what she would one day be. So her heart never felt itself swollen by the memory of past grandeurs, but all her care was to inflame it with the flames of the pure love of God. This

charity spread afterwards over her neighbour, and made her so serviceable to the sick that she had acquired a particular talent for relieving them. She was very careful to obtain what was necessary to them, and very often her affection revealed to her their feelings and made her know better what they desired or what suited them than they knew themselves. God had given her, besides, a marvellous gentleness of speech, and put into her such benign thoughts in the mind, to make the greatest difficulties easy, that her discourses carried the honey of consolation into the hearts of her sisters when, being tempted by the enemy, they found disgust in their vocation or weariness in the exercises of the spiritual life.

Such were the exercises of the blessed Bathilde, until it pleased God to call her to Himself to give her an immortal crown, in recompense for that which she had despised for His love. She had a brilliant presage of this happiness: as she was one day in the sweetness of her meditation, she saw a golden ladder which had its foot set upon the altar of the Blessed Virgin before which she was praying, and from there reached up to heaven; a great multitude of angels was going up by the rungs of this ladder, without any coming down, and she herself was raised up there by the angels and invited to follow them. This vision happened in the presence of some other religious, who trembled lest this presage should be true: but Bathilde was filled with joy when the Spirit of God made her know that it was a warning of her approaching decease, and an invitation to enter soon into eternal life. Then her devotion drew from her tears of love and sweetness, while her sisters, on the contrary, were pierced with grief, believing they had already lost her. Having come to herself, she begged them to say nothing of what they had seen; but if their mouths kept the secret, their eyes could not keep it, and their tears made known without speaking what they did not wish to say. And from this has come the name of Chelles, which this abbey bears, as one would say *Échelle* [Ladder].

Her illness began with a pain in the bowels, which made her suffer with such violence that it was a kind of martyrdom; yet it was not complaints which gave knowledge of her ailment, for her mouth never opened to complain, and if she received consolations amid her pains, it was heaven that sent them to her. Only these words were remarked in the strongest attacks of her illness: “O good Jesus! I thank You for the great mercy which You show to this vile creature, in giving her some little thing to suffer. Alas! he who looks at You all torn and stretched upon so hard a cross, can he have a mouth, a heart and a soul to complain?”

She was nursing a little girl, named Radegund, whom she had held at the baptismal font, and she loved her as tenderly as if she had borne her. This child fell ill at the same time as the Saint took to her bed. Bathilde, believing that this little creature would be happier if she died than if she remained in the world, prayed God that it might be His good pleasure to take her out of it, in order that she might, before dying herself, lay her in the tomb and see her among the choirs of Virgins. She was heard: the young girl yielded up her spirit in the arms of her royal protectress, and she was honoured as a Saint in the same abbey.

All things being thus accomplished, Saint Bathilde saw well that the hour had come to depart from this world and go to God; wherefore, in presence of the ecclesiastics who had administered to her the last sacraments, and of some religious who assisted her, she armed herself with the sign of the cross, and, raising her eyes to heaven, sent her beautiful soul there towards the end of January, in the year of Our Lord 680.

The learned Dom Pitra sums up in these terms the marvels wrought by our pious and holy Queen: “Bathilde, during her administration, put her hand to all the great things of her time: to the clergy, whom she restores to regularity; to the episcopate, which she glorifies with Saints; to the monasteries, which she founds and raises up; to the people, whom she feeds, relieves and sets free; to the royalty, which she strengthens by concentrating its prestige and its force. She touches Italy and Spain by her ambassadors, England by her captives, Germany by the missionary monks, France by the bishops, and, by the Franks, the world. In the games of heraldry she has been given as emblem an eagle with spread wings carrying the olive branch, with these words: *Peace and Strength*. This sign has nothing too ambitious for a humble woman who, on the wings of faith alone, raised nascent France as the eagle bears its eaglets to the sun. A word of an ancient legend-writer reveals to us the secret of her strength and her fruitfulness: ‘Divine love inflamed her with its

ardours, and the splendour of the Saints ravished her up to heaven.' It is the secret of the strong woman created by Christianity, and transfigured according to her most perfect type, the Virgin, Mother of God."[1] Her body was carried to the earth without pomp, only the persons necessary for the ceremonies of the Church being called to it: the religious made all the magnificence of her funeral; she had so desired it, and it was done to satisfy her intention. The reputation of her holiness and the odour of her heroic virtues lasted long at court after her blessed decease.[2]

Church and Monastery of Chelles, Relics and Cult

Two hundred years afterwards, the emperor Louis the Pious wished to go himself to Chelles, to honour the tomb of Saint Bathilde and to have her precious relics transferred from the little church of the Holy Cross to that of the Blessed Virgin. Her body was found entire and without any mark of corruption. The news of this marvel being carried to Paris, the whole court was called to be witness of it, and almost all the people of that city were at Chelles, to see more glory in this monastery than there was in the vast extent of its walls. A very aged religious of the house, who had long been deprived of the use of her limbs, was carried to the Saint's sepulchre, where, after having made her prayer, she found herself perfectly sound, rose to her feet, and uttered a cry, saying: "O good Jesus, I am healed! O holy Bathilde, I give you thanks for having given me back life!"

The abbess begged the bishop of Paris, Erchenrad, to come to Chelles, to dispose of the relics which everyone wished to carry off, and to draw up a record of the miracles which were wrought there. Meanwhile a man, named Baudran, who had never had the use of his legs and walked only on his knees, having learned what was going on, and wishing to share in the Saint's benefits, had himself carried to the church; having made his prayer there, he felt himself healed and began to walk before everyone. History records also that the demons were driven out of the bodies of the possessed and that all sorts of other miracles were wrought at her tomb. The bishop having arrived, and all things being arranged by his order, he had the holy body transported with honour, and ordered that it be enclosed in a shrine. It rested, before [17]93, on the high altar of the abbey, having at its sides, on the one hand, Saint Genesius, bishop of Lyon, her almoner; and on the other, Saint Bertilla, first abbess of this monastery, besides her little goddaughter Radegund, whom God had taken from this world at her urgent prayer, as has been said; but her holy head had been set apart in a silver reliquary.

In the year 1631, this shrine of Saint Bathilde having been taken down and opened for some solemn occasion, six religious of the same abbey, tormented for three years by strange convulsions, were all, in a moment, delivered when the relics of this holy queen were applied to them; this fact being recognized as a true miracle, Jean-François de Gondi, first archbishop of Paris, consented that it be published and gave permission to the religious to make memorial of it in the divine office on the same day when this marvel happened, that is, 3 July.

Information furnished by M. Torchet, curé of Chelles (30 August 1862).

I. *Monastery.* — Of the monastery of Chelles, formerly so famous and so vast, there remain today only some remnants which have undergone many transformations: 1° The abbatial pavilion serving as dwelling for the owner of the greater part of the immense enclosure of the convent. No remarkable architecture. — Dressed stone from bottom to top, without style. — Nothing inside worthy of note, save some remains of decoration; 2° Some portions of the old building constructed for the cells of the religious, and at present occupied by several inhabitants of the town; finally 3° The farm, with its remarkable dovecote, containing two thousand nesting-holes, and its immense buildings which make of it a model farm.

II. *Church.* — There never was at Chelles a church or chapel under the name of Saint Bathilde. There were formerly three churches at Chelles: Saint-André, first parish; Saint-George, second parish, served by the Benedictines attached to the abbey; third, Notre-Dame, originally Sainte-Croix, built over the tomb of Saint

Bathilde, the abbey church. This last was the admiration of all connoisseurs; today there remains not a stone upon a stone. A few years ago some vestiges of it were still seen: an inn had been built in a part of the sanctuary; the demolishing hammer has finished its work; everything has disappeared to make room, this year, for an elegant town hall. Saint-George has likewise been destroyed; there remains as parish church only the church of Saint-André, situated at the extremity of the town on a hillock. The choir and the sanctuary of the high altar and of the chapel of the Blessed Virgin are of the sixteenth century; the chapel of Saint Roch is of the thirteenth and the three naves of the seventeenth, round-arched, resting on round pillars.

III. *Relics.* — The relics of Saint Bathilde are preserved with great veneration; they were saved from revolutionary fury by the piety of the people of Chelles. When the republican Vandals pillaged the monastery, the inhabitants betook themselves in crowds to the abbey church, seized the relics and transported them to the church of Saint-André. This church was in turn a revolutionary club and a hayloft: but woe to him who would have dared to lay a sacrilegious hand on the shrine! We possess the entire body of Saint Bathilde, save some portions extracted at various times and religiously preserved in the chapel of Pius IX, at Rome, in the cathedral of Meaux and in the abbey church of Jouarre.

IV. *Cult.* — Saint Bathilde is honoured at Chelles with religious respect. Her feast is celebrated, by a privilege and according to the calendar of the abbey, on 30 January, while in the diocese, as at Rome, the feast is on the 26th of the same month. The concourse of the faithful is very considerable; the sick invoke the blessed Saint Bathilde; novenas are made to her. The fountain, which supplies water to all the private persons, is called the fountain of Saint Bathilde; it is found exactly in the centre of the place. It is said that Saint Bathilde made it flow by miracle, striking the ground with a wand. This fountain has never run dry; in a great drought, to clean it, twelve men were put to work: they could succeed only in lowering it three inches. It had to be given up.

On the second Sunday of July a solemn procession of the relics is held, both of Saint Bathilde and of the other saints. It is the feast of the place.

The church of Corbie possessed several relics of Saint Bathilde, but they disappeared at the Revolution. Some of slight importance are preserved at Bray-sur-Somme and at Mailly. Besides Father Giry, whom we have reproduced in great part, because of that tone of gentle piety which is as it were incarnate in his style and which it is impossible to make one’s own, we have borrowed various fragments from the following works: *Life of Saint Bertha of Blangy*, by Rev. Bion, priest of the Mercy; *Lives of the Saints of Béarn*, by M. l’abbé Sabatier; *Life of Saint Leger*, by Dom Pitra.

Saint Aldegund, Virgin and Patroness of Maubeuge

A.D. 689. — Pope: Sergius I. — King of France: Theodoric III.

After Saint Bathilde, who came from English Saxony like a fair dew to adorn the lilies of France, here, very fittingly, is a new flower which springs from those same lilies, to serve for the diadem of the King of heaven. It is the most illustrious Saint Aldegund, who had for father Prince Walbert, descended in direct line from the first kings of France, and for mother the princess Bertilla, who, according to some, was daughter of Berthaire, king of Thuringia. The marriage of these two illustrious persons was blessed by heaven with the birth of two daughters: the elder, who was called Waldetrude, or Vautrude, will also take her place most worthily in this collection of the *Lives of the Saints*; and the younger, who was named Aldegund, was born in a borough of Hainaut, in the Low Countries, in the year 630, under the reign of Dagobert I.

God showed early that He was Himself undertaking the direction of this holy girl, sending her expressly the apostle Saint Peter to instruct her in what she should do for the good conduct of her life; she was also often consoled by the visits of the Angels, and even by that of the King of Angels, who from then on chose her for His dear spouse. Her parents, who had other views for her person, strove by every kind of means to engage

her in the world; and it happened very opportunely for their design that she was asked in marriage for the son of an English prince named Eudo. Aldegund was extremely embarrassed, because she feared to vex those whom she honoured as representing the person of God on earth. Nevertheless, taking courage, she let her mother generously understand that she wished to have no other spouse than the only Son of God. This answer did not please her parents. Her father therefore used his authority and, without regard to his daughter's inclinations, promised her to the young English prince, and commanded at the same time the young princess to put herself in a state to receive him. The poor girl, much surprised, begged her mother to give her at least a few days to resolve, since in this affair the repose of her whole life and the salvation of her soul were at stake. This was granted, though with regret, because her parents saw well that all these delays tended in the end only to a complete rupture. The term having expired, Aldegund, no longer knowing what to do to put it off, had recourse to her heavenly Spouse, who, strengthening her courage with a holy resolution (as of old He filled the virgin martyrs with constancy in the midst of torments), inspired her to take flight. She slipped, then, by favour of the night, out of the hands of her governess; and, making her way through forests, she took the least frequented paths, until she arrived on the banks of the river Sambre. As she found no boat to cross it, and feared being pursued, she implored anew the help of heaven and the hand of the Almighty, that He might take her under His protection and not suffer the current of this river to arrest for a moment the success of her generous undertaking. Her prayer was heard, and God sent two heavenly spirits who, visibly lifting this wholly angelic princess, bore her lightly to the other bank of the stream, without her even wetting her feet; then the Angels disappeared at once, and Aldegund was flooded with consolation at the sight of these marvels of her God. Then she withdrew into a forest, where she made a little chapel, resolved not to leave that place until her parents promised her not to speak to her of marriage any more. Lord Walbert and the princess Bertilla, recognizing by this the will of God for their daughter, and certain that they would gain nothing on her mind, consented at last that she should keep her virginity.

But some time afterwards, both of them having died, our Saint saw herself pressed more than ever by her relatives and friends to marry the young prince of England, whose alliance they judged most advantageous. What then will the innocent Aldegund do, in the hands of so many people who wish to ravish her liberty? How will she free herself from the pursuits of Eudo, who, to win her and oblige her to return the affection he shows her, employs all the devices of art and nature? She took flight a second time, and remained some days hidden in a wood, until she learned that Saint Amandus, bishop of Maastricht, and Saint Aubert, bishop of Cambrai, were at that time at the monastery of Hautmont, in Hainaut, where the Blessed Vincent, husband of Saint Waldetrude, her elder sister, had become a religious; she resolved to go and find them there, in order to consult them on the present affair. She betook herself there barefoot, like a penitent, out of respect for their sacred character; and, after having informed them of the state of her vocation, of the pursuits of her parents and of the suit of the prince who asked her in marriage, she begged them to assist her, so that she might not be constrained to give herself to a mortal man, after having engaged herself by promise to Jesus Christ. These holy prelates approved Aldegund's design, and, recognizing well that all this was a stroke of the hand of the Most High, they judged it fitting to give her, in that same place, the sacred veil of virginity. As they were on the point of performing this holy ceremony, a great marvel happened. All the garments necessary for the clothing being laid on the altar of Saint Vedast, a dove appeared visibly in the air, and, fluttering over this altar, took in its beak the veil which had been prepared; and, having raised it a little, let it fall directly upon the head of this holy girl. Everyone remained ravished by so extraordinary a sign, by which God showed evidently that He approved the offering and sacrifice which the young princess made of her person; as for her, she remained extremely satisfied to see herself arrived with such ease at the summit of her desires.

After this holy action, Aldegund withdrew, on the advice of the same holy Prelates, to the solitary place where she had hidden and which she called Maubeuge; and, making use of the great wealth which had fallen to her by the death of her parents, she had three churches built there, in allusion to the number of the persons of the most holy Trinity: the first was dedicated in honour of the Queen of Angels, the second in honour of

Saint Quentin martyr, and the third in honour of the princes of the Apostles, Saint Peter and Saint Paul. Then this virtuous princess, to honour the memory of her father and mother, had the place of their burial, at Cousolre, enriched with very beautiful buildings, and made there a foundation for the maintenance of twelve religious in perpetuity. When she had retired into her desert of Maubeuge, her sister Waldetrude went to visit her there and left her her two daughters, Aldetrude and Madelberte, that she might bring them up in the way of perfection; she succeeded so happily that her nieces, having imitated her, succeeded her in her abbey, where they drew after them a great number of girls to live there religiously, and became at last both of them very great Saints.

But, to return to Aldegund, the plan of her buildings being finished, she had the churches consecrated and secured a sufficient revenue for the subsistence of the canons and the canonesses whom she had founded; wherefore she wished to pass the necessary deeds in the presence of several great personages, under the authority of Saint Aubert, bishop of Cambrai, who even employed his credit to have these establishments approved by the Holy See. After that, she thought no more than of the conduct of her dear canonesses. She began by giving very rare examples of all kinds of virtues, and these examples were confirmed by several miraculous actions, which it is easy to see in her life, carefully written by Fathers Étienne Binet and André Triquet, both of the Society of Jesus, and before them by Father Basil of Vatonne, Capuchin.

However, as there is no place so sacred, nor company so holy, where detraction finds no entrance, nor virtue so eminent that it is not subject to the censure of slanderous tongues, some libertines had the malice to calumniate this holy virgin, and even strove to make her feel the effects of their evil will. But all that was beating a rock which the waves and the foam of the billows are not able to shake; for the holy abbess, casting her eyes upon her heavenly Spouse Jesus Christ, esteemed herself the happier the more she saw herself despised by men; in this conduct Our Lord Himself confirmed her, making her know that contempt, regarded with equanimity, was the high road by which all the Saints, after the Saint of Saints, had walked. Aldegund having passed her life in most eminent holiness, God, by a favour which He ordinarily grants only to His beloved, made her know the time of her death. As she was at prayer in the church, at the hour of the decease of Saint Amandus, she perceived, in a rapture of spirit, a venerable old man, clothed in pontifical vestments and surrounded with glory, who was mounting to heaven, followed by a very great number of blessed spirits. The Saint considered attentively the pomp of this triumph; and wishing to know what it was, she heard the voice of an angel who said to her: “It is the bishop Amandus, whose virtues and merit you cherished during his life.” Aldegund having declared this vision to the Blessed Guislain, who had come to visit her, he told her that it was an evident presage of her approaching death. She was in no way surprised at it; but, submitting to God’s good pleasure, she thanked the Saint for announcing to her so agreeable a piece of news.

Another vision, though very different, consoled her no less; God showed her the enemy of the human race, in a frightful shape, and who appeared extremely sad; the Saint having asked him the reason, he answered: “That his most sensible displeasure came from seeing every day men mount to heaven, from which he was banished.” These words of the demon, who, forced by the truth, avowed the subject of his rage, inflamed all the more Aldegund’s desire to depart from this world perfectly purified, so that at the hour of death she should have nothing which could delay her from enjoying the presence of her beloved. She asked it earnestly of Our Lord, and obtained it at last of His mercy; for, to complete the purifying of her virtue, He permitted a cancer to form on her right breast; which she bore with much patience and with great testimonies of joy, continually praising and blessing God that it pleased Him to visit her with chastisements, which she confessed to be due to her offences and her lack of devotion.

The spirit of darkness, being unable to bear such holiness, did all he could to trouble her and make her fall into some impatience; but, far from succeeding, he only spread the nets before the eyes of her who had the wings of a dove to save herself, according to the expression of Scripture, in the holes of the rock and in the wounds of the crucifix, where her refuge was; she turned towards this monster, who boasted of having

excited in her a most ardent thirst, in a fit of fever, and threatened to raise up still greater evils against her; and, wishing for no other remedy than that of prayer, she said to him in an accent full of fire: “The Lord is my helper, I fear not thy threats”; which filled the enemy with confusion, and obliged him to withdraw in shame.

It was in truth a storm, but one soon followed by a very great calm, because the Saint saw herself at the same time invited by Our Lord to ask for perseverance in His love; and a priest, who appeared in the same vision, made her a sign that Jesus Christ granted her request. Finally, for a third consolation, it seemed to her that she saw the apostle Saint Peter, who brought her a loaf of admirable whiteness, which she received most joyfully from his hand.

A sick child, beyond hope of recovery, was presented to her; she had him carried to the corner of the altar, where, in that very hour, he recovered health; and, as everyone admired this marvel, the Saint assured them that it was the place where she had seen Our Lord. A madman was also brought to her, who was not less in danger of his life; and he was healed in body and in mind as soon as the holy sick woman had made the sign of the cross over him. We pass over in silence several other marvels, visions and apparitions; whether they were wrought for herself, or for others in her regard: such was particularly that of a globe of fire which appeared to descend from heaven upon her head; and that of Our Lord with a troop of heavenly spirits whom a holy person saw around the sick woman; we leave, I say, all these marvels, in order to come to the last of all, which began three days before her death, and did not cease until the last moment of her life: it was a splendour and an admirable clearness, which, appearing in the place where the Saint was, was reflected upon the bed on which she lay. All those who were present, and particularly Saint Waldetrude, who had left her house to see her sick sister, remained in astonishment; soon this light was seen to mount again towards heaven, at the moment when the fair soul of Aldegund went forth from her body in so peaceful a fashion that one could scarcely perceive it: it was about the year 689, although there are several opinions on this, founded on the time of the death of Saint Amandus, of which we shall speak in his own life, on 6 February.

An ancient painting represents her with the virgin’s veil, a violet mantle strewn with flowers, a red robe and a white tunic; which indicates a canoness.

The marvellous facts which fill the life of Saint Aldegund make one conjecture the other ways in which she has been represented, without our needing to enumerate them again.

She is invoked against cancer.

Relics of Saint Aldegund

Her holy body was first buried in the tomb of her parents, at Cousolre; a little while after, her niece, Saint Aldetrude, had it transported to her house of Maubeuge, where God has wrought several miracles, in proof of her glory in heaven. At Cousolre and at Hautmont there remains no vestige, save the traditional memories of the birthplace of Saint Aldegund, and of the abbey church where she consecrated herself to God. On the flank of a hill which dominates Maubeuge, in the midst of one of its suburbs, which owes its name to Saint Aldegund, one still sees the fountain which miraculously appeased her thirst. Its waters have never run dry. Beside this fountain rises a little chapel which replaced, in 1808, the one which was destroyed during the French Revolution. Few days pass without its receiving some pilgrim.

A few steps off, opposite, flows the river which Aldegund crossed dry-foot, supported by two Angels who bore her to the other bank. Its breadth, not to speak of its depth, which is considerable enough, is no less than four to five metres. It is in memory of this passage, naturally impossible to a girl of fourteen, that every year, when the procession called of Saint Aldegund has arrived in sight of the Sambre, the clergy sing the canticle of thanksgiving of the Hebrews who came miraculously out of the Red Sea. The monastery which Saint Aldegund founded at Maubeuge, and which was the origin of that town, several times ruined and rebuilt, was

destroyed during the French Revolution, together with the chapter church. But the most precious thing which the chapter contained was saved: the veil which a dove laid upon the head of Saint Aldegund at the moment of her consecration, carried into exile in Germany by a canoness, was handed over by the Baron Blondel de Beauregard, in 1821, to M. Bevenot, curé of Maubeuge, and exposed to the veneration of the faithful. Few pieces of goldsmith's work are comparable, for beauty, to the reliquary which encloses this veil.

The sacred bones of Saint Aldegund lost, on 21 January 1793, their magnificent reliquary, but they were religiously preserved, and their authenticity was recognized by Mgr Belmas, bishop of Cambrai, on 26 June 1808. At the siege of 1815, a fire consumed the church and the shrine, but without exercising on these relics any other action than giving them a bluish tint. Twice a year they are exposed to the veneration of the faithful: on 30 January and on the Sunday after the Ascension, the day on which they are carried solemnly in procession. A chapel, in the present church of Maubeuge, has just been consecrated to Saint Aldegund. Cardinal Baronius remarks that there is yet another Saint Aldegund, virgin, daughter of Saint Basinus, who was also of royal blood, and had built three churches in Flanders, on the river Lys. As he was guarding one of them, dedicated to the Blessed Virgin, against the invasion of the Gentiles, he was martyred and buried at Drongen, near Ghent, in the same place where there was afterwards an abbey of the Premonstratensian Order; it is there that this blessed one had served Our Lord in great holiness. Her body was buried there also beside that of her father, Saint Basinus. Her feast is kept on 20 June, and that of her father on the 14th.

The ancient Martyrologies, particularly the Roman, make memorial of Saint Aldegund on 30 January. The modern information is drawn from the *Life of Saint Aldegund*, published by the Abbé Delbos.

Saint Adelelm (Aleaume), Monk of La Chaise-Dieu, Abbot of Saint John of Burgos in Spain (30 January)[1]

Saint Adelelm, who lived in the eleventh century, was the son of a lord of Loudun, in Poitou. His parents applied him from his tenderest years to study and soon to arms. After their death, he distributed all his goods to the poor, left his country secretly, accompanied by a single servant, and, having entered the lands of Auvergne, took the garb of his servant, gave him his own with what he could have to reward him, and continued his road begging his bread. He proposed to go to Rome. At Issoire he received from the Blessed Robert, first abbot of La Chaise-Dieu, fine instructions for ordering his life well and promised him to retire to his monastery as soon as he should be back. Robert having represented to him that often the journey to Rome was only a pretext for dissipation or an object of curiosity, our Saint, to be sure of doing it as a true pilgrim, subjected himself to the harshest austerities. The bare earth was his bed, a stone his pillow, and alms his food; he refused the money that was given him, so as to have no occasion to think of the morrow. He employed three years on this journey, during which he often remained several days without eating, continually visiting the churches and the holy places, and his wholly innocent life was often followed by miracles on the sick whom he healed in the name of Jesus. He made come out of the body of a man a serpent which had slipped into it while he slept with his mouth open; he restored health to a woman who had in her breasts a disease regarded as incurable.

On his return from Rome, he went straight to La Chaise-Dieu. His austerities and the fatigues of the journey had so disfigured him that Robert was some time without recognizing him. When he saw at last that it was that blessed pilgrim whom he had met and blessed at Issoire, he embraced him with tenderness and veneration as a martyr of penance and clothed him with the habit of Saint Benedict. Adelelm was soon regarded in the monastery as a model of humility, mortification and obedience. He acquitted himself as a saint of the charge of master of novices which was conferred on him.

It was necessary to do violence to his humility for him to receive the priesthood; but having learned that the bishop of Clermont (probably Étienne de Polignac), who had ordained him, was interdicted by the Pope for

cause of simony, he abstained from every priestly function until the successor of this prelate had rehabilitated him. I leave to others the care of deciding whether he accepted the charge of abbot, and whom he would have succeeded. These are controverted points. What is certain is that the report of his holiness flew to foreign countries. The queen of England, attacked by an incurable disease, sent to beg him to send her some blessed bread of his hand. She obtained some, and scarcely had she tasted it when she was healed: there remained enough of it to heal a great number of sick in her kingdom. Adelelm wrought many other miracles, changing water sometimes into wine, healing fevers with bread which he had blessed. Some slanderers having wished to forge calumnies to blacken his innocence, were miraculously punished for it.

Alfonso VI, king of Castile and of León, hearing speak of the heroic virtues of this great religious, desired to see him; he had him written to by his wife, Queen Constance, who begged Adelelm to come and purge Spain of the errors of Mohammedanism, and to people it with good religious capable of re-establishing the worship of God there. The Saint, submitting to the will of God, undertook this journey. Arrived in Spain, he went to find the king, who was commanding his army on the banks of the Tagus, in Portugal. This prince did not know how to cross the river, on account of the flood, and yet it was necessary in order to fight the enemies. Saint Adelelm, to give courage to this Catholic army, recited verse 8 of psalm xix: “Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.” Then he mounted his ass and crossed first, traversing the river in spite of the depth and rapidity of the waves. All the rest of the army followed him without a single person perishing. The king, delighted and full of admiration, threw himself at the Saint’s feet, kissed them and begged him to choose a retreat in his kingdom. Adelelm having accepted, Alfonso built him in the suburbs of the town of Burgos a convent which he dedicated to Saint John the Evangelist, with a hospital to lodge the pilgrims of Saint James, whom our Saint served henceforth with his own hands. He finished there the rest of his days in prayers, abstinences and good works, accompanied by an infinite number of miracles. Several persons embraced under him the rule of Saint Benedict, and wished that he should be abbot of their monastery, which depended on that of La Chaise-Dieu until 1436, at which time it was dismembered from it to be united to that of Saint Benedict of Valladolid. Saint Adelelm died as holily as he had lived, about the year 1100. His body was buried in the church of the monastery of Saint John. But in the year 1480, it was transported outside the town of Burgos, into a parish church called after his name, Saint-Elesme, where devotion draws a numerous crowd. The town of Burgos has chosen this Saint as its patron, and celebrates his feast every year, on 30 January, with much solemnity.

The axe which is put in his hand announces that he helped Saint Robert of La Chaise-Dieu to clear the forests, which little by little gave place to the subsequent buildings of the monastery.

Saint Armentarius, Bishop of Pavia

A.D. 730.

The records of the life of Saint Armentarius and of a great number of other bishops of Pavia have perished through the countless upheavals of which this unhappy city has been the theatre: nevertheless the body of the holy bishop who occupies us was able to escape the devastation: it is religiously preserved in the principal church of the town, and each year his feast is kept on 30 January. He succeeded Saint Damian, in 720, and sat about ten years.

His principal occupation was prayer. He loved to repeat these consoling words: “It is wholly impossible that a just thing, justly asked, should not be granted us. Prayer is more efficacious and more powerful than a command to obtain what we ask. Prayer extinguishes the violence of fire, shuts the mouths of lions, ends wars, drives away demons, diseases and storms, breaks the bonds of death, turns away from us the wrath of God and all evils.”

Saint Peregrine of Sicily (1030–1098?)

Saint Peregrine is famous in Sicily for having changed into stone the bread of a wicked woman who had offended God in his person. Apostle and patron of the country where Caltabellotta now stands, he was formerly there the object of a very great cult. Twice a year the solemnities consecrated to his memory gathered the people at the foot of the altars, on 30 January and 18

August: on the first of these days there was suspension of every kind of work. Tradition alone, in the time of the first Bollandists, had preserved the memory of Saint Peregrine: it made him come from Greece and be sent to Sicily by the Pope to announce the Gospel, at a time when faith was reviving, which must probably be understood of the expulsion of the Saracens by Roger of Normandy (1050–1098). Cf. *AA. SS.*, vol. iii of January, p. 6[1]6, no. ii.

Saint Savina of Lodi

A.D. 311.

Saint Savina was a pious widow of Lodi who had devoted herself to the service of the martyrs of the Lord: she visited them in their prison and rendered them the last duties. Saint Nabor and Saint Felix were two soldiers put to death under Maximian, whose body she conducted from Lodi to Milan into a garden, called the Garden of Philip, which had been consecrated since the time of the Apostles to the burial of martyrs. Saint Charles Borromeo discovered the remains of Saint Savina, long forgotten; he took from them a tooth which he wore all his life hung at his neck in a reliquary. The ladies of Milan formerly had a great devotion to Saint Savina, having experienced the effect of her protection in the maladies peculiar to their sex.

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[1] What the Roman Martyrology reports summarily, as usual, of Saint Hippolytus, the poet Prudentius develops at length in the *Crowns of the Martyrs* [*Peristephanon*], hymn eleven; however, if one does not wish to be led into error on this subject by this author, one must know that of three Hippolytuses, a soldier, a priest and a bishop, he has made only one person; that he has united the acts of three upon one: Hippolytus the soldier, baptized by Saint Lawrence; Hippolytus, priest of Antioch, the one of whom the Martyrology makes mention today; and Hippolytus, bishop of Porto. These three men, who bear the same name, differ by places, by times, by professions, and finally by the kind of martyrdom. The soldier suffered near Rome, on the Via Tiburtina, under the empire of Valerian, on 13 August, tied and torn in pieces by untamed horses. The Hippolytus of this day was a priest of Antioch under bishop Fabius. He flourished in the time of the emperor Decius, as is certain from the chronicle of Eusebius; this historian cites further, *Hist.*, bk. vi, ch. 35, letters of Cornelius, Roman pontiff, and of Dionysius, bishop of Alexandria, to the bishop of Antioch, Fabius, who was more inclined than he should have been to the doctrines of Novatus. As for the bishop of Porto, very celebrated for his learning, he perished under the emperor Alexander, drowned in the waters of the harbour of Rome, and thus won the crown of martyrdom, on 22 August. (*Taken from Baronius.*)

[2] See *General and Particular Councils*, by Mgr Guérin, vol. i, *passim*.

[3] The Bollandists make it observed that Baronius, in placing the place of exile of Saint Barses in the very country in which his episcopal city of Edessa was situated, that is, in Mesopotamia, goes directly against the text of Theodoret, from whom alone he can have borrowed this notice on Saint Barses. Now, according to Theodoret, the bishop of Edessa was relegated to Egypt, not far from Oxyrhynchus, in the fortress of Philo. Besides, the fortress of Philo was the Saint's last stage: he had made two others, Arad and Oxyrhynchus. But the good which he produced there drew the peoples. Valens took umbrage at it and made him, so to speak, change garrison, each time the noise of the miracles and virtues of the Saint came to importune him.

[4] Baronius, with Bede and Ado, maintains that Saint Alexander, of whom it is here a question, is not the same as Saint Alexander, bishop of Jerusalem, mentioned on 18 March. A great number of other martyrologists maintain the contrary. The Bollandists, while declaring that they do not know for whom to decide, seem to lean for Baronius.

[5] This persecution under Hadrian is counted the fourth by Sulpicius Severus, bk. ii; but neither Paul Orosius nor Saint Augustine speaks of this persecution, and for them the fourth is that of Antoninus. They are founded perhaps on this, that Tertullian, in his *Apologeticum*, says that under Hadrian there was no decree published against the Christians; however, the laws of Trajan which ordered the Christians to be led to torture when they were denounced give ground to think that the sword still raged under Hadrian. If Trajan had forbidden Christians to be sought out, they did not lack Jewish and pagan enemies to denounce them and provoke against them the rigours of legality. What proves sufficiently, besides, that the persecution raged under Hadrian, are the apologies composed under this reign by the holy Fathers, notably by Quadratus and by Aristides. To what could these celebrated apologies, so praised by Saint Jerome in the book *On Ecclesiastical Writers*, tend, if not to ward off the sword of persecution from the head of the Christians? Must the persecution surprise us from a prince who vexed the Christians to the point of profaning and soiling, by the abominations of idolatry, their most respected holy places, those which are at Jerusalem? (On this subject, see Sulp. Severus, bk. ii; Paulinus to Sulpicius Severus, epistle xi; Saint Jerome, epistle xiii; and Saint Ambrose on Psalm 47.) How would he have restrained himself from

using the sword, the man who, in a letter to Severianus, proconsul of Egypt, heaped up so many shameful calumnies against the Christians of Alexandria? (This letter is cited by Spartianus.) Even if all these proofs were lacking, it would be enough to have the letter of Serenus Granius, of which Eusebius speaks in his *Chronicle* and in book iv of his *History*, and from which it results that if the edicts of the emperor were silent on the persecution, the clamours of the multitudes demanding the execution of the Christians broke out very loudly, to the point that governors of provinces and presidents, touched with compassion for these men massacred in great number, wrote of it to the emperor, and that he gave rescripts with the aim of appeasing the popular furies. A rescript of this kind, addressed to Minucius Fundanus, proconsul of Asia, is reported in the *Apology* of Saint Justin and in Eusebius, in book iv of his *History*. It is true that Hadrian changed his sentiment, that he was softened by reading the Apologies of the Christian philosophers, to the point of conceiving the idea of building a temple to Our Lord Jesus Christ, of receiving Him among the gods, and of building temples without image in all the cities, as Lampridius affirms, in his life of Alexander [Severus]. As for Saint Matthias, nothing is known of him, save that he was the eighth bishop of Jerusalem.

[6] See 6 February, the day on which her feast is celebrated in the Roman States.

[7] Alexander Severus succeeded Heliogabalus. “Every day,” says Lampridius, “he worshipped in a temple where he had placed the statues of the best emperors, of the most upright men, of the holiest souls — Apollonius, Christ, Abraham, Orpheus — whom he honoured as gods. The conclusion of those who shed blood, of those who drank it and of those who mocked, was already that it would be necessary to come to terms with Christ.”

[8] See at 4 February.

[9] The church of Saints Cosmas and Damian is today a cardinalitial title. One read there an inscription of which here is the last distich:

Obtulit hoc Domino Felix antistite dignum / Munus, ut aetherea vivat in arce poli.

[10] Saint Saturninus, surnamed the Elder because of his great age, suffered martyrdom with the deacon Sisinnius during the first persecution of Diocletian. He had his head cut off, after having been stung by scorpions. His relics and those of Saint Sisinnius are preserved today in the church of San Pammachio.

[11] See the life of the illustrious Boethius, model of statesmen, after that of Pope Saint John I, on 27 May. One will find there also a few words on Symmachus, honoured with the title of Saint.

[12] St. Gregory, *Dialogues*, bk. iv, ch. 30; *Patrologia latina*, vol. lxxvii, col. 369.

[13] M. Troplong, *Influence of Christianity on Civil Law*.

[14] On Dionysius Exiguus, see the article concerning him in the table.

[15] It does not enter into our plan to analyse the other Councils, those of Arles, of Lerida, of Valence, etc. See the *General and Particular Councils*, by Mgr Guérin: 3 vols. in-8°. Bar[-le-Duc], 1868–1870.

[16] Alias Baldechildis, also called formerly by the people Saint Sauveur, Saint Baudour.

[17] *History of Saint Leger*, by Dom Pitra, p. 148.

[18] One of the attributes of Saint Bathilde is the broom. This attribute may have two meanings, one historical, the other symbolic. The historical allusion would refer to the first times of her captivity, when “she made herself the servant of servants and did more work by herself alone than all the others together; so that it was marvellous to see how obliging this poor foreigner was.” In these conditions she must have held the broom more than once. — As a symbol, the attribute of the broom applies to persons who have left great positions to embrace the humble life of the cloister, where he who was first becomes last. — 2° According to her statue coming from the old abbey of Corbie, she bears a crown and holds, as foundress, the model of a church; 3° According to the statue of her tomb coming from the abbey of Chelles, she bears a crown and the habit of a religious: the crown would be better, it seems to us, at her feet; 4° She is represented also standing or on her knees, looking at a mysterious ladder by which angels go up. Is this an allusion to the name of her monastery, Chelles?

[19] Or Adelelmus; in Spanish, San Elesmes, San Olesme, or San Lesmes. [Printed “Go Adelelme; — en espagnol, saint Elesme, saint Olesme, ou saint Lesmez”.]

31 January

Martyrologies

THE ROMAN MARTYROLOGY

At Barcelona, in Spain, Saint Peter Nolasco, confessor, who fell asleep in the Lord on 25 December. 1256. — At Rome, on the Via Portuensis, the holy martyrs Cyrus and John, who, after many torments endured for the name of Jesus Christ, had their heads cut off. 4th century. — At Alexandria, the birth into heaven of Saint Metranus [Métran],[1] martyr, who, under the emperor Decius,[2] would not pronounce impious words at the injunction of the pagans,[3] had his whole body broken by the blows of staves which they gave him. Then they pierced his face and eyes with extremely sharp reeds, and, having driven him out of the city, without ceasing

to torment him, they overwhelmed him with stones and killed him. 249. — In the same place, the holy martyrs Saturninus, Thyrsus and Victor. — In the same city, the holy martyrs Tharsicius, Zoticus, Cyriacus and their companions. — At Cyzicus, in the Hellespont, Saint Tryphena, martyr, who, after having overcome several torments, was killed by a bull and won the palm of martyrdom. — At Modena, Saint Geminian,[4] bishop, renowned for his great miracles. After 390. — In the Milanese, Saint Julius, priest and confessor, who lived in the time of the emperor Theodosius. 5th century. — At Rome, Saint Marcella, widow, whose fine deeds Saint Jerome has written. 410. — In the same place, the blessed Louisa of Albertoni, Roman widow, of the Third Order of Saint Francis, illustrious by her virtues. 1530. — The same day, the translation of Saint Mark, evangelist, from the city of Alexandria in Egypt, which the Barbarians occupied, to Venice, where he was deposited with great honour, in the great church dedicated under his name. 831.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Saint-Denis, in France, Saint Parre or Patroclus, bishop and martyr, whose body was given to that abbey by the inhabitants of Toulouse, in exchange for that of Saint Saturninus. — In Champagne, Saint Pouange (Potamius), confessor, of whom the church of Troyes makes memorial on this day. End of the 6th century. — At Evreux, Saint Gaud, bishop and confessor, who left his bishopric to lead an austere and retired life in solitude. 491. — At Troyes, Saint Bobin, who was drawn from Montier-la-Celle to govern that church.[5] — At Amiens, Saint Ulphia [Ulphe], virgin, disciple of Saint Domitius, whose body is honoured in the cathedral church of Amiens.[6] 8th century. — At Saint-Gall, the blessed Landeolus [Landéol], bishop of Tarbes, in Bigorre. 878. — At Besançon, Saint Nicetius [Nicet], bishop of that see. 813. — In Poitou, Saint Vergue [Verge], already named on 7 January.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Preaching Friars. — At Barcelona, in Spain, Saint Peter Nolasco, confessor, who, at the warning of the Virgin, Mother of God, with the co-operation of Saint Raymond of Peñafort, instituted the new Order of Saint Mary of Mercy, for the ransom of captives. — At Rome, on the Via Portuensis, the holy martyrs Cyrus and John, as above in the Roman Martyrology.

Roman-Seraphic Martyrology. — At Rome, the blessed Louisa of Albertoni, widow, of the Third Order of Saint Francis, our Father, illustrious by her life and by her miracles. 1530. — At Barcelona, in Spain, Saint Peter Nolasco, confessor, as above in the Roman Martyrology.

Martyrology of the Order of the Capuchins. — At Rome, the blessed Louisa of Albertoni, widow, of the Third Order of our Father Saint Francis, who shone with remarkable lustre, besides her other virtues, by a singular charity towards the poor, by an exemplary life, and by her miracles. — In the same place, on the Via Portuensis, as above, in the Roman Martyrology.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

To the martyrs of Alexandria whom the Roman Martyrology mentions, add Geminus, Gelasius, Hippolytus, Ursinus, Pelian and others. — In Africa, the holy martyrs Victor, Publius, Saturninus, Polycarp, mentioned in the martyrology of Saint Jerome. — To the illustrious martyrs Cyrus and John named above, add Saint Athanasia and her three daughters, Theodosia, Theoctista and Eudoxia, whose glorious combat we relate. — At Novara, with Saint Julius, mentioned above, Saint Julian, deacon, his brother and his companion in preaching. Beginning of the 5th century. — At Ferns, in Ireland, Saint Aidan or Maedoc, bishop; he took refuge in England with bishop Saint David, to escape the honours to which king Aedus and his people wished to raise him; returned later to Ireland, he became famous there by numerous miracles. Beginning of the 7th century. — At Coldingham, in Scotland, Saint Adamnan, priest.[7] End of the 7th century. — In Greece, Saint Athanasius, bishop of Methone, in the Peloponnese. He was a native of Catania, whence his family had fled on the invasion of Sicily by the Saracens. 9th century. — At Saint-Gall, in Switzerland, the

blessed Eusebius, monk in the celebrated abbey of that place, and martyr. He was born in Scotland. Having retired to Mount Saint-Victor near Saint-Gall, the inhabitants of the place, whose vices he reproved, cut off his head with the edge of a scythe. 884. — At Soure, in Portugal, Saint Martin, priest; taken by the Moors with knights of the Order of the Temple, he consoled his companions in captivity, predicted to them their deliverance, converted a great number of infidels, and himself died in prison at Cordoba. 1147. — At Verona, Saint Firmus and Saint Rusticus, martyrs: these two athletes of Christ were rich citizens of Bergamo whom one of the counsellors of the impious Maximian had brought first to Milan, then from Milan to Verona, as if to offer them as a spectacle to the crowds: they had their heads cut off outside the walls of Verona, on the banks of the Adige. One sees in their Acts[8] with what rage the persecutors destroyed the Holy Scriptures and the authentic accounts of the sufferings of the martyrs. 303. — At Waldsee [Reute], in Swabia, the blessed Elizabeth, of the Third Order of Saint Francis: she entered this Order at the age of fourteen. Poor, she learned to weave cloth to earn her living. However, charitable persons procured for her a little house where she withdrew with a few companions. She passed three years without other food than the eucharistic bread. The demon received power to ill-treat her in a horrible manner; when the demon left her, she fell into long raptures: often it was given her to feel in her body the pains of the passion. God called her to the eternal rewards, in 1420.

Saint Marcella, Widow

A.D. 410. — Pope: Saint Innocent I. — Emperor of the East: Theodosius II the Younger.

Blessed is the man who loves to learn the things of the Lord and who, day and night, meditates on His teachings. — Ps. i, 1 and 2.

Saint Marcella, whom the great Saint Jerome calls “the model of the widowhood and holiness of the Romans,” was born at Rome of a family so illustrious that it acknowledged only consuls, proconsuls and governors of provinces for its ancestors; but she increased this nobility when she wished to forget it in order to follow Jesus Christ in perfect humility and evangelical poverty. Having lost her father, and soon afterwards her husband, with whom she lived only seven months, she remained a widow in the flower of her age and beauty, in abundance of goods and in the splendour of a great fortune, but still more enriched with a virtue which had no equal. Cerealis, who was then in possession of the first magistracy of the empire, sought to marry her, because, besides his offices which made him considerable, he had wealth and credit; but as he was already advanced in age, in order to win her he said that he did not wish so much to regard her as his wife as his daughter and the heiress of all his goods. Albina, Marcella’s mother, agreed to it, and begged her daughter to consent on account of the support she hoped from a man of such consideration; but Marcella would never listen to this proposal, saying that even if she were not resolved to consecrate her widowhood to God, and had a mind to marry, she would take a man rather than goods. Cerealis had her told that old men may live long and that young men may die suddenly. Marcella replied adroitly that those who are young may die, but that old men cannot live much longer; thus she broke off this negotiation and closed her door to others.

She lived with so much discretion and modesty in the city of Rome that no one ever dared open his mouth to calumniate her; and, if anyone had done so, he would not have been believed, or even listened to. She was the mirror of Christian widows; the candour of her soul and of her works served as a lesson to the ladies of her condition, and she was the first who taught them by her example the way to confound by their modesty the enemies of devotion. Her garments were simple, and she used them only to defend her body from the injury of the seasons, having renounced jewels and precious ornaments, the price of which she had employed for the feeding of the poor. She would never see a man, of whatever quality he might be, except in the presence of several persons. She had always in her service widows and girls of irreproachable life, because she knew that mistresses bear all the blame when their servants commit some fault. She never wearied of

reading, meditating and studying holy Scripture; and she had an extreme desire to live according to the laws which are there prescribed to us, believing that those who observe exactly what God commands in the holy Bible deserve that He should disclose to them its true understanding. Saint Jerome having come to Rome with Saint Epiphanius and Saint Paulinus, although he avoided the frequentation of the ladies of the court, was nevertheless so often solicited by this virtuous widow and pressed by so many different means to explain to her the difficult passages of holy Scripture, that he could not refuse her this service. Every time he saw her, she proposed to him new difficulties in order to have the solution, and used several means to understand better the elucidations which he gave her; in this way she became so enlightened that, when Saint Jerome left Rome to retire to Jerusalem, she remained as it were the interpreter of what she had learned from this great doctor of the Church. When any difficulty presented itself on an obscure passage of Scripture, recourse was had to Marcella's explanation: she acquitted herself of it with so much modesty that, without attributing what she said to her own sufficiency, she referred all the honour of it to Saint Jerome or to other authors, knowing very well the doctrine of Saint Paul, that it does not belong to a woman to teach, but only to learn.

Her fasts, according to Saint Jerome's report, were regulated; she ate no meat, she drank nevertheless a little wine on account of the weakness of her stomach and the other infirmities to which she was subject, but she diluted it so well that it no longer tasted of anything. Her visits to other ladies were very rare, so as not to see in their houses what she had despised in her own person. She went to the churches of the holy Apostles and of the Martyrs, but secretly and at hours when she was sure to meet there little or no company. And, to live more in solitude, she left Rome and retired to one of her country houses. Her obedience to her mother was always very great; she forced for her own inclinations in order to accommodate herself to hers, and, by an admirable complaisance, she left her mistress of all her great goods, so that she might dispose of them in favour of her relatives, although her own views were very different. There was then no lady at Rome who knew the excellence of the religious profession: on the contrary, persons of condition had contempt for the name of nun. But Marcella, after having learned from Saint Athanasius the manner of life of Saint Antony and the heavenly converse of the Virgins and widows who were sanctifying themselves in the Thebaid under the conduct of Saint Pachomius, embraced this kind of life with such affection that she took the religious habit, not being ashamed to make profession of a thing which was agreeable to Jesus Christ. She was the first in Rome who took the veil; afterwards she was imitated by several ladies, and a great number of religious houses were founded to serve as retreat for the virgins who would embrace piety; so that what before was esteemed little honourable was afterwards held glorious and regarded with veneration: the glory of it is due to Saint Marcella, who was the guide and mistress of widows and who by her example excited the Roman ladies to embrace this life.

The heroic virtue of this generous widow appeared marvellously in the frightful ruin of Rome, when God permitted that city to fall into the hands of her enemies: they reduced to ashes the glory of this illustrious city and took away the liberty of her who formerly had put all the earth in servitude; Alaric, king of the Goths, having besieged and carried it by assault, put it to fire and blood and executed against it all that a victorious and irritated prince can do in a city which he has entered with sword in hand and rage in his heart.

Some insolent soldiers having entered Marcella's house to pillage it, she received them peaceably and without astonishment. They asked her where she had hidden her riches: she declared to them, showing them her poor habit, that she had with a very good heart chosen to be poor for the love of Jesus Christ. She was beaten and scourged by these barbarians, who did not believe her; but she had no resentment for the blows they gave her. She threw herself at their feet to beg them with tears to leave her a young girl named Principia, her companion, to whom Saint Jerome dedicated the life of our Saint, and who had been an eye-witness of it; she feared that this girl would suffer in her youth what her advanced age no longer made her apprehend. God softened the hardened hearts of these soldiers, and pity found some place among the bloody swords of these pagans, for they led both of them into the church of Saint Paul; they did not know whether it was to give

them life or to put them in the tomb, but when they saw that these barbarians left them at liberty in that place, they were extremely consoled and gave thanks to their sovereign Lord Jesus Christ for the care He had taken of their persons. Captivity did not make her poorer than she was before; for she was already so much so that she had no bread to eat; but, on the other hand, she was so full and so satiated with Jesus Christ that she did not feel hunger, and could say with truth: "I came forth naked from my mother's womb, I shall return thither with the same nakedness; nothing has happened to me but what it pleased God: blessed be His name!"

A few days afterwards, the most illustrious widow Saint Marcella, being still full of vigour, rendered her soul peaceably to Our Lord, in the year 410, leaving Principia heiress of her poverty. While she was in her agony, she smiled at Principia's tears, her good conscience bearing her witness of her past life and filling her with hope for the goods of the future life which she awaited by the mercy of her Redeemer. Principia then lived alone, under the eyes and in the presence of God, who kept her as the apple of His eye, and loaded her with all His favours. She continued the manner of life of her holy mistress, becoming in her turn a model for her companions, and amassing all her treasures in heaven. Ripe for the reward, she departed from this earth to ascend to the abode of the elect, on 24 January, about the year 418.

The sixteenth [correctly: 127th] letter of Saint Jerome to Principia turns wholly on the holiness and erudition of the illustrious Marcella. In his other writings the great doctor never ceases to name Marcella without being able to praise her enough. A disciple of Saint Athanasius, not only for the practice of the religious life, but for purity of faith, when the work of Origen, the *Periarchon*, translated by Rufinus, had been introduced at Rome, she was the first to discover the heresies which it concealed and to pursue its condemnation with zeal and firmness. — See also the *Annals* of Baronius.

Saint Peter Nolasco, Founder of the Order of Mercy

1189–1256. — Popes: Clement III; Alexander IV. — Kings of France: Philip II Augustus; Saint Louis.

Mercy gives a heart compassionate for misery, drives all hardness from the heart, floods the heart with an admirable sweetness. — Saint Anthony of Padua, Sermon xxii, after Trinity.

Here is one of those illustrious founders of congregations whom France has given to the Church. He was born in the country of Lauragais, diocese of Saint-Papoul, in a place called the Mas des Saintes Puelles, near Castelnaudary, today in the diocese of Carcassonne, of one of the most illustrious families of that whole province. The place today called Le Mas-Saintes-Puelles was named Recaud before three young girls of Toulouse, fleeing persecution, came to take refuge there. So there was sung, until the introduction of the Roman rite (1834) at Mas-Saintes-Puelles, these words of an office specially approved for this parish by J. B. Marie de Maillé de la Tour-Landry, last bishop of Saint-Papoul:

Raise to the heavens thy songs of festival, O people of Recaud![1]

Is it not right, indeed, to rejoice, and does not the whole Church rejoice on this day when she celebrates the triumph of one of those men whom Scripture calls men of mercy?[2] Peter Nolasco, while still young, always showed that he was born for mercy, and that this virtue had been given him for companion from the first instant of his existence; he could scarcely look at a poor man without shedding tears of compassion. His father, who was named Nolasco, having died, he remained, at the age of fifteen, under the guidance of his mother. She would have much wished, for the comfort of her old age, to see him take a position suited to his condition. But God, who called him to greater things, put into his mind a strong thought never to attach himself to any mortal creature. Nevertheless the young Peter engaged himself in the following of Simon, count of Montfort, general of the Catholic crusade against the Albigensians. Simon de Montfort won the famous battle of Muret, against the counts of Toulouse, of Foix, of Comminges, and Peter, king of Aragon: the latter was killed there, and his son James taken prisoner. The victor, who had been the friend of Peter of Aragon, was touched by the misfortune of his son, aged six years; he took the greatest care of him, entrusted

his education to Peter Nolasco, and sent them both to Spain.

The Saint was then only twenty-five years old; he lived at the court of Aragon, at Barcelona, with all the regularity of a religious. He acquitted himself of his noble functions with the greatest zeal, inspiring in the young king piety towards God and His Church, love of justice and of truth. As for himself, far from the pleasures of the court, he lived retired in a house which the king had given him, in the parish of Saint Paul, after having naturalized him and incorporated him into the nobility of Catalonia. He gave to prayer, to the study of holy Scripture and to the exercises of penance the time which he was not obliged to employ about the person of the king. He had four hours of prayer fixed, namely: two by day and two by night. Besides, he felt himself so keenly touched with compassion for the poor Christians who, having fallen by some misfortune into the hands of the infidels, groaned under so miserable a servitude, that he would willingly have made himself a slave to deliver some one of them. But Saint Raymund of Peñafort having made him moderate this great fervour, he thought he ought at least to contribute as much as he could by his goods and by collections among his best friends to so religious a design. With the aim of succeeding the better, he engaged some persons of his acquaintance to make a holy alliance under the name of Congregation of the Blessed Virgin, to work for the redemption of slaves and to form a fund of alms which should serve for this purpose. However, such happy beginnings were not exempt from the slanders of the world, which is wont to thwart the holiest undertakings of the servants of God. But He who had given the first thought of it to the generous Peter wished also to confirm him in it by a heavenly vision which he had during prayer; for it seemed to him he saw an olive tree laden with flowers and fruit in the midst of the court of a royal house, and two venerable old men who commanded him to sit down at the foot of this tree in order to guard it. He believed that this referred to the little congregation which he had already erected in the court of the king and which he desired to extend throughout Christendom. And this was indeed the true interpretation of this vision.

Another time, on the day of the feast of Saint Peter in Chains, the Blessed Virgin Mary appeared to him during the night and in the greatest fervour of his prayer, to tell him that it was God’s good pleasure that he should labour at the establishment of a congregation which would be employed in the deliverance of captives, under the title of Our Lady of Mercy, and which would make profession of drawing the faithful slaves out of the hands of the barbarians. Peter, astonished at this vision, took the boldness to speak to Her whom he saw and to say to Her: “Who are you, to know so well the secrets of God? and who am I, to fulfil so great a mission?” The Virgin answered him: “I am Mary, Mother of God, who bore the first Redeemer of the world, and who wish to have among Christians a new family which shall in some fashion do the same office, for love of my Son, in favour of their captive brethren.” At once Peter, quite transported with joy, went to the palace to inform the king of what had passed; but he was still more consoled when he learned that this prince had been favoured at the same hour with a similar vision, as had also Saint Raymund of Peñafort, of the Order of Saint Dominic.

The king having had Berengar de Palou, bishop of Barcelona, and the principal members of his council called, it was resolved that on the day of Saint Lawrence the religious habit should be given to Nolasco, that he might be as the first stone of this great edifice. It was therefore on this appointed day that the king, followed by Saint Raymund, by our Saint, by all the court and by the aldermen of the city, betook himself to the church of the Holy Cross of Jerusalem, cathedral of Barcelona, where the bishop with the clergy received him at the door, singing the *Te Deum*, and celebrated pontifical Mass. After the Gospel, Saint Raymund went up into the pulpit and made known to the people the will of God, revealed to the king, to Nolasco and to himself, concerning the institution of the Order of Our Lady of Mercy for the ransom of captives; and after the offertory, the king and Saint Raymund presented the new founder to the bishop, who, having blessed the white robe, the scapular and the other parts of the new religious habit, clothed the blessed Peter with it in presence of all the people, and with him two lords of those who had been his first associates in collecting the

alms destined for the slaves. They made the solemn vows of religion and added a fourth, by which they bound themselves to pledge their goods and their own persons, when it should be necessary, for the deliverance of prisoners; and this is what distinguishes this Order from the others. The king, in testimony of his goodwill, made him a present of his arms, which are or, four pales gules, and the bishop in his turn asked that he might be permitted to add to them those of the cathedral church, which are a silver cross of Saint John of Jerusalem on a field gules; so that the royal arms being thus united to those of the religion, should be more conformable to the spirit of the Institute. At the end of the Mass, the king took the new religious and his two companions, and, followed by the bishop, by Saint Raymund, by the nobility and the aldermen of the city, led them to his palace, where he put them in possession of a part of the buildings which were to serve them as first lodging: their successors enjoyed them afterwards.

God, continuing to pour His blessings on this new Order, drew to it day by day several notable persons, who, from slaves of the world, became redeemers of captives: and, as the number of religious began to grow, the blessed Peter asked the king's permission to choose some place in the city to build a monastery; the church of Saint Eulalia, on the seashore, was the most convenient place that could be found.

Meanwhile the king of Aragon, abating nothing of the affection which he had always had for his governor, had an apartment made for himself near the convent of Mercy, which should serve as his ordinary residence. Thus the virtue of this good religious was more powerful to draw the king from his palace to the monastery, than the credit of the king to bring the religious from the cloister to the court. Although this prince, in fact, desired that he should keep him company on the journey which he was to make to celebrate his wedding in the town of Agreda, it was not possible to make him abandon his cell. But it is remarked that what he had refused through modesty he accepted another time through charity: quarrels between Don Nuño Sanchez, first cousin of the king, and Don William of Moncada, viscount of Béarn, had so divided Aragon and kindled so great a war that the king himself, who should have been judge of these differences, was in danger in his person from the artifice and the violence of the two parties. As each of them wished to have the Saint on his side, he came to the king; and having received commission from His Majesty, he went to find the heads of the two factions and negotiated this affair so prudently that he contented everybody and provided at the same time for the relief of the people. Moreover, the king being as it were a prisoner for three weeks in the castle of Saragossa, the blessed Peter betook himself there, and, after having long solicited God by his prayers, he treated the affair with so much skill that the king received the satisfaction he desired and had means to return to Barcelona.

After having given these proofs of attachment to his prince, he took leave of him, to go on pilgrimage to Our Lady of Montserrat; and, in order to satisfy his devotion more secretly, he went to Manresa, as if he had no design of passing by Barcelona; and, being there, he put himself in the state he desired and made the journey barefoot, after which he returned to his monastery. As soon as he had arrived there, he assembled his religious and represented to them that it was not enough for the perfection of their Order to ransom some captives, as they did, without leaving the lands subject to Christian princes, but that they must also betake themselves into infidel countries, in order to draw the lambs out of the jaws of wolves and to deliver Christians their brethren from the hand of their enemies. As they could not all go together, they proceeded to the election of those who should make the first journey, and who, for that reason, were called Redeemers.

He was himself named, in order, so to speak, that he might break the ice and clear the way for the others. And, regarding this election as a command from heaven, he disposed himself for it with all the diligence and devotion that one can imagine. He undertook this journey, then, with the resolution of employing not only the moneys which had been collected for the redemption of the faithful, but also his blood and his life.

He went first to the kingdom of Valencia, occupied at that time by the Saracens: far from finding there the contempt which his humility had made him hope for, he received there only honour; wherefore, having executed his design with almost all the advantage and all the ease he could desire, he returned at once to

Barcelona, bringing back in humble triumph a great number of poor innocents whom misfortune had reduced to servitude. He was no sooner back than he made a new collection and set out a second time to go to the kingdom of Granada. He drew from the hands of the infidels, in these two expeditions, about four hundred slaves. If his charity filled the captives with consolation, it caused no less astonishment to the Barbarians to whom he generously preached the Christian truths and the mysteries of our religion. It is doubtless because of this great zeal that God gave such a blessing to his labours that he accomplished with marvellous ease all that he undertook.

Nolasco would have much wished to continue his charitable functions; but, as the king of Aragon had undertaken the conquest of Valencia from the Saracens, after having taken from them the island of Majorca, in the year 1228, the interdiction of commerce and the acts of hostility on both sides forced the Fathers to interrupt this pious exercise for some years.

Nevertheless this did not fail to be advantageous to the redemption of captives, whether by the frequent and signal victories which the king of Aragon won over the infidels, or by the foundation of several monasteries of Mercy which he erected in the lands conquered from the enemies. The most famous of all was founded when, having won over Zaën, king of the Moors of Valencia, a great victory which was followed by the taking of the mountain of Unesa [El Puig], the king sent word to the blessed Peter, who was at Barcelona, to come to him with diligence. And, as soon as he had arrived, he gave to his Order the castle of Unesa, in recognition of the victory which it had pleased God to make him win over those infidels, and had a monastery and a church built there in honour of Our Lady: indeed, owing the success of his arms to the intercession of Mary, it was just that he should consecrate to her the glory of his conquests by erecting to her these illustrious trophies.

While the foundations of this new church were being worked at, which is named in Spain Saint Mary del Puche from the place, there happened a thing worthy of remark: for four Saturdays there were seen to appear by night seven lights brilliant as stars, which, descending from heaven at seven different times, went to hide under the earth at the very spot where the foundations were being dug. Attention was given to it, and, digging deeper, they found a bell of prodigious size, in which there was a very beautiful image of Our Lady. The blessed Peter received it in his arms as a rich gift from heaven and had an altar set up for it at the very place where it was found; and God has wrought there, from that time, numerous miracles. This heavenly favour gave the holy man occasion to exhort the king to pursue the siege of Valencia; and, although the council was of the contrary opinion, nevertheless the prince trusted in the words of Nolasco, who promised him success on God’s part. He continued the siege and at last carried the city with the help of heaven and of the arms of the French nobility, who came, without being summoned, to offer him their services in so holy an enterprise, in which were at stake the glory of God and the interest of the Christian religion. The first action of the king, after his entry into the city, was to have the great mosque consecrated by the bishop of Narbonne as a cathedral church, under the title of Saint Andrew, and to give to the religious of Mercy another mosque, where the church and monastery of the Order were. Our Saint arranged this house and, after having put it into the hands of some religious, he returned to Barcelona; he was not long there without making preparations for a third journey for a new redemption. As he had found among the Moors of Granada and Valencia more gentleness than he desired to content his humility, he resolved to turn towards Africa, and went to land at Algiers, a coast long forgotten by European sailors, but since much frequented by the Fathers of Mercy.

He went to seek the faithful captives in the dungeons of the Turks, with more care and joy than the greediest seek gold in the bowels of the earth or pearls in the depths of the sea. But, while he laboured at delivering the slaves, the Turks strove to make prisoners of those who were free. A pirate, returning from his cruise, arrived at Algiers with a frigate filled with Christian passengers, among whom there was a Catalan lady named Teresa de Vibaure: she was a person of high quality, accompanied by one of her brothers with whom she was returning from Rome, where she had received from His Holiness the conclusion of a difference she had with

the king of Aragon. When the pirate arrived at the port, the extraordinary howlings of these famished wolves made the Father judge well that they had made some new capture: wherefore he betook himself there promptly, and, discovering these poor prisoners, he approached them in order to mingle his tears with their sighs and to soften their grief by showing the sorrow he had at it, and by offering to each of them his liberty and his life for their deliverance. But when he perceived Teresa, whom he had seen a few years before in prosperity, he promised her every kind of assistance, and went at once to treat of the ransom of all these captives with the pirate who had brought them. The latter, not knowing the qualities of his slaves, let them go at a moderate price and, having received payment, put them into the hands of the Father. A sailor having discovered the quality of this lady and of her brother, the chief of the pirates seized their persons anew; and, as if he had been deceived by the Father, he treated him injuriously and even threatened to put him to death. Saint Peter, to stop the noise, increased the ransom; and, because he had not wherewith to pay, he obtained time to send to Spain to seek the necessary sum, on condition that the slaves should be put in a place of safety and that he should have liberty to visit them. He wrote to the king of Aragon, and the captives wrote also to their relatives; but the length of time taken in answering and the discomforts of servitude, unbearable to delicate persons, led them to seek their liberty without the Father's knowledge; and a Jew of the country carried them off secretly one night and had them pass over to Spain a few days afterwards.

The next day the pirates, no longer finding the best of their booty, seized the blessed Father without further inquiry, loaded him with insults and blows, put him in a dungeon and had him appear in court as a thief, a seducer, a forger and the sole author of the flight of the slaves. The cadi or judge, finding no proof against him, did not dare condemn him; but he, desiring to suffer and fearing that some ill-treatment would be done to the other captives, offered himself to be a slave in place of the fugitives or of those whom they might choose, while the religious who was in his company should go to seek the ransom in Spain. The pirate, avaricious and artful, wishing to have money and to revenge himself, preferred to keep as pledge the religious whom the Father destined for that journey and wished that he himself should put to sea to go and seek the ransom of the others. He had two boats called tartanes put to sea: in one of them, which leaked on all sides, he had the Father embark, with orders to the sailors, as soon as they should be on the open sea, to abandon him without sails or rudder, and on their return to pretend that the tempest had lost the vessel where the Christian was. His order was executed, but not with the success he intended, because God willed to preserve from shipwreck him who went only under the guidance of His grace. The storm which the Turks had chosen to exercise their fury ceased: calm returned. God Himself served as guide to the tartane, and the Father, making a mast of his body and a sail of his mantle, by favour of a propitious wind, crossed the sea and in a few hours reached the coast and at last the port of Valencia, to the great astonishment of an infinity of people who saw him land. As soon as he was disembarked, he went to give thanks to God in the church of Our Lady del Puche, of which we have spoken above; he was followed there by all the people, who gave a thousand praises to God for the marvel of this success and who made, on the spot, great alms to release as soon as possible the religious and the rest of the Christian captives at Algiers; they were soon ransomed and brought to Valencia, where this blessed Father awaited them and received them with tendernesses that cannot be expressed in words. The religious of Barcelona, having learned the admirable return of their holy Father, sent to beg him to come and console them by his presence, which was very necessary to them: he went; but, if he gave them this consolation, he received much also at seeing the zeal they had to sacrifice themselves entirely to works of charity and to seek the occasion of martyrdom. Some time after, he assembled the principal members of the Order to resign the office of redeemer, which had been imposed on him, and to proceed to the election of another who should worthily acquit himself of this function: the lot fell on Father William Bas. He wished at the same time to renounce also the charge of general in order to live the rest of his days as a simple religious; but, whatever reason he alleged to have his design accepted, no one would consent to it. All that he could obtain by his prayers and by his tears was the election at last of a vicar general who would relieve him in his visitations and in the other fatigues of the Order; and this was Father Peter of Amer.

Thus Nolasco, seeing himself a little more free, applied himself with new zeal to the humblest ministries of the community and resumed the first exercises of the novitiate. Among other things, he took extreme pleasure in distributing alms to the poor at the door of the monastery, because during that time he had means to give them a share of spiritual alms and to exhort them to patience and to the love of God.

He was often favoured with heavenly visions by which Our Lord made known to him the progress of his Order and the best manner of conducting his religious. One Saturday, when he was assisting with the others at the *Salve* which is sung in the evening in the church, he was considering all his religious, and as it seemed to him that the number of them was small, quite ravished, beside himself, he said in an intelligible voice accompanied with sighs and tears: “How, Lord! will You be niggardly to Your mother, being so liberal to all Your creatures? O Lord, if it is my insufficiency which makes the source of Your graces run dry, blot out of the book of life this useless servant and give children to the divine Mary.” Then there was heard in the church a voice which pronounced these words: “Fear not, little flock, because it has pleased your Father to give you His kingdom.” These words filled the bystanders with astonishment and the Saint with joy, and he soon had the consolation of seeing this promise accomplished by the increase of the religious and of the monasteries which were founded in several places of Christendom. He had always had an extreme desire to make the journey to Rome to pay his vows at the sepulchre of Saint Peter, prince of the Apostles, to whom he was very devout, because he bore his name. This devotion was renewed and even increased after the establishment of his Order, and he resolved to make the way barefoot. One day, then, as he was meditating on this undertaking, he heard a voice which said to him three times: “Peter, since you have not come to see me, I come to visit you.” And at once he perceived the prince of the Apostles in the same state in which he was when he was crucified, who said to him: “Peter, all the good desires of the just are not to be accomplished in this life: I wished to have my head downwards at my death, to make known that superiors must carry their mind and thought to the necessities of their inferiors, in imitation of my Master, who, before dying, carried his head to my feet in order to wash them.”

Since this vision, no day passed without his making some particular devotion to Saint Peter; thus he commanded a religious to tie him to a cross which was at the head of his bed, and passed whole hours in the same posture in which he had seen this apostle. This he practised a long time, until his spiritual father, perceiving that this mortification caused notable prejudice to his health, forbade him to continue it. He had a strong inclination for solitude; wherefore he would gladly have passed the rest of his days in the desert of Montserrat with the other hermits who lived there, but he was turned away from it by Saint Raymund, his confessor, who assured him that God called him to something else: this counsel of his spiritual father was confirmed by a voice which said to him: “Peter, lift up thine eyes and look”; and he saw persons of all sorts of conditions who were entering paradise. He was so humble that he styled himself at the bottom of his letters sometimes Peter Nolasco, useless servant; sometimes the sweepings of the world; at other times the true nothing. And as it was remonstrated to him that these titles seemed ridiculous, or at least little suited to his dignity, he answered that, signatures having been invented to express who we are, he qualified himself as he wished to be esteemed by others.

God had favoured him with the spirit of prophecy to know things to come, and those present and hidden; for he foretold, as we have seen, the happy success of the siege of Valencia to Don James, king of Aragon, and he recognized that two men who presented themselves to him under pretext of asking him the habit of his Order were assassins who came with the design of taking his life.

He was not only honoured by the kings of Aragon and of Spain, but also by the great Saint Louis, king of France, who, hearing speak of his miraculous actions and his exemplary life, had a wish to see him and made his desire known to him. The Saint took occasion to come and kiss his hands when this prince, to arrest the progress of Raymond, last count of Toulouse, made a journey into Languedoc about the year 1243. The king received him with great demonstrations of joy and kept him some time at his court, where he communicated

to him the designs which he had for the service of God and particularly concerning the liberty of the Christians who were suffering in the Holy Land under the yoke of the infidels. He even contracted with him a particular friendship, and maintained it afterwards by letters which he often wrote to him, recommending his states and his person to his prayers and to those of the religious of his Order. Finally, this most holy king made so much account of the virtues and merits of Saint Peter Nolasco that, seeing himself on the point of passing with his armies to the lands of the infidels, he begged him, for the love of God, to be of the party and to follow him in the conquest he hoped to make of Palestine.

Our Saint was already very aged and very infirm: nevertheless, as if the thought of this enterprise, which he believed must be very glorious, had given him new strength, he got out of bed and began to prepare for his journey, putting the necessary order into the affairs of his monastery during his absence. But the efforts of old age cannot be of long duration, above all in a body which great austerities have broken no less than age. His zeal and extreme ardour served only to make him fall into a greater weakness; so that, feeling himself diminish every day, he saw himself constrained with sorrow to put himself back to bed and contented himself with letting the king of France know his good will and the little strength he had to put it into execution.

The day of the Saviour's birth drawing near, when the faithful conceive the most sentiments of joy, the pains of his illness redoubled: he showed a particular joy at it, being delighted to take part in the sufferings of the infant Jesus laid in the manger. And, although the physicians were not of opinion that he should leave his cell to go to the church, he did not fail nevertheless to find himself in his place in the choir, without knowing in what manner he had been carried there. The service finished, he rose all alone and went to his cell as if he had never had any infirmity; but, as soon as he was there, his convulsions seized him again, and the religious, having put him back on his bed, begged him to tell them how he had been transported; he made answer that God should be praised for it, Father of mercies and of all consolation, and His holy Mother, protectress of the Order, and that that was all he could say.

The discomfort which he felt that Christmas night greatly hastened the last day of his life. Recognizing, then, that his end was near, he entreated that the holy Viaticum should be given him. When he saw that it was being brought to him, devotion furnished him with new strength; and, leaping from his bed, he went out of his chamber, dragged himself on his knees until he arrived at the feet of him who held the Blessed Sacrament in his hand; and there, repeating often these words with a great transport of fervour: "Whence is this to me, that my Lord should come to me?" he fell from weakness. The religious, taking him in their arms, put him back in his bed, where he received with admirable testimonies of sweetness and of interior consolation the precious body of his God. Then, having all the brethren called, he told them that he had two graces to ask them: the one, to pardon him the bad example which he had given them and his negligence in the government of the Order; the other that they should elect in his place a general, that he might die with the merit of obedience. The religious, preferring in this extremity his consolation to the custom of the regular Orders, consented to his desire, persuaded that he would name the one he should judge the most fitted to support this charge; then he declared and assured them that Brother William Bas was the one whom heaven destined for the conduct of the Order.

The religious, deferring to the nomination of their holy patriarch, rendered at once to the new general the first acts of obedience. When the Saint saw himself discharged of this burden and had nothing more to do than to think of the affair of his salvation, he applied himself entirely to the exercises of devotion; now he conversed with God and with the most holy Virgin; now he spoke to the prince of the Apostles, at other times to his guardian angel, and his colloquies were accompanied by tears of perfect contrition and followed by ecstasies which made him appear as if he had given up the ghost. Once, among others, reciting psalm l, *Miserere mei Deus*, etc., having arrived at these words: *Asperges me, Domine* — "Yes, Lord, Your mercy will wash me in the saving bath of Your blood, and I shall become whiter than snow" — he remained so long beside himself that he was held for dead, until at last he resumed his prayer and continued the motions of his fervour. The

king of Aragon wrote him letters in this last illness, and the bishop of Barcelona came to see him and gave him his pastoral blessing. Then the good father, looking at his children around his bed, and raising his eyes and hands to heaven, gave them his own, which was followed by an agreeable odour which perfumed the whole room. At last, arming himself with the saving sign of the holy cross, he expired in their presence, on Christmas night of the year 1236, aged fifty-nine years, or sixty-six, according to various authors. His body was buried in the ordinary burial-place of the religious, as he had ordered; but eighty-seven years afterwards, in the year 1343, it was raised from it by order of the Pope and transported to a chapel dedicated to the Most Holy Sacrament of the altar, where the Christian people, honouring his precious remains, have often received from God extraordinary graces which have been held as miracles.

Here is how Saint Peter Nolasco has been represented: Angels bear him to the choir that he may assist at the office with his brethren; this supposes that the Saint was old; — beside him are placed, as moreover beside all the saints of the Order of Mercy, the arms of Aragon or rather of Catalonia, which the Spaniards call the four bloody bars of Aragon: these four bars are surmounted by the white cross of the Order. Apropos of the four bloody bars of Aragon, certain heraldists pretend that after a great battle one of our Carolingian emperors came to find the French marquis of Catalonia, gravely wounded in the action, and that, dipping his hand in the warrior's blood, he traced on the shield four red lines, saying: "These shall henceforth be your arms." As for the concession of the Aragonese blazon made to the religious of Mercy, it is explained by the affection of James I, of whom Saint Peter had been the preceptor; — a branch of olive is put in his hands, symbol of his mission of peace between Christians and Mussulmans: it must be avowed however that this attribute is not sufficiently characteristic; — he is often painted accompanied by prisoners delivered by him: dungeons and black postern gates, chains and galleys may figure here; — at his feet is a bell in which one sees an image of Our Lady, and upon which descends a luminous trail strewn with seven stars: this recalls the foundation of Our Lady of Mercy near Valencia. We have related the fact in the life of the Saint; — he holds in his hand a cross with a long staff: this cross is given rather often to founders of religious Orders who, not being abbots, have not the right to carry a crozier; — By this same title of founder of an Order, one may put the crucifix in one hand and a banner in the other, the latter being the symbol of recruiting; — The Blessed Virgin hands to Peter Nolasco the scapular of Our Lady of Mercy. — Saint Peter Nolasco is naturally the patron of his Order: he is particularly honoured at Barcelona.

Cult of Saint Peter Nolasco

In 1628, Pope Urban VIII permitted the religious of Mercy to solemnize his feast on 29 January, by reciting the divine office and by celebrating Mass in his honour. In consequence of this permission, several cathedral churches of Spain inserted it in their calendar, and ordered the office and solemn Mass. Afterwards Pope Alexander VII had him put with great praises in the Roman Martyrology, and extended the office and solemnity to the whole Church. And Clement X, being entreated by the queen of France Marie-Thérèse of Austria, commanded that this office should be double. It was transferred from the 29th to 31 January, which is at present his proper day. The diocese of Carcassonne celebrates this feast under the rite of a greater double, and Mas-Saintes-Puelles, deprived since the ill-omened days of the French Revolution of a community of the Order of Mercy, none the less celebrates every year, on 31 January, with all possible pomp, the solemnity of him whom the office peculiar to this parish called *Saint Peter Nolasco, son of the church of Mas-Saintes- Puelles*, and the whole population visits more specially on this day the ruins of the castle of our blessed one. Finally, as if to walk in the footsteps of Pope Clement VI, in 1343, Mgr de la Bouillerie, bishop of Carcassonne, wished that on 31 January the parish of Mas-Saintes-Puelles should celebrate at the same time the feast of the Perpetual Adoration of the Most Holy Sacrament, and that of Saint Peter Nolasco.

The Rev. Father Francis Zumel, general of the Order of Mercy, and a very learned theologian, wrote in Latin the life of this holy founder. Afterwards others composed it in French, in Italian and in Spanish; and those

who have written the history of the Church of his time have spoken of him with much honour. The martyrology of Spain relates things of him very worthy of being read by the learned. To conclude, I add that it is true that it was doubted for a very long time whether Saint Peter Nolasco had been a priest; but the reasons reported by the Rev. Father Marc Salomon, general of this Order and named to a bishopric, are entirely convincing to persuade that he was, and that he celebrated his first Mass in the city of Murcia, when King Don James had driven the Mohammedans out of it. His Order has extended into all the provinces of Spain and is established in the best cities of Italy. There have been few houses of it in France. These religious are the first priests who passed into the island of Saint Domingo, into Peru and into Mexico; they were among the most zealous to announce the Gospel and to labour for the conversion of the Indians; besides the convents they possess in Brazil, they have had up to eight flourishing provinces in the other parts of America, with a great number of parishes. The number of captives which these holy redeemers have drawn from irons cannot be told, nor of wavering Christians whom they have sustained, strengthened and animated to martyrdom, nor of idolaters whom they have enlightened with the light of the Gospel, nor of sinners whom they have converted. As their institute obliged them continually to put themselves at the mercy of the Turks and Barbarians, there are many who have suffered great torments and even who have been martyred for the name of Jesus Christ. Several also have rendered themselves illustrious by their doctrine, and have been raised to very considerable prelacies. Finally, this same Order was notably increased in the sixteenth century by the erection of a congregation of Discalced of both sexes, who, in a great number of convents in Spain, in Italy and in Sicily, have had for aim, like the Fathers of Mercy, to ransom Christian slaves.

Saints Cyrus and John, Saints Athanasia, Theodosia, Theoctista and Eudoxia, Martyrs

(Reign of Diocletian.)

Cyrus was a native of Alexandria itself; he exercised there the profession of physician, healing souls of the errors of paganism no less than bodies of their maladies. He was denounced to the governor as turning the peoples away from the worship of idols and persuading them to adore Jesus the crucified. The governor gave orders to arrest him. The Saint took refuge on the frontiers of Arabia, changed his dress there, shaved his head, took the monk’s habit, and continued to heal bodies and souls by faith and prayer alone. John was of illustrious birth and held a high post in the secular army. Having gone on pilgrimage to Jerusalem, he came into Egypt, and joined himself to Cyrus, attracted by the report of his miraculous cures. Edifying one another, they made every day new progress in virtue. The persecution having redoubled, three Christian virgins of Canopus, consecrated to Jesus Christ, were arrested with their mother Athanasia, and presented to the Syrian governor. Saint Cyrus, having learned it in his retreat, greatly feared that these children, intimidated at the sight of torments, might come to deny their heavenly spouse, above all because of their great youth. For Theoctista, the eldest of the three, was only fifteen years old, Theodosia, the second, thirteen, and Eudoxia, the youngest, was in her eleventh. Saint Cyrus therefore re-entered Alexandria, accompanied by John. They penetrated into the prison, they exhorted the young virgins to put their confidence in Jesus Christ, to whom they had consecrated themselves, and who would Himself be their strength in the midst of torments; they thus inspired in them a courage above their age and sex. The governor, having learned it, had them both brought before his tribunal, together with the three virgins and their mother. He counted on dragging the latter into the apostasy of the two men, or on frightening them by their punishment. He tried first to win Cyrus and John by promises; offered them money, honours, posts, if they would return to the religion of the prince. On their refusal, he made them endure every kind of torment, the whip, iron, fire. Seeing these two men insensible, as if they had suffered in a foreign body, he had them set apart, and began to torment the young virgins and their mother. As they remained unshaken, he had the mother and the three daughters beheaded. After which he tried anew on the two martyrs, Cyrus and John, every kind of promise and torture, and ended by beheading them. The Christians transported the bodies to the church of Saint Mark, and placed

the three virgins and their mother in one tomb, the two friends Saint Cyrus and Saint John in another. Later, Saint Cyril, patriarch of Alexandria, transferred Saint Cyrus and Saint John to the church of the Evangelists, on the seashore, where they wrought an infinity of miracles.[1]

Their bodies were afterwards transported to Rome. If therefore Rome is cited in the mention of the martyrology, it is as the place where they are honoured, and not as that of their martyrdom. There is, says Baronius, on the Via Portuensis, in the region or quarter of the basilica of Saint Paul, beyond the Tiber, an old church commonly named Saint Passera, but which the ancient manuscripts call Saint Praxedes; there are read these two verses engraved on the marble: *Here shine the holy bodies of Cyrus and John; great Alexandria gave them to Rome.*[2]

Sophronius, bishop of Jerusalem, pronounced a fine panegyric of these Martyrs; it is cited in the second act of the council of Nicaea [II] and by Saint John Damascene, in the third discourse on images. *Acta Sanctorum.*

Saint Julius and Saint Julian, Apostles of the Islands of Lake Maggiore (beginning of the fifth century)

Julius and Julian were brothers: Julius was a priest and Julian a deacon. The emperor Theodosius closed definitively the temples of the idols, permitted them to be pulled down or transformed into churches, and called on men of good will to go and evangelize the remote regions of his empire, which had become the last asylum of paganism. The islands with which the lakes of Upper Italy are strewn were in this case.

The two brothers Julius and Julian, natives of Greece, devoted themselves to this kind of apostolate: they came to ask their mission from the Pontiff of Rome, and directed themselves towards the north of Italy. The representations which have been given of these two Saints recall their most striking actions: thus they have been painted supporting sacred edifices in their hands, for they are reputed to have raised about a hundred churches; — they cross Lake Orta on their mantles, to show the power of faith to the boatmen who refused them passage; — Saint Julius drives out by a sign of the cross serpents which abandon the island where he was about to build his last church, and hurl themselves into the waters of a lake. The two Saints are invoked against wolves, of which they are likewise reputed to have rid the regions which they evangelized. Saint Julius is the special patron of Orta, in the Novarese.

Saint Gaud, Bishop of Évreux (491)

Gaud or Walde, as some write, born at Évreux of virtuous parents, was carefully brought up by them in the Christian faith. After the death of Saint Taurinus, apostle of the Eburovices, that church, on account of the fury of the wars, remained long deprived of a bishop. However Gaud often came to pray at the tomb of the Saint. He conceived there the ardent desire of restoring the church and of propagating religion. So, when the agitation caused by the war began to subside, and Count Aegidius had brought back some tranquillity in the Gauls by the defeat of the Goths, our Saint made every effort that the faithful, whom the ravaging of the country-side and the terror of the barbarians had dispersed, should return into the city and unite with the few priests or clerics who had remained there. Then, associating with himself some citizens, he betook himself to Germanus, archbishop of Rouen, who had, three years before, subscribed the first council of Tours, and begged him earnestly to be so good, in his quality of metropolitan, as to provide with a pastor a church which had so long been deprived of one. Moved by Gaud’s prayers, and remarking in his discourse and in his whole person a certain character of holiness, the archbishop convoked a meeting of bishops at Évreux, where, after mature deliberation, he named, with the common suffrage of the people and clergy, Gaud successor of Saint Taurinus, and having consecrated him solemnly with the concurrence of Ereptiolus, bishop of Coutances, and of Sigisbodus, bishop of Séez, he seated him on the episcopal throne.

Having become bishop, Gaud showed himself on every occasion powerful in words and in works, and, by his miracles, his doctrine and his benefits, acquired a sovereign authority among the peoples; he made use of it to extinguish the remains of idolatry, to build churches, and to sustain the poor to the extreme of old age. But the Franks having brought back war, the pious prelate, who was broken by labours, fearing that he could no longer bear the burden of the episcopate, had the priest Mansuetus, whose virtue he knew well, elected and ordained in his place. This done, it is reported that he chose for himself a retreat on the slope of a hill, only four miles from the town, to satisfy the desire of the people, whom he would have afflicted by going farther away. There exists still in the same place a chapel named Sainte-Marie-de-Gaud.

But, because of the multitude of visitors who came to find him there, he went to the country of Coutances and settled in the solitude of Scissy, near Granville, an important seaport of that region. This solitude was then inhabited by several hermits, such as Saint Paternus [Pair], Saint Senier, Saint Aroastes and Saint Scubilion. A short time after, he reposed there in a holy death, full of years and of good works, on 31 January 491. His body was discovered for the first time in the year 1131, with accompaniment of miracles, in the parish church of Saint-Pair, with this inscription: *Here rests the blessed Gaud, bishop of Évreux*, which had been engraved on his tomb by Richard, bishop of Coutances. He had been buried in the oratory of Saint Pair or Paternus, with whom he had laboured at the conversion of idolaters. Finally, in the year 1064, on 11 November, Eustace, bishop of Coutances, had the elevation of his relics solemnly made. Three canons of Évreux, deputed by the chapter, assisted at this solemnity. They were ceded a bone of the leg of the holy bishop to be brought to their church, where it is honoured until now with great respect.

Godescard adds that, in 1760, M. Lefebvre du Quesnoy, bishop of Coutances, gave an entire bone of the arm of the same Saint to the parish church of Acquigny, diocese of Évreux, in memory of the fact that he had received there the episcopal unction in 1750.

Proper of Évreux. — See the Supplement for more details on the relics.

Saint Pouange, Solitary at Troyes (end of the sixth century)

It belonged to the Christian religion to make two sisters of innocence and penance. If one is to believe the escutcheon which surmounts the statue of the Blessed in the church which bears his name near Troyes, Pouange (Potamius) was a lord whose fortune allowed him the pleasures of the chase. To all appearance he lived at Troyes or in the neighbourhood: Pouange forgot his God for some time and fell into a great fault. The grace of God soon touched his heart, and, far from resisting its salutary inspirations, he generously embraced the rigours of an austere penance. He did not think he did too much in going as far as Rome to implore his pardon, at the very tomb of the holy Apostles.

On his return from Rome, he resolved to pass the rest of his days in complete solitude. He retired to about six kilometres from Troyes and took shelter under a humble and poor cottage. He divided his time between work and prayer, and, to make his body expiate the sin the memory of which filled his soul with a lively bitterness, he wore on his bare skin a rough hair-shirt of which he hid the sight under a light tunic: his food was water and bread to which he added a few raw herbs.

His body was buried in a neighbouring oratory, placed under the invocation of Saint Mark, and which has since taken the name of Saint-Pouange. It was religiously preserved there until the sixteenth century, but then the heretics did not recoil before a horrible sacrilege; they burned it and cast its ashes to the wind.

The only monument which remains today of Saint Pouange is a very beautiful statue, preserved in the church which is consecrated to him. It is adorned at its base with an escutcheon bearing in chief two hunting-horns, emblem of his noble condition, and in base a shell, memorial of his pilgrimage to Rome.

Saint Pouange is the secondary patron of the parish which bears his name; his feast is celebrated there on 31 January.

Hagiography of M. Defer.

Saint Nicetius, Twenty-third Bishop of Besançon (613)

Saint Nicetius or Nizier, twenty-third bishop of Besançon, succeeded Saint Sylvester II, about the year 590. By him the episcopal see was re-established in the town of Besançon, whence, after the destruction of that town by Attila, it had been transferred to the little town of Nyon, on the shores of Lake Leman. The church of Besançon was in a deplorable situation: the province had not yet recovered from the passage of Attila; the metropolis was scarcely emerging from its ruins; the Arian heresy had been introduced into the country in the wake of the Burgundians; paganism had not entirely disappeared and simony reigned among the clerics. Saint Nicetius had not only to govern his church: he had also to rebuild it. By force of virtues, he rose to the height of his task. His disinterestedness and his charity were remarkable; he was accustomed to say that one must obey God and command riches. The second council of Mâcon, subscribed by his predecessor, prescribed charity to clerics and forbade them luxury. It was the easier for Nicetius to impose these ordinances on his clerics because he observed them himself very faithfully. God had granted him a supple and easy eloquence, and he was very assiduous in preaching. He was of rare prudence, of strong will and of exquisite gentleness. At the same time that Saint Nicetius arrived at the government of the church of Besançon, Saint Columban came to settle in the Vosges, where he founded the great abbey of Luxeuil. When the buildings were finished, Saint Nicetius, on the invitation of Saint Columban, went to make the solemn blessing of them. Saint Nicetius was also in relation with another contemporary yet more illustrious, Pope Saint Gregory the Great. Saint Columban having been driven from Luxeuil by Queen Brunhilda, Saint Nicetius received him in his flight and granted him generous hospitality until a new order of the queen forced him to leave Besançon. Saint Nicetius departed from this world on 8 February 613, after having occupied the see of Besançon for twenty-four years. The memory of Saint Nicetius was at first celebrated under the double rite. Now this feast is kept on 31 January.[1] The memory of Saint Nicetius is honoured with great devotion in the parish of Mailley (Haute-Saône), whose church is under the invocation of this holy bishop. The church of Augerans, in the arrondissement of Dole, is also consecrated to the same Pontiff. Under the feudal régime, the lord of Augerans himself regulated the manner in which the young people were to amuse themselves on the day of the feast of Monsieur Saint Nicetius.

Saint Vergue (Virgana), Virgin

Saint Vergue is vulgarly called Saint Vierge,[1] and it is the venerable title borne by a parish church one league north of Thouars (Deux-Sèvres), in the diocese of Poitiers. It is in this same church that the blessed Vergue was buried near the high altar: under the stone of the tomb one sees sculptured a distaff, furnished with a handful of hemp with its spindle, to mark that she was a shepherdess. Moreover, the church in which she reposes has long received from her the name it bears, since, by its very foundation, it bore the title of Our Lady of the High Woods, in the Gauls. The High Woods is the name which the country bore before that of Sainte-Verge. So Du Saussay relates it at the end of the martyrology of France. Saint Vergue was a simple shepherdess, who sanctified herself like Saint Germaine Cousin and others by the obscure virtues of a piety whose eminence her miracles revealed on her very tomb. This tomb was venerated in the parish church until the Revolution of 1793, which overthrew it and scattered her ashes. What remains of her tomb in the church of the village of Sainte-Verge, which counts about 1,000 to 1,200 inhabitants, is being gradually reduced to dust, the faithful scraping it to mix the fragments with the water of a fountain which bears the Saint's name, in the park of the neighbouring château. This drink is given against fever. The Saint is said to have lived on the very edge of this fountain, which is 100 metres from the church and which now likewise bears her name;

the spring appears miraculous, for in years of great drought it always flows with an invariable regularity, while the wells themselves dry up. The people still believe in that country that Saint Vergue was a great lady whom the persecutions of her family forced to go and hide in the woods, where a cow nourished her for a long time with her milk, which she brought her each day. Her feast is kept in the parish on 7 January. This dates from a remote epoch, without it being possible to ascertain the precise time. The church in which Saint Vergue was buried, probably by the religious inhabiting the adjoining cloister, is of the eleventh century, and had Our Lady for titular before the miracles wrought on the Saint's tomb: the tomb itself appears to be of the thirteenth or fourteenth century. According to the Poitevin archives, the body of this blessed one was transported to the abbey church of Saint Vincent of Metz, witness Meurisse, suffragan bishop of Theodoric, forty-seventh bishop, in his book iii of the bishops of Metz (910). We have made the most active researches to know what there was in this translation. Saint Vergue is completely forgotten at Metz, and the fact of the translation appears fabricated to a very competent hagiographer of the East of France, M. le chanoine Guillaume, almoner of the ducal chapel of Nancy, whom we consulted on this subject. There exists in the canton of Dieuze, diocese of Nancy, a parish named Vergaville. Some have thought that this locality borrowed its name from the saint of Poitou whose relics would have enriched an abbey which formerly rose on the territory of Vergaville and on the site of which the plough has long walked. Now, if one goes back to the charter of foundation of this abbey, one sees that the place where it rose was called, before the very foundation, which took place in the tenth century: *Widirgodesdorf*, that is, the virgin of the village. And in fact the holy virgin was the principal patroness of the abbey.

M. l'abbé Aubert, canon historiographer of the diocese of Poitiers, and M. Gonin, curé of Sainte-Verge: the latter was good enough to translate for us an ancient legend of a Proper of Poitiers.

The Blessed Louise Albertoni (1334)

In the year of our Redemption 1474, Louise was born at Rome of Stephen Albertoni and of Lucretia Tebaldi, persons most illustrious by nobility of blood, but yet more illustrious by their Christian piety. Holily brought up by her parents, and prevented by the blessings of God, as she grew in age, there shone in her purity of heart, interior peace, candid manners, modesty, innocence, humility, piety, great compassion for the poor, an astonishing inclination to things spiritual and divine; adorned with all these virtues, she was the accomplished model of virgins. Her parents gave her in marriage to Jacopo della Cetera, a young man as noble as he was rich. Her desire would have been to keep virginity, but she resigned herself to this marriage in order not to thwart the will of her parents. In the conjugal state she only grew in virtues, attentive in everything to please Jesus, her beloved. Trampling under foot the vain pomp and luxury of the age, modestly dressed, she willingly sought out all that the show of the world rejects as vile and contemptible things.

She put all her care into bringing up, in the love and fear of God, three daughters whom God's blessing gave her. At the age of thirty-three she had to bear, which she did with admirable patience, the loss of Jacopo, her husband, to whom the most solid bonds of chaste love united her. Become, by this painful event, mistress of herself in the flower of age, she used her liberty only to occupy herself more assiduously with the service of God, and to choose a stricter, more rigorous and humbler way of life. Wherefore she received, with great sentiments of devotion, the habit of the Third Order of Saint Francis, in the church of the Friars Minor, consecrated to that great Saint. Once entered into this state of penance, it is hard to relate what pains she suffered for the glory of God, how many glorious marks of holiness she made appear. She declared to her flesh a relentless war, and, by dint of flagellations, hair-shirts and other means of penance, she made it the perfectly submissive slave of the spirit. She kept her senses within the bounds of Christian modesty, never letting them go out of it. She had the habit of keeping herself attached to Christ hanging on the cross. She meditated assiduously the cruel bitterness of the Passion, and the sorrow which she drew from it was so great, the tears she shed so abundant, that she very nearly lost her sight in the continuity of her weeping. She

left before day the sack which served her as bed, and, scarcely risen, she began her meditation. She was very assiduous in visiting the seven basilicas of Rome, as well as in consoling the afflicted. In her solicitude for the salvation of her neighbour, she omitted nothing to be useful to all. Among all the excellent qualities of Louise, there was none more striking than her charity to the poor. All the great revenues of her rich patrimony she distributed generously and spread among the poor. In the practice of charity she forgot humility so little that she studied to keep hidden the hand which gave so many alms. In the loaves which she gave to be distributed by lot to the poor, she hid pieces of gold and silver, and she prayed God to make the largest sums reach the hands of the most needy. It is said that no poor person ever went away from her carrying a refusal. When she had spent all her goods in feeding the poor of Jesus Christ, and in marrying the daughters of the poor, Louise kept nothing more for herself than poverty. Reduced to the last indigence, become the true imitator of Christ, it was then that she received the gift of miracles and of ecstasies; but she soon fell gravely ill, suffered rather long, and the day of her death, which she had announced, having arrived, she provided herself with the sacraments of the Church, and, her lips glued to a crucifix, expired saying: *Into Thy hands, Lord, I commend my spirit*, at the age of sixty years, on 31 January. Her body reposes in the church of Saint Francis on the Banks of the Tiber [Trastevere], and her feast is celebrated every year with great solemnity amid a great concourse of people.

Franciscan Breviary. — See for more details our Seraphic Palm-tree [*Palmier séraphique*].

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[1] He is also called Metras. The impious words of which the Martyrology speaks were blasphemies against Our Lord Jesus Christ. "These ferocious beasts of the emperor Decius," says an ecclesiastical historian (Nicephorus Callistus), "wished to force him to pronounce against Christ words which went as far as insult, outrage and blasphemy can go. Then, finding him little obedient, they tore his whole body with blows of staves, lacerated his face with pointed reeds, put out his eyes, sparing not even the inward and secret parts of his body, and at last, being at the end of barbarous inventions and weary of war, they crushed him beneath a heap of stones." Saint Dionysius, bishop of Alexandria, has described his martyrdom in a letter which is found in Eusebius's *History*, bk. vi, ch. 34.

[2] After the death of the two Philips, father and son, Christian emperors, who were killed by the soldiers, Decius, revolted against them and already recognized by the army, remained sole master of the empire with his son Decius Etruscus, whom he made Caesar. Piquing himself on reforming the disorders introduced under the reign of Philip, he caused a cruel persecution to be carried out against the Christians. Saint Cyprian relates that one of the Saints of the church of Carthage had been warned of it in a vision long before. The holy bishop attributed the cause of this persecution to the relaxation of the Christians, which came from the long peace they had enjoyed. The bloody edict of the seventh persecution was published through the whole empire, enjoining the governors to begin the torments without delay and everywhere at once. It was such that Saint Dionysius, bishop of Alexandria, says one was tempted to see in it the fulfilment of the prophecy that the elect themselves would be shaken by it, if it were possible (Eusebius, *Hist.*, bk. vi, ch. 34). Saint Jerome speaks of the atrocity of this persecution in the life of Saint Paul, first hermit, and in the *Ecclesiastical Writers* on the subject of Origen, as does Saint Gregory of Nyssa, in the life of Saint Gregory Thaumaturgus. It began, says Fleury, with a terrible effort. All the magistrates were occupied only in seeking out the Christians and punishing them. To threats they joined a frightful apparatus of all sorts of torments: swords, fires, cruel beasts, pits, burning iron chairs, racks to stretch the bodies and tear them with iron claws. Each one studied to find some new invention. Some denounced, others sought those who were hidden; others pursued the fugitives, others seized their goods. The torments were long, to take away the hope of death and torment without end until courage failed. The persecution was as long as the reign of Decius, that is, it lasted thirty months. At last, this prince having gone to the banks of the Danube to repel the Carpi, a kind of Scythians who pillaged Thrace, Gallus, to whom he had left the guard of the Tanais [Danube?], betrayed him; and the latter, being in understanding with the Barbarians, engaged him in a marsh in which he sank with his horse and perished, so that his body was not even found. His son died with him on this occasion. This end of the persecutor of the Christians is reported by Aurelius Victor.

[3] The word *paganus* has for its root *pagus*, village, countryside. It was originally a term of contempt in use among the soldiers, to designate all that was not military, as in French *civil, pékin*. *Nisi vincitis, pagani estis*, says a general to his soldiers who were weakening (Tacitus, bk. iii of the *Histories*, 24). It was not employed to signify pagans or non-Christians until the Christian religion had become dominant, in the 4th century.

[4] Saint Geminian, bishop of Modena, assisted at the Council held at Milan against Jovinian the heresiarch; one sees it from the synodal letter addressed on this occasion to Pope Siricius. This letter is found among those of Saint Ambrose: it is the seventh of bk. i. — He is patron of Modena. (See, on Jovinianism, the *General and Particular Councils*, by Mgr Guérin, 3 thick vols. in 8vo, besides the Council of the Vatican which forms a fourth vol. and will be continued at the resumption of the Council; Bar[-le-Duc], 1869–70.)

[5] See 22 April.

[6] See 23 October.

[7] The Venerable Bede wrote his life.

[8] These Acts were rediscovered by Scipione Maffei in the eighteenth century. — See *Acts of the Martyrs*, translated by the Benedictines.

[9] We read in the Roman Breviary that our Blessed was born at Recaudun, near Carcassonne; it is good to explain here these words of the sacred liturgy. Daniel-Bertrand de Langle, bishop of Saint-Papoul, says in express terms in his supplement to the Roman Breviary: "The holy Puelles left Toulouse, and, to flee that impious persecution of which they were the object, they took refuge in the borough of Recaudum, called today after their name Mas-Saintes-Puelles. Some centuries after this event, this place became far more illustrious by the birth of Saint Peter Nolasco, founder of the Order of Our Lady of Mercy for the redemption of captives."

The authors of the *History of Languedoc* advanced first, and without concealing the embarrassment in which they found themselves, that "Saint Peter Nolasco was born near Carcassonne, in the parish of Saint-Papoul", relying on a note which they had received, they say, from the Fathers of Mercy of the house of Paris. But the note of the Fathers of Mercy, unless rejected as inexact, must necessarily be explained. Without that, this note would have against it the traditions of the Order founded by Saint Peter Nolasco, and these traditions, always unanimous and always invariable, are in conformity with the history and local traditions which one would seek in vain elsewhere. It is the legend of the old Breviary of Saint-Papoul which will give us this explanation. The same Daniel-Bertrand de Langle cuts short the difficulties, reconciling at once the Roman Breviary, the unanimous tradition of the past, the note of the Fathers of Mercy and the *General History of Languedoc*, whose terms he reproduces while adding however a word which makes doubt impossible. "Peter Nolasco," says the Breviary of 1772, "was born near Carcassonne, *in parochia Sancti Papuli*, in the place which bears the name of Mas-Saintes-Puelles."

After this testimony, emanating from the most legitimate defender of the local traditions of a diocese, one may seek what various meanings the words *in parochia* can present; but the bishop of Saint-Papoul leaves us only this right, and forbids us to take away from Mas-Saintes-Puelles the glory of having been the cradle of our Saint.

This glory, which belongs to the ancient Recaudum, and the change of the primitive name of this borough into that of Mas-Saintes-Puelles, are further attested by the episcopal manuscript of the fifteenth century preserved in the archives of the former bishopric of Saint-Papoul; by Father Gaver, who wrote in the fifteenth century; by Guillaume de Catel, in 1633, on the faith of an old lectionary then preserved in the archives of Saint-Étienne of Toulouse; in the *General History of the Order of Mercy*, written in 1682 by the religious of the Order and approved by the major superior; in a word by all the hagiographers and historians of the Church.

We owe the useful and even necessary elucidations which this note contains to the kindness of M. l'abbé Redon, formerly librarian at the major seminary of Carcassonne, today curé of Les Cròtes — Castelnaudary (Aude), who has also been so good as to revise for us the life of Saint Peter Nolasco.

[10] *Misericordia in corde.*

[11] See above, in the life of Saint Cyril: we speak at greater length of this translation.

[12] *Corpora sancti Cyri retinet, atque Joannis, / Quos quondam Romae dedit Alexandria magna.*

[13] Taken from the *Lives of the Saints of Franche-Comté*, by the professors of the college of Saint-François-Xavier.

[14] Alias Verge, Virgana, Virginia. — Sainte-Verge is the name of the commune and of the parish where the Saint lived.

1 February

Martyrologies

THE ROMAN MARTYROLOGY

The birth into heaven of Saint Ignatius,[1] bishop and martyr, who governed the church of Antioch, the third after the apostle Saint Peter; condemned to the beasts during the persecution of Trajan, he was, by order of that prince, sent in chains to Rome, where, after having been tormented most inhumanly and in divers manners, in the presence of the whole senate, he was exposed to the lions,[2] which ground him beneath their teeth, and made of him a victim of Jesus Christ. 107. — At Smyrna, Saint Pionius, priest and martyr, who, after having composed apologies of the Christian faith, was thrown into a foul prison, where, by his exhortations, he encouraged numerous faithful to undergo worthily the trial of martyrdom; he endured afterwards horrible torments, was pierced with nails and fastened upon a burning pyre, where he happily ended his life for Jesus Christ. Fifteen other martyrs suffered with him. 251. — At Ravenna, Saint Severus, bishop, who was elected, for his brilliant merits, on the indication of a dove. 389. — In Gaul, in the city of Trois-Châteaux, Saint Paul, bishop, whose life shone with virtues, and whose death is precious in miracles. 5th century. — The same day, Saint Ephrem, deacon of the church of Edessa, who, after many labours accomplished for the faith of Christ, rested in Our Lord, under the emperor Valens, illustrious by his holiness and his doctrine. 378. — In Scotland [i.e. Ireland], Saint Brigid, virgin, who, having touched the wood of the

altar, in testimony of her chastity, made it at once grow green again. 523. — At Castel-Fiorentino, in Tuscany, Saint Veridiana, virgin recluse, of the Order of Vallombrosa.[3] 1242.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Poitiers, Saint Lienne (Leonius), priest, companion of Saint Hilary in his exile and in his glorious labours for the defence of the Catholic faith. Towards the end of the 4th century. His feast is celebrated at Poitiers on 13 February.[4] — In the diocese of Bourges, Saint Chartier [Carterius], priest and confessor, who gave his name to a town of Berry. 6th century. — In the city of Aosta, on the Dora, Saint Ours [Ursus], priest.[5] 6th century. — At Quimper, Saint Trajan or Tudy, abbot of Braspart. 6th century. — In the diocese of Valence, in Dauphiné, Saint Galla, virgin. 6th century. — At Corbie, Saint Précord, whose body, having long reposed at Vailly, in the diocese of Soissons, was transferred to the said abbey, about the year 940. 6th century. — At Terrasson, in Périgord, on the river Vézère, on the frontiers of Limousin, Saint Sour or Sore, solitary, particularly venerated by King Gontran, and by the holy abbot Sabran [Subran] who was present at his funeral. 6th century. — At Le Puy, in Velay, Saint Agrève (Agripanus), bishop and martyr, who defended the Christian religion with an apostolic vigour against idolaters, Arians and the followers of Helvidius, and, preaching the Gospel, was at last beheaded by the command of the lady of the place, who was a pagan, in a place then called Chimac, and which has taken the name of the Saint. With him was also killed Saint Ursicinus, his servant, who has given his name to a church of the diocese. Their bodies are honoured at Notre-Dame du Puy. 7th century. — At Metz, Saint Sigebert, king of Austrasia, whose body was found uncorrupted more than four hundred years after his death: he had at first been buried in the church of the abbey of Saint-Martin, founded by him. This abbey having been destroyed during the wars of the sixteenth century, the relics of Saint Sigebert were transferred to the church of Notre-Dame of Nancy.[6] 656. — At Sens, the venerable Evrard, archbishop, honoured at Sainte-Colombe.[7] 888. — At Saint-Paul-Trois-Châteaux, Saint Torquatus, bishop, to whom this city is indebted for its perfect conversion to Christianity. His body, which was transported into Vivarais, was burned, as was that of Saint Josseraud, religious of the monastery of Cruas, by the Calvinist heretics, feasted likewise on this day. — At Lille, in Flanders, Saint Eubert, bishop and confessor, who, having come from Rome with Saint Quentin, Saint Crispin, Saint Crispinian and others, under the empire of Diocletian, preached gloriously in that country the mystery of Jesus Christ and died there in peace laden with merits and trophies. Towards the end of the 3rd century. — At Rennes, in Brittany, Saint Aubert (Albertus), monk of Landévennec, chaplain of the religious of Saint-Sulpice, near Rennes. 1129. — At Rouen, Saint Severus or Sever, bishop of Avranches, whose holy remains repose in the great church of Notre-Dame of that metropolis. Towards the end of the 7th century. — In Brittany, Saint John of the Grating, bishop of Saint-Malo, who had been canon regular and abbot of Sainte-Croix of Guingamp. He applied himself much to the reform of several monasteries, he introduced the religious of Saint-Victor of Paris into his cathedral. We have the letters which he wrote to Saint Bernard. 1170. — At Seligenstadt, in the ancient archbishopric of Mainz, Saint Clair, monk and hermit.[8] 1043.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Seraphic Order. — At Pileo, near Anagni, in the States of the Church, the blessed Andrew, of the counts of Segni, confessor, of the Order of Friars Minor, illustrious by his renown of holiness, by his miracles and, in particular, by his virtue in putting to flight unclean spirits; his body reposes in the same place, in the church of Saint Lawrence of his Order, and has not ceased to receive there the homage of the faithful. — The birth into heaven, etc.

Martyrology of the Order of Saint Augustine. — The commemoration of the fathers, mothers, brothers, sisters, familiars and kinsfolk of our Order. — The birth into heaven, etc.

Martyrology of the Congregation of Vallombrosa. — At Castel-Fiorentino, in Tuscany, the blessed Veridiana, virgin recluse. 1242.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Illiberis,[9] Saint Caecilius, bishop, one of the apostles of Spain, sent, with his companions, by Saint Peter and Saint Paul, and dead in that city. 1st century. — The holy bishops Polycarp and Severian, who probably occupied the see of Braga, in Portugal, in the 2nd century. — At Montefalco, in Umbria, Saint Severus, bishop of that city, who left his name to Castel-San-Severo, where he founded a hermitage and rested in peace in the Lord. About 445. — In Africa, the saints Publius, Saturninus, Maurianus, Libosus, Vincentia and twenty-four others, martyrs, mentioned in the martyrology of Saint Jerome. And elsewhere, the holy martyrs Victor, Lucian, Apollinaris, Hilary, Ammon, Zoticus, Cyriacus and Eugene. — In Greece, Saint Carion, martyr, who had his tongue cut out; Saint Theion and his two children, likewise martyrs. — At Lucca, Saint Aemilius, Roman officer, whose body was found again in that city, in the year 1200. — At Ravenna, with the bishop Saint Severus, mentioned above, Saint Vincentia, his wife, and Saint Innocentia, virgin, their daughter. 390. — In the East, Saint Timothy, of whom nothing is known, save that he had nothing so much at heart as the glory of God. — At Antioch, Saint Peter the Galatian, hermit, whom one must not confound with Saint Peter of Galatia, monk, feasted on 9 October. Theodoret, who wrote the history of his life, says that, after having visited the holy places, Peter went to settle in the solitudes of Antioch in Syria. His life was only a tissue of miracles. He lived ninety-nine years and died in 429. — In Ireland, Saint Cinnia or Kinnia, virgin, who was consecrated by Saint Patrick, and whose father was raised from the dead by the same to be baptized.[10] 5th century. — In Bithynia, Saint Vendimian, hermit, disciple of Saint

Auxentius, anchorite. About the year 500. — In Scotland and Ireland, Saint Dardulacha or Darinducha, virgin, who was healed by Saint Brigid. 524. — At Thessalonica, Saint Basil, bishop of that city and formerly of Crete. He was particularly esteemed by Pope Nicholas I and fulfilled with this Pontiff a mission of trust on the part of the patriarch of Constantinople, Saint Ignatius, who had been supplanted by Photius of fatal memory. — At Cham, in the canton of Zug, a holy Belgian bishop, whose name is not known: he was going as a pilgrim to Rome, when he died in this place, at the foot of the altar after having finished the celebration of holy Mass. Pilgrims and even heretics invoked him against consumption, children's fevers, and the slow fever called in medicine hectic fever. About 870. — At Fiesole, in Tuscany, Saint Brigid, virgin, distinct from the Saint of the same name, feasted the same day and who was a religious in Ireland. She was born in Ireland, but she went to end her mortal career near her brother Saint Andrew, archdeacon of Fiesole. It is related that the latter having desired to see his sister, she found herself suddenly transported into Italy. End of the 9th century. — At Hohenwart, in Bavaria, the blessed Wolfhold, priest. About the year 1100. — In Spain, the blessed Raymond, abbot, founder of the Order of Calatrava.[11] 1163. — At Padua, the blessed Anthony the Pilgrim, of the noble family of the Manzi, who, in five years, visited all the holy places. 1267.[12]

MOVABLE FEASTS OF FEBRUARY

On the Friday after the first Sunday of Lent, feast of the holy thorns of the crown of Our Lord Jesus Christ.

On the Friday after the second Sunday of Lent, feast of the lance and the nails of Our Lord Jesus Christ.

On the Friday after the third Sunday of Lent, feast of the holy shroud of Our Lord Jesus Christ.

On the Friday after the fourth Sunday of Lent, feast of the five wounds of Our Lord Jesus Christ.

On the last Sunday after Epiphany, feast of the Blessed Virgin Mary under the title of Refuge of Sinners.

On the Wednesday after Septuagesima, feast of the prayer of Our Lord Jesus Christ on the Mount of Olives.

On the Wednesday after Sexagesima, commemoration of the Passion of Our Lord Jesus Christ.

In certain dioceses, on the Friday after the fourth Sunday of Lent, feast of the most precious blood of Our Lord Jesus Christ.

On the Friday after Passion Sunday, the transfixion of the Blessed Virgin Mary.

Saint Paul, Bishop of Trois-Châteaux

Died at the beginning of the fifth century.

Felix qui non habuit animi sui tristitiam. Happy is he who is not sad in his soul. — Ecclus. xiv, 2.

Born at Reims, in Champagne, of Christian parents who feared God, Paul gave early marks of his future holiness. He never gave himself wholly to the amusements of his age; he was humble and obedient; he relieved the misery of the poor "according to his small power"; he carefully fled the company of libertines, and, like Job, he renewed each day the covenant he had made with his eyes, to look at nothing which could kindle his passions. Married at the age of eighteen to a noble girl, "this chaste Joseph made his spouse consent to live with him in an entire and perpetual virginity." An irruption of barbarians having spread terror in their country, "our two young doves, to escape the cruelty of these vultures," took flight, and formed the project of retiring into some solitude. They arrived at Lyon, under the guidance of Providence, embarked on the Rhône, with their mother who had followed them, and directed themselves towards the city of Arles. Finding no place sufficiently deserted, they withdrew to a mountain near Saint-Rémy, where one still sees today a church which bears the name of our Saint Paul.

It was there that Paul lived "unknown to men, known only to God and His angels." To earn his living, that of his wife and of his mother, he was obliged to cultivate a field, as a hired servant. He thought to bury his life in this obscure retreat, but God had disposed otherwise. One day when he was driving his plough at the foot of the mountain, a troop of envoys accosted him in the name of the city of Trois-Châteaux, where several pious persons had known his virtues by revelation. They asked him his name. "I am called Paul," he answered with simplicity. — "You are then the one we seek." — "And why do you seek me?" — "To tell you that the people and clergy of our church have chosen you for their bishop." — "I! for their bishop? Go, my friends, go; I am not the Paul whom you seek. Do you not see that I am only a poor ploughman?" — "We know what you are, but we also know that God destines you to become our first pastor. It is you whom we desire: we want no other." Paul could not believe his ears: like Abdolonymus, surprised in his garden, which he was weeding near Sidon, by the envoys of Parmenion, who offered him a crown and a throne in the name of Alexander. Smiling at the supposed mistake of the envoys, he took the dry and arid rod which he used to drive his oxen, and cried, driving it into the earth: "Do you see this rod? When it shall produce leaves and flowers, I will believe you, I will accept the offer you make me." God took him at his word; instantly the rod was covered with greenery and flowers. This prodigy filled the envoys with joy, and Paul with astonishment, who adored the divine will, and, abashed, accepted through obedience what he had refused through humility.

Informed of the event, his virtuous spouse blessed the Lord and retired to a monastery of Arles, where she died in the odour of sanctity. As for him, he was received as in triumph in the city of Trois-Châteaux. He allowed himself, trembling, to be consecrated priest and bishop. He passed the following night in prayer and tears to obtain from God the remission of his sins, and an angel came to announce to him that they were forgiven. This holy bishop did an immense good to his people by his instructions, and above all by his examples of modesty, faith, charity. He took part in the council of Valence (374), which re-established ecclesiastical discipline in that province. His name is read among the other Fathers of the council, at the end of the canons which they drew up there, and of the synodal letter which they wrote to the clergy of Fréjus, on the subject of Acceptus, bishop elect of that city.

On his return from this council, he confounded by a striking prodigy the trickery of a Jew who claimed from him a sum of money lent, he said, to Torquatus, predecessor of our Saint, and not repaid. To discover the truth, he set himself to prayer, and, full of that faith of which a grain suffices to move mountains, he approached the tomb of Saint Torquatus, clothed in his pontifical vestments, touched it with his pastoral

staff, and commanded him, on behalf of God, to say whether he had paid the Jew or not: a voice answered from the depths of the sepulchre that the Jew had been paid. Everyone cried miracle, and perfidy could be distinguished from loyalty. This holy bishop governed his church nearly forty years, and died at the beginning of the fifth century. His holy relics have disappeared, carried off, some say in 1535, by the count of La Marche, others in 1561, by the Huguenots. It was at the same epoch, probably, that the miraculous rod disappeared which had flowered at the election of Saint Paul and which was religiously preserved at Saint-Rémy.

Saint Paul is the patron of the church and of the former diocese of Trois-Châteaux. In this city, every year, on 1 February, the feast day of our Saint, there is carried solemnly in the procession, in memory of the miracle we have related, a rod, called in this country *aiguillado*, surrounded with ribbons, greenery and almond blossoms, or any other flowers when those are lacking.

For this life we have followed and sometimes reproduced the *Hagiological History of Valence*, by the Abbé Nadal.

Saint Ephrem, Deacon of Edessa and Confessor

A.D. 378. — Pope: Saint Damasus. — Emperor: Theodosius the Great.

Benedico te… quia castigasti me. I bless Thee, my God, because Thou hast chastised me. — Tob. xi,

Edessa was distinguished among the cities of the East by the piety of its inhabitants and by the holy solitaries who flourished on its territory: such were Saint Ephrem of whom we are about to speak, Saint Barses, Saint Eulogius, Saint Aphraates, Saint Julian surnamed Sabas, and so many others eminent in virtues. Saint Isidore of Seville believes that this city was founded by Nimrod, and that it bore at first the name of Jare, or Arach, as Saint Jerome says. It received the name of Edessa when it was rebuilt by Seleucus, first king of Syria, after a city of the same name in Macedonia. It was the capital of Osrhoene, and for a long time had its own kings, who styled themselves princes of Edessa, or of Osrhoene. They all took the name of Augarus or Abgarus, which means the Great. The second of this name reigned in the time of Jesus Christ: Eusebius calls him a very powerful prince of the nations beyond the Euphrates. He says that it was he who wrote to Jesus Christ, and received from Him a letter, in which He promised to send him one of His disciples who would heal him of his ills, and would give life to him and to his own. This is what was found in the public archives of Edessa. In fact, after the ascension of the Saviour, Saint Thomas sent there Saint Thaddaeus, one of the seventy-two disciples, who healed this prince, wrought many miracles, and instructed the inhabitants in the mysteries of the Christian faith.

If anything can certify to us this narrative of Eusebius, on which not all the learned agree, it is that this city may be counted among those which embraced Christianity earliest. Its inhabitants distinguished themselves by their zeal and constancy in the time of persecutions. Saint Chrysostom informs us that under the emperor Diocletian, some holy women of Antioch retired there as to the place most worthy to serve them as refuge and port. The emperor Julian, having crossed the Euphrates to go into Persia, refused to enter it and left it on the left, giving as reason that it was wholly Christian; and in the time of the persecution of Valens, Arian emperor, there were counted as many confessors of the divinity of Jesus Christ as there were persons, men as well as women and children.

But what acquired still great glory for this city, which Rufinus calls the city of the faithful peoples, is to have served for several years as theatre for the zeal and piety of the most celebrated Saint Ephrem. He borrowed no lustre from his parents, if one judges according to the maxims of the age; for he informs us himself that his ancestors were strangers who came to Nisibis, in Mesopotamia, where he was born, and that they lived there by the labour of their hands and the alms that were given them. His grandparents advanced a little more; they cultivated fields, and his father and mother, who lived in the same condition, possessed some

lands in the environs of the town. But in this state, which presented no title of distinction in the eyes of the world, they had one which distinguished them excellently in the eyes of God; for they were united by blood to martyrs, and they themselves had confessed the name of Jesus Christ before the judges, in the persecution of Diocletian.

It was therefore of parents so respectable according to religion that Saint Ephrem was born, under the reign of the great Constantine, or even a little before. If he did not find in his house the perishable treasures of the earth, he could be much enriched there with the heavenly treasures, by the instructions and examples of piety which he had from those from whom he had received life. He found equally in his neighbours wherewith to be edified in piety, and the accounts which were given him of so many sufferings which the saints had endured in the persecution, and whose memory was quite recent, could not but animate him to sustain himself in it, as well as the maxims of holy Scripture with which his parents took care to nourish him spiritually.

However, in the confession which he made of the faults of his youth, he accuses himself of many defects which he had even then, as being a quarrelsome and an envious person, always ready to fall into anger for the smallest things. He says also that he had doubted Providence, and had been almost persuaded that the events of life happen only by chance. He deplores yet an action which he attributes to his malice, and for which God did not delay to punish him, to make him know that nothing escapes His wisdom and His justice.

“My parents,” he says, “sent me one day, when I was still young, into the country. In going there I passed through the forest, where I saw towards evening a cow of a poor man which was heavy with young and ready to calve, and which was grazing quietly. I took stones and set myself to pursue her a long time, until she fell and died; so that the beasts devoured her in the night. I met afterwards the poor man to whom she belonged, who asked me if I had not seen her; but I answered him only with insults.”

Such were the faults of his youth of which he accused himself in the presence of the brethren when he had embraced the monastic life, and which he always deplored bitterly. But if one considers that he speaks of all the states of his life as of that of a very great sinner, and one who had reason to fear more than any other the severity of the judgments of God, one will find that, although he was not innocent, especially in occasioning the death of this cow, one may also attribute it rather to a simple sally of youth, and to a desire to amuse himself by making this animal run, without thinking of what would result, than to an affected malice in injuring him.

However it may be, the Saint relates to us next how God punished him for it, and how He made him know that He chastises men for the crimes which they may well sometimes hide from other men, but which are never hidden from His divine eyes. In fact, about a month after he had committed this fault, his parents having again sent him to their country house, night surprised him, and a shepherd invited him to stop at his house; but this shepherd having got drunk, wolves entered the sheepfold while he slept and dispersed the flock. Those to whom it belonged seized Ephrem as well as the shepherd, bound them and led them before the judge, accusing him of having let thieves into the sheepfold during the night who had carried off their flock; and it appears that the shepherd had made them believe so to exculpate himself.

Notwithstanding the oaths which Ephrem, who felt himself innocent, made, the judge had him put in prison with the shepherd, but separated from one another, until it should be cleared up. He found in the prison where he was shut up a citizen and a peasant who were detained there as guilty of two crimes of a different order, but both grave. They were innocent, however, of these crimes; but they were not so before God of other crimes which they had committed, and for which His justice pursued them; for the citizen had given for fifty crowns a false testimony against a young and very pious widow, accusing her of misconduct to favour the covetousness of her two brothers, who wished to have her deprived by this black calumny of the portion which rightly fell to her of her father’s inheritance, and they had unhappily succeeded in it: and the peasant,

having seen a man who was drowning, had left him to perish, although that poor man called him to his help, and he could have saved him by merely giving him his hand. God permitted Saint Ephrem to find himself in the same prison with these two men, and afterwards with others who were brought some time later, and who were in nearly similar cases, in order to convince him ever more by these examples that nothing escapes His Providence. He passed thus seven days, and on the eighth he saw in his sleep a personage of terrible aspect, who nevertheless asked him with great gentleness what he was doing in this prison. He told him the reason, weeping; and this personage, who could be only an angel, said to him, smiling: that in truth he was innocent of the crime for which he had been arrested; but that he should remember what he had done a few days before, and the thoughts he had had against Providence. He made him know also that those who were with him were not guilty either of the crimes of which they had been accused; but that God wished to punish them for others unknown to the judges, and which they could not hide from His eyes.

Ephrem, having awakened, had no difficulty in remembering the cow of which we have spoken. He reported this dream to the others, who could not deny their hidden crime, and what they said to him made him understand still better that it was not an ordinary dream that he had had, but an instruction which God had given him by the ministry of an angel on the equity of His judgments. The same personage appeared to him the following night, and said these words to him: “You will see tomorrow those who make you suffer by their calumnies.” This made him very sad, not knowing what would happen to him. Those who were with him asked him the subject of his sadness, and when he had told them, they feared no less than he.

The day having come, the governor sat on his tribunal, had Ephrem brought, with the two others, who were presented to him laden with chains. These two were put to the question with five others who had been seized, among whom were the two brothers of the young widow of whom we have spoken, and against whom the imprisoned citizen had borne false witness. God manifested ever more to Ephrem, by these various multiplied examples, the equity of His Providence. He was spectator of the tortures which they made them suffer and he melted into tears, believing that he too would be tormented. For an increase of affliction the bystanders mocked him, and told him that it was no longer time to weep, that his turn would come, and that he should rather have feared to commit the crime.

However nothing was made him suffer, and he was led back to prison with the others. As a new governor was to come, this change was the cause that they were yet about two months all together. The angel appeared to him a third time, and said to him: “Well, Ephrem, do you recognize now that God governs the world by a most equitable judgment?” — “Yes, Lord,” he answered weeping; “but since You have done me the grace to know it, have pity again on Your servant, and draw me out of this prison, that I may become a monk and serve Jesus Christ my Lord.” — “You will be questioned once more,” said the angel to him, “and then delivered.” Ephrem represented to him that he could not bear the threats of the judge, nor the pains of the question. But the blessed spirit answered him that it would have been much better to do nothing against his duty. He reassured him nevertheless, and told him that the governor who was to come would give him liberty.

At the end of seventy days the new governor had the prisoners brought, and judged them all as they deserved. Ephrem was presented to him almost naked and laden with chains, and it happened that the judge, who was of his country and knew his parents very particularly, recognized him at once. He would gladly have given him marks of affection; but as it was necessary to act according to the laws, he questioned him, and learned from him how he had been put in prison. On his answer he had the shepherd put to the question, where the strokes of the whip obliged him to confess the truth: thus Ephrem’s innocence was recognized, and the judge sent him away acquitted. The following night the same spirit appeared to him, and said: “Return to your home and do penance for your sin. Learn from what has happened to you that there is an Eye which sees all.” He then made terrible threats to him, and this was the last time that he spoke to him. The Saint related all this in greater detail to his religious, and God, who was preparing very great graces for him, and who had

destined him to carry His word of salvation to men, willed by these events to establish him in a profound humility, and to imprint very deep in his heart the fear of His judgments, so that he might live in compunction, and inspire others with its salutary sentiments. He did not defer a moment to execute the order he had received and the promise he had made. He retired to the mountain near a holy old man who lived there in solitude; and, having prostrated himself at his feet, he related to him all that had happened to him, and obtained of him to take him under his guidance. He had not studied the philosophy of men; but he acquired that of God. He shut himself up in his solitude to acquire there, by the favour of the repose of retreat, that perfect life to which he aspired with all the affection of his heart. He lived in so great a stripping of all things that, although his humility led him always to speak ill of himself, as sincere in his words as he was humble in his sentiments, he could assure in truth, as he declared to his disciples afterwards, when he was near dying, that he never had had either purse, or staff, or scrip, or gold, or silver, or any other possession on earth, as he had learned from what Jesus Christ said to His disciples: so his poverty was compared to that which the Apostles had practised, and he was regarded as a perfect model of this virtue.

He joined to this destitution of all things the combat against himself, mortifying his body by great austerities to subject it to reason, and subduing by fasts, vigils and other labours the disordered affections.

God blessed his penance by the gift of chastity with which He particularly favoured him; for it is known that it is a gift which comes from Him. His love for this angelic virtue made him compared to the patriarch Joseph, and it appeared as much in his body as it adorned his soul. He did not fail nevertheless to watch over his senses, and to keep away from dangerous occasions. The demon raised some for him, however, as we shall say in what follows; but he always had the happiness of delivering himself from them to the shame of this enemy. The zeal with which he undertook to renounce himself made him overcome also the defects which came to him from his character. He was naturally subject to anger, but he succeeded in conquering it; and it was remarked that since he had made himself a solitary, he never allowed himself to give way to it; on the contrary, he always passed for being gentle, patient and peaceable. Sozomen and the *Lives of the Fathers of the Desert* relate to us this trait of his moderation. He had fasted several days, and as afterwards he wished to take some nourishment, he who was bringing him the earthen pot in which was what he had prepared for him let it fall and broke it. The Saint, seeing him quite ashamed, said to him to console him: “Do not be distressed, my brother; since the supper does not come to us, let us go to it,” and, having sat down beside the broken pot, he ate with a cheerful air what he could draw from it. Passing one day through a town, some persons who saw him, wishing to try his virtue, told a woman of evil life to accost him. She did so shamelessly, and said to him some indecent words. He answered her without being moved: “Follow me”; and when they were at a place where there were the most people, he gave her in a few words a lesson which filled her with astonishment: she withdrew quite confused without having been able to give him the least motion of anger.

Although he practised all the virtues in an eminent degree, that in which he excelled most was humility. All his hope was in God, and by the confidence he had in Him, there was nothing on earth which touched him but His pure glory. He so shunned that of men that one could not praise him without his suffering strangely in his heart. Saint Gregory of Nyssa, who rel ates this, says in this connection that a person praising him in his presence, the pain he felt at it appeared first on his face: he was seen to change colour, lower his eyes to the ground, remain abashed and covered with confusion, and sweat over his whole body. Sozomen informs us also that, having been elected bishop of a city which he does not name, as means were sought of taking him away to have him consecrated, scarcely had he learned it when he went into the middle of the square, counterfeiting the gait of a madman, tearing his garments and eating before everybody: and he did it so well that those who wished to take him believed that he had really lost his mind, which determined them to withdraw. When he saw that they were going away, he too took his time to flee, and kept himself hidden until he knew that another had been elected and consecrated.

But to be convinced of his profound humility, one need only read his works, in which he forgot nothing to persuade everyone that he was a very great sinner; and this appears still in particular from the one we have of his confession and his conversion to God, where he enters into the detail of his defects and his faults, at the very time when he was honoured by all the world, and had already written much for the good of souls, as if he wished thereby to destroy the advantageous ideas which he had so justly merited. He sustained himself in the same sentiments until the end of his life; and his testament, of which we shall speak in its place, is a proof of it no less evident than edifying.

One may regard as an effect of his humility his sighs and his tears, of which he had received the gift in such abundance that they were inexhaustible. Saint Gregory of Nyssa says on this: “One cannot speak of his tears without shedding some oneself. It was as ordinary to him to pour them out as it is natural to men to breathe. He wept night and day, and was not a single moment without weeping, except the little time he gave to sleep. Sometimes he wept for the sins of men, and sometimes for his own. His sighs succeeded his tears, or rather they were the effect of the abundance of his tears. There was made in him as it were a marvellous circuit of his sighs which made his tears flow, and of his tears which excited his sighs; so that one could not well discern which of the two was the cause of the other, because they followed one another without interruption.

“One will be easily persuaded of it,” adds Saint Gregory, “by reading his works; for not only does one recognize this precious gift in what he wrote to lead others to regulate their manners and embrace penance, but even in his eulogies of the Saints. One sees him always weeping, and always he returns to his sentiments of compunction. It was there as it were the riches of his penitent soul which he presented to everyone.”

He was still at Nisibis when in 330 Sapor, king of the Persians, besieged that city, as one sees in the life of Saint James; and it was he who made that holy bishop go up on the wall to curse the enemies. There is appearance that he was a disciple of this great Saint, or at least that, being within reach of seeing him often, he profited by it to form himself more and more in Christian virtues. We should think also that the death of Saint James and that of Saint Julian, his neighbour in cell and his confidant, were to him an occasion of leaving Nisibis to go to Edessa, if one had to stop at conjectures; but Saint Gregory of Nyssa gives us another reason for it. “He did not change place,” he says, “by his own spirit, but according as the Spirit of God, who was instructing him interiorly, inspired him for the good of souls. Then, faithful to His voice by a perfect submission to His orders, he went where the Lord called him; and it was thus that, imitating the obedience of Abraham, he went out of his country to betake himself to Edessa, it not being just that so brilliant a sun should remain longer hidden.”

The Saint proposed to himself also in this journey to honour the holy things there, says Saint Gregory again, apparently the relics of the apostle Saint Thomas which were venerated there, and to confer with a great personage to profit by his lights, as he was to communicate his own to others. Saint Gregory does not name this personage; but there were very illustrious ones at Edessa and in the neighbourhood, such as Saint Barses who died in 379, and who may well have been bishop in 330, and Saint Julian Sabas, etc.

On approaching the city he prayed the Lord that the first he should meet might be someone who would speak to him of the holy Scriptures. But he was greatly astonished when, instead of a person of learning and piety, he found a bad woman at the very gate. He turned his eyes away from her with some chagrin, and complained inwardly to Jesus Christ that He had not heard his prayer, there being no appearance that this creature would enter into discourse with him on subjects of the holy Books. This person however stopped and looked at him fixedly. Ephrem noticed it and reproved her for it; but she answered him: “I do what I ought in looking at you, since I am a woman and was taken out of you who are a man: but you, instead of looking at me, look at the earth from which you were taken.” The Saint admired this retort, and praised the incomprehensible power of God who sometimes grants us, by ways which appear to us the least fitting, the graces which we ask of Him; and he avowed that he had found much to profit by in this answer. Sozomen, who also relates this story, says that the Saint made on it a book which was one of those which the Syrians

esteemed most; but it has not reached us.

The house where he lodged was opposite that of another creature like her, and he did not know it. After he had passed several days there, this woman said to him: “Father, give me your blessing.” He turned his eyes towards the window to see who it was, and having perceived her, he answered her: “I pray God that He may bless you.” — “But,” replied the woman, “do you lack anything in your inn?” — “One thing I lack,” he said to her, “only some stones and a little earth to stop up the window by which you see here.” — “You treat me very harshly,” said this woman to him, “for the first time that I speak to you”; and at once she held him such language as one could expect from a like creature. The Saint asked her to act in the middle of the town as she acted at home. She cried out at the shame there would be in doing so, and the Saint took occasion from it to represent to her that if she feared the sight of men, she ought to blush all the more under the eyes of God who is present everywhere, and who, on the day of judgment, will render to each according to his works. This woman was so touched by his remonstrance that she came and threw herself at his feet melting into tears, and said to him: “Servant of Jesus Christ, put me, I conjure you, in the way of salvation, that God may pardon me all the crimes I have committed.” The Saint confirmed her, by several words which he said to her from holy Scripture, in the desire of doing penance. He put her in a religious house, and by that out of the occasions of sin.

As for him, he continued his exercises of the solitary life and withdrew into a monastery; but he could not remain hidden there, whether his reputation had preceded him to Edessa, or his merit, when he had arrived there, was at once known; for he was obliged to divide himself between the repose of the cell and the ministry of the word, not only to give particular instructions to those whom the confidence, so well founded, in his lights and his piety drew to him, but also to preach publicly to the people. He was raised to the diaconate and attached to the church of Edessa, which fixed him there altogether: it is for this reason that he is always styled deacon of Edessa. Although the ministry of preaching was not an ordinary function of his Order, the obedience which he owed to his bishop obliged him to it, and besides his charity did not allow him to excuse himself from it, although he always feared to be the more condemned before God for having announced the evangelical maxims which his humility made him believe he did not practise himself. The discourse on the priesthood which has been placed at the head of his works is a sermon made to the clergy. As preaching was his principal function, it is fitting that we should dwell here on the dispositions he brought to it, on the graces he received from heaven to acquit himself of it worthily, on the zeal with which he applied himself to it, on the sentiments with which he accompanied it, on the fruits of salvation which he produced. We shall draw from good sources so as to advance nothing but what is indubitable. Saint Basil, Saint Gregory of Nyssa, Theodoret, Sozomen, the very works of the Saint will be our authorities.

Saint Ephrem had not been brought up in human sciences. He was ignorant of the sciences of the Greeks; he spoke only his natural tongue, which was Syriac: but he acquired all its purity; he even enriched it by divers poems which he composed. He studied also logic and the rules of reasoning, keeping however to what could be useful to him, and leaving what seemed to him superfluous. But his principal study was that of holy Scripture, of the dogmas of the Church, and of the false opinions of heretics, in order to refute them as he ought: this is what concerns exterior aids. What contributed to make him succeed in his ministry was the purity of his heart, by which he merited to receive from God the gift of knowledge and the gift of speech in a miraculous manner, and which made him admired, as he has been admired in all times, and as we still do today in what remains to us of his works. His humility made him say that he had not been able to learn the philosophy of men; but God showed that He had shared it with him advantageously by making him the gift of His wisdom. The purity of intention with which this great Saint exercised the ministry of the word deserves to be remarked. Besides the obedience which had engaged him in his mission, it was an ardent love of God and a very pressing charity for the salvation of his neighbour which guided and animated him to it. His humility, which accompanied him everywhere, made this ministry in some fashion onerous to him,

because he would rather have received instructions than given them, and because he feared to condemn himself in combating the vices of others. But his zeal for the glory of God, and his compassion for souls, whom he could not see perish without being penetrated by a bitter sorrow, made him surmount his fear, and rendered him holily courageous to announce the evangelical truths.

It is remarked further that he speaks in his discourses in a manner full of tenderness and affection, beseeching, pressing, conjuring; but he does not fail sometimes to join to it force and vehement reproofs.

Saint Gregory of Nyssa makes us admire this marvellous source of knowledge which the Holy Spirit had placed in his mind; "so that," he says, "although the words flowed from his mouth like a torrent, they were too slow to express his thoughts. However quick his tongue was, it succumbed under this crowd of ideas which his mind furnished it: it equalled the speed of other minds, but not the rapidity of his own. Wherefore he prayed God to moderate this inexhaustible fund which He had given him, saying to Him: 'Hold back, Lord, the floods of Thy grace'; for this sea of knowledge which sought to discharge itself by his tongue overwhelmed him in some fashion, the organs of speech not being sufficient for what his mind presented to him for the instruction of others."

This admirable fecundity of the knowledge which the Holy Spirit communicated to him had been manifested in a vision to an old man respectable for his piety. It is still Saint Gregory who relates it. "A very enlightened old man," he says, "perceived a troop of angels who, descending from heaven, held a book written within and without, and said to one another: 'To whom must this book be given?' Some named one person, others named another of those who appeared the holiest in that time; and after having examined them, they all said together: 'It is true that they are holy and true servants of God; but this book cannot be given to them.' At last, after having named many others equally holy, they all agreed in saying: 'This book can be entrusted only to Ephrem, so meek and so humble of heart'; and they gave it to him at once. This old man having seen this, hastened to repair to the church, where he heard Saint Ephrem who was then preaching with so much grace and fruit that he recognized the truth of the vision he had had. He could not doubt that the Holy Spirit inspired him in what he said, and admired the grace so abundant which he had received." But we cannot omit the effects which Saint Ephrem's exhortations produced on the heart of those who listened to him. It is again Saint Gregory of Nyssa who informs us of it. "There was scarcely one of his hearers," he says, "who could resist the force of his discourses, and who did not determine to be sincerely converted on seeing this abundance of tears with which he accompanied his words of life. What was the heart, were it harder than diamond, which was not softened and did not weep its sins by true penance? What barbarous and cruel nature was not softened and changed by this honey so sweet and so salutary which came out of his mouth? Who was ever so far from penance and so strongly given to the pleasures of the senses, that, after having heard him speak of the chastisements which God reserves for sinners after this life, did not think seriously of correcting his own and effacing his faults by the tears of penance?"

One may judge still of the impressions which his discourses made on the peoples by those which his writings afterwards made. It is still Saint Gregory who remarks it. "For," he says, "when one wishes to make it understood that a thing cannot be done, one says in proverb that it is as impossible as it would be to bend the hardness of a pebble. But experience has taught us in Saint Ephrem that he has wrought this prodigy; for he softened and broke by the force of his words hearts yet more hardened than pebbles. One cannot read what he says of humility without renouncing all swelling of pride and entering into sentiments of contempt for oneself. What he says of charity animates to a holy fervour and encourages to suffer everything for God. The eulogy which he makes of chastity makes it appear so lovable that one feels oneself carried to consecrate oneself wholly to God by this beautiful virtue. What a man, when he speaks of the last coming of Jesus Christ! He does it with so much force, and represents its frightful apparatus with such energy, that it seems one is actually present before the throne of the sovereign Judge; and it is only reality alone which can give us a livelier idea of it." We have dwelt on the work of Saint Ephrem as preacher, because it was one of the most

considerable works of his life. With what purity of heart he spoke! what rectitude in his intentions! what zeal for the glory of God, and what desire for the salvation of souls! How far he was from pleasing himself in the greatness of the talent he had received from God! With what gentleness, what tenderness, and at the same time what vehemence he expressed himself! What sublimity in his thoughts, what grandeur in his sentiments, what nobility in his expressions, what effusion of heart in his zeal! He had all the exterior qualities which make the perfect preacher, and all the interior virtues which ought to accompany the holiness of his ministry. He shook, he softened, he overthrew, he broke hearts. Nothing resisted him. But he touched, because he was powerfully touched himself; and it is thus that God blessed the labours which he sustained for His glory and for His love.

Although we have said that Saint Ephrem had corrected his natural bent to anger in his youth by the great gentleness which he acquired in working efficaciously to moderate himself, nevertheless, as this gentleness was in him a virtue of charity, which did not slacken the ardour of his zeal when it was a question of the glory of God and the good of souls, he rose with an apostolic force and vigour more particularly against the enemies of the faith. So, as long as he lived, he did not cease to pursue the heretics, who were in great number in his time, and he succeeded in drawing out of their snares a quantity of persons whom they had seduced. Saint Gregory says that when he attacked them, he appeared in regard to them like an experienced and victorious athlete against a child who is without strength. No human consideration, no fear could prevent him from declaring himself loudly for the Catholic doctrine. Although the impiety of Arius dominated in his time in the East, and was protected by the powers of the age, he showed himself always, in his words and in his writings, the intrepid defender of the dogma of the holy Trinity, uncreated and consubstantial, and of the divinity of Jesus Christ. He fought the ancient heretics and those who appeared in his time. He even ruined beforehand the errors which were to be born after him, such as those of Nestorius and Eutyches, God having made them known to him by the light of prophecy. We shall see this again more particularly in speaking of his testament. He pursued the pagans with no less force; and finally, without needing the erudition of the Greeks, and by the grace which he had received from God, he hurled such terrible darts in his natural tongue against all his adversaries of the faith that he overwhelmed them under his powerful blows.

A heretic named Bardesanes, who had given his name to his sect, and his son Harmonius, had become famous in Osrhoene and had infected it with their errors. To make them slip the better into minds, Harmonius, instructed in the sciences of the Greeks, had made use of them to compose in imitation of them poems in the Syriac language, which he had set to music, and which appeared the more agreeable to the Syrians because it is held that before this heretic there was no use of similar songs. Saint Ephrem, seeing the prejudice which this could bring to the faith, made use of the talent for poetry which God had given him, and, having well studied the measures which Harmonius had observed, composed on the same airs hymns full of Catholic truths, as well in honour of God and His Saints as on divers other points of doctrine; so that the people, finding there the same harmony, and instructing themselves in the truths they ought to learn, left the songs of the heretic and sang no more but those of the Saint; which even served afterwards to make the feasts of the martyrs more solemn and gayer, as we learn from Theodoret and Sozomen.

Although Saint Ephrem was very busy in the ministry of preaching and in the functions of his order, he did not fail to live in retreat and in his solitude as much as he could. His state of solitary was infinitely dear to him, and he always kept its habit and practices. He made his ordinary residence in his monastery and in his cell, from which he came out only to fulfil the duties of his mission and of the place which he held in the clergy. It was in this monastery that he received all who came to be edified near him and to listen to his excellent instructions. There is among his works a letter which bears his name, and which is very worthy of him, by which it appears that he had been superior of this monastery; but as he was often obliged to be at Edessa, to satisfy the duties of the diaconate, he had put the government of it into the hands of a brother named John, and had lived there afterwards as a simple religious. This is why, a certain Theodosius having

pressed him extremely to receive him into his monastery, he sent him back to John as to the abbot, and he received nobody with him without consulting him beforehand, in which one sees what his humility was. By this same virtue he honoured the different practices, even extraordinary, of some solitaries of that time, by which these mortified men beat down their bodies to save their souls, and he annihilated himself saying that his cowardice prevented him from doing anything similar. We have said that Saint Ephrem had left Nisibis his native country to dwell at Edessa, and that he had done it only by the movement of the Holy Spirit; it is Saint Gregory of Nyssa who assures us of it, and he adds that it was by the same spirit that he made the journey from Edessa to Caesarea in Cappadocia, to see there the great Saint Basil who was bishop of it. All that happened to him in this visit proves manifestly that it was God who had inspired it. Saint Basil knew him already by reputation, whether when he had been in

Mesopotamia about the year 337, or by what Saint Eusebius of Samosata had told him of him, whom he visited in 372.

Saint Ephrem, who relates to us himself in part what happened to him, says that having found himself in the city (it was Caesarea) and God wishing to manifest to him the effects of His mercy, he heard a voice which said to him: “Arise, Ephrem, and go to receive thoughts and instructions on which you may feed.” He answered at first with that eagerness which his ardent desire for good inspired in him: “Lord, where shall I be able to find it?” And the same voice answered: “I have in my house a vessel which shines and is magnificent, it will furnish you this nourishment.” At these words, seized with astonishment and admiration, he betook himself to the church; and scarcely was he in the vestibule when the desire to see him made him at once look through the door into the holy temple, and he discovered in the sanctuary Saint Basil, this vessel of election, set forth in presence of his flock, all of whose eyes were fixed on him, and who presented to them with the majesty of a heavenly eloquence the divine pasture, that is, the evangelical law, the doctrine of Saint Paul, and all that can inspire respect for our sacred mysteries. But God, opening his eyes in a miraculous manner to manifest things more hidden, or rather the source which furnished to this holy doctor those waters of life which he poured out on his happy sheep, he perceived a dove white as snow, and resplendent with light, seated on his shoulder, who said in his ear the things he preached to his people. Ephrem then began to praise loudly the wisdom of this holy doctor, and the magnificence of God who knows so well how to glorify those who glorify Him. As he expressed himself in Syriac, his voice could be heard without understanding what he meant; but some of the bystanders to whom this language was not unknown understood him and asked who this stranger was who thus praised their bishop. God made known at the same time to Saint Basil that it was Saint Ephrem, and, after the end of the assembly, having had him called, he asked him by an interpreter why he had thus praised him before all; he added: “You are then Ephrem who have so generously bowed the neck under the saving yoke of Jesus Christ?” — “Ah!” he answered, “I am rather that Ephrem who have strayed from the way of salvation.”

Saint Basil then took him by the hand, embraced him and presented him a table laden, not with corruptible meats, but with eternal truths. He spoke to him of the means of making oneself agreeable to God, of avoiding sin, of subduing the passions, of rendering the sovereign Judge favourable and of arriving at evangelical perfection. But he did it with so much unction that Ephrem, no longer able to contain the effects which his words had produced in his heart, cried out, melting into tears: “O my Father! do not abandon a coward and a sluggard: put me in the right path; soften my heart of stone. God has led me to you that you may take care of my soul, and that, as an experienced pilot happily conducts his vessel, so you may conduct me to the port of salvation.”

They conversed thus some time with that satisfaction and mutual joy which the Saints taste when they discourse together of heavenly things.

God had favoured him with an eminent gift of prayer. Besides the visions he had and which we have reported, Saint Gregory of Nyssa compares him to Moses, and says that he had enjoyed like him the sight of

God as far as a man is capable of it, and that he had also, like the prophets, divers revelations; he remarks in particular that, meditating one day on one of our mysteries, he saw a column of fire which went up to heaven, and which expressed to him by this marvellous elevation the sublimity of this mystery. Another time, when he was already old, being seated all alone in a quiet place, and meditating on the miseries of this life and on the negligence with which we pass it, he raised his eyes to heaven, and being as it were ravished out of himself, God made Himself seen to the eyes of his heart, seated on a throne of glory, and making him great reproaches. He was seized with such fear that, no longer able to bear the weight of this divine Majesty, he sought where he could hide. He threw himself at last at the feet of the Lord, and begged Him, by a very lively and very humble prayer, to have pity on him. God heard his tears, and thereby restored peace to his heart. As for him, he put in writing what had happened to him, and told it to his brethren, saying to them that every time he recalled the day and the hour of it, his whole body trembled at it to such a point that he could not restrain his tears; and he told it to them to lead them to obtain for him the mercy of God by their prayers. Having gone out also from Edessa before day with some of his disciples, he raised his eyes to heaven, and the clearness of the stars which shone made him think of the glory which will appear in the glorified bodies of the Saints, when they shall be placed at the right hand of Jesus Christ, on the day of the universal judgment. The idea of this so redoubtable judgment struck him at once: he trembled and shed a torrent of tears. His disciples asked him the reason, and he answered: “I greatly fear, my very dear brethren, that those who, judging of me only by what appears outwardly, make me pass for a blessed one, and praise the good works which I have only in appearance, will mock me when they see me plunged in the eternal flames; for I know only too well how negligent I am.”

God willed that a year before his death he should add to the crown which his humility and his other virtues had acquired for him, that which He reserves for those who have exercised mercy. The city of Edessa was then afflicted with a very great famine, and the country people suffered from it more than the others. The compassion which he had for it obliged him to leave his cell, from which, as we have said, he came out only for his ecclesiastical functions. He came into the city, and severely reproved the rich because, in this public need, they neglected to succour the poor, showing them that it was on their part a hardness and an avarice which would one day turn to the loss of their souls, the salvation of which they ought to prefer to the preservation of temporal goods. The rich, who besides had a great veneration for his piety, wished at first to excuse themselves, giving as reason that they were not attached to their riches, but that they did not know to whom to entrust their alms, because they feared that those whom they charged with them would use them for themselves, instead of making a wise distribution of them. Then Saint Ephrem, this man as charitable as he was humble, profiting by the good opinion they had of him to make it serve for the relief of the poor, said to them: “And I, for whom do you take me? What do you think of me?” They answered him according to their true sentiments, that they held him for a man of God and of irreproachable probity. “Since then you believe me such,” he replied, “entrust to me the care of the poor.” — “Would to God,” they said to him, “that you would take the trouble!” — “Yes,” he added, “I will do it very willingly for love of you: I charge myself from this day with the administration and feeding of the poor.”

When he had received their money, he had three hundred beds arranged in the public galleries, which he had had closed, where he fed the poor, dressed the sick, furnished from the money that was given him for the needs of all who came there, both from the country and from the town, and buried the dead, lending himself to everything with an untiring zeal and charity. He employed himself for a year at this holy exercise, after which, abundance of grain having returned, and everyone having gone home, he re-entered his cell, where he was soon to die of a short illness.

He had revelation that divine Providence wished to call him from this exile to the heavenly Jerusalem. It was then that he wrote that admirable exhortation, full of holy maxims, which is called the Testament of Saint Ephrem, because he made it at the hour of his death. This work is assuredly his, whatever the heretics may

say: it is their custom to deny the books of the Fathers in which their errors are condemned, as in this treatise which makes mention of prayer for the dead, which the Calvinists combat by their false dogmas. He ordered there very expressly that his coffin should not be covered with a precious cloth, and, in case there should be one prepared, that it should be sold and the money given to the poor. Nevertheless, a lord who had much veneration for the Saint gave one to wrap him in, thinking that God would find it more agreeable that it should serve for that than if it were given to the poor; but, because he had not followed the will of the servant of God, the unclean spirit seized his person at that very hour and tormented him until he recognized his fault, avowed it at the feet of the Saint and asked his pardon for it. And Ephrem, sick as he was, stretching out his hands over him, delivered him, warning him to accomplish what he had promised. He would not either that he should be buried in a tomb made on purpose, nor in the church, but in the common cemetery, with the other poor; then, exhorting those present to the love and fear of God and to the accomplishment of His wills, he rendered his soul to his Creator; which happened, according to Cardinal Baronius, in the year 378, a month after the decease of Saint Basil.

Saint Gregory of Nyssa pronounced the panegyric of the Saint, at the prayer of a certain Ephrem. The latter had been made prisoner by the Ishmaelites; but having commended himself to the holy deacon of Edessa, his patron, he had been miraculously delivered from his chains and from several dangers. Saint Gregory ends his discourse with this prayer to Saint Ephrem: “O you who are now at the feet of the divine altar, and before the prince of life, where you adore, with the angels, the august Trinity, remember us all, and obtain for us the pardon of our sins.”

The continual tears which Saint Ephrem shed, far from disfiguring his face, seemed on the contrary to increase its serenity and graces; so that one could not see him without being penetrated with veneration. The Greeks paint him under the figure of an old man of high stature, having a gentle and majestic air, eyes bathed in tears, a look and an exterior which announce a great holiness. He has been given a gesture which recalls his redoubtable eloquence when he paints the terrors of the last judgment.

Notice on the Writings of Saint Ephrem

We cannot resist the pleasure of giving an idea of the eloquence of Saint Ephrem, by inserting here a fragment of his sermon on the second coming of Jesus Christ: “Beloved of Jesus Christ, lend a favourable attention to what I am about to say to you on the frightful coming of the Lord. When I think of that moment, I feel myself seized with an excessive fear. Who can relate these redoubtable things? Where find a tongue capable of expressing them? The King of kings, raised on a throne of glory, will descend from heaven, and having sat down as judge, will make all the inhabitants of the earth appear before Him. At the mere recollection of this truth, I am ready to faint; the members of my body are in violent agitation; my eyes fill with tears; my voice falters, my lips tremble, my tongue stammers, disorder and confusion seize my thoughts. I am obliged to announce these things to you, but fear will prevent me from speaking. A clap of thunder frightens us today; how shall we then be able to sustain the sound of that trumpet, a thousand times more terrible than thunder, which will raise the dead? The bones of all men will not have heard it sooner in the bosom of the earth than they will revive on the instant and seek to rejoin one another, and in the twinkling of an eye we shall all rise and assemble to be judged.

“At last, the great King having given the order, the shaken earth and the troubled sea will give up the dead which they held, both those who had been devoured by fishes, and those who had been by birds or beasts. At the same moment all men will appear without a single hair of them lacking.”

The Saint speaks then of the fire which will inflame the whole earth, of the angels who will separate the sheep from the goats, of the standard of the cross, all shining with light, which the great King will have borne before Him. He represents men overwhelmed by consternation and by a mortal anxiety; the just filled with joy, and the wicked given over to despair; the angels and cherubim occupied in singing the praises of Him

who is thrice Holy; the heavens open, and the Lord surrounded with such glory that heaven and earth cannot sustain His presence. He opens before our eyes the book in which are written all our thoughts, all our words, all our actions; then he cries: "What tears ought we not to shed night and day, in expectation of that terrible moment!" His sighs and sobs having cut off his speech, he could say no more. "Teach us then," cried the audience, "the frightful things which will happen next." — "All men," resumed the Saint, "will have their eyes lowered before the tribunal of the sovereign Judge, between life and death, between heaven and hell, and each of them will be summoned to undergo a rigorous examination. Woe is me! I wish to instruct you of what will happen; but my voice fails me; fear throws me into trouble and confusion: the mere recital of these things freezes me with dread." — "We conjure you," repeated the audience, "to continue for our profit and for the sanctification of our souls." — "Beloved of Jesus Christ," said the Saint, "there will be sought in all Christians the seal of baptism and the deposit of the faith; there will be demanded back of them that renunciation which they made, in presence of witnesses, of Satan and his works, not of one, of two, of five, but of all in general. Happy he who shall have faithfully kept what he had promised!" His sighs and groans no longer allowing him to speak, the audience cried to him again: "Ah, pray, continue to instruct us." — "I will obey you," answered the Saint, "as far as I shall be able; but I shall express myself only by tears and sighs. Such things are so terrible that one cannot speak of them without shedding tears." — "O servant of God," added the people, "do not refuse us the instructions we ask of you." Then Ephrem, striking his breast, wept still more bitterly, and said: "Ah! my brethren, what do you wish to hear? O frightful day! woe to me! woe to me! Who will dare to relate, who will dare to listen to the recital of what is to happen in that lamentable moment? All you who have tears, weep with me; let those who have none learn to know the lot which awaits them, and let them not neglect their salvation. Then men will be separated for ever from one another; bishops from bishops; priests from priests; deacons from deacons; subdeacons and readers from those who had the same orders; children from their parents; friends from their friends. The separation made, princes, philosophers, the wise of the world will cry to the elect with tears: Farewell for ever, saints and servants of God; farewell, parents, children, friends; farewell, prophets, apostles, martyrs; farewell, holy Virgin, Mother of the Saviour, you prayed for our salvation, but we would not be saved. Farewell, life-giving cross; farewell, paradise of delights, eternal kingdom, heavenly Jerusalem; farewell, all of you, we shall see you no more; here we are plunged in an abyss of torments which will never end."

The collection of the works of Saint Ephrem is composed of sermons or treatises of piety, of prayers, of commentaries on Scripture, of works of controversy against the Arians, the Eunomians, the Manichaeans, the Novatians and the Marcionites, of lives of Saint Abraham, of Saint Julian, etc. His style, in his polemical writings, has nothing dry or repellent; it is on the contrary full of piety and unction; one remarks that the author, in refuting heretics, burns with an ardent desire to see God praised and glorified.

Saint Gregory of Nyssa and other authors teach us that Saint Ephrem had commented on all the books of the Old and New Testament with as much clearness as erudition. We have now only his commentaries on the historical books and on the prophets. The work which bears the title *Confession* is certainly by Saint Ephrem, as M. Assemani has proved, *Op.*, vol. i, p. 119; *ibid.*, *Prolegomena* cl, and vol. ii, p. 37; *Bibliotheca orientalis*, vol. i, p. 141. The disciples of Saint Ephrem wrote the same history, according to what they had heard their blessed master say of it: whence this great number of accounts which we have of the event in question. Gerard Vossius published one of them which M. Assemani had reprinted: *Op.*, vol. iii, p. 23; but one must follow principally the Confession of the Saint, which is found in the collection of his works, of the Vatican edition.

Ceillier, vol. viii, p. 101, has collected from the writings of Saint Ephrem a crowd of passages which demonstrate invincibly the real presence of Jesus Christ in the Eucharist. One may see on the same subject the judicious remarks of a skilful critic, which were inserted in the *Mémoires de Trévoux*, January 1736, p. 155. — See also Dr. Wiseman, *Horae Syriacae*, vol. i, first dissertation.

Saint Ephrem and Saint Basil having conversed together by means of an interpreter, it is evident that the former did not understand the Greek language. The author of the ancient translation of the life of Saint Basil, which bears the name of Saint Amphilochius, pretends that the holy archbishop of Caesarea obtained miraculously for Saint Ephrem the understanding of that language and that he ordained him priest. There are two faults in this account, and Baillet has fallen into the second. Saint Jerome, Palladius and several other authors give Saint Ephrem only the title of deacon. Besides, if one consults the translation of the work of the false Amphilochius, and examines attentively its original text, one will see that it was not Saint Ephrem, but his disciple and companion, whom Saint Basil raised to the priesthood.

A part of the works of the holy doctor was translated into Latin, and printed at Rome in 1589, by the care of Gerard Vossius or Voskens, provost of Tongres. Edward Thwaites gave a Greek edition of them at Oxford, in 1708.

The most complete of all the editions of the works of Saint Ephrem is that which appeared at Rome in 1732–1746, 6 vols. in folio, under the direction of Cardinal Quirini, librarian of the Vatican, and of M. Joseph Assemani, first prefect of the same library. One finds there the Syriac text of a great part of the Saint's works, with the ancient Greek version of the other works. The Latin translation is by Gerard Vossius and Father Peter Benedetti, Maronite Jesuit. That of the last volumes is by M. Stephen Assemani, archbishop of Apamea, who published in Chaldaic the acts of the martyrs, and who is nephew of M. Joseph Assemani. It is unfortunate for the learned that the Greek text of the last volumes, and above all of the sixth, is full of faults. See in the *Mémoires de Trévoux*, January 1756, p. 146, a very curious letter on the latest edition of the works of Saint Ephrem.

The Roman Martyrology makes mention of Saint Ephrem on 1 February, and the Greeks, in their menology, on 28 January. The testament of which we have spoken, and the other authors who made his eulogy, are found reproduced in Bollandus, in the first volume of this month.

Saint Brigid, Surnamed the Wonder-worker, Virgin in Ireland

A.D. 436–523. — Popes: Sixtus III; Hormisdas.

It belongs to God alone, says Job, to make pure vessels of impure matter. It is He alone who can make, when it pleases Him, thorns produce grapes and thistles bear figs; and it is He alone who, rising above nature and common rules, can give to a bad tree the strength to bear sometimes good fruit. I say this on the subject of Saint Brigid, whose virginity Our Lord knew how to preserve quite pure, although she was born in the infamies and impurities of an adultery of her father with a slave. This infidelity of Dubtach (so was this Irish lord called) touched so sensibly the heart of his lawful wife that, imitating the ancient Sarah, the mother of all believers, she gave her husband no rest until he had put out this servant, although two holy prelates had assured him that she bore a Saint in her womb.

In fact, the banished slave brought into the world a daughter who was named Brigid at baptism, which her father took care to have given her in order to make her an adopted daughter of Jesus Christ. She was entrusted to a Christian woman who took care to bring her up in the fear of God and the love of virginity. Some time afterwards, Dubtach, seeing that his daughter advanced in age and wisdom, had her come to his house, where she made herself very lovable by the rare virtues with which her soul was filled and which she made appear outwardly. She was humble, peaceable and obedient; and above all it seemed that compassion for the poor had come out with her from her mother's womb, because she used every kind of invention to do them good.

These admirable virtues were set off by a perfectly regular beauty which easily ravished the hearts of all who looked at her; wherefore she was sought in marriage by divers suitors. But Brigid, who had already consecrated herself by vow to Jesus Christ, the Spouse of virgins, perceiving that this eagerness shown to

marry her proceeded only from herself and from that rare beauty which shone on her face, prayed Our Lord to make her so ugly that no one would think of her any more. Her prayer was heard, and, by the loss of an eye, the holy girl remained so deformed that no one was found any more who spoke of marrying her: which obliged her father to permit her to enter a monastery and become a religious as she desired.

Her entrance into religion was made remarkable by three signal favours which she received there from heaven: the bishop Maccaille, or Mel, ancient disciple of Saint Patrick, apostle of Ireland, who gave her the veil, perceived on her head a column of fire; when Brigid bent her head to kiss the foot-step of the altar, the wood, though dry and already old, grew green again at her touch; finally, at the same instant, her eye was found healed, and her face took back its first beauty, to which Our Lord added still a new lustre, not wishing that she who had desired for His love to lose the beauty of her body, in order to preserve the purity of her soul, should remain with the least bodily deformity.

Three young girls, her friends, had followed Brigid into retreat. They built for themselves in a large oak cells which were afterwards called Kil-dara or Cells of the Oak, eight leagues from Dublin, and adopted a costume different from that of the other religious of the country. It was like a holy nursery which gave birth to a great number of monasteries in Ireland, all of which acknowledge Saint Brigid as their mother and foundress. The reputation of her holiness and of her miracles made Kildare so famous and so frequented that the great number of buildings which were put up, even in her lifetime, around the monastery, formed there a town which afterwards became considerable enough for the metropolitan see of the province to be transferred there.

The superintendence which she had to exercise over a great number of religious houses obliged her to frequent journeys which occupied a great part of her life and which were always of so great utility that one may say that each of her steps was marked by the foundation of some new monastery.

This pious virgin had received from God the gift of miracles in a high degree, and she wrought so great a number of them that Cardinal Baronius writes that he read in the monastery of Saint Cecilia, beyond the Tiber, at Rome, an old manuscript which contained twenty-four chapters of them. We shall relate only two or three which will make one judge of the others.

Two lepers addressed themselves to the Saint to be healed. She prayed God for them, and, making the sign of the cross over a little water, she commanded them to wash each other with it: the first, after having been washed, feeling himself healed, was so delighted with his health that, for fear of losing it, he would never render the same service to his companion. But, in punishment of his ingratitude, he saw himself at once covered again with the same leprosy, and his companion was perfectly healed by the sole prayer of Saint Brigid, who seemed to hold in her hands the keys of health and sickness. A blind girl, named Dara, begged the Saint to make a blessing on her eyes, and by that means she recovered sight; but being afterwards enlightened by a higher light, and recognizing that all that is seen by the eyes of the body is only an embarrassment to the soul, she returned to her benefactress to beg her to give back to her her first blindness; and at once her eyes, which had been opened at the supplication of Saint Brigid, closed again at her prayer.

Another girl, twelve years old, who was dumb from birth, was brought by her mother to Saint Brigid. The Saint took her by the hand and asked her whether she would not be willing, for love of Jesus Christ, to keep perpetual virginity: and as the mother represented to her her daughter’s powerlessness to speak, the Saint replied: “Nevertheless, I shall not let her go until she has answered me.” Then the dumb girl, loosing her tongue, promised her to remain a virgin all her life with the grace of God; and afterwards the use of speech remained always free to her.

A wicked woman, having brought a boy into the world, said loudly to excuse her crime that she had had him of the bishop called Broon, who was a holy man, also a disciple of Saint Patrick. This calumny was reported to Saint Brigid, and the wretch boldly maintained her lie in her presence and that of Saint Patrick himself; but

the Saint, making the sign of the cross on the mouth of this infamous woman, made her tongue swell in such a way that she could not speak; and, doing the same on the tongue of the child, she loosed it, and he said distinctly, after Saint Brigid had commanded him, that the bishop was not his father, but a poor man of the common sort. Thus the truth was discovered, the honour of the bishop preserved, and the glory rendered to God, protector of innocence.

She wrought still a quantity of prodigies by the sign of the cross. It was by this means that she drove demons out of human bodies, and that she held back persons whom she saw in danger of being lost. A surprising thing is told on this subject: the daughter of a gentleman having stolen secretly from her father's house on the very day of her wedding, to save herself in Brigid's monastery, this father mounted on horse, followed by a good escort, to carry off his daughter by force; but the Saint, having perceived him, made the sign of the cross on the ground, and instantly the men and the horses became motionless as statues, until the father, recognizing his fault, permitted his daughter to carry out her vow and to remain in religion.

The little we have just said suffices, it seems to us, to make evident what are the merits of this great Saint. The time of her reward having come, after having happily finished her course, she had revelation of the day of her decease, of which she gave notice to a good girl whom she had brought up in the fear and love of God, marking to her the day on which she would depart this life, to go and enjoy the chaste embraces of her Spouse in heaven.

She died, according to the most probable opinion, in her first monastery of Ireland, on a Wednesday, 1 February 523.[1]

Her body was buried at Kildare, where the religious, to honour her memory, instituted a perpetual sacred fire called the fire of Saint Brigid: which gave the monastery the name of House of Fire. They maintained it there until 1220, at which time the archbishop of Dublin had it put out. The body of the Saint had been removed from it as early as the ninth century, on account of the incursions of the Danes, and transported to Downpatrick. The memory of Saint Brigid was not lost at Kildare, although in less than a century, from 835 to 924, the town and the monastery were sacked five times; but at Down she was forgotten: a revelation of God made to the bishop Malachy was needed for the body of Saint Brigid to be found again. It was in the year 1186: it was discovered deposited with those of Saint Patrick and Saint Columba in a triple vault, whence it was transferred to the cathedral of the same city. The impious Grey, under Henry VIII, destroyed the church which enclosed these relics and cast them to the wind. The head of Saint Brigid was at Neustadt, in Austria, and was able to escape profanation. It was preserved there in the chapel of the imperial castle, until the year 1387, when Rudolph II made a present of it to the ambassador of Spain, John de Borja: the latter in his turn enriched with it the church of the Jesuits of Lisbon. The city of Cologne, which has a parish placed under the invocation of this Saint, boasts of having also some of her relics.

The feast of Saint Brigid has always been celebrated on 1 February, day of her entry into heaven. It is commonly believed that it was a Wednesday, which for the beginning of the fifth century can suit only the years 506, 517, 523 and 534. The cult of Saint Brigid was formerly very widespread, not only in Ireland where she holds the first rank of the Saints after the Blessed Virgin, but in Flanders, in Germany and in a part of France. Her feast was received in all the West in the ninth century. Ireland regards her as its patroness, as Saint Patrick is its patron. "Wherever the Irish monks penetrated, at Cologne as at Seville, churches were raised in her honour, and wherever the British emigration spreads even in our days, the name of Brigid marks the woman of Irish race. Eighteen parishes in Ireland still bear the name of Saint Brigid. Deprived by persecution and misery of building monuments of stone, they bear witness to their unshaken devotion to this dear memory by giving her name to their daughters. A noble and touching homage from a race always unfortunate and always faithful, which was like her a slave and like her Catholic."[2]

There exist no vestiges of the passage of Saint Brigid upon earth, except a round tower and the ruins of a church which is said to date from the sixth century. The congregation of sisters or religious which she founded has disappeared. All her relics are probably lost.[3]

1° In her office printed at Paris in 1620, the hymn of first Vespers says: “To bear witness to her calumniated virtue, the dry wood of the altar suddenly turned green at the touch of her virginal hand.” It is added that a little branch came out of it. She is therefore represented putting her hand to the altar or kneeling on the foot-step.

2° She is painted also kneeling and holding a wide-mouthed vessel; near her a cow. This attribute alludes to several traits of her life. We shall choose however a single circumstance, and we refer to Surius, on 1 February, for the others in which the cow plays some part. Saint Brigid, having become famous for her virtues, received one day the visit of several bishops, but she had not wherewith to entertain them. She commended herself to God and bethought herself of milking three times in the same day the only cow she had: her confidence was rewarded, she drew as much milk as three good milkmaids could have given.

In the parish of Haraay [Hamoir?], between Huy and Liège, in Belgium, pilgrimages are made, in honour of Saint Brigid, for cows. Near Fosses, in the diocese of Namur, the peasant women have rods blessed, on 1 February, with which sick cows are touched to cure them.

Saint Sour (Sorus), Hermit, First Abbot of Terrasson, in the Diocese of Périgueux (1 February)[4]

Died in 580. — Pope: Pelagius II. — King of the Franks: Childebert I.

Flore sub primo viridis juventae / Patriam dulcem simul et parentes, / Dulcius caelum meditans profunda / Mente reliquit.

In the springtime of his days, in the flower of his age, he abandoned all: his country so sweet and his parents so beloved; he meditated in the depths of his heart and heaven appeared the sweeter. — *Santolii Hymni*, 29 August.

Saint Sour[1] was born in Auvergne in the first year of the sixth century, of parents no less remarkable for their piety and attachment to the orthodox faith than for the lustre of the position which they held in the world. God takes His elect from all ranks of society, and the most honourable distinction is that which virtue gives. So it is enough for us to know that the parents of our Saint were Christians. They instructed their son early in the principles of our holy religion and initiated him into the knowledge of letters. He was not long in showing a very pronounced taste for the eremitic life. His heart, opened from the morning of life to the sweet inspirations of grace, had understood the word of the Master: “He who does not renounce all that he possesses cannot be my disciple. If any man will come after me, let him deny himself, take up his cross daily and follow me.” And, already a true disciple by all the affections of his soul, he promised himself well to answer one day, like Saint Peter: “Lord, behold I have left all things and have followed Thee.”

So many and such happy dispositions could not fail to make him the object of divine complacency and to draw on his soul the most abundant blessings. So, as he grew in age, his faith became more lively, his piety more tender and his desire to devote himself to God more ardent. He had formed a close friendship with Cyprian, a young man of the same age as himself, of the same piety, having the same desire to quit the world and retire into solitude. Cyprian made himself the disciple of Sour.

At that epoch, the history of our country presents Christianity definitively established for some years in the Gauls by the conversion of Clovis and the happy results of the battle of Vouglé.[2] Delivered from the terrors of Arianism, which had been carried beyond the Pyrenees with the dominion of the Goths, “the peoples reposed,” as Isaiah says, “in the beauty of peace and in tabernacles of confidence.” Soon the religious life

absorbed all ideas, as in the first three centuries of the Church. On all sides, in the hollows of rocks, in the obscure depths of woods, on the arid summit of mountains, one saw pious hermits, holy anchorites settling, who formed disciples and so prelude to those religious foundations which the middle of the sixth century presents in such great number. The impulse and example were given by members of the most distinguished families of that epoch, by men who, stripping themselves of the grandeurs of the world, went to the desert to live a life of penance and abnegation.

Our Saint had reached the age which the ancients called free and which conferred about the same rights as majority in our day. He wished nevertheless to have the consent of his father and mother, not believing himself, although age and the laws of his country spoke in his favour, authorized to shake off the yoke of paternal authority, a sweet and delightful yoke which the well-born man always bears with the same pleasure, the same happiness, in mature age as in the age of childhood, as long as he can say those two words the sweetest to pronounce after those of Jesus and Mary: My father! my mother! He had, however, some difficulty in obtaining the consent asked, his father and mother having wished to try his vocation. They recognized at last, in his perseverance, the will of God and consented to his departure. “Go,” they said to him, “go to the desert where the voice of God calls you. When you shall no longer be here near us, His Providence will be the light of our eyes, the staff of our old age, the relief of our life.”

Sour was not long in informing his friend Cyprian of the consent of his father and mother, and, the divine love which pressed them not suffering delay, the two young predestined ones abandoned everything and went out of Auvergne, leaving to God the care of finding them an asylum where they should be permitted to live unknown and ignored by the world. God led them into the province of Périgord. In crossing Limousin, they met Amandus, who joined himself to them, desirous like them of flying the world for solitude. They were soon united in close friendship, and one could say, seeing them, what was said of the first Christians: “One heart, one soul.” A short time after their arrival in Périgord, they entered the monastery of Genouillac,[3] where, after having shaved their heads, they took the monk’s habit. This monastery, of whose existence we know only by the sojourn which our three Saints made there, was then under the direction of an abbot of the name of Salanus,[4] “who,” as a writer of Périgord says,[5] “led to perfection several holy monks who from all sides ranged themselves under his holy pedagogy.” The virtue of our young religious soon made itself remarked there and they became the object of the esteem and veneration of all. They were seen, ardent in mortification, chastising the members of their bodies to detach them from earthly affections, and applying themselves to adorn their souls with the charms of virtue. They made themselves agreeable to all both by their works which had always charity for principle and end, and by their discourse seasoned with that spirit of amiable frankness and sweet gaiety which makes the charm of conversations. One was happy to see them, happier to hear them. They distinguished themselves above all by a great humility. This beautiful virtue, base and crown of all perfection, they knew its whole price, and their words, their acts, their whole exterior reflected it so well that they appeared to be adorned with it as with a spiritual garment, as the sweet dove is adorned with its white plumage, the lily with its brilliant whiteness, the meadow with its greenery and the enamel of its thousand flowers.

But God did not destine our Saint to pass his whole life in a monastery. He had led him with his two disciples to Genouillac only to prove him in the fire of monastic charity and to make him acquire, under the direction of the holy abbot Salanus, the so difficult science of governing others. Besides, this monastery did not offer him the solitude which he had desired on quitting the world. So we see him, after a sojourn of three years, ask the abbot Salanus for authorization to retire into the desert, to live there, as had lived in the deserts of the Thebaid the Pauls, the Antonys, the Hilarions and so many other holy hermits. But he will not depart alone. Friendship, which never cools in the heart of the Saints, does not allow him to forget Amandus and Cyprian; he communicates his project to them. The solitude of a monastery is not the life they wanted on leaving their parents and the sweetness of the domestic hearth. They have indeed put their hand to the plough, but already

God can reproach them with having looked behind. It is to the desert that they must go, and there only they will find a solitude sufficiently intimate, sufficiently retired. These considerations, which the Saint develops with all the liveliness of his faith and the enthusiasm of his love, suffice to awaken in the heart of his two friends the desire for the solitary life.

Their design, on leaving Genouillac, was not to separate, to live together, lending each other mutual help and encouraging each other by reciprocal examples in a kind of life so far above human strength. They retired first to a place called still today Peyre-Levade, taking its name from a Druidic altar which is seen there. This place was well suited to the aim which they proposed: remoteness from the world and recollection of the interior life. They were on the plateau of a rather high mountain; they had before their eyes, in this altar raised by their fathers, a proof of the gross errors of humanity when it is deprived of the light of faith; around them extended a vast horizon, an image, feeble no doubt, but an image of the immensity of God; and their glances (for the very heart of Saints caresses with pleasure the memories of the homeland), their glances, when they were wearied with contemplating heaven, could rest on the white mountains of Auvergne and Limousin. They built there three cells, like three tents on Tabor. They called there, by their fervent prayers and the singing of sacred hymns, Moses and Elias, the Law and the Prophets, and Jesus who had told them to leave all to follow Him was in the midst of them. It was for these seraphic souls the beginning of sovereign happiness.

But this place could not be so retired that the lustre of the virtues of the three solitaries should not make them discovered. Besides, God does not always permit holiness to hide itself under the veil of humility; it often enters into His designs that it be manifested to the eyes of the world for the instruction and example of all. So the inhabitants of the neighbouring regions soon came in crowds to Peyre-Levade, attracted, some by simple curiosity, others by the desire to be instructed or to be witnesses of the miracles which were wrought there. Some implored the help of the prayers of the three hermits, others asked the cure of some illness; there were even some who proposed to imitate them and already declared themselves their disciples.

Saint Sour groaned in secret over all these obsessions of the crowd which turned him aside from the predilections nourished in his heart since childhood. He knew that rarely in the midst of the tumult of men can one compose an assembly of angels, and he thought of fleeing again far from these places. One evening he opened himself to his two friends and showed them the necessity, for the good of each, of a prompt separation. Why indeed have they left the world, if they must live in the midst of the world and be occupied only with the things of the world? From the next day, they left Peyre-Levade and went, in the direction of the setting sun, where the will of God would lead them. After a march of several hours they stopped and, whether through weariness, or because God, to favour our Saint, so willed it, Amandus and Cyprian abandoned themselves to a deep sleep. Saint Sour took advantage of it, and, rising, he went to right and to left, exploring the country, to make sure whether he would not find a place where he could fix his dwelling. The Spirit of God was leading him. Soon there presented itself to his sight a site so wild and retired that it did not seem that any mortal had ever borne his steps there. The Saint directed himself to it and found it most suitable, by its position, for the aim of the solitary life. Placed on the flank of a hill, this site was dominated and protected by a rock majestic in elevation, near which came forth a spring of living water which, flowing off in little streams, maintained a sweet freshness. At the foot of the hill extended a vast plain, traversed at intervals by a river (the Vézère) ill-confined in its bed. At the sight of these places the Saint fell on his knees, turned his eyes to heaven and gave thanks to God. He hastened afterwards to return to his brothers whom he found still asleep, and who, not having perceived his departure, did not perceive his return. They woke at last, and exhorted each other to the execution of their project. They conversed of the sweetnesses of the heavenly fatherland where they would one day find themselves again, and recalled all that could strengthen their faith and their desire of sovereign happiness. Then, having taken together the sacred eulogia, symbol of the charity which should unite them, though separated, they left these places. Saint Sour directed himself to

the grotto which he had chosen. Saint Amandus discovered not far from there a solitude which suited him and which has taken from the sojourn he made there the name it still bears today, Saint-Amand-de-Coly. He was there the founder of a monastery which became later a famous abbey of canons regular of Saint Augustine. Saint Cyprian went farther, he settled on the right bank of the Dordogne, in a place which since has borne his name; he built there also a monastery which became a priory, possessed by the same canons regular of Saint Augustine.

Having arrived at the desired retreat, Saint Sour prostrated himself, kissed with respect this earth where was henceforth to be his dwelling, and cried out in the transport of his joy: “This is for ever the place of my rest; here will I dwell because I have chosen it.”

We may fix the arrival of Saint Sour under the rocks of Terrasson in the period from 523 to 530, under the episcopate of Chronopius II, bishop of Périgueux. His dwelling was at first at the foot of the rock. It was indeed a grotto, as the legend expresses it, but of little depth. The solitary, in order to shelter himself from bad weather and from the attacks of wild beasts, numerous in those forests, had to close its front with tree branches, joined together with osier stems. One still recognizes this first asylum of the Saint; piety has preserved for it the name of Grotto of Saint Sour. It is not spacious, but well aired; it would be easy to establish there still a fairly convenient lodging. It is there that he lived for some years a life wholly employed in prayer, in mortification of the members of his body, by fasts, vigils, exercises of the most austere penance. A little bread and some coarse herbs formed all his nourishment, and the water of the rock was his only drink; and he used these foods only once a day and in very small quantity: for he had to live only the fruit of his labour, and he worked only to procure the absolutely necessary, all his hours being, besides, employed in prayer and contemplation.

But he could not hide long in this way; his virtue betrayed him here as it had betrayed him at Peyre-Levade. The good odour of it soon spread, and the peoples of the neighbouring regions flocked to his grotto. He thought he ought to withdraw from their importunities by condemning himself to the life of a recluse. He buried himself in the hollow of the rock or in a grotto made below the one he already occupied, and the vault of which was so low that he could not stand upright in it. He had made himself there a seat of pieces of ill-joined wood, on the back of which, at the height of the head, he had planted like a crown large nails, the points of which were to awaken him if it happened that he let himself be overcome by sleep in the time of his long meditations. He had arranged at the entrance of this second cell a little door which was to open only at night, when he went out to attend again to prayer, to admire “the glory of God which the heavens tell us,” and to contemplate “the magnificence of the works of His hands which the firmament proclaims.” Beside this door, he had made a small opening in the form of a window which brought him only obliquely the necessary day, and through which he received his daily nourishment.

This kind of life was fairly common in France, in the sixth century, and, Father Dupuy tells us, much practised in the province of Périgord. When the Holy Spirit speaks to us of the spouse of the Canticles, He represents her to us as an amorous dove, hidden in the hollow of the rock. In fact, love delights in solitude; there its ardours are livelier, and nothing can distract it from the beloved object. If God wishes to communicate Himself to a soul, to speak to it and hear it, He takes it and leads it to a retired place, and he alone who has experienced it understands what passes between God and that soul, but no mouth could express it. So we shall not try to say the interior graces which flooded the soul of our Saint, the lights he received during the few years of this absolute retreat.

Among the persons who were most assiduous in visiting him, Saint Sour had distinguished two young men whom he had attached to his person as servants or rather as disciples. They were named, the one Bonitus, and the other Principius; they loved their good master and were loved by him; they were useful to him when he had condemned himself to the life of a recluse. Established in little grottoes near his cell, they procured for him by the alms which they went to collect all that was necessary for food and clothing, and nourished

themselves on the surplus of those alms. One day, not finding this food sufficient, they began to murmur; and the Saint, from the depth of his cell, hearing their complaints, said to them: “My little children, do not complain, do not murmur; the hand of God is almighty. He who, in the desert of Judea, fed five thousand persons with five loaves and a few little fishes can well, in the new desert where we are, give the necessary nourishment to two of His servants.” And having thus encouraged them, he set himself to pray. His prayer was not long; he had scarcely begun it when a magnificent stag, coming out of its covert, bounded and dashed from the top of the mountain, and came to fall, its head shattered, motionless and lifeless, before the Saint’s cell. Seeing which, one of the servants ran in all haste to announce to his master what had just happened, and said to him: “Master, what must be done with the present which God sends us?” By the Saint’s orders, the stag was stripped of its skin, and its flesh was distributed to the poor; the two servants could keep only what was necessary for the day’s food. Saint Sour made himself of the skin a garment which he wore all his life, as a witness of his gratitude to the author of this benefit, and the sight of which awakened faith and confidence in the heart of his disciples. During his life as a recluse, the Saint gave a great example of abnegation which we must relate here. His mother came to visit him, and, arrived at the door of his cell, she asked to speak to him, to see him. This news tore the heart of the austere recluse, but he understood at once that God asked of him an example of the most perfect renunciation and of the most absolute abnegation, and, whatever instances his mother made, he refused to see her; neither her tears nor her complaints could bend him. The heart of a mother alone can understand what the heart of this one must have suffered. — “What! my son,” she said to him, “nothing can touch you? You will not grant this satisfaction to my old age?” — And she kept silence, as if she were awaiting the answer. But, while the son, recollected in the depth of his cell, was saying to God: “You are my father, you are my mother,” the soul of the mother, strongly tempered in the fire of faith, had risen towards heaven to draw from it a great light and the strength of a great sacrifice. “Well, my son,” she cried — fine triumph of faith over maternal love! — “well, my son, since I cannot see you on earth, you will not prevent me from seeing you in heaven; I shall be there with you for the eternal reward.” And, having pronounced these words, she withdrew. And the angel of God had to write that day in the book of life a sublime sacrifice beside the name of the mother and beside the name of the son.

God, however, asked of our Saint something other than the austerities of the solitary and recluse life. He manifested His will to him by the uselessness of the efforts he made to withdraw from the obsessions of the crowd; for the more he hid, the more numerous it ran, as it had done at Genouillac and at Peyre-Levade, desirous to see him and hear him. And he meditated in the depth of his cell, and he thought he heard the voice of God ordering him, as formerly Saint Peter, to come down from Tabor; and, after fourteen years of an austere seclusion, he decided at last to go out of his retreat and show himself to the people to break for them the bread of the word which they claimed with so much avidity.

From that moment, the concourse of those who came to see and hear him, no longer finding obstacles, became more and more numerous. On his side, the pious solitary neglected nothing which could assure the spiritual good of those who came to visit him. He wished that they could take part, in this place, in the sacred mysteries at the same time as they came there to be instructed. For this purpose he raised an altar beside his cell and associated with himself a priest to celebrate there the holy sacrifice and distribute to the people the eucharistic food, which he himself, not being a priest, could not give them. Able to fulfil only the ministry of the word, he acquitted himself of it with all the zeal of an apostle, and when he had ceased to speak to the crowd, satisfied all its demands, he went back into his cell, kept himself shut up there out of respect and humility the whole time of the sacrifice, and received through the little window of which we have spoken his share of the holy oblation.

The holy solitary began from then on to shine by striking signs; he gave sight to the blind, hearing to the deaf, speech to the dumb, and healed all kinds of diseases. These miracles carried his reputation afar. People

ran to his cell, no longer only from the neighbourhood, but from distant countries. He soon had numerous disciples who, following his example, renouncing the world, embraced his way of life and made themselves other cells beside his and along the rock. He organized them in community and gave them as rule that doubtless which he had himself practised in the monastery of Genouillac.

At that time lived Gontran, king of Burgundy, a very powerful and very holy king, given wholly to the practice of good works. And God, to purify him of his faults and increase his holiness, struck him with a hideous disease, leprosy, which covered his whole body. And this king, thus afflicted, prayed and asked God for his healing. And an angel appeared to him and said to him: “Arise and go in all haste to find the blessed Sour, in the country of Aquitaine, in the province of Périgord, a man powerful in works and in words; God has entrusted to him the care of healing you. You cannot keep any hope of recovering health unless you set out promptly to betake yourself to this servant of God.” And the king arose and set out, and, after a long journey and great fatigues, he arrived beside the Saint’s cell and prostrated himself. And he said, after the example of another king of ancient days: “My soul cleaveth to the dust; quicken me, O Lord, according to Thy word.” And the Saint came out of his cell and, seeing the king prostrate, ordered him to rise, asking him the cause of so long a journey and who had pointed out to him the place of his retreat. And the king answered him: “The angel of the Lord spoke to me; it is not without having well considered it that I undertook and made this journey. You see before you a man afflicted with a cruel disease; it is not necessary to ask him what he wants.” And the Saint had water brought to him and blessed it, and, new Elisha, in the presence of another Naaman, he ordered the king to wash himself with it. And the king obeyed, and, as he washed, his leprosy disappeared. No trace of it remained, and in all his body his flesh presented the freshness and grace of the flesh of a little child. He began then, with all the persons of his suite, and was never weary of it, to celebrate the praises of the Lord and of Saint Sour, the faithful servant of God.

Soon after, the man of God had the steward of his little society called and ordered him to prepare a royal feast worthy of the guest whom heaven had sent them. And the steward observed that he had no wine nor the possibility of finding in the vines a single grape ripe enough to press out the juice. And the Saint, ever and wholly absorbed in the Lord: “What!” he cried, “has the hand of God become powerless?” And he said to the steward: “Go quickly, and in the little vineyard you know you will find three ripe grapes full of juice, and you will bring them to me.” And the steward obeyed and returned bringing the three vermilion and well-ripened grapes. And then, his soul all filled with the spirit of God: “Go,” added the Saint, “prepare all your other provisions, and bring me promptly three casks.” And the steward, accustomed to see the Saint work miracles, hastened to do what was commanded him and soon came back to announce that all was ready. And Saint Sour said to him: “Take these three grapes which the goodness of God has given us, and press out the juice of them into the three casks which you have prepared; most certainly the Lord who, at the wedding of Cana, changed water into wine, will be favourable to us.” These new orders were again executed, and the three casks were found full of an exquisite wine. It was at once nothing but transports of joy. Struck in succession by so many prodigies, the king and the people of his suite vied in exalting the favour of Saint Sour and the praises of God. Then each prepared to take part in this feast which monastic charity was happy to offer to royal majesty. After his healing, Gontran remained some days with the holy cenobite, praying and conferring with him, and receiving his counsels with a great spirit of faith and humility. He wished, before his departure, to leave him a magnificent witness of his gratitude, and he begged him to have built, not far from the place he inhabited, a monastery for his religious and a *xenodochium* or hospice in which he could receive the poor and travellers. Kings, when they acknowledge a benefit, can do so only as kings: with grandeur and magnificence. The asylum of the monks and that of the poor shall be built at Gontran’s expense, and this prince will create for them immense revenues and will provide them with all that is necessary for the well-being and increase of the disciples of his deliverer.

The xenodochium was built before the monastery, but with such proportions that it could be at the same time the asylum of the poor and of travellers and the provisional dwelling of Saint Sour and his disciples. The monastery was built only later on the plateau where was the abbey called of Saint-Sour. As soon as the Saint had left the rock to dwell with his disciples in the xenodochium, some dwellings grouped themselves around his new abode, giving birth to a little borough which took the name of the very place where it was founded, *Terashôn*, from two Gaulish words *Terash*, road, and *on*, fountain, today Terrasson. The little borough, soon taking notable development, the Saint had to provide for its spiritual needs, and he laid the foundations of a church which he dedicated to Saint Julian, the famous martyr of Brioude, in Auvergne, and in which he wished to have an oratory dedicated to the Mother of God, under the title of Our Lady of Consolation.

In organizing his disciples in community, Saint Sour took care to lay as foundation manual labour, faithful to that maxim of the Fathers of Egypt: “A monk who works has only one demon tempting him, but he who remains idle has an infinity.” However, as one might believe, this work did not consist only in plaiting mats and baskets, after the example of most of the monks and solitaries of the East. We owe to the labours of the disciples of Saint Sour and to the happy impulse which they gave, the clearing of our fertile slopes which were only a thick and vast forest, and the draining of our plain which was only an unwholesome marsh. We may say that we “reap today what the monks have sown, that we have entered into their labours and gather their fruits.” Let us be grateful. If our Saint had needed encouragements to lead his disciples in the ways of perfection, he would have found powerful ones in his relations with Saint Yrieix [Aredius], who had founded on his own properties and governed with great wisdom the abbey of Attane, in the diocese of Limoges. The two saints could not long remain unknown to one another. “Learning,” says the legend, “that Saint Sour had built himself a monastery and lived there with his disciples in the most faithful observance of the holy rules, Saint Yrieix wrote him letters of consolation and encouragement, warning him to attach himself much to the things of God and to guard himself against the snares of the demon.” He always accompanied his letter with some presents, which Saint Sour received with gratitude, and for which he rendered to God lively thanks. It was once, for his monastery, a door embellished with rich ornaments of horn; it was, another time, the book of our holy Scriptures, written with his own hand; another time again, he sent him young doves and other domestic birds to recreate his old age: for the Saints, however austere they may be, do not refuse themselves an innocent recreation. Saint Sour had known how to appreciate Saint Yrieix; he recognized in him a high wisdom and a great intelligence, and, wishing to make sure that his disciples, after his death, would persevere in fidelity to the holy rules, he begged him to take, when he should be no more, the direction of his monastery and to subject it to the abbey of Saint Michael, in the city of Limoges. Hence Saint Yrieix is placed immediately after Saint Sour in the catalogue of the abbots of Terrasson.

However, many years had passed since Saint Sour, from a hermit living in the bottom of a grotto, had become abbot of a monastery and head of a numerous society. He was full of days and of virtues, and the end inevitable to every created being began to make itself felt in his body, weakened by penances and macerations, and warned his soul, beloved of God, that at last the moment had come to break the bonds of the earthly prison and go to enjoy the joys of heaven. God willed to favour His servant like many other saints, He made known to him by a particular revelation the day and hour of his death. Such a revelation could only be agreeable to him; so long had he sighed for the dissolution of his body to be united to Jesus Christ! He assembled therefore his disciples and told them of his approaching end, speaking of it in terms which left no doubt of the joy with which his soul was filled. He was not long in being seized with a violent fever, the progress of which soon made a near end presageable. But the more the body weakened under the fire which devoured it, the more the soul acquired vigour and united itself intimately to God, the object of its love. So the pious dying man was not long in asking that the viaticum of the traveller to eternity should be brought him, and that his body should be anointed with the holy oil for the great combat which the Christian athlete was to sustain. Then, borrowing the language of the Holy Books with which he was so familiar: “Alas!” he cried, “how long has my exile been! How lovely are Thy tabernacles, Lord! When shall I be able to rest

there?” And, seeing his brethren in grief and consternation, he consoled them by a few sweet words, then he made them his last farewells in a last blessing which testified both to his tender charity for them and to his great confidence in God. He had ceased to speak, and behold a brilliant light, coming from the side of the East, filled the cell of the dying monk, fluttered about his head and left in all hearts as it were an exhalation of the sweetest odour. — The soul of the Saint was in heaven. God willed to prove by an end favoured with such a prodigy how agreeable the life of this faithful servant had been to Him, how precious his death was in His sight.

We have found again by the death-bed of our Saint his two friends, Saint Amandus and Saint Cyprian. It is to be presumed that, having known by a special revelation the day and hour of his death, he had told them of it and had invited them to come to see him, wishing to encourage himself by their presence in so solemn a moment. And Saint Amandus and Saint Cyprian had hastened to run, and they were there contemplating with admiration their venerable friend, edified by his patience, his gentleness, his humility. And, when it was necessary to proceed to his funeral, which drew a great concourse of people, they would not leave to others the care of rendering him the last duty. They buried his body themselves, which they looked at and touched only with a holy veneration, and which was interred, in presence of all the religious and of the people, in the church which he had himself built and dedicated to Saint Julian.

We may fix the date of Saint Sour’s death in the year 580, on the first day of the month of February; it is the day on which the dioceses of Périgueux, of Limoges and of Sarlat have always celebrated his feast. He was aged eighty years, being born in the first year of that sixth century, having lived about sixty years since his departure from Auvergne and his entrance into the monastery of Genouillac, and fifty, about, since the beginning of his eremitic life.

Cult and Relics of Saint Sour

The homage rendered in all centuries to the holiness of the servant of God whose life we have just sketched began at Terrasson from the very day of his death, which a mysterious light declared precious in the eyes of God. The people, whose voice was the voice of God, and the only mode of canonization in those first centuries of the Church, struck by the lustre of his virtues and by the miracles wrought during his life and renewed on his tomb, began from that moment to venerate him as a saint. They addressed prayers to him, and God, in hearing them, bore witness that the homage rendered to the holiness of His servant was agreeable to Him. It is probable that, from that moment also, or at least a few years after, the cult of Saint Sour became public and common to all the region. There must have been every year, on the anniversary of his death, a great concourse of people around his tomb. We have still an incontestable witness of it in the fair called of Saint-Sour, so famous throughout the country, and which takes place on the first day of February. It bears with it a religious character which it is impossible not to recognize, and we find its origin in the annual concourse of pilgrims around the tomb of Saint Sour. Unable to enter into details, we shall say, like the legend-writer: “Often Our Lord Jesus Christ was pleased to manifest by miracles wrought near this tomb how much predilection He had had for His servant. The limits imposed on this abridged account of his life do not permit us to repeat in detail to how many blind persons he gave sight, how many lame, paralytics and others afflicted with various diseases recovered health near this tomb. The pious pilgrims have never withdrawn without having to give thanks for some benefit obtained by his powerful intercession.” But if, in all centuries, our Saint has been honoured by the piety of the faithful, a traditional fact, often renewed, shows us that at Terrasson and in the whole country he has been more especially regarded as the benefactor of the country, watching from the height of heaven over the fertility of these lands, formerly cleared by his hands and by the hands of his disciples, and that he has been more particularly invoked in times of drought, to obtain through his mediation the benefit of rain. Three processions are made for this purpose; the relics of the Saint are carried in triumph, and it is then that his cult acquires a pomp and solemnity which recall the finest days of piety and of religious demonstrations of the Middle Ages.

We cannot fix the epoch of the elevation of the body of Saint Sour; but it probably took place only many years after his death, when the monastery begun in his lifetime being finished, the monks, his disciples, wished to have the remains of their holy founder in the magnificent church which they had consecrated to him. Historical documents permit us to establish that they never ceased to be possessors and guardians of it until 1789. The monks having been suppressed at that epoch, the parish of Terrasson inherited their magnificent church and the relics of Saint Sour. It preserves them religiously, enclosed in a shrine of the fourteenth century, richly sculptured. The authenticity of these relics cannot be put in doubt, it flows naturally from a public, uninterrupted possession from the death of the Saint until our days. Saint Sour lived at Terrasson, he died there, and his relics have not ceased to be honoured there. We know how they have been preserved, how they have come down to us; there cannot be more certain authenticity. We bless the Lord for having preserved to our church this precious treasure, these venerated bones which, after thirteen centuries, preserving the breath of the Spirit of God, speak and prophesy as on the first day, before which the people love today, as they loved formerly, as they always loved, to kneel and pray. We wish, in closing this sketch, not to forget a very touching testimony of the cult which has always been rendered to Saint Sour and to his relics. This testimony we take from the pure source of true traditions, from the lips of the people, those lips which do not pronounce falsehood, but which speak from the abundant simplicity of the heart: it is the naïve qualification of *good* which the people always join to the qualification of *saint* when they speak of this patron saint. They say: the good Saint Sour. This manner of expressing themselves can come only from the habit of honouring and praying to the Saint, and from the habit of having been promptly heard when they have honoured and prayed to him. The good Saint Sour! There is in it the whole panegyric of our Saint, the most sublime and truest panegyric.

M. l'abbé Pergot, curé-dean of Terrasson.

Saint Galla, Virgin, at Valence

Sixth century.

The world, by the bitterness with which it fills our cup, by the calamities with which it overwhelms us, what does it cry to us, if not not to love it? — Saint Antoninus, part iv, tit. iii, ch. 7, § 6.

The blessed Virgin whose life we are about to relate was born at Valence about the beginning of the sixth century. Her family, one of the most distinguished of the country, lavished on her from the cradle the most affectionate cares, and had the consolation of seeing her grow in age and wisdom until the moment when it was resolved to choose a husband for her. Beautiful, rich and pious, Galla was regarded as an accomplished person. Numerous suitors solicited her hand, and her father was embarrassed only by the choice of the one who united in his person the most commendable qualities; but the young Virgin had already provided for her alliance: having learned what was going on, she declared that she herself had chosen the spouse after her heart, that she wanted no other, and that nothing in the world could change her determination. Astonished at this disclosure, her father asked her who it was that she had honoured with this preference. "He whom I love," she answered, "and whom I shall love all my life, to the exclusion of every other, is Jesus Christ, my Saviour and my God. Do not speak to me of the advantages of an earthly alliance, of the goods and treasures which a mortal man could offer me; Jesus Christ and His love are worth more to me than all the riches of this world; it is to Him that I have given myself for ever." Galla had made this unexpected declaration with so much candour and ingenuousness that her father was deeply touched by it; he understood, from then on, that his daughter's choice, being an inspiration from heaven, would be irrevocable; nevertheless, he resolved to put her to the proof by making shine again before her eyes the prospect of a rich alliance which would fulfil the wishes of his family and would secure her own happiness. "Beloved father," the young Virgin answered him, "I conjure you by the tenderness which you have for me, renounce the hope you have conceived of giving me a mortal man for spouse; I have already consecrated myself to Jesus Christ, it is to Him alone that

I wish to belong henceforth. Besides, suffer me to tell you, if you force me to be unfaithful to Him, if, in contempt of my engagements, you oblige me to offer my hand to a spouse of this world, I shall obey you, but the Lord is almighty, He will hear my prayer; I hope that the day of my wedding will also be that of my funeral."

Much less than this was needed to disarm a father whose tenderness was without bounds and whom such language had filled with admiration. Galla perceived soon that she had won the victory, and, retiring to the most secret place of the house, she prostrated herself before the Lord and gave Him thanks.

Full of these generous sentiments and henceforth sheltered from the solicitations of her family, Galla was not long in binding herself more closely to God by a solemn engagement. She had made a vow of virginity in the silence of prayer, she resolved to renew it before the altars and in the hands of the ministers of religion. The bishop of Valence, to whom she made known this design, exhorted her much to fervour, and wished to preside himself at the ceremony of her consecration; he invited several bishops who were then gathered at Valence, one knows not for what reason, and it was in the midst of this venerable assembly that the young Virgin, surrounded by her friends and her weeping parents, renewed her vows and received the white veil, symbol of her innocence and virginity.

Although devoted in this fashion to the practice of the religious virtues, Galla did not judge it fitting to retire into solitude to live there in silence and contemplation; the Lord inspired her with the desire to remain in the midst of the world to edify it by her good works, and this is not the only example that one finds in the first centuries of the Church of a vocation which may have its dangers, but which is the more meritorious when one corresponds to it faithfully.

Our pious Virgin did not fail in hers.[1] The exercise of prayer, the care of the poor, the visiting of churches and the practices of penance, such was the kind of life she led from her return to the bosom of her family. Her heart was so inflamed with love for Jesus Christ that she passed the greater part of the day and sometimes the whole night at the feet of the holy altars. Fervour made her forget the care of taking her food, and she remained habitually without eating until nightfall. The unfortunate of every age were her favourite friends; the author of her life does not fear to affirm that one could not tell the alms and the relief of every kind which she continually distributed to them. Charity was always the favourite virtue of the Saints, and God has often been pleased to authorize it by miracles. Our pious Virgin wrought a great number of them, of which we shall cite a few. When she went to visit the poor sick, these received her with so much happiness that often they prostrated themselves at her feet, imploring without ceasing with her alms the help of her prayers; Galla, touched by their faith, prayed for them and the sick were healed.

One day one of the girls who served her having gone out to draw water, made a fall and hurt her breast in so grave a manner that all the persons who witnessed it and who had run up to raise her cried out that she was dead. Galla, who loved her much, having learned the accident, began to weep and ordered that the body of the girl should be brought to her, which was done at that very instant. As soon as she perceived it, she set herself to prayer; then, taking in her hands the already icy hands of the dead girl, she cried with that accent of faith which moves mountains: "Lord, heal her." At once the girl rose perfectly healed, and all the witnesses of this prodigy glorified God, saying: "See what power the Lord has given to His servant."

Another time, fire having caught in a house neighbouring the one Galla inhabited, everyone ran to stop its progress. But the fire spread so rapidly that already they trembled for her dwelling. Galla fell on her knees, and scarcely had she begun her prayer when the flames, sinking and concentrating in the house which they were devouring, went out there all of a sudden, amid the applause of a multitude of spectators stupefied with admiration.

Some time after, the pious Virgin, going, followed by her servants, to a house where some good work called her, was insulted in the street by a man of the people who cried: "Where do you think this woman is going

whom they say to be a saint? Do not think that she has come out for a motive of charity; she runs to crime, the wretch, she is lost in morals." Galla endured this affront without answering a single word, and as the madman continued to vomit against her a torrent of insults, he was seen suddenly to fall backward and thrash about in horrible convulsions; God, to avenge the honour of His servant, having permitted him to be possessed by the demon. Galla continued her way, blessing the Lord, and when she had entered the house, a crowd of poor sick and infirm presented themselves at the door, soliciting the help of her prayers. Among them was a young child who was deaf and dumb. As soon as Galla perceived her, she raised her eyes to heaven and wept; then, taking a glass of water, she blessed it and gave it her to drink; at that very moment, the girl felt her tongue loosed and her ears opened. She healed also, in the same place, several other sick, making on their forehead the sign of the cross. Meanwhile, he who had insulted her remained always in the power of the demon; she met him on her way as she returned home, and as soon as she saw him she began to weep, saying: "Lord, have pity on him, for he was created in Thy image; have pity on him, I conjure Thee, for he was redeemed at the price of Thy blood." Then, making the sign of the cross, she approached the possessed man and cried: "Unclean spirit, in the name of the Father and of the Son and of the Holy Ghost, I command thee to go out." At these words the demoniac who was rolling in the dust grew suddenly calm and found himself entirely delivered.

But of all the prodigies wrought by Saint Galla, the most celebrated is that which we are about to relate on the faith of her historian, whose testimony is besides conformable to that of tradition.

About the year 566, an army of Lombards, led by three of their dukes, crossed the Alps and advanced towards the upper Dauphiné. Emboldened by the hope of booty which the occupation of this rich province promised them, the barbarians divided into three bodies of troops, in order to invade it at several points at once. Rodan, the first duke, directed himself towards Grenoble; Zaban, the second, took the road to Die, and Aman, the third, marched towards Embrun. The latter was fortunate enough in his expedition, but the other two paid dearly for their audacity. Gontran, king of Burgundy, informed of the irruption of the barbarians, opposed to them the patrician Mummolus, who was the ablest warrior of his century. Mummolus ran to meet Rodan, offered him battle near Grenoble and defeated him. Rodan fled with only five hundred men and took the road to Valence, of which he knew that Zaban had formed the siege for some days. In spite of the number and valour of the soldiers who pressed it closely, the city defended itself fairly valiantly; the whole population had in some fashion grouped itself behind the ramparts and held itself always ready to repulse the enemy. Zaban, on his side, redoubled in ardour and courage; animated by a secret presentiment of victory, he multiplied assaults, he attempted without ceasing to scale the walls, he wearied at last in every way the valour of the besieged, whose confidence was declining every day. Only a last effort was needed to make him master of the city. Already the barbarians were on the ramparts, the gates were opening, the streets were invaded, when the inhabitants remembered that they had in their midst a wonder-worker, whom God knew not how to refuse anything. Galla was then at prayer in the basilica of Saint Peter, at Bourg-lès-Valence. They ran to her in disorder, the crowd threw itself at her knees, crying: "Servant of the Lord, save us, we are all going to perish." — "Fear nothing," answered the pious Virgin, "Saint Peter will defend you." And she set herself again to prayer.

"Suddenly," adds the historian who has preserved for us the memory of this prodigy, "there were seen in the air a multitude of birds of prey, which swooped down on the barbarians, and a hail of stones which fell on them miraculously. 'Run in pursuit of your enemies,' cried Saint Galla, 'they are seized with terror; go and gather the spoils which they have abandoned; but do them no harm, for the Lord has fought for you.' The crowd, astonished at this language, obeyed the servant of the Lord, it rushed to the gates of the city, which it found deserted, and soon saw the barbarians fleeing in disorder, as if a whole army were following them with the sword in their backs. At this news, transports of joy burst out in the midst of the population, and all the hearts of the Valentinois were blended in a common sentiment of admiration and gratitude." Saint Galla did

not long survive the miraculous deliverance of the city. As for several days the people did not cease to publish her praises, and the crowd pressed without ceasing around her dwelling, to recommend themselves to her prayers, her humility took alarm at it, and, wishing to withdraw herself from the applause of which she was the object, she conjured the Lord to call her to Himself. Then she said to the people: “My children, the day of my death has come, leave me alone with my God. You know how I love you; the only thing I ask of you before leaving you for ever is that when I have breathed my last you bury my body with care.” At these words all the people melted into tears; but Galla cried: “Do not weep, my brethren, is it not high time that I return to God? Have I not lived enough? It is ninety years that I have been in the world, let me therefore die and put in God all your confidence.”

The pious Virgin died, in fact, as she had predicted. Her death plunged the whole city into mourning and consternation; but the prodigies by which God soon manifested the holiness of His servant consoled the people and transformed their grief into true joy. The obsequies of Galla were a triumph rather than a funeral ceremony. Her body was transported solemnly from Bourg-lès-Valence to the church of Saint Stephen, where it was to be buried. The cortege traversed the town in the midst of an immense concourse of spectators, who already offered to their holy protectress a cult of veneration, love and prayers, such as the Church is accustomed to authorize in favour of the greatest Saints. Several sick had themselves placed on the threshold of their dwelling, others wished to touch the coffin, and their faith was rewarded by numerous cures. For several days the church of Saint Stephen was literally besieged by the people, and the tomb of the Saint, glorified by the most striking prodigies, became, from that epoch, a place of pilgrimage where the Valentinois received, in all centuries, all kinds of favours and blessings. The modern diocese of Valence keeps the feast of Saint Galla on 16 November.[2]

Saint Sigebert or Sigisbert, King of Austrasia

630–636. — Popes: Honorius I; Saint Eugenius I.

The faults of kings are punished in the peoples: their virtues save us, their errors ruin us. — Saint Ambrose, bk. i of the *Apology of David,* ch. 8.

We should assuredly be blameworthy if, making a collection of the lives of the Saints for the instruction of all the faithful, we neglected this holy king of eastern France, while foreigners enrich their histories with him: as Baronius, an Italian; Surius, a German; and Aubert Le Mire, a Fleming; these authors speak of him with much honour, and give him without difficulty the title of Saint.

He was the son of Dagobert I, king of France, and of Ragintrude or Ragnetrude. The king, who for some time had led a rather disorderly life, was so touched by the grace which God did him in giving him a son that, to acknowledge this favour, he conceived the design of correcting himself entirely. Resolved to have this son baptized by the holiest prelate of his kingdom, he cast his eyes on Saint Amandus, bishop of Maastricht, whom he had formerly exiled on account of the generous freedom with which he reproved him for his disorders. Having therefore had him come to Clichy, near Paris, he prostrated himself at his feet, asked his pardon for the injustice he had committed towards him, and determined him, with the help of Saint Ouen and Saint Eligius, who were then only laymen, to confer on his son the sacrament of regeneration. He gave him for godfather Charibert, king of Aquitaine, his brother, and one might from then on hope that this child of France would be a prince of peace, since his birth reconciled so perfectly together these three great personages. God made it also appear what this little prince would be, by a miraculous fact which happened at his baptism: the crowd of French nobility who happened then to be at Orléans, where this ceremony was performed, was so great that there was found no cleric near Saint Amandus, who was baptizing him, to answer Amen; the child, who was not yet forty days old, pronounced this word distinctly and aptly: which caused great admiration among the lords who were witnesses of this marvel. The education of the little prince was entrusted to the blessed Pepin of Landen, mayor of the palace, who, constrained to yield to the envy of

the nobility, withdrew with him into the states of Charibert, where he possessed several lands in right of the blessed Itta, his wife.

Scarcely had he reached the fifth year of his age when the king, desiring to provide for the repose of his kingdom, and to follow in this the examples of his predecessors, divided his states between his two children, namely our Sigebert and Clovis II; and by the advice of his council, he gave Austrasia,[1] that is, eastern France, to him who was the elder, leaving Neustria to Clovis, the younger.

Five or six years after, King Dagobert being about to leave this life with the kingdom, to go and reign more happily in heaven, had convoked, a few days before, an assembly of the greatest lords of his states, where, confirming the partition which he had made between his two sons, he declared them kings. And these princes kept so religiously the ordinance of the king their father touching this partition, and lived always in so good an understanding, that each, on his side, governed very peacefully the subjects of his kingdom.

As for King Sigebert, he was fortunate in Austrasia to have near his person Saint Pepin, lord of Brabant, whom he made mayor of his palace, and Saint Cunibert, archbishop of Cologne, whom he took for his principal counsellor; both were holy persons, who assisted him powerfully with their wise advice. It was these two faithful servants who, after the decease of his father, persuaded him to ask King Clovis, his brother, for the division of the treasures and movables of the late king: which they negotiated with so much skill and prudence that there was held for this a new assembly in the town of Compiègne, where at last the whole was concluded peacefully, and to the entire satisfaction of both parties.

Meanwhile Sigebert saw the peace of his reign troubled by the revolt of some restless spirits who pushed the Thuringians, his vassals, to take up arms against their prince; being then only twelve years old, he found himself obliged to make war on them: and, at first, he won some advantage over them, defeated their troops and cast down their duke. But as arms are subject to caprice, very changeable are the events which their play brings forth: the bad understanding of his officers gave the Thuringians means to rally and to have the upper hand in their turn; they defeated the whole royal army. Nevertheless the king gathered new forces, took fresh courage, and, having recrossed the Rhine, comported himself with so much prudence and wisdom that he brought the rebels at last to reason, and obliged them to submit.

This virtuous prince, seeing himself afterwards peaceful in his kingdom, gave himself entirely to the exercises of piety, and so let himself go to the contemplative life that one would have taken him rather for a religious brought up in a cloister than for a king raised in the purple and in arms. Hence it comes that some of our French historians, considering things only according to human policy and prudence, disapprove his conduct and accuse him of cowardice; but those who have spoken of him with more freedom from temporal things have compared him to the great Solomon, and say that he even surpassed his glory. In fact, both were endowed by the Lord, from their tenderest years, with an extraordinary wisdom, and received from Him much wealth and power. This king of Judah, instead of profiting by all these gifts, abused them to the point of employing them for his own ruin and the loss of his soul; on the contrary, King Sigebert made use of them for his salvation and that of his people. Solomon dissipated the better part of the immense goods which King David, his father, had left him, and which God had given him, in prodigious debauches, in foolish expenditures with his concubines, and in building temples for their idols and false divinities. But the pious King Sigebert employed much more usefully the treasures which he had inherited from King Dagobert, his father, or which he had acquired during the peace of his reign, in making great alms to the poor, and in building twelve fine monasteries, among which are counted the famous abbeys of Stavelot, in the diocese of Liège, and of Malmedy, in the diocese of Trier; to one of them, of which Saint Remaclus, bishop of Liège, was abbot, he gave no less than twelve leagues of country, in length and breadth; which he afterwards confirmed by his testament.

This prince was worthy of the crown, since he knew so well how to govern himself that, in using prudently the honours and riches of the earth, he acquired for himself the true grandeurs of immortality; and his life was such that, his earthly power having made him redoubtable to men, his piety and justice made him agreeable in the eyes of God. If there were found in his conduct some defects against the rules of human prudence, his alms and his other good deeds sufficiently repaired them, to make him appear without stain before the divine Majesty. He died holily, in the flower of his age, on 1 February, about the middle of the seventh century, two hundred and sixty-three years after the decease of Saint Martin, according to the manner of counting years then in France. As our holy king was very devout to this great bishop, he wished that his body should be buried near the town of Metz, in a church dedicated in his honour, which is one of the twelve he had founded. God has made his holiness appear by a quantity of miracles which were wrought at his tomb; the monk Sigebert, author of his life, relates a great number of them, and says that he was an eye-witness. The holy king of Austrasia is represented with a church on his hand, in allusion to his pious foundations. He is invoked, in Lorraine, for rain and fair weather.

Relics and Cult of Saint Sigebert

In the year 1063, four hundred years after his death, the body of Saint Sigebert was found as entire in its sepulchre as if it had been put there only two hours before; it was drawn out to be deposited in a more decent place, as he himself had ordered to a religious of this monastery of Saint-Martin-lès-Metz named Villan, to whom he had appeared. Seven years after, it was enclosed solemnly in a rich silver shrine, and placed beside the high altar of the church, but always with miracles which one may see in the author of the life reported by Surius and Bollandus on the 1st of this month. Finally, in the year 1552, this abbey of Saint-Martin was entirely ruined by the wars between France and Spain; then this precious deposit was transported to Metz into the church of the priory of Notre-Dame, where it remained until 1603, at which epoch Charles III, who had obtained from the Pope the erection of a collegiate church at Nancy, had it transported to the provisional church where the canons had begun to perform their offices… The shrine containing this holy body was of ebony, covered with silver, richly enamelled; it had been brought from Milan by order and at the expense of Antoine de Lenoncourt, second primate of Lorraine.

In 1740, the ornaments which covered the notable relic had to be renewed, on account of their age. This operation was made with great solemnity. It will not be read without interest in what state the remains of the holy king were found: “The head, the trunk, the arms and the thighs hold together, the whole covered with muscles, integuments and skin, except the head, of which the bones of the skull are bare from the eyebrows to the bones of the temples and the occiput…; the face is entire, as is the nose…; the lips are preserved, and the upper one raised enough to let one glimpse the four incisor teeth of the upper jaw; the other parts of the face are also preserved and without lesion, as are the body, the arms, the thighs…; the left forearm, the wrist, the hand, the fingers with the nails are without lesion; the right hand, from the wrist to the tip of the fingers, is entire; the right leg is entire with the bones of the tarsus, etc.” After having ascertained the state in which the body of the holy king was found, it was replaced in the shrine with new and rich ornaments. It is from this reliquary, last deposited under the altar, that, in 1793, men for whom nothing was respectable or sacred tore it to deliver it to the flames. Some persons nevertheless saved fragments of it, of which the best part, religiously preserved by M. Simonin, grandfather of the director of the school of medicine of Nancy, was, on 30 January 1803, handed to Mgr Osmond, diocesan bishop, and exposed anew to the veneration of the faithful. These fragments are, as far as it is possible to recognize them: two arm bones, another bone and a little rib, a leg bone, a shoulder-blade to which muscles and fleshy filaments remained attached, three large ribs, three fragments of rib, and a kneecap.

The veneration of the peoples for the relics of Saint Sigisbert, and the graces obtained from heaven through the intercession of this Blessed, caused him to be chosen as patron of the capital of the ancient duchy of Lorraine. In public calamities, at the request of the magistrates of the city, organs of the populations, his

shrine was lowered from the chest in which it was enclosed, above the primatial seat, and placed on a special altar where it remained exposed during the whole time of the supplications ordered by competent authority. It is from thence that has come the vulgar locution *to bring down the relics of Saint Sigisbert*, still now employed when one speaks of their solemn exposition to obtain from God deliverance from some scourge.

The diocese of Metz, in losing this precious treasure, has not for all that ceased to honour the holy king of Austrasia. A fine window has recently been consecrated to him in the church of Saint Segolena, built near the site where stood the ancient palace of the kings of Austrasia, of which some remains are still seen.

Information furnished by M. l'abbé Guillaume, canon of Nancy, almoner of the ducal chapel. See the *Faithful History of Saint Sigisbert, twelfth king of Austrasia and third of the name, etc.*, drawn from the *Austrasian Antiquities*, by Rev. Father Vincent of Nancy, religious of the Third Order of Saint Francis, Nancy, 1702; — The first life of this holy king was written by the monk Sigebert. Molanus, in the additions to Usuard, says that he had twenty monasteries built instead of the twelve which Father Giry marks; — and for the relics: *The Cathedral of Nancy, notice, etc.*, by M. l'abbé Guillaume.

Saint Eubert of Seclin, Patron of Lille (third century)

Hubert or Eugene [Eubert] was of noble race. He joined himself as companion to Saint Chrysolius, Saint Piat and others, who came, under the emperors Maximian and Diocletian, to preach the evangelical faith in Gaul. He announced Christ to the Nervii of the country of Tournai and to other peoples besides. Tradition has it that he was marked with the episcopal character. He undertook first of all the clearing of the canton which was later called the Châtellenie of Lille: it was for this part of the Lord's field that his most abundant sweat flowed. When Saint Chrysolius and Saint Piat had undergone martyrdom, he took care to confirm their neophytes in the true religion. At last, having fought the good fight and finished his course, he died towards the end of the third century, at Seclin, where he was buried.

Wherefore the holy relics of Eubert were first honoured at Seclin. But having been brought to Lille in 1107, for the solemn dedication of the collegiate church of Saint Peter, which depended immediately on the Holy See, they were preserved there with much honour. They were shortly after transferred for a time to the monastery of Hasnon, on the occasion of the dedication of that abbey. The canons ceded one of his bones to the abbey of Liessies. In the year 1229, Walter or Gautier, bishop of Tournai, piously recognized these precious relics in the town of Lille. They were exposed to the veneration of the faithful on the feast day of the Saint, honoured on 1 February as patron of Lille, and were carried devoutly through the streets of the town, in the famous procession which took place every year for the feast of Saint-Mary-of-the-Grilles. The holy confessor figured in the series of blessed bishops in the litanies which were habitually sung through the streets of the city. But since the unhappy and criminal destruction of the church of the prince of the Apostles, the memory of Saint Eubert disappeared insensibly. It revived on the occasion of the terrible scourge of cholera morbus. Finally, Saint Eubert recovered his ancient cult when, in 1848, at the request of His Eminence Cardinal Pierre Giraud, archbishop of Cambrai, the Holy See graciously permitted that throughout the diocese the feast of the blessed Eubert should be celebrated. *Proper of Cambrai.*

Saint Torquatus, Bishop of Saint-Paul-Trois-Châteaux, and Saint Josseraud, Monk of Cruas (321)

Saint Torquatus, bishop of Saint-Paul-Trois-Châteaux, died in 321. His feast is found in the ancient Breviary of the church of Troyes, in the proper of the Saints of that diocese, printed in 1158, and in the liturgical books of the church of Viviers. His life is unknown to us. His body was formerly preserved in the monastery of Cruas, in Vivarais, where it was burned by the Calvinists. There exists still another chapel which bears his name, near Suze-la-Rousse, on the banks of the Lez, in the ancient diocese of Saint-Paul.[1]

The Bollandists report that grass ceased to grow on the place where the Calvinists burned the body of Saint Torquatus and of Saint Josseraud. Having asked the curé of Cruas whether this miracle had ever existed, here is what was answered us on 28 January 1872: “I regret much not having found in my parish any tradition on the person of Saint Josseraud, nor on his manner of death, nor on the miracle which is said to have taken place on his tomb. During the days of the Terror, the books and manuscripts of the abbey were burned on the square which is before my church, archives where one might have found some information on the Saint of whom you speak. All I have on this subject is a note left by a former president of the fabric, where it is said that the church of Cruas was dedicated to the Blessed Virgin and to Saint Josseraud.”

Saint Severus of Ravenna, Bishop and Confessor (389)

Severus, a citizen of the city of Ravenna, in Italy, had for trade the working of wool; a trade which he exercised with Vincentia, his wife, and his daughter Innocentia. The bishop, eleventh successor of Apollinaris, who was a disciple of the Apostles, having come to die, the whole people, after a fast of three days, assembled at the church for the election of a new prelate: then a quite white dove came and settled on the head of Severus, in the sight of everyone. Some concluded at once, by this sign, that this man was worthy of the priesthood; but the others, shocked by his rags, drove him out of the church. The same prodigy having been renewed the next day and the day after, all the people, conforming to the judgment of God, elected him bishop, and he was consecrated according to the ecclesiastical rite. His wife and daughter took the veil and made themselves servants of God. Severus, in whom doctrine was divinely infused rather than humanly acquired, possessed a rare power of wisdom and of virtue. When he had governed most holily the flock entrusted to his care, feeling the end of his life approach, a little after having finished the office of holy Mass, he set out for the tomb of his wife and daughter, dead before him; arrived there, he had the tomb opened and commanded that a place be made for him; at his voice the sarcophagus moved of itself and shifted miraculously. The holy bishop, descended alive into this tomb, fell asleep in the Lord while praying.

After a certain lapse of time, it happened that Otgar, archbishop of Mainz, departed for Italy to re-establish peace between the emperor Louis and his son Lothair. Having learned that the relics of Saint Severus were kept at Pavia, he had them removed from the place where they had been deposited at first, brought them with him to Mainz, and placed them in the church of Saint Alban. They were drawn from there afterwards to be transported, amid an immense concourse, to the monastery of Erfurt, then dedicated to Saint Paul; they have had there the honour of a splendid basilica under the name of Saint Severus, in which great miracles have been wrought.

The dove which came to settle on the head of Saint Severus at the moment of his election is his attribute and the attribute of a great number of other bishops of Ravenna, for the inhabitants of that city pretend that for a long time, among them, heaven was pleased to charge itself with designating in this way their first pastor. Whatever the pretension of the Ravennese may be, one is allowed to see, in the dove which artists place on the head of Saint Severus, a moral signification, namely that, though ignorant and long accustomed to manual labour, he showed in his discourses a habitual assistance of the Holy Spirit. The diocese of Ravenna has obtained permission to celebrate in one same office its twelve bishops styled *Columbini* [of the Dove].

The legend has given a very picturesque turn to the election of Saint Severus: “A weaver by trade and living in continence with his wife, he took a fancy to go and assist at the election of a new bishop. His wife observed to him that a bishop would be elected quite well without him, and that he would do much better to advance the household’s takings. But as he insisted on going there, the wife said to him mockingly: ‘Do you not see that they will make you bishop, if you show yourself there?’ It happened that she had said truer than she thought herself, for he was acclaimed by the whole people. In memory of this unexpected election, he is found [represented] in a workman’s costume, with a shuttle coming out of his pocket or with a roll of cloth under his arm, as if he were going to serve his customers. In this case, a mitre near him indicates the

adventure which answered his wife's jest." It is by reason of his former profession that in certain countries weavers, drapers, spinners, silk-weavers, etc., have taken him for patron.

Saint Phécord (Précord), Solitary in the Soissonnais (sixth century)

The diocese of Soissons honours today the memory of Saint Précord, who was born in Scotland, and who came into France in the time of King Clovis. Drawn by the renown of Saint Remigius, he betook himself to him. Then, having learned from this great Saint to what vocation he was called by God, he directed himself to a little town of the Soissonnais, situated on the Aisne, and which was named Vailly. It is there that, after having lived occupied only with heaven, and known to God alone, he died and was buried in the same place.

Now, about the year 941, this happened: the concourse of pilgrims so enriched the church where the relics of Saint Précord were deposited that this church became an object of covetousness; a priest named Thiard managed to obtain this benefice, and paid another priest to fulfil his office and guard this precious treasure. The latter took away the shrine and fled to England. Thiard set out in pursuit of the thief and found him in a village of that island where he had settled. By dint of skill, Thiard in his turn was able to seize the relics and return to France. In his eagerness to regain Vailly, he mistook the road and arrived at Fouilloy, a domain of the monastery of Corbie. The abbot of this monastery bought them from Thiard and placed them in the church of Saint Peter, where they remained until the French Revolution.

The cult of the Saint none the less continued to flourish at Vailly, which succeeded in recovering in the seventeenth century a notable part of his body, through the mediation of Dom Jean Poncelet, Benedictine religious native of that town (1633). — The memory of this translation is celebrated on 22 July, while the principal feast of the Saint is on 1 February. Since the destruction of the church of Saint-Précord of Vailly, in the time of the Revolution, the church of the town shelters the relics of the Saint, saved by some pious citizens and recognized anew by Jean-Claude Leblanc de Beaulieu, first bishop of Soissons after the concordat of 1802.

Saint Précord is invoked, in time of drought, to obtain rain. *Proper of Soissons and Annals of the diocese of Soissons*, by M. l'abbé Pécheur.

Saint Agripan or Agrève of Le Puy (seventh century)

Agripan, the only one of the bishops of Velay who has endured martyrdom, was born in Spain. From childhood he made himself remarked among those of his age as much by his docility as by his mind, and made great progress in knowledge. Often, when his master sought him to take his meal, he found him in the temple, nourishing his soul by a long and fervent prayer. Wishing to withdraw from the importunities of his parents who urged him to marriage, he left secretly for Rome, where the sovereign pontiff Martin, distinguishing him for his instruction and knowledge, consecrated him bishop of the church of Velay.

On his arrival in that country, he found it still infected with pagan superstitions and quite soiled with the errors of Arius and Helvidius. Armed with the weapons of prayer and fasting, and abstaining from wine and meat, this excellent pastor combated the monster of error with an invincible vigour of soul and an indefatigable constancy. His whole episcopal life was passed in confirming the faithful by frequent preaching of the Gospel, in confounding the pagans, in bringing heretics back to a holier doctrine, exposing himself without fear to numerous dangers from which divine help always drew him. He made a second journey to Rome; he was returning from it and was already in the midst of his flock, when he met worshippers of idols twenty miles from the town of Le Puy. Having sternly reprimanded them for their sacrilegious ceremonies, he was seized by them and thrown into prison, and three days afterwards, at the instigation of the lady of the place, who was a pagan, he was beheaded with Ursicinus, his servant and the companion of his martyrdom. According to tradition, the head of the Saint, in falling, made a spring gush forth in a valley, which

afterwards furnished water to cure diseases and to baptize a great number of pagans. Christians, in watching by night at his tomb in prayer, often experienced the efficacy of his protection. The crown of martyrdom was granted to the holy bishop on 1 February. — Saint Agripan has given his name to the town of Saint-Agrève (Ardèche).

Saint Sever, Bishop of Avranches (seventh century)

Sever was born of a humble family of the Cotentin, and his parents, forced by indigence, gave him to Corbec, a noble and unbelieving man, to be employed in servile labours. He led thus from childhood a hard and rustic life which he ennobled by the exercise of prayer and alms, and his virtue was manifested by miracles. Corbec was shaken by it and was converted with all his family to the Christian faith.

Sever was therefore the admiration of all that surrounded him; but the desire of a more secret life made him retire to a neighbouring solitude. A great number of disciples having come to find him, he founded a monastery in honour of the holy Mother of God, which he provided with an excellent rule. But the renown of his virtues, which spread day by day, put him under the necessity of taking charge of the government of the church of Avranches.

After having borne this burden for some years with as much piety as prudence, the holy man, who regretted his ancient solitary life, voluntarily resigned the episcopate, and retired to his monastery, where he spent the rest of his life in pious exercises and sublime contemplations. Finally, exhausted by age, he rendered his soul to God in the arms of his disciples, and was buried in the church built by his care. His holiness shone by numerous miracles wrought after his death.

His body, which had been hidden in the earth at the time of the Norman invasions, was found again intact at the end of the tenth century, and transferred to Rouen by the care of Richard the Fearless, duke of Normandy, who wished to enrich with it the capital of his states.

The body of Saint Sever stopped at Emendreville, and soon imposed its name on this suburb of Rouen (990).

The metropolitan church of Rouen had the happiness of preserving the relics of Saint Sever until the Revolution. One still sees in the parish church which bears his name the beautiful shrine which contained them. Rouen celebrates his feast on 1 February, and Coutances on 5 July.

Saint John of the Grating (1170)

The blessed John, surnamed of the Grating (*de la Grille*), on account of an iron grating which surrounds his sepulchre, was a Breton, sprung from parents of middling condition. He was born in the year of our salvation 1098, under the pontificate of Paschal II and under the reign of Alain IV, sovereign duke of Brittany. He studied letters and sciences in his youth and made great progress in them. His studies finished, he resolved to leave the world and become a religious of the Order of Cîteaux, which was then flourishing in holiness, and which drew the regards of all Christendom. He went, therefore, to find the glorious patriarch Saint Bernard, who, after having tried his perseverance, gave him the habit of his Order, in the year 1121. He made his novitiate and profession under the direction of Saint Bernard himself. About that time, the count of Penthièvre, Stephen III, and Havoise, countess of Guingamp, his wife, desiring to found in their lands a monastery of the Order of Cîteaux, begged Saint Bernard to send them religious. Saint Bernard sent them John, who founded the monastery of Bégard, three leagues from Guingamp, in the diocese of Tréguier, in the year 1130. He founded likewise, at the request of Ermengarde of Anjou, widow of Duke Alain IV, and by the orders of Saint Bernard, the monastery of Buzay (16 June 1139), of which he was named abbot. While he was abbot of Buzay, he received several letters from Saint Bernard, notably that which is the 230th in the works of this great Saint. Having governed this monastery fourteen years, and the thirty-sixth bishop of Aleth in Brittany, named Benedict, having died, John was elected in his place, to the great displeasure of his

religious, and was consecrated in the year 1140.

From the year 1141, seeing that the island of Aaron [Aaron's Island] began to be peopled and to increase, he transferred there the seat of his bishopric, abandoning the ancient city of Aleth, today Quidalet, and he named the new town Saint-Malo. Saint-Malo obtained at once from Duke Conan all the privileges of the town of Aleth, and others still which were granted to it at the prayer of the holy prelate. At the request of the same count Stephen of Penthièvre and his wife, he founded also the monastery of Sainte-Croix-de-Guingamp, and placed there canons regular of Saint Augustine. The monks of Marmoutier-lès-Tours having raised a lawsuit against him on the subject of the abbatial church of Saint-Malo, which he had chosen for his cathedral, this affair obliged him to undertake two journeys to Rome; the sovereign pontiffs Eugene III and Adrian IV each time gave him gain of cause, and confirmed him in possession of his church. Besides the works which we have just reported, he received also from Pope Lucius the difficult commission of bringing the monastery of Saint-Méen-de-Gaël back to the strict observance of the rule of Saint Benedict, and he acquitted himself of it with full success. He also caused to be given to the canons regular of Saint-Victor of Paris the church of Sainte-Geneviève, formerly founded by King Clovis, in honour of the apostles Peter and Paul. The Pope charged Suger, abbot of Saint-Denis, with this affair. He procured the foundation of the monastery of Saint-Jacques-de-Montfort in his diocese; he placed there also canons regular of Saint Augustine, and, in 1156, blessed its high altar. Finally, having lived in great holiness and governed his church for the space of thirty years, laden with years, but still more with merits, he rendered his spirit to God on the first day of February, in the year of grace 1170. Leo X ordered that his feast should be celebrated on this same day with a solemn office (1517).

Taken from the Lives of the Saints of Armorican Brittany, by Albert le Grand of Morlaix.

The Blessed Andrew of Segni (1302)

Andrew, son of Stephen, of the illustrious family of the counts of Segni, from which came the sovereign pontiffs Innocent III, Gregory IX and Alexander IV, was born at Anagni, in the Roman States. Designated from his youth to be the Lord's portion, and despising the attractions and caresses of the world, which offered themselves so well to him in the bosom of a princely family, he enrolled in the Order of Friars Minor. Once in this militia, his marked taste for the rigour of discipline and the sublimity of perfection decided him to betake himself to the monastery of Saint Lawrence, founded by Saint Francis, in the Roman Campagna, near Castro-Pileo [Castro]. Having discovered near there a very wild cavern, in which, on account of his height, which was very great, he could stand only bent or on his knees, he embraced the most rigorous kind of life. He macerated his flesh with so much rigour and severity that, 420 years after his death, there were still found adhering to his body particles of the hair-shirt which he wore continually.

To this was added the war which he had to sustain unceasingly against the demons, who neglected nothing to tear the servant of God from his retreat. But, aided by divine help, and sustained by the sight of the cross of which he had engraved the sign in the marble of his grotto, Andrew rendered vain all their efforts and foiled all the wiles of the enemy. He had acquired thereby a particular power over the demons, whom he put to flight. The victims of diabolical attacks found in him help and protection. His humility was not diminished by all these privileges reserved for great saints; he proved it well when Boniface VIII, his nephew, the son of his sister, named him cardinal. Lest this high dignity should remove him from the hidden life in union with Christ, he sent back the title at once, and constantly refused this sublime honour. This conduct appeared so surprising and so admirable to Boniface VIII that he promised to canonize his uncle if he survived him.

He had a very compassionate soul, and his universal sensibility extended even to animals. One day when he was ill, there were brought to him, to rouse his flagging stomach, some little birds killed in the chase. The Saint had pity on these poor animals stretched lifeless and all bloody before his eyes. He made over them the sign of the cross, praying God to resuscitate them. As soon as he had finished his prayer, the birds began to

stir, beat their wings and flew away.

Endowed with a mind very apt for the study of letters, he deserved to be praised for his knowledge, and was thus, by doctrine as by holiness, one of the most remarkable men of his time. He composed, under the title of *The Childbearing of the Virgin* [*L'Enfantement de la Vierge*], an excellent book on the merits and virtues of the Mother of God. This work has perished through the injury of time, but the testimonies of doctors give it great praise. Miracles did not fail either to attest his holiness. At last, laden with merits and become more worthy of heaven than of earth, he passed from this world to God, on 1 February, in the year of our salvation 1302. His body, become famous by the concourse of people which it attracts and by the expulsion of demons, is seen and honoured in the church of the monastery of Saint Lawrence of the Conventual Friars Minor. His cult had been consecrated by time, when a decree of Innocent XIII, pope of the same family and worthy emulator of his ancestors, confirmed it by a solemn decree.

Franciscan Breviary and Seraphic Palm-tree [*Palmier séraphique*].

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[1] The panegyric of Saint Ignatius of Antioch was pronounced on the occasion of the translation of the relics of the Martyr from Rome to Antioch.

[2] It has been remarked that the torture of being delivered to the beasts recurs often in the Martyrology. It was a torture which the laws reserved for convicts of the vilest condition. Now the Christians were generally treated as such, whatever their quality. Saint Cyprian, bishop of Carthage, who was very distinguished by his birth, says, speaking of himself, in his epistle 55 to Pope Cornelius: *Toties ad leonem petitus in circo* — so many times demanded in the circus to be exposed to the lions; and again: *Clamore populorum ad leonem denuo postulatus in circo* — I, recently demanded for the lion in the circus by the clamours of the people. The popular cry was: *Christiani ad leonem* — the Christians to the lion; there was also a variant: *Christiani ad bestias* — the Christians to the beasts. One turned against the Christians, therefore, all the severity of the common laws, all the iniquity of the exceptional laws, without leaving them the benefit of any. They were outside the law.

[3] The Camaldolese and the Franciscans dispute the honour of having given this Saint to heaven: relying on the Roman Martyrology and on the Bollandists, we believe that, to render to each his own, she must be maintained to the Camaldolese. We shall give the life of Saint Veridiana further on.

[4] See this day.

[5] See 17 June.

[6] The place where the abbey of Saint-Martin stood preserves still today the name of Ban Saint-Martin, which the disasters of the French army of Metz, in 1870, have sadly rendered famous.

[7] Of an ancient family of Sens, he was monk and provost of the abbey of Sainte-Colombe, and obtained, by his merit, to succeed Ansegisus in the episcopal see of that city. He was consecrated on 28 April 884. Under his pontificate, the Normans came to bring desolation into his diocese. They besieged Sens for six months in 886, without being able to triumph over the resistance of the Senonese; but, before withdrawing, they burned the abbey of Saint-Remi and razed the monasteries of Notre-Dame and of Saint-Gervais. A languishing illness led Evrard to the tomb on 1 February 888. He was buried in the church of Sainte-Colombe, in the middle of the chapel of Saint Martin, where he is honoured on 1 February.

[8] Literature was his delight: he renounced this pleasure and withdrew, with the permission of his superiors, into a cell, near the monastery of Seligenstadt, where he passed thirty years, given to contemplation. He was honoured with the gift of prophecy. At his death, four monks heard the choirs of rejoicing of the Angels. All followed him the same year into blessed eternity.

[9] The translation which should be given of this name of town is not agreed on. Some say Collioure, others Elne, others Elvira. The first two of these cities are in French Roussillon (department of the Pyrénées-Orientales). Elvira, known through the Council which was held there in 306, is now so ruined that its site is not even known: some think that Granada rose upon its ruins. The Bollandists declare for Elvira.

[10] See this miracle and many others in vol. v of the *Hagiographical Annals of France*, published by M. Barthélemy; life of Saint Patrick.

[11] See his notice on 30 April.

[12] See the Roman Martyrology on 15 May.

[13] Authors do not agree on the place where she died: some say that it is at Glastonbury, in England; others, at Kildare, in Ireland. It is marked in the Roman Martyrology that it was in Scotland. But it is good to know that the Scots, who gave their name to the northern part of Great Britain, inhabited Ireland in the fifth century; Ireland was called indifferently Scotia and Hibernia. She died on 1 February, in the year of Our Lord 518, according to Sigebert, and 521 according to Marianus, a Scot, under the empire of Justin the Elder, or finally 523, more probably, according to others, being aged seventy years.

[14] *Monks of the West*, vol. ii, p. 419. [Montalembert.]

[15] M. Thomas Murphy, *Economy of the Irish Seminary*, Paris, 13 August 1871. [Printed “écon. du séminaire irlandais”.]

[16] Wishing to respond to the pious desires of the learned editor of the *Petits Bollandistes*, we give an abridgment of the great *Life of Saint Sour*, which we published in 1857; 1 vol. in-8° (M. A. B. Pergot, curé of Terrasson, Dordogne).

[17] *Sanctus Sorus*, or better *Sanctus Sur*, as it was written in the sixth century by Saint Ado of Vienne in his *Chronicle*, and by Usuard in his *Martyrology*, and as we find it in the Litanies of a manuscript of the Bibliothèque nationale, coming from the monastery of Saint-Martial of Limoges, marked of the eleventh century. Pronouncing the *u* like our monosyllable *ou*, as the ancients did, from *Sur* we have *Sou[r]*. It is a Gaulish word which has passed into our language and which means hermit, anchorite.

[18] Pronounced Vouillé.

[19] Genouillac, *Genoliacum*, in the diocese of Cahors, not far from the limits of the diocese of Périgueux.

[20] Some authors have written Savalé [Savalus] and Canalis.

[21] Father Dupuy.

[22] After her consecration, Saint Galla fixed her dwelling at Bourg-lès-Valence, where the faithful had early built a church in honour of the apostles Peter and Paul; — perhaps the first temple built at Valence in honour of the true God. Charlemagne had it rebuilt with great magnificence; the Huguenots destroyed it in 1567; the present church, which has replaced that of Charlemagne, has nothing remarkable, except a picture of Saint John, apostle, which is attributed to Lebrun.

[23] The church of Saint Stephen, where Saint Galla was buried, is one of the most ancient of Valence. Ruined by the Protestants in 1562, it was rebuilt with much difficulty in 1571. One remarks there some fine pictures, but the decorations are in rather bad taste. Cf. *Hagiography of Valence* and Bailey [Bailly? “Bailey”] and *Proper of Valence*, 1853.

[24] Austrasia then comprised Provence and Switzerland (dismemberments of the ancient kingdom of Burgundy); Alsace, Auvergne, Quercy, Rouergue, the Cévennes, Champagne, Lorraine, Upper Picardy, the archbishopric of Trier, and several other countries which extended to the frontiers of Friesland; Alsace, the Palatinate, Thuringia, Franconia, Bavaria, Swabia, and all the country which is between the Lower Rhine and ancient Saxony. The kings of Austrasia made their residence at Metz in Lorraine.

[25] Eulogies of Saint Martha; *History of the church of Saint- Paul-Trois-Châteaux*, pp. 10–12; *History of Languedoc*, vol. ii, p. 163; the Abbé Nadal, *Hagiological History of the diocese of Valence*, p. 71.

2 February

Martyrologies

THE ROMAN MARTYROLOGY

The Purification of the Blessed Virgin Mary, which feast is called by the Greeks the Hypapante, that is, the meeting of the Lord.[1] — At Rome, on the Via Salaria, the martyrdom of Saint Apronian, jailer, who, being still a pagan, as he was drawing Saint Sisinnius from the prison to lead him before the prefect Laodicius, heard a voice coming from heaven which said: “Come, ye blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world,” believed, was baptized, and afterwards, persevering in the confession of the Lord, ended his life after having his head cut off.[2] 4th century. — Again at Rome, the holy martyrs Fortunatus, Felician, Firmus and Candidus. — At Caesarea, in Palestine, Saint Cornelius the Centurion, whom the blessed Peter, apostle, baptized, and whom he afterwards raised to the dignity of bishop of that city. — At Orléans, Saint Flosculus or Flou. About 500. — At Canterbury, in England, the birth into heaven of Saint Laurence, bishop, who governed that church after Saint Augustine, and converted the king himself to the faith. 619.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Marseilles, the feast of the Purification is celebrated with an octave in the church of Saint-Victor. There is on this occasion a much-frequented pilgrimage to the crypts of that ancient abbey, where one venerates the ancient statue of Our Lady of the New Fire (*Fuè nou*), called the Black Virgin.[3] — At Orléans, Saint Sicaria, virgin. About 500. — At Ghent, Saint Columban, abbot, who, having come from Ireland, lived and died most holily in the cemetery of Saint Bavo of that town. 959. — In Périgord, Saint Adalbald, duke of the country of Flanders, killed by those who had wished to thwart his marriage with Saint Rictrude. His body is at Saint-Amand, in Flanders. About 652.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Benedict, of the Camaldolese and of the Congregation of Vallombrosa. — The Purification of the blessed Virgin Mary, which feast is called by the Greeks the Hypapante, that is, the meeting of the Lord. — At Canterbury, in England, the birth into heaven of Saint Laurence, bishop, who governed that church after Saint Augustine, and converted the king himself to the faith. — At Rome, on the Via Salaria, etc.

Martyrology of the Most Holy Trinity for the ransom of captives. — The feast of the Purification of the blessed Virgin Mary, the day on which Innocent III clothed our holy founders, John and Felix, with the habit which had been shown to him from heaven, and confirmed our Order. At Rome, etc.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In the Vaudois country, the blessed Peter Cambian, of Ruffia, martyred by the Vaudois in 1365. — At Tyana, in Cappadocia, Saint Agathodorus, martyr. — At Rome, with the holy martyrs Fortunatus, Felician, Firmus and Candidus, mentioned above, the saints Castrus, Secundulus, Rogatian, Caius, Gregory, Cappa, Felicity, Placidus, Victor, Felix, Martial, Cornelian, Sallust, Maurice, Papyria, Secundian, Ingenuus, Mustila, Victoria, Bonosa, a second Victoria, Hilary, Rogatus and Saturninus, likewise martyrs. — At Fossombrone, in Italy, Saint Laurence and Saint Hippolytus, martyrs in that town. — In Africa, the saints Victor, Marinus, Perpetua, Julia and seventy-four of their companions; Honoratus, Urban, Hilary, Privatulus and thirty-four of their companions, all martyrs, mentioned by the martyrology of Saint Jerome. — At Lentini, in Sicily, Saint Rhodippus, second bishop of that city. About 314. — In Egypt, Saint Mark of Scete. 4th century. — Among the Greeks, Saint Mark the Wonder-worker [*Thaumaturge*]. — At Kitzingen, in Franconia, Saint Hadeloga, virgin, in the monastery of that place, founded by her in 745. She was daughter of the illustrious Charles Martel, and took refuge in that region to escape the marriage to which they wished to constrain her. 8th century. — At Ebstorf, in the duchy of Lüneburg, an ancient and celebrated abbey of Lower Saxony, the saints Theodoric, bishop of Minden; Marquard, bishop of Hildesheim; Bruno, duke of Saxony; Wigman, Bardo and two others of the same name, Thiotericus, Gerric, Liutolf, Folcuard, Avan, Thiotric, Liutaire, counts; Aderam, Alfuin, Addaste, Aida, Dudo, Bodo, Wal, Halilf, Hunilduin, Anavin, Werinbart, Thiotrich, Hilwart, royal guards, and other companions or servants; with them also Saint Erlulf, bishop of Verden, and Saint Gosbert, bishop of Osnabrück; all martyrs, killed by the Normans, in the famous battle of Ebstorf, between the Christian army and that of the Normans, in 880. — At Gennazzano [Genazzano], in the Tyrol, the venerable Stephen Bellesini, of the Order of Augustinians.[4] 1840.

The Purification of the Blessed Virgin

Candlemas — the Presentation of Jesus in the Temple — the Hypapante.

For the understanding of the adorable mysteries which holy Church reveres on this day, one must recall two laws which God gave to His people by means of Moses, and of which the evangelist Saint Luke has not failed to make mention in his Gospel. The first of these laws is laid down in Leviticus, chapter 12: it is said there that the woman who shall have brought a child into the world, whether boy or girl, shall remain for a certain time separated from the company of others as an unclean person; she is forbidden to touch anything holy, or to enter the Temple until the days of purification are accomplished, which are forty days for a male child, and eighty for a girl: this time being expired, she must present herself to a priest, to whom she shall offer for her child a lamb of a year old as a holocaust, with a young pigeon or a turtle-dove; or if, by reason of her poverty, she cannot offer a lamb, she shall give two turtle-doves or two young pigeons.

The second law is written in Exodus, chapter 13; according to this law God willed that all the first-born of men and of animals should be offered to Him; and because God never took pleasure in the blood of men, because His Son was to shed all His own for them, He permitted that the first-born of men be redeemed for a

certain price, which was five shekels for a son, and three for a daughter. According to the terms of these laws, the Blessed Virgin and her divine Son were exempt, it is true, from these legal observances and ceremonies; for the Mother had not conceived by the action of creatures, but by the operation of the Holy Spirit, and her Son was not born according to the ordinary laws of nature, but had left his mother perfectly a virgin after his glorious birth; nevertheless, in order to fulfil all justice, and to give us the example of a profound humility and of a perfect obedience, this holy Mother and this adorable Son submitted to the rigour of these laws for the reasons which we shall tell hereafter. This is what was done today, as the text of the Gospel of Saint Luke teaches us, of which here are, roughly, the terms:

"The days of the Purification of Mary being accomplished according to the laws of Moses, they carried the child to the Temple to offer Him to the Lord, as it is written in the law: 'Every first-born male shall be consecrated to the Lord,' and to give the price of His redemption, which was, according to the text of the same law, a pair of turtle-doves or two young pigeons. Now there was then in Jerusalem a man called Simeon, who was just and fearing God, and awaited the consolation of Israel; the Holy Spirit, who resided in him, had revealed to him that he should not die before having seen the Christ of the Lord. He came therefore to the Temple by a divine inspiration, and when the child Jesus was presented by His parents for the accomplishment of the law, he received Him in his arms, and blessed God, saying: 'Now, Lord, Thou dost permit Thy servant to die in peace, according to the word Thou hast given him, because my eyes have seen Thy salvation, which Thou hast prepared in the sight of all nations, to be the light of the Gentiles and the glory of Thy people Israel.'" Such, in substance, is the mystery, or rather the mysteries, which were accomplished on this day, and for which holy Church has established this feast with so much solemnity. She has given it several names to signify the divers marvels which passed in it; let us make some reflections in order to gather the fruits which are attached to it.

The ancients called this solemnity the Feast of Simeon and Anna: of Simeon, because this venerable old man appeared in it with so much majesty, and because he is in this occasion so highly praised in the Gospel as a man fearing God, who awaited with assurance the redemption of Israel, who possessed in his heart the Treasure of treasures, to wit, the Holy Spirit, and who received from Him, at that moment, the execution of the promise He had made him long before, not to go out of this mortal life without having the happiness of seeing with his own eyes the author of immortal life and the Christ of the Lord. But not only did he see and know at his ease the face of Him whom all the angels admire, but he even embraced and kissed Him a thousand and a thousand times with a tenderness and a sweetness which one may sooner imagine than express; and, besides these favours, he performed also in this meeting the office of prophet: for when he received in his arms the adorable Jesus, whom His mother presented to him, not only did he penetrate with the eyes of the mind and recognize the divine Person who was hidden beneath the members of a child, but he also foresaw all that was to happen to Him, and he foretold it to His mother by these words: "This Child is set for the ruin and for the resurrection of many in Israel. He shall be a sign of contradiction against which each one shall rise up, and thy own soul shall be pierced by the sword, that the thoughts of many hearts may be revealed." It is also called the Feast of Anna, because a good widow who bore this name, and who, after having lived seven years with her husband, had passed her life, to the age of eighty-four, in a holy widowhood, was also found, by a marvellous providence, in the Temple with the old man Simeon, when Joseph and Mary presented Jesus Christ there. And, as this good old woman could not contain her joy, she began to tell the prodigies of this same Child to all those whom she knew to have in their hearts piety and love for God. This is what the Evangelist means by these other terms: "She awaited the redemption of Israel." The Greeks call this feast Hypapante, that is, meeting, to express that Saint Simeon and Saint Anna met happily on this holy day; which the Church seems to wish to signify in the divine office by these words which she uses at the invitatory of Matins: "Behold the Lord the Ruler comes into His holy Temple; rejoice, Sion, and exult with gladness, going to meet thy God." In fact, I remark that there took place on this day, not one only, but several most happy meetings; first, Joseph and Mary met with Simeon and Anna, in the

Temple, having the child Jesus in the midst of them, and carrying Him each in turn. Furthermore, grace and the law were found concurring in this divine mystery; the law having been observed in it in all its rigour, and grace having been poured out in it abundantly. For a third meeting there were seen there tears mingled with joy, and apprehensions with transports of gladness, by the different predictions of the holy old man to the most holy Virgin, who kept them in her heart all the rest of her life, and made them known to the whole Church by the pen of Saint Luke, faithful writer of these marvels.

Finally, as to Saint Simeon in particular, he has today a union full of consolation with the Child Jesus; for, if this holy old man carries the child Jesus, Jesus nevertheless governs the old man: the old man carries the Child in his arms, and the Child gives strength to the old man, that he may sustain himself. The old man embraces the Child, and the Child gives the old man embraces of tenderness and love. The old man sheds tears of joy on the cheeks of the Child, and the Child lets wander on His lips a loving smile which dilates the old man's heart. The old man presses the Child against his breast, as if he wished to enclose Him in his heart, that he may have a new life, and the Child darts into the heart of the old man to give him a life which is not subject to death. Happy, therefore, the meeting of Simeon and of Jesus, of the tears of Simeon with the smiles of Jesus, of the desires of Simeon with the love of Jesus, and finally of the soul of Simeon with the soul of Jesus! This great feast is further called the Presentation of Jesus in the Temple; which is drawn quite evidently from the text of the Gospel, where it is said: "And His parents carried Him to Jerusalem to present Him to the Lord." And it was then that, according to the prophecy of Aggeus [Haggai], this Temple which the Jews had built since their return from the captivity of Babylon, received incomparably more glory than that which Solomon had raised with so much magnificence ever received. Whereas God had been served in the latter only by men subject to sin, of whom even the greater part were in fact sinners and criminals, He was served in the former by pure and innocent souls: by Saint Joseph, who was a just man and fearing God; by the holy Virgin Mary, ever pure and wholly immaculate; finally by Jesus Christ Himself, her only Son, who was the High Priest, according to the order of Melchisedech, and a Pontiff such as we could desire: "Holy, innocent, undefiled, separated from sinners and higher than the heavens."

Moreover, the Temple of Jerusalem received on this day more glory than it had yet received since it was built, on account of the offering which was presented in it: Jesus Christ the first-born, the only Son of the holy Virgin, whom she offered to His eternal Father: a new oblation which will never have its like; singular offering, and the only one which the eternal Father ever looked upon with favour among all those which have been made to Him since the world came out of its nothingness; a gift so excellent that all the others, however rare and precious they may be, cannot please God unless they are accompanied by it. As, on the contrary, there is nothing, however small, were it only a drop of cold water, which is not capable of appeasing the anger of God, provided it be united to this offering of Jesus which Our Lady made. So it is properly on this day that the justice of God moderated its rigour, and was appeased by the sweet odour of the sacrifice, no longer of the flesh of goats and bulls, but of the immaculate Lamb, who was offered to Him by the quite pure hands of Mary. It was then that this eternal God, to execute the pact which He had made long before with His servant Noah, never again to send a deluge of water to engulf the human race, poured upon men a deluge of fire, to enkindle their hearts with His love; for, on this day, the bow of His covenant appears in the arms of His Mother, as in the clouds of heaven, to mark the abundance of His graces. This is what gave its name to this feast of the Presentation of Jesus in the Temple. Therefore, in the divine office, whether at Mass or at the canonical hours, all the words are addressed more expressly to Our Lord, as at the feasts instituted in His honour. Nevertheless, the title of the Purification of the Virgin has remained as proper and particular to this solemnity, which one puts for this reason among her five greatest feasts. The reason of it is doubtless to be sought in these first words of the Gospel: "When the days of the Purification of Mary were accomplished." For although there was never anything to purify in this holy Virgin, who was always pure and spotless, as her divine Spouse declared Himself in the Canticle of Canticles, her humility, nevertheless, led her to submit to the ceremonies of the Purification; she did not judge that she ought to exempt herself from the Purification of

women, after her Son had not refused the Circumcision of men; she is not ashamed to appear as a common woman and to be esteemed unclean, since her Son appears in the midst of men as a sinner.[1] But as it is worthy of God to raise up the humble by that very thing which seems to abase them, He inspired the faithful to give the title of Purification to this feast, to draw the greatnesses of Mary from her own abasements. I could further say, without offending the immaculate purity of the same Virgin, in order to verify more expressly these words of the Evangelist: "The days of the Purification of Mary being accomplished," that, when she presented her Son Jesus to the Temple, forty days after having brought Him into the world, this same offering served her as a perfect Purification; a purification, nevertheless, which supposes no sin, since sin never found entrance into the most holy soul of the Virgin; a purification which implies no defect of nature in this august person, whom the eternal Wisdom had taken pleasure in fashioning as the masterpiece of His hands, creators of all things; a purification which removed no legal or bodily impurity from this divine Mother, who was not comprised in the terms of the law, for she had remained a virgin in body and in spirit, and as perfectly pure and immaculate, after having brought forth Jesus Christ, purity itself, as she was before having conceived Him in her chaste womb. Therefore these words: "The days of the Purification of Mary accomplished," signify nothing else than a new infusion of grace and of interior holiness into the soul of the holy Virgin, who purified and sanctified herself ever more and more by the reception of new graces merited by all her actions, and more particularly in this oblation of her Son, of whom, in a way, she deprived herself in offering Him to the eternal Father for the redemption of men. What we have said so far suffices, as it seems to us, to make understood the different names and the substance of this mystery; it remains for us now to say a word of its institution.

Its establishment is so ancient that we can refer it to the first centuries of the Church; nevertheless, Christians having grown somewhat lax, and this feast having fallen into oblivion in several places, it was renewed by the piety of the emperor Justinian the Elder, in the year 541, under the pontificate of Vigilius, on the occasion of a plague which, having already depopulated almost all Egypt and running through the divers provinces of the Roman empire, seemed to wish to reduce all the cities to solitudes. The emperor, dreading this terrible scourge of God, had recourse to the favour of the Immaculate Virgin Mary, and, putting himself under her protection, ordered, under severe penalties, on the advice of the patriarch and the clergy of Constantinople, that the feast of the Purification should be celebrated. This Mother of mercy made it appear that this feast was very agreeable to her, for the contagious sickness ceased at once throughout the whole city. Baronius believes that Pope Gelasius instituted this solemnity at Rome to abolish the superstitions and debaucheries of the idolaters, which they called Lupercalia and which they celebrated at the beginning of February. But it is much more probable that he only re-established it and that it is much more ancient. One may see on this subject Bollandus, in the Acts of the Saints of this month, and the Rev. Father Combefis, of the Order of Saint Dominic, in his *Library of the Fathers*, where he reports a homily on this feast by Saint Methodius, bishop of Tyre, who flourished in the 3rd century.

Pope Sergius I, as appears from the *Ordo romanus*, added to it the procession with candles, in order to represent more sensibly the mystery which was accomplished on this day in the temple of Jerusalem, when these four persons, Mary, Joseph, Simeon and Anna, making a sort of procession, carried each in turn the child Jesus, who was truly the torch which would enlighten the Gentiles, and the light which would dissipate the darkness of the world. It is for this reason that the Church, which is always led by the Holy Spirit, ordered in this ceremony the carrying of lighted candles in the procession.[2] This was not observed only, writes the venerable Bede, at this feast of the Purification of Our Lady, but also at all her other solemnities; whence may have come the practice which is still observed today in the processions of the confraternities established in honour of the holy Virgin.

That is what we had to say of the substance of this mystery and of the establishment of the feast which the Church celebrates on this day. If anyone desires to see a fuller discourse on this matter, in order to maintain

his mind in devotion, he could find none, in our opinion, more fit than what the Rev. Father Louis of Granada has written of it, particularly in a meditation which he made expressly on this subject in his *Additions to the Memorial*, in the book on the *Love of God*; we refer the reader to it so as not to detain him longer.

As to the venerable Simeon, the Church celebrates his memory on 8 October, and that of Saint Anna, the prophetess, on 1 September, as one may see in the Roman Martyrology.

Saint Cornelius the Centurion (1st century)

Many people imagine that all religions are equally good, and that to please God it suffices to be an honest man. Now I am going to prove to you that this is entirely false, by the history of Cornelius.

And first you will admit, I suppose, with me, that God knows perfectly what is necessary for salvation. If then all religions were equally good, or if one could be saved alone, without Jesus Christ, evidently God would not have, in the space of two days, worked so many and such great miracles to convert Cornelius to Christianity. — A. Stolz.

Besides the Purification, the Church honours also today the memory of a saint who was the first pagan converted to the religion of Jesus Christ. The history of this conversion is told, in Scripture, in these terms:[1] "There was at Caesarea a man named Cornelius, who was a captain in the Roman Legion. He was pious and fearing God, as was all his house; he gave much alms to the poor, and often prayed to God. Now, at the ninth hour of the day, he saw an angel enter his house, who said to him: Cornelius! The latter, having looked at him, said to him with fear: Lord, what wilt Thou with me? — The angel answered: Thy prayers and thy alms have gone up before God. Send therefore someone to Joppa, and bring hither Simon surnamed Peter. He will be found in the house of Simon the tanner, near the sea; and it is he who will tell thee what thou must do. — The angel having thus spoken, went away; and Cornelius called two servants and a soldier fearing God. He told them what had happened and sent them to Joppa." At the same time Saint Peter had also had a vision, by which it was told him that he must call to Christianity and baptize, not only the Jews, but also the pagans. When therefore the messengers of Cornelius arrived at his house, he already knew why they came. The next day he went with them to Caesarea. We quote the sacred text again: "Cornelius was waiting for them, having gathered his kinsmen and his friends. Now Peter having come, Cornelius went to meet him, threw himself at his feet, showing him great honours and adoring him. But Peter raised him up, saying: Rise; I also am but a man. Then he entered with him into the hall where the assembly was; there he told them how God had made him understand that he must not repel the pagans, and he asked them why they had called him."

"Cornelius told him what had happened; then he said to him: We all who are here in the presence of God, we are ready to hear all that thou shalt tell us on the part of God." Peter answered: "I recognize clearly today that God excepts no one from His graces, and that in every nation he who fears Him and practises justice is acceptable to Him."

Then Saint Peter spoke to the assembly of Jesus Christ, of His divine nature, of His mission, of His miracles, of His death on the cross, of His resurrection, of His future coming as judge of the living and the dead; of the remission of sins and of the sanctification of souls; of the vocation and the divine mission of the Apostles. While the prince of the Apostles was thus speaking, the Holy Spirit opened the hearts and the minds of those who listened to him; in the same manner as He had descended upon the Apostles, ten days after the ascension of Our Lord, He descended upon those present, witnessing thus that the pagans also, if they sincerely believe the word of God, must be admitted into the number of the faithful. One must know that the first Christians had imagined that the doctrine of Jesus Christ was only for the Jews, and that the pagans, before being admitted among the Christians, must first embrace Judaism. But Peter, seeing that the Holy Spirit Himself had descended upon the pagans assembled at the house of Cornelius, hesitated no longer, and had them baptized at once.

It would be fine to know how this holy man lived afterwards, who as a pagan had already served God so well; this man who, after having been visited by an angel, was then visited by the prince of the Apostles, and finally by the Holy Spirit Himself. Some say that Cornelius became later a bishop; others that he suffered martyrdom; others add that the house which he occupied at Caesarea was converted into a church: but none of these facts is certain. Many men have led a life holily hidden in God; and history knows of their actions only what it pleased God to make known for the edification of other men. We must add nevertheless, as a faithful historian, that in the time of Saint Jerome there was shown at Caesarea, at the place where the house of Saint Cornelius had been, a church which Saint Paula visited in 385. The Greeks, who celebrate his feast on 13 September, relate that he made a temple of idols crumble where they wished to force him to sacrifice.

He is represented receiving baptism from the hands of Saint Peter. Of all the biblical histories, that of Saint Cornelius is one of the most interesting. How great and noble he is, this pagan, loaded with the gifts of fortune, one of the superior chiefs of the Roman army! He seeks the true God; by what means? By prayer, fasting and alms; the Jews themselves proclaim his virtues; his house is the asylum of prayer and of the fear of God; and when the envoy of God presents himself at his house, he shows him a more than filial veneration. And God Himself, with what favours has He not loaded him? Among a hundred million men He deigns to choose Cornelius, to inspire him with the desire of seeking Him sincerely…. And in what manner has He rewarded him? — He has given him the greatest and most precious gift that God Himself can make to men: He has made known to him His only Son Jesus Christ.

Saint Mark, Solitary of Scete (4th century)

Among the disciples of Silvanus, abbot of a monastery in the desert of Scete,[1] the ecclesiastical historians make honourable mention of Saint Mark. The virtue in which he excelled, and which made the character of his holiness, was obedience; wherefore his master loved him more than all the others who were under his direction. This preference extremely displeased the Fathers of the desert, and, judging that there was some irregularity in this particular affection, they resolved to make their complaints of it to him. In fact, they went to find him in his hermitage, spoke strongly to him and represented to him the bad example which this great friendship he bore to Mark gave to the solitaries. The holy old man, who was enlightened by a purer light, showed them with much gentleness that they might have deceived themselves and made a rash judgment on their neighbour; and, to undeceive them entirely and to show them that virtue deserves to be loved, he led them by all the cells of his disciples, and, knocking at the door, he called them all one after the other, as if he had need of them. But they were so attentive to their work, and had so much ardour to finish what they had begun, that not one came out at this first voice of the holy abbot. He came at last to that of the disciple Mark, who no sooner heard the voice of his master than he came and presented himself to him to receive his orders. Then Saint Silvanus, sending him to some ministry of the house, made the solitaries enter the cell of the virtuous disciple. They were much surprised to see that, when the holy abbot had called him, he was beginning to write a quire (it was his ordinary occupation, in which he excelled admirably) and had left a letter unfinished to obey the voice of his superior. The solitaries, quite edified by the promptness with which Mark obeyed him, said to the holy old man: “Truly, my father, you have reason to love this good religious more than all the others; his virtue makes him lovable to ourselves, and we avow at present that he is loved by God and that he deserves to be loved by men.”

Besides the perfect obedience of this holy solitary, it has also been remarked that he was so dead to all the things of the world that he had no longer the least attachment to his kinsfolk; and one may say that this bond is the last which remains in the religious man. One day his mother, followed by a great train, came to the monastery to have the consolation of seeing this virtuous son; the holy abbot commanded Mark to go and salute her. The blessed disciple obeyed at once; and, as he was then doing the office of cook, he went, in the equipage one may imagine, as far as the door of the monastery, and there, closing his eyes so as to see no

one, he said to the whole company only these three words: *God sees you*; then he withdrew, without his mother or any of her suite recognizing him. Wherefore the mother persisted in asking the holy abbot to let her see her son. Silvanus, who did not know what his disciple had done, commanded him a second time to go and find his mother at the door of the monastery. But this model of obedience, making known to him in what manner he had already acquitted himself of it, begged him not to require more of him, for fear of reawakening natural feelings which he had had so much trouble to overcome. Silvanus, edified by the detachment of his disciple, made known to the good mother that he who had saluted her was her son, and that she should be content with that: so that she was obliged to return, very sad at not having had the consolation of speaking with him, but also much edified by his great holiness.

These heroic virtues of our holy Solitary were not without reward even in this life, for often, at Mass, he received communion from the hand of an angel, of whom only the arm was seen by all the assistants. This signal favour of heaven caused him to be regarded, by the other Fathers of the desert, as some heavenly spirit. In fact, one may say that his life was wholly angelic, by an inviolable purity, by an almost continual abstinence, by his unrelaxing austerities, by his indefatigable constancy in labour, and by a gentleness which charmed all those who enjoyed his conversation.

It is in the practice of these virtues that the blessed Mark lived until the time when the Barbarians, making an irruption into the desert of Scete, constrained these holy hermits to seek elsewhere some place of retreat. Wherefore the abbot Silvanus, to yield to this storm, resolved to withdraw into Syria. But his disciple Mark, having learned his design, begged him to put off his departure for three days, in order to assist him at his death; and, in fact, at the end of that time, he fell asleep peacefully in Our Lord, on the second day of February, as is marked in the catalogue of the Saints. The Roman Martyrology, compiled by Ferrarius, and that of Canisius, have omitted the memory of our Saint.

It remains for us to warn here the pious reader not to confound our Saint with another Saint Mark, also an anchorite, whom the Greeks call Thaumaturge [Wonder-worker] in their great Menaea, where they make memorial of him on 5 March. It is he of whom it is told that he restored sight to the cub of a hyena which had brought it to him blind in his hermitage; that he knew by heart the Old and the New Testament, and that he communicated from the hand of an angel, as did him whose life we have just given.

As we shall not make mention on 5 March of this second solitary of the name of Mark, we shall give here some iconographical information concerning him:

1° The Greeks paint him either with an angel, or with a heavenly hand which presents the Eucharist to him, according to what we have just said of it. The arm which comes out of the cloud and administers the Eucharist holds a kind of spoon which is used in the East to distribute to the faithful the Eucharist under both species.

2° The mother of the cub which he cured comes back the next day to bring him a sheepskin, as honorarium for his cure. Mark made a present of it to Saint Athanasius, who himself gave it to Saint Melania.

There are, in the Library of the Fathers, some works under the name of Mark, anchorite, which are believed to have been composed, or at least copied by our Saint, to be preserved for posterity. Whence it comes that he is surnamed, in the *Ecclesiastical History*, *Scriptor Antiquarius*, antiquarian writer, that is, of ancient things and already done by others.

Saint Flosculus or Flou, Bishop of Orléans (500)

Flosculus or Fuscolus, as one reads in the most ancient manuscripts, led a life quite shining with holiness, witness the ancient monuments of the church of Orléans, which are nevertheless silent on the acts of his episcopate. Usuard makes mention of him in his martyrology; for several centuries his feast has been

celebrated under the double rite in the church of Orléans; there was moreover, in the city of Orléans, a parish church which bore his name. Under King Robert and in the time of bishop Odolric, the body of Saint Flou was transported with those of Saint Aignan, Saint Monitor and some others into the church of Saint-Aignan, rebuilt by that pious king. One of the streets of Orléans still bears the name of Saint Flou.

Proper of Orléans.

Saint Laurence, Archbishop of Canterbury (619)

Laurence was one of those holy monks whom Pope Saint Gregory the Great gave as companions to Saint Augustine, afterwards archbishop of Canterbury, when he sent him to preach the Gospel of Christ in England. Augustine ordained him in his lifetime and designated him for his successor, so that the church which he had just founded should not be for a single instant deprived of a head; a prudent precaution for a young church whose widowhood, however brief, might have compromised its existence. Besides, he did in this but imitate the prince of the apostles who, as is generally believed, consecrated Clement and made him his coadjutor and his successor. Once archbishop, Laurence made all his efforts, by word and example, that the Church whose foundations had just been laid in England should attain its summit by a rapid progress. He neglected nothing to bring back to conformity with the rule of the Catholic Church the Scots and the Britons who had departed from it on some points, notably in the celebration of Easter.

But the king of the Angles, Ethelbert, whom the preachings of Augustine had brought to the faith, being dead, his son and successor showed himself unworthy of his father. Not content with repelling the faith of Christ, this prince, going further than the pagans themselves, had defiled himself with an incest by marrying his stepmother, thus opening to his people the way of return to the most detestable manners. This first evil soon increased by another. The king of the East Saxons, Sebert [Seberect], died in his turn, and his kingdom was divided among his three sons, princes who had remained in infidelity, and who rendered a public cult to idols: a fatal example which led the peoples everywhere to apostatize and made them fall back into the false religion.

Mellitus, bishop of the Saxons, yielding to the storm, took refuge with Laurence, and the two prelates, having summoned to them Justus, their colleague, they consulted together on the course they had to adopt: all three decided that they would take again the road to their native land, where they could serve God more freely, whereas in remaining longer among barbarians rebellious to the faith, they would only, they thought, lose time in a useless repose. Justus and Mellitus departed first. Laurence, on the point of following them, passed in the church of the apostles Peter and Paul the last night which he thought he should remain in England. After many tears and prayers poured out before God for his church, overcome by sleep, he fell fast asleep. But behold, while the archbishop slept, there appears to him the prince of the apostles Peter, who, scourging him very rigorously, asked him, by virtue of his apostolic authority, why he thus abandoned the flock which had been entrusted to him, and to what pastor he left the guard of his sheep thus cast among wolves! Is it thus, he continued, that thou rememberest the example I gave thee, I who endured, for those whom Christ had entrusted to me in sign of His love, not only whips, dungeons, torments, but death itself and the death of the cross. Roused by these blows and these reproaches, Laurence goes at daybreak to find the king, and, putting aside his garment, shows him the marks of the blows; and as the prince asked him who had thus ill-treated him, he laid before him all that had passed. The king was at first seized with a profound astonishment, then, coming to himself, he abjured the worship of idols, repudiated his illegitimate wife, became a Christian and propagated the faith with an admirable zeal. He survived Laurence, who mounted to the heavenly kingdom on 2 February, in the year 619.

Benedictine Breviary.

Saint Adalbald or Adalbaud of Ostrevant (632)

Saint Adalbald was one of the three sons of Saint Gertrude, who founded the monastery of Hamage, near Marchiennes, where she passed the last years of her life. His father, whom he lost early, was called Rigomer; one of his brothers, Erchinoald, was mayor of the palace under the regency of Saint Bathilde; the other, called Sigebert, married Saint Bertha, who, having become a widow, built the monastery of Blangy, in Artois, and retired into it. Saint Amandus, who preached the faith in these provinces, knew early the house of Adalbald and maintained intimate relations with it. It was even by his counsel and by gratitude for the services he had received from him that the virtuous Adalbald began the construction of the monastery of Marchiennes. Later, in his quality of leude, he frequented the court of Dagobert I, who liked to gather around his person the sons of the principal families, in order to attach them more closely to his dynasty. He distinguished himself there by brilliant qualities, which made him loved by all the nobles of the palace, and which inspired the monarch himself with a great confidence in his bravery and fidelity. While still young, he took part in several military expeditions in Gascony, where a warlike and untamable people was always stirring. The details are little known. As to what concerns Adalbald, one sees only that, having frequented, in the Basque country, the illustrious family of the lord Ernold, he asked and obtained his daughter Rictrude in marriage. It is in this same country that Saint Amandus had withdrawn, after the unjust exile to which Dagobert had condemned him; and authors believe that he had the consolation of himself consecrating the union of Adalbald and Rictrude, who both regarded him as their guide and spiritual father. This marriage, blessed from heaven, had received the approval of all the kinsfolk, with the exception of some who saw with spite the alliance of a princess of their blood with a Frank of Austrasia. This antagonism of the races of the North and of the South was still lively at that epoch, and the wars so long and so murderous which the kings successors of Dagobert had later to sustain bear sufficient witness to it. The ceremony of the marriage was made with solemnity, and on both sides the customary presents were offered and accepted. But, adds the biographer, the finest present was that which the betrothed made each other of their persons. “Adalbald offered to his young spouse hereditary virtues, an illustrious blood, a manly beauty, a wisdom and a prudence which had outrun the years. Rictrude brought him in return modest and chaste charms, a noble birth, great wealth, and above all, a pure and chaste life.” Fair and holy union of two hearts which God had made for one another, and which, in spite of the distance of the places, He knew how to unite for the accomplishment of His designs. Adalbald, returned with his spouse into his possessions of Ostrevant, continued to give all the examples of virtue which had been admired in him from his adolescence. Often he received in his house the missionaries who preached the Gospel. Saint Amandus and Saint Richarius [Riquier], in particular, came to give them counsels which they received with joy. Jealous to see the children which heaven had given him walk in the way of good, he took care to entrust them to virtuous masters. Adalbald and Rictrude applied themselves to confirm these lessons by their conduct. Thus it was ordinarily with their children that they practised the works of religion and charity, in order to inspire in these young hearts the love of God, and a tender compassion for the poor. “With them they brought help to the needy, gave food to him whom hunger pressed, and clothes to him who was numb with cold; with them they visited the unfortunate to console them, the sick to procure remedies for them, the criminals sometimes to recall repentance into their souls.” It is thus that Adalbald and his spouse formed their children, Mauront, Eusebia, Clotsend and Adalsend, who grew in wisdom and in grace before God and before men. He had been nearly sixteen years fulfilling faithfully these duties so sweet for a Christian father when he was recalled to Gascony. Adalbald went away with regret from his family where he tasted so much happiness. At his departure, his virtuous spouse Rictrude could not tear herself from his arms: one would have said she foresaw the blow which was going to strike her. She wished to accompany him for some time and as far as was possible; but at last they had to part, the heart full of sad forebodings which were to be only too soon realized. In fact, Adalbald, arrived in the environs of Périgueux, was attacked unexpectedly by men of the very family of Rictrude, who burned to satisfy their hatred and vengeance. The unfortunate lord succumbed under their blows in the solitudes of Périgord, and went to receive in heaven the reward of his piety and of his good works. The noise caused by this murder promptly reached the ears of Rictrude, whose grief it would be impossible to express. Rictrude had the funeral honours

rendered to her husband and obtained shortly after that his mortal remains should be given to her. Miracles wrought near these relics determined the cult which was rendered to him in Périgord, where he was assassinated, and in the countries from which he was native. Saint Adalbald is ordinarily given the title of martyr, either because at that epoch one sometimes designated by this name persons of high virtue who died a violent death, or because it is believed that the motive of religion was not foreign to this murder, in a country where there were still many idolaters. His relics rested at the monastery of Elnon, in the lifetime of Saint Amandus himself; afterwards, the head was transported to Douai, as one sees in an ancient manuscript of the church of Saint-Amé. There existed formerly in this collegiate church a magnificent chapel with an altar dedicated to Saint Mauront and his parents. From time immemorial, their statues were exposed there to public veneration. The first represented Saint Adalbald clothed in a robe covered with lilies, holding in the right hand a book, in the left a sword. Between Saint Adalbald and Saint Rictrude was Saint Mauront, their son, also clothed in a magnificent robe, a sceptre in the right hand and an edifice furnished with towers in the left; then Saint Rictrude, in the habit of a Benedictine, and holding in her hand the sacred edifice which represented the abbey of Marchiennes. All authors place the feast of Saint Adalbald on 2 February, which is doubtless the day of his death or that of the translation of his relics.

M. l'abbé Destombes: Saints of Cambrai and Arras. — See the Life of Saint Amandus, on 6 February, and that of Saint Rictrude, on 12 May.

The Blessed Peter Gambian of Ruffia (1363)

Towards the end of the 12th century, the south of Europe had much to suffer from the heretics called Albigensians. Not content with overthrowing the Catholic dogmas, they drove the bishops from their sees, burned monasteries. The Christian princes leagued together and turned the force of their arms against these public enemies of the State and of religion. But God gave to His Church a still more powerful help in the person of Saint Dominic and of his brother preachers. These holy men, far more than armies and princes, knew how to preserve a crowd of Catholics and to bring back to good a great number of heretics.

Heresy disappeared, but its remnants took refuge in the sub-Alpine mountains, and the sovereign Pontiffs had to send inquisitors into Piedmont. The hatred of the heretics burst forth against these religious, of whom several received the palm of martyrdom. Among the martyrs of the Order of Saint Dominic is counted the blessed Peter Cambian of Ruffia. This holy man had entered early into religious life. He was named inquisitor general in Piedmont before the pontificate of Innocent VI, in the year 1351, and it is in the exercise of his functions that he was martyred by the Albigensians in 1365. He had been sent into the valleys and had received hospitality in the convent of the Franciscans of Susa. The heretics, fearing the zeal of the inquisitor, sent a hired assassin who stabbed him in the cloister of the convent. It was the day of the Purification of the Holy Virgin. The opening of the tomb of the Blessed, in 1854, manifested all the piety with which the faithful surround his memory. The clergy, who had not yet been able to obtain relics, received them with the liveliest demonstrations of joy and placed them on the altars. Our Holy Father Pope Pius IX confirmed the cult of this blessed martyr in 1856.

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[1] That is, the meeting of Jesus, of the old man Simeon and of Anna the prophetess.

[2] The memory of Saint Sisinnius and of Saint Apronian is attached to the construction of the famous Baths of Diocletian, which that cruel emperor caused to be raised by the hand of Christian soldiers reduced to the condition of slaves, with the spoils of fifty nations of Africa which he had conquered. A rich Roman, named Thrason, sent provisions to these unfortunates through the intermediary of Sisinnius and Cyriacus, deacons, of Smaragdus and of Largus. More than once it happened that these holy Levites took the place of the old men and the sick in the accomplishment of their painful task. Acts of such shining charity could not long escape the eyes of the pagan overseers, who denounced them to the prefect of Rome, Laodicius. Sisinnius, who was to be the instrument of the conversion of the jailer Apronian, was not long in being thrown into irons, as well as his generous companions. The Carmel of Amiens possesses a large bone of the holy martyr Apronian.

[3] In his *History of the Bishops of Marseilles*, the Abbé Ant. Ricard has made an itinerary-guide of these crypts, where are summed up their history, their memories and the purpose of the pilgrimage. “I suppose,” says M. Ricard, “that the pious visitor of our venerable Marseilles catacombs takes, to go down, the staircase whose door opens a little before the middle of the right lateral nave, near the altar of Saint Victor, in the upper church. Arrived at the foot of the staircase, he must undertake the tour of the underground, beginning on the right. First of all, beside the staircase, he meets a chapel dedicated to the saints Hermes and Adrian, martyrs of Marseilles. One sees on the altar which was consecrated to them an ancient tomb of white marble placed there only for some years. Leaving this chapel, and to continue the circuit on the right, one finds a rather narrow passage whose vault is adorned with sculptures of the 5th or 6th centuries. This passage leads to the chapel or crypt of Saint Mary Magdalene. This crypt, entirely cut in the rock, is the most ancient part of the underground. Everything authorizes us to believe that it is there the first meeting-place where the Marseilles faithful assembled for the celebration of the holy mysteries and where they buried the body of the martyrs. It contains several tombs, among which is the primitive sepulchre of Saint Victor. At the back, a stone altar is surmounted by a bas-relief attributed to Puget, or rather to his school. To the left of the altar, a little column cut in the rock divides into two parts a bench likewise cut in the stone. Constant tradition calls this seat the confessional of Saint Lazarus, and archaeology is far from contradicting this popular datum. One sees, in the part of the vault which is above this seat, the figure of Saint Lazarus, with the palm and the crozier, symbols of his martyrdom and of his episcopate. Let us notice also the alpha and the omega cut in the vault of this chapel, as one finds them in the catacombs of Rome. To the right of the altar opens the catacomb at the entrance of which one formerly saw the statue of the recumbent Magdalene, and which is today in very great part filled up; one finds along the floors hollow stones, formerly filled with bones. It is there that formerly was the tomb of one of the holy Innocents. Let us go out from the chapel of Saint Mary Magdalene, and take up again the passage, continuing to the right. The first recess which we shall meet in the wall is that which was occupied, before its profanation, by the tomb of Saint Eusebia and of her heroic companions. A second recess, occupied by the altar of Saint Victor, contained formerly the altar and the relics of Saint Victor of Marseilles. One sees there at present a very ancient altar of white marble. Finally, a last recess, situated almost in the corner, was occupied formerly by the tomb of Hugh of Glazinis [Glandèves?], sacristan of the abbey of Saint-Victor, dead in the odour of sanctity on 6 November 1250. Following then the wall, always on the right, we mount a step which leads us into the chapel of Saint Andrew. At the back of the chapel is the altar of Saint Andrew. In this chapel our fathers had placed the tombs of the saints Peter and Marcellinus, martyrs, and several other tombs. To the left of the altar, on the Epistle side, opens a recess where Mgr Place re-instated, on 1 March 1863, the precious relic of the cross of Saint Andrew recognized as authentic. This cross is now above the altar of Saint Andrew. Going out of the chapel of Saint Andrew, and continuing to follow the wall, we meet the pillar near which was the tomb of Saint Cassian, founder of the abbey, then the chapel of Saint Isarnus, abbot of Saint-Victor. One sees in this part of the church remains of mural paintings of the 11th or the beginning of the 12th century. At the very spot which the tombstone of Saint Isarnus occupied, a door has been opened, in 1857, which leads into a vast vaulted hall which is not part of the underground church. Continuing the tour of the crypt, we meet a vast staircase which leads back to the upper church by the door which opens under the organ. In the corner, still on the right, a tomb contained the relics of four of the seven sleeping brothers [the Seven Sleepers?], and one sees in the wall the place it occupied. Another tomb enclosed, a little farther on, the relics of Saint Maurice and his companions. Almost facing the staircase opens the chapel of Saint Mauront, bishop of Marseilles, abbot of Saint-Victor. The altar is surmounted by three stone statues. That of the middle represents Saint Mauront, the other two represent Saint Maurice and Saint Elzear of Sabran, a more modern statue of whom rises near the tomb of Saint Maurice, to the left of the altar. Once out of the chapel of Saint Mauront and continuing our circuit to the right, we shall meet the recess formerly occupied by the tomb of Saint Chrysanthus and of Saint Daria. Opposite opens the sanctuary of Our Lady of Confession, to which we shall return presently. Before that, let us continue to follow the wall and we shall find, a little after having passed the corner, the chapel of the saints Blaise and Laurence. Let us come back then on our steps and enter the chapel of Our Lady of Confession. It opens, as we have said, opposite the ancient tomb of the saints Chrysanthus and Daria. Respected by our fathers on a par with the most venerable sanctuaries of the world, the entrance of it was forbidden to women. Besides, it was of great magnificence, and the primitive plan supposes that it had three naves of which the vestiges are recognized.” The ancient statue which is venerated there is called the Black Virgin, on account of the very brown tint which it owes to its age. It is still given the name of *Nostra Dama de Fuè nou* [Our Lady of the New Fire], which has made it believed that it was made of the stalk of fennel [*fenouil*]. But this name comes, according to an etymology which seems to us rather probable, from the ceremony by which one formerly blessed the new fire for the blessing of the candles at Candlemas. This image, which has always been in great veneration at Marseilles, must go back to the first times of the Romanesque epoch. It rests at present on an altar of antique style consecrated by Mgr Place on 18 October 1869. Its true title is Our Lady of Confession or of the Martyrs, for one gave formerly to the tombs of the Martyrs the name of Confession, and the surrounding of the holy tombs which it seems to preside over caused this title to be given to the ancient statue. A very ancient tradition leads one to believe, in fact, that no one was ever buried in the underground church save Saints or persons dead in the reputation of sanctity.

[4] See his life in the volume devoted to the Venerables [text cut off by the page break].

[5] On the practice observed in the Church of churching women after childbirth. — The Lord, in the ancient law, had declared unclean certain actions which, although innocent in themselves, had nevertheless a remote relation to sin; of this number was childbirth. God gave to understand thereby that the origin of man was impure, that he was conceived and born in sin. The Jewish rites having been abrogated by the promulgation of the Gospel, one must no longer fear legal impurities; and there would be a criminal superstition in having recourse to the ceremonies in use in the synagogue, under pretext of purifying oneself. Christian mothers do not go, therefore, to church with the intention which the Jewish women proposed to themselves in going to the temple, that is, to be purified from some stain contracted by their childbirth; but they go there to acquit themselves of a duty common to all men, to pay to the Lord a just tribute of praise and thanksgiving. Here is how Pope Innocent III expresses himself on this subject: “If women desire to enter the church immediately after their childbirth, they do not sin in entering it, and one must not prevent them; but if, out of reverence, they prefer to keep away from it for some time, we do not think that their devotion should be blamed.” (*Cap. unico de purificat. post partum.*) This

time is limited in some dioceses to a certain number of days. In places where neither custom nor any particular statute has decided anything on this article, a Christian mother must fulfil this duty as soon as she can go out of her house without running any risk. It is quite just, in fact, that her first visit should be to the church: there she must first thank the Lord for her happy delivery, and pray Him to pour out His blessings as much on herself as on her child. Nature alone tells us that a benefit demands gratitude: do we flatter ourselves that we are dispensed from this duty towards God? Does not faith teach us that ingratitude dries up the source of graces? We are no less obliged to thank God for His benefits than to praise and to love Him; hence Saint Paul recommended so strongly to the faithful to render thanks, and the Christians had so often in their mouths these words: "Thanks be to God." It was even their ordinary formula of greeting, according to Saint Augustine, who exclaims on this subject: "What can we think, say or write better than this: Thanks be to God?" (Ep. xli, [alias] lxvii.) In fact, remarks Saint Gregory of Nyssa (Or. 1 *De Prec.*, vol. i), God having loaded us with benefits in the past, promising us inestimable ones for the future, and giving us at every moment of our life new proofs of His goodness, ought we not, if it were possible, to thank Him for it at every instant? It is certain that signal graces deserve on our part a quite particular gratitude. Now this is the case in which a Christian mother finds herself: she puts her happy delivery, as well as the birth of her child, in the number of signal graces; it is therefore quite just that she should go and prostrate herself at the feet of the Lord, to protest solemnly to Him that she will never forget His mercies. It would be little if she stopped there; she must further ask the helps she needs to bring up in virtue the child she has brought into the world, and take a firm resolution to preserve her soul from the stains of sin: for what would it profit her to have become a mother, if the fruit of her womb were to fall under the power of the demon, and be afterwards condemned to the torments of hell? Let her take care, the first time she appears in the church after her childbirth, to consecrate her child to the Lord. Her sacrifice cannot fail to be accepted, if she enters into the dispositions in which the Blessed Virgin was on the day of her purification, if she prays her to present herself to God the acts of thanksgiving, petition and offering which she should produce with all the sentiments of piety and fervour of which she is capable.

[6] Hence also the name of Candlemas [*Chandeleur*], which the faithful commonly give to this feast. — The custom of lighting candles in the church during the celebration of the divine mysteries, the reading of the Gospel and the administration of the sacraments, dates from the first centuries of Christianity; it was introduced by the desire of rendering to holy things the honour and respect which are due to them: it was also for this that among the Jews lamps were lighted before the Lord in the tabernacle and in the temple (Exod. xxvii, 20). Anciently great persons were received with lighted torches, as we learn from the second book of Maccabees, ch. 4, v. 22, where we see that King Antiochus was received at the gate of Jerusalem. Illuminations are also the symbol of joy; hence it is that they were made formerly at the arrival of the Roman emperors, and in events in which one wished to express public gladness: this is still practised today. But, to return to the use of lights in the church, one cannot doubt that it is of the highest antiquity. The apostolic canons speak of the oil destined for the maintenance of the lamps which burned in the church (Can. 3). Several Christians also lit lamps before the bodies of the Saints: this last fact is attested by Prudentius (hymn 2) and by Saint Paulinus (Nat. iii, v. 99). Is it not just, in fact, that the corporeal creatures which God has created for our use should also serve for His honour and glory? They contribute, moreover, to excite devotion in our souls: for they are to our eyes what words are to our ears; the impression which they make on our organs stirs the affections of our hearts. We avow that piety is something interior and spiritual, and that it consists in the fervour of the soul; but one must avow at the same time that sensible signs contribute much to sustain and animate it. It would be therefore very rash to condemn certain ceremonies which the Church has instituted for very good reasons, that is, to give decency and majesty to the external worship, and to help our weakness, which needs something sensible in order to raise itself to God. To condemn the Church in this, would it not be to condemn in some manner Jesus Christ Himself, who made use of sensible signs in the institution of the sacraments, as well as in several of the miraculous cures which He wrought among the Jews?

[7] See Acts of the Apostles, ch. 10 and 11.

[8] Desert of Lower Egypt, to the west of the Delta, near the mountains of Nitria.

3 February

Saint Blaise, Bishop and Martyr

316. — Pope: Saint Sylvester I. — Emperor of the East: Licinius.

He who will save his life shall lose it, and he who shall have lost it for me shall find it. — Matt. xvi, 25.

The history of Saint Blaise teaches us that he appeared from his childhood of a good natural disposition, that he was modest in his youth: arrived at mature age, he applied himself particularly to medicine, and was always penetrated with the fear of God; so that, having won by his virtues the affection of all the people, he was elected bishop of the city of Sebaste, which is in the province of Armenia. Afterwards, by a movement of the Spirit of God, he withdrew to a mountain named Argaeus, where he lived some time in a cave to which the wild beasts of the surroundings came every day to do him honour and to receive with his blessing the cure of their ills. If it happened that he was at prayer, they did not interrupt him, but waited until he had finished, and did not return without having in some manner received their leave, to show how much God favours His servants and what obedience is due to His majesty from all creatures.[1] Thus this holy prelate

found delights in the hollow of the earth, submission among beasts, security in the midst of monsters, abundance in deserts and pleasure in solitude: which gives us occasion to consider him as a second Adam in the earthly paradise, or rather as an excellent copy of Jesus Christ, of whom it is written in the Gospel that, during the forty days of His fast and of His solitude, He lived among the beasts.

Agricolaus, governor of Cappadocia and of Lesser Armenia, under the emperor Licinius, having come to Sebaste, began to persecute the faithful there, according to the orders of his master, who tore the sheep of Jesus Christ like a cruel and famished wolf, while the true wolves kissed the feet of Blaise, their pastor. This cruel judge believed that, having to give no quarter to the Christians shut up in the prisons, it was expedient to put them to death all at once by exposing them to the wild beasts. For this purpose he sent his people into the forests to take lions and other fierce beasts; but it happened that, going round Mount Argaeus, they pushed on to the cave where Blaise was, and found around him a great number of lions, tigers, bears, wolves and other like animals, which kept him company. Surprised at this adventure, they entered farther into the cave, and, finding the saint seated and ravished in the meditation of the greatnesses of the Divinity, they were still more astonished, and returned to the city to let the governor know what they had seen. This account engaged him to send soldiers to that mountain, to seek the Christians and bring all those whom they could meet. They went there and, having found Saint Blaise again, who was praying and praising Our Lord, they told him that the governor asked for him. The saint answered joyfully: “My children, be welcome; I have long sighed for your coming; let us go, in the name of God.” As soon as he was arrived in the city, Agricolaus had him put in prison; and, the next day, he had him come into his presence and said to him: “I am delighted to see you, Blaise, dear friend of the immortal gods.” — “God keep you, O governor,” answered Blaise; “but do not give the name of gods to those wretched spirits who can do you no good.” The governor, surprised at so free an answer, meditated within himself how he might win over this prisoner; then, letting himself be carried away by rage, he had him struck with blows of staves for the space of two or three hours. The saint remained always joyful and constant in the midst of this torture, and said only these beautiful words: “O senseless deceiver of souls! thinkest thou to separate me from God by thy torments? No, no, the Lord is with me, and it is He Himself who strengthens me. Wherefore do with me all that thou wilt.” Agricolaus had him brought back to prison, and, when he was there, a pious widow brought him food, and, throwing herself at his feet, begged him to accept the little she offered him. The holy bishop accepted her charities, and promised to procure for her, and for all who belonged to her, help and assistance in all their necessities.

The sick of all those quarters were brought to this blessed prisoner: among them was found a young child who, in eating fish, had swallowed a bone which choked him and reduced him almost to extremity. His mother laid him at the feet of the Saint, and asked his help with many tears and sighs; he prayed Our Lord to give him health, and to all those who, being afflicted with a like ill, should recommend themselves to him, and the child was cured at once. Since the death of the holy Martyr, several persons troubled with the same ill have been relieved through his intercession. Let not the heretics tell us that it is a devotion invented lately, for Aetius,[2] an ancient physician of Greece, among the remedies which he teaches for this ill, puts particularly the invocation of Saint Blaise.

Some days after, Agricolaus had his prisoner brought to him a second time, and, finding him firmer and more resolute than before, he had him fastened to a post, where he was scourged with unheard-of cruelty. But the holy martyr endured the blows with joy, and praised the goodness of his God for the grace which He did him in giving him the strength to suffer something for His love. After this torture, he was unfastened from the post to be led back to prison. Seven pious women followed him, gathering the drops of his blood which flowed to the ground; they rubbed their faces with it as with a precious balm, with a great sentiment of piety. They were arrested and led to the governor, who commanded them to sacrifice to the gods or to resolve to die. These prudent women answered him that he had only to send his gods to the edge of a lake which was

there near, and that they would go and wash them, in order to offer them a purer sacrifice. The judge, very joyful at this answer, ordered at once that his idols be carried there; but these generous servants of Jesus Christ took the gods of Agricolaus and threw them to the bottom of the water; he fell into such a fury that he had prepared a great fire with molten lead, and seven plates of iron in the form of shirts: then he told them to choose, either to adore the gods, or to experience the extreme heat of the fire, and the effects of the molten lead. The tyrant had no sooner uttered these words than one of these holy women, who had two little children, ran towards the fire, and these two innocents begged her, since she wished to die, not to leave them alive, to help them to have the heavenly light as she had given them the bodily light. Agricolaus was much astonished at these words, and, quite beside himself with grief, cried out: “Alas! must women and children thus mock us?” Then he had these women fastened to posts, and commanded that their whole bodies be torn with iron combs; but, O infinite power of the living God! milk instead of blood flowed from their wounds, to confound the cruelty of the governor, and, at the same time as their bodies were torn with these iron combs, blessed spirits descended from heaven to console them, and, healing them of their wounds, said to them: “Fear not the torments; fight, for you shall conquer, and you shall be crowned.” After this torture, Agricolaus had them thrown into the fire; but they were drawn out of it by the hand of the Almighty, without having been touched by it. At last, this judge condemned them to have their heads cut off; which was executed on the spot, while they rendered thanks to God for this benefit, saying all together with one same spirit and one same heart: “We thank Thee, Lord, for the grace Thou doest us of being sacrificed on this altar like innocent sheep.” As for the little children, they cried to their mother that she should have good courage, that the crown was prepared for her and that she was going to receive it from the hands of God.

The governor undertook yet to shake the heart of Blaise, his prisoner; but having seen that all his efforts were useless, he had him thrown into the lake where his idols had been drowned. The holy Martyr made the sign of the cross and walked on the waters without sinking; and, having seated himself in the midst of the lake, he invited the infidels and the ministers of justice to enter the water as he had done, if they believed they had help from their gods. There entered, it is said, sixty-eight, who went at once to the bottom and were drowned, while a spirit of light appeared to the holy Martyr, and said to him: “O soul enlightened by the Lord, O pontiff friend of God, come out of this water to receive the crown of immortal glory!” At once the holy Prelate drew near the land, so resplendent with light that he filled the pagans with terror and consoled the faithful marvellously. Agricolaus, being confounded by it, and seeing that all these inventions were useless, had his head cut off. The Saint, being about to stretch his neck to the executioner, prayed his sovereign Lord in favour of all those by whom he had been assisted in his combats, and of those also who, in the sequel, should implore his help. Then Our Lord appeared to him, and said to him in a voice which was heard by all the assistants: “I have heard thy prayer, and I grant thee what thou askest.” After which his head was cut off upon a stone, with the two children of whom we have spoken, and who had generously confessed Jesus Christ. Such was the glorious end of this holy Pontiff, who died at Sebaste on 3 February, about the year 316, under the emperor Licinius, and not under Diocletian. Opinions are much divided on this, but we follow the most likely, our design not being to make here criticisms of chronology.

They put in the hand of Saint Blaise a card or iron comb, or else a rolled candle; an iron comb, because he endured, among other torments, that of the iron claws, which caused him to be chosen as patron by the wool-carders and even by the stone-cutters, on account of a tool, called *ripe*, which the latter use and which resembles a card; — a candle, because he is said to have told, by way of testament, the woman whose child he healed in his prison: “Offer every year a candle in memory of me and you will find good in it, as will all those who shall imitate you.” In certain countries two candles are blessed on Candlemas day, which is the eve of the feast of Saint Blaise. Those who, after the example of the child healed by him, wish to be delivered from their ailments of the throat, for which he is specially invoked, approach the priest, who holds in his hand the two candles blessed the day before, brings them near the neck of the sick and prays over them invoking the Saint. — It is by assimilation of diseases that the porcine species, very subject to quinsy, is

recommended to him. Let us add that Saint Blaise has often been painted with the child whom he delivers from strangulation; with the pig which he forced a wolf to restore to a poor woman, whose whole wealth it was; as a hermit surrounded by the wild beasts which kept him company in the cave.

Relics of Saint Blaise

The body of Saint Blaise and those of the two little innocents were taken by a pious woman named Elisaea [Hélisée], who buried them in that same place, whence several of these holy relics have been, at the time of the crusades, brought to divers churches of France: as the sacred head of our Saint to the city of Montpellier; other bones to Mende, in Gévaudan; others to Melun-on-Seine, in the monastery of Saint-Peter; and at Paris, in the church of Saint-Jean-en-Grève; some in the celebrated priory of Variville, of the Order of Fontevrault, in the diocese of Beauvais; and others at last, very notable, at the convent of the Minims of Grenoble, which bore, for this reason, the title of Saint-Blaise. These relics and the miracles which they have wrought have rendered his cult very popular among us. — In the East, his feast is of obligation and is celebrated on 11 February. Saint Blaise belongs to the group of the fourteen saints called Auxiliary [*secourables*]; those among them are so called who are more particularly famous for the efficacy of their invocation. These fourteen Saints are distributed two by two: Saint George and Saint Eustace; Saint Vitus and Saint Christopher; Saint Giles and Saint Cyriacus; Saint Erasmus and Saint Blaise; Saint Pantaleon and Saint Acacius; Saint Denis of Paris and Saint Margaret; Saint Catherine and Saint Barbara. There are relics of the Saint at Corbie, at Forestmontiers, at Frettemolle, at Saint-Michel of Doullens, at Notre-Dame of Longpré, at Sainte-Austreberte of Montreuil, at Saint-Riquier, etc. The church of Saint Peter of Melun, writes us M. Laurent, curé of that town, has not existed from time immemorial. We have here no relic either of Saint Blaise or of Saint Valentine. But I know a little town of our environs, called Chaumes, whose church is under the title of Saint Peter. I believe that it is in possession of relics of Saint Blaise. At Metz, in the church of Saint-Eucharius, which possesses relics of Saint Blaise, there takes place each year, on the feast day of this Saint, a very popular ceremony. At five o'clock in the morning the office begins, and at the high Mass, which is sung at eight o'clock, a great quantity of loaves is blessed, which are sold more than ten leagues round, and which are preserved from one year to another. These loaves are called Saint Blaise's loaves.

Several relics of Saint Blaise were brought into the diocese of Toul at an early epoch, which it would be difficult to specify. Several churches are dedicated to him, and even some places bear his name in the diocese of Saint-Dié.

An inventory of the relics of the ancient abbey of Verneville, in 1640, mentions relics of Saint Blaise, contained in the ninth shrine or monstrance. From the 15th century, the collegiate church of Vic, then of the diocese of Metz, venerated a fragment of the skull of Saint Blaise, which is still preserved in the same place, having been recognized on 28 February 1803, by Mgr Osmond, bishop of Nancy, on the testimony of the ancient canons of the collegiate church of Vic. This fragment of skull measures about eleven centimetres in its greatest dimension; it is "of a brown colour and of a rare thickness."

In Germany, the feast of Saint Blaise is called Blaise's Mass, or Wind Mass, the word *Blasius* signifying both wind and Blaise in German. Hence it is that in the ancient calendars 3 February is marked by a horn into which one would blow. Formerly the Scandinavian sailors avoided pronouncing the name of this feast, and still today the Danish peasants regard the winds which blow on that day as a presage of tempests for the whole year. Saint Blaise, to sum up, is patron of Comiso, in Sicily; of Civitella di Penne and of Naples, in the kingdom of that name; of Ragusa, of Mühlhausen, in Thuringia, etc. The wool-carders and weavers, the building workers, at Paris, have taken him for their patron. — He is invoked against fierce beasts, against cough and whooping-cough, against all ailments of the throat in general, against goitre and for the porcine species. We recall that the devotion to Saint Blaise against ailments of the throat was dear to Saint Francis de Sales, and that in Russia he is invoked not only in favour of pigs, but for all cattle in general.

Saint Anschar, First Archbishop of Hamburg, Bishop of Bremen, Apostle of Sweden and Denmark

798–865. — Popes: Leo III; Nicholas I. — Kings of France: Charlemagne; Charles II the Bald.

A Protestant author, Münter, says in speaking of Anschar: “Churches and convents were dedicated to him; feasts were instituted in his honour, and although Protestantism has overthrown his altars, it would not be just that the memory of a man who was the benefactor of so many generations should be forgotten.”[1]

Anschar was born on 8 September 801 at Fouilloy, an ancient suburb of Corbie, near Amiens. He lost his mother at the age of five or six years, when he was already being taught the first elements of Christian doctrine and of letters. One night, having fallen asleep with his mind full of the praises which he had heard of his mother’s piety, he had a vision in which the Blessed Virgin made him know that, if he wished to be one day with his mother in heaven, he must avoid the vain amusements of childhood and apply himself to serious things. He followed this counsel to the letter and employed all his time in study and in piety. When he was twelve years old, his father, called often to the court by his high functions, placed him in the monastery of Corbie. Saint Adalhard, then abbot, took a lively interest in this child and entrusted his education to the celebrated Paschasius Radbertus. He made himself remarked at first by his progress in the sciences and in virtue. Being afterwards, by an effect of human frailty, somewhat fallen from his first fervour, he rose again very quickly. Three things helped him in this: the advice which the Blessed Virgin had given him; the death of the emperor Charlemagne, whom he had seen five years before in all the state of his glory, a striking example of the vanity of human things; and lastly another vision in which it seemed to him that God promised him the crown of martyrdom. Not understanding that this was to be understood of the martyrdom of a continual mortification and of the painful labours of the apostolate, he believed that he would shed his blood among the infidels and prepared himself for so great a grace. He acquitted himself perfectly of the charge of teaching letters, first in the old Corbie, in Picardy, where he had been a pupil; then in the new one, in Saxony, founded by Saint Adalhard, in 823. They wished also that he should instruct the people and preach publicly in the church. He was the first who thus exercised, in the monastery, the employment of master and that of preacher.

In the meantime Harald, king of Jutland, driven from his states by the children of Godfrey, king of the Danes of the North, called Normans, having taken refuge at the court of the emperor Louis the Debonair, received baptism there, and when he was about to re-enter his states, he asked for some zealous missionaries to accompany him. It was a difficult and perilous post. No one more capable of filling it was found than Anschar, and he was the only one who would at once accept (826). He found nevertheless a companion in his apostolate: it was Autbert, of noble family and procurator of old Corbie, who fell ill at the end of two years and was obliged to return to France. These two zealous missionaries converted a great number of infidels by their preachings and by the example of their rare virtues. They opened a school at Haddeby, on the Schlei, opposite Schleswig, to form missionaries there. The first who were brought up there were young men redeemed from slavery; some young men of free condition joined them: which raised to twelve the number of pupils. From this holy nursery came forth the first bishops of Sweden and Denmark.

In the year 829, Biorn, king of Sweden, caused preachers to be asked of Louis the Debonair to evangelize his people. The emperor recalled Anschar (whom he replaced in Denmark by another monk of Corbie, Gislemar) and charged him with this mission to Sweden, giving him for principal colleague Witmar, religious of Corbie. God permitted that the ship which carried them should be taken by pirates, who took from them all they had, the presents destined by Louis the Debonair for the king of Sweden and forty volumes which they regarded as one of their means of instruction and consolation in these barbarous lands. Some of the missionaries, almost in despair, wished to return to Saxony. Anschar sustained their courage by representing to them that their destitution made them resemble the Apostles, and that this was what Jesus Christ

recommended most to the preachers of His Gospel. In fact, God blessed their labours, and besides the harvest was ready. There was scarcely time to instruct all those who asked for baptism. One of the most important conversions was that of Herigar, governor of Birka, near Stockholm. It is he who had built on his lands the first church raised on the soil of Sweden.

Five or six months after, Witmar returned to France with letters of king Biorn addressed to Louis the Debonair: the latter, delighted at the progress which the faith of Jesus Christ was making in the North, to give more stability to this propagation, on the advice of the bishops whom he had assembled, and doing besides in this only what executed the plan of Charlemagne, his father, established a metropolitan see at Hamburg. Our Saint was chosen to fill it and, notwithstanding what he could allege to excuse himself, was consecrated by Drogo, brother of the emperor and archbishop of Metz, who was assisted by Ebbo, archbishop of Reims, Hetti, archbishop of Trier, and Otgar, archbishop of Mainz. Before taking possession of his see, the new archbishop went to Pope Gregory IV, who gave him the Pallium and made him legate of the Holy See in Denmark, Sweden, Norway, Fünen [Fionie], Greenland, Halland, Iceland, Finland and the neighbouring countries, jointly with Ebbo archbishop of Reims, already honoured with this dignity by Pope Paschal I. Gregory IV confirmed the mission of Anschar in the year 834 and united to his church the monastery of Thourout, in Flanders, so that, if the Saint were driven out by the violence of the Barbarians, he should have an assured retreat, and also to assure a revenue to the new see of Hamburg. Ebbo ordained bishop Gauzbert, his kinsman, and gave him as colleague to Saint Anschar in the functions of the legation of the North. Gauzbert, having had Sweden for his portion, did much good there. Saint Anschar took charge of the churches of Denmark and of northern Germany. He built at Hamburg a cathedral under the title of Saint Peter, formed a rich library, created a monastery which he peopled with religious of Corbie and developed the material well-being of his diocesans. He bought Danish and Slavic children, to deliver them from captivity, consecrated them to the service of God and sent a certain number of them to Thourout to form them to the preaching of the Gospel. A disastrous event came to compromise, in 845, the fruit of fifteen years of labour. The Normans descended the Elbe and came to pillage Hamburg. Anschar, abandoned by his priests and his religious, none the less continued, at the risk of his life, to console and sustain in the true faith his flock dispersed by the Barbarians. In 849, the see of Bremen having become vacant, Pope Nicholas, at the request of Louis the German, detached it from the province of Cologne, united it to that of Hamburg, entrusted to our Saint the government of the two churches, and made him his legate in the provinces of the North.

Anschar, seeing his authority thus strengthened, did new prodigies of zeal; he soon made religion flourish again throughout Denmark, where it was languishing; he owed in great part these successes to the benevolence and protection of Horik, who had united under his domination the states of divers petty kings of the country. Gauzbert having been driven from Sweden by a riot, Anschar had the courage to go himself and re-establish this mission. In vain his friends represented to him that he risked his life; he, who desired only martyrdom, began by presenting himself to king Olaf, successor of Biorn. This prince received him very well, but wished that lot should decide, according to the superstitious usage of the country, whether the free exercise of Christianity should be permitted in his states. The holy bishop saw with pain the cause of God submitted to the caprice of chance; he remained none the less full of confidence in the help of heaven, which he implored by fasting and prayer. The lot was favourable to Christianity, as was the king’s council, a kind of parliament consulted on this subject. The Apostle at once set to work, announcing the kingdom of heaven and penance. He preached by day and worked with his hands by night, like Saint Paul, so as to be a burden to no one. This disinterestedness was as eloquent as his discourses. The infidels were converted in crowds and, after having established, as well in Sweden as in Denmark, divers churches provided with good ministers to continue there the work of the Lord, Anschar returned to Bremen. There he united to the general inspection of the provinces of the North the particular care of the flock which he had in that diocese and in that of Hamburg; the bishop in him had not effaced the religious, and the pastoral functions did not diminish his

austerities. He followed in this the example of the great Saint Martin, whom he had proposed to himself as model. He wore a rough hair-shirt day and night; he nourished himself ordinarily only on water and bread, taken in small quantity. Humble and distrustful of himself, he watched over all the movements of his heart and had recourse unceasingly to God, whence he drew his lights to preach the truth, and his strength to practise it. He knew how, in preaching, to mingle adroitly terror and consolation; he inspired thus in his hearers a salutary fear which kept them from evil, and a tender devotion, a certain taste for virtue. As wise as he was zealous, he took always, to resolve an important affair, the time to consult God. He heard regularly three or four Masses before offering the holy sacrifice himself. He had extracted from Holy Scripture and from the holy Fathers a multitude of passages fit to recall to him constantly his own unworthiness and to inflame in his heart the love of God. He had written some of these passages after each psalm of his breviary. Of all the letters which Anschar wrote to bishops, to Christian princes, to the kings of Sweden and Denmark, there remains to us only one epistle which he addressed to Louis the German and to divers bishops, sending them his collection of the privileges granted by the Holy See to the missions of the North. He shows in it great modesty in attributing to Ebbo of Reims all the merit of the conversions wrought in the northern regions; for in reality the two journeys of Ebbo to Denmark had been more political than apostolic, and their result had hardly profited the propagation of the Gospel.

His alms were extremely abundant and poured out on all sides. The tithes which he received were consecrated to helping the needy and strangers, in a hospital founded by him at Bremen, and which was to become afterwards a collegiate church placed under his name. Almost all his revenues passed into the hands of widows, orphans, anchorites. His purse was always open to the request of the petitioners whom he met. During Lent he received every day and served at his table four poor persons, two men and two women; he washed the feet of the first himself and had the same care rendered to the two women by a respectable matron. In the course of his pastoral rounds, he took the meal of his hosts only when he had made a certain number of poor seat themselves at a special table, to whom he had offered the washing of hands according to the Benedictine usage.

His greatest joy was to ransom slaves. Rimbert relates all the joy which a poor widow showed before him, to whom the Saint had brought back her son, whom Swedish pirates had long kept captive. His confidence in God was often rewarded by visions and the knowledge of the future. It is thus that he learned that Reginar, count of Hainaut, who employed in his service the Norman and Slavic children who were to be prepared for the monastic life in the abbey of Thourout, would one day be punished for this diversion: which was soon verified, since this intruder fell into the disgrace of Charles the Bald and lost the concession of the abbey made previously at the expense of Anschar.

The contemporary biographer of the archbishop of Hamburg points out to us another circumstance in which the future revealed its secrets to him. Three years before his promotion to the bishopric of Bremen, he had felt himself transported in a dream into a very agreeable place; there he saw the Prince of the Apostles, of whom the inhabitants of a neighbouring city were asking a pastor. Saint Peter proposed to them Anschar; and, at the same time, the ground trembled, and the Holy Spirit descended from the height of the heavens. As the same petitioners continued to claim a bishop, Saint Peter, indignant, cried out: “Did I not tell you that it would be Anschar, and did you not see the Holy Spirit illuminate his forehead? Cease therefore all opposition to this decree.” — Anschar knew from that time that he was destined to govern the church of Bremen and that various persons strove to hinder on this point the views of Providence.

Full of solicitude for his flock, he realized the portrait of the good Shepherd traced by Saint Gregory. His eloquent discourses, happily mingled with gentleness and severity, terrified sinners, warmed the lukewarm and spread consolation in the soul of the afflicted. One Sunday, when he was preaching in a borough of Friesland, he inveighed principally against servile work on feast days. Several of his hearers none the less wished, that very day, to profit by the fine weather to gather their hay in the meadows and make stacks of it:

but, towards evening, they were consumed by fire from heaven, which spared those that had been gathered the preceding days. The inhabitants of the neighbouring villages, on perceiving the smoke, imagined that it was the sign of an invasion of enemies; but, after inquiry, they knew that it was the just punishment of the contempt in which the word of Anschar had been held.

Among the Nordalbingians, there were some who, although Christians, made no scruple of seizing the slaves who withdrew into their country; they employed them in their personal service or resold them to the pagans. The most notable persons of the nation made themselves guilty of this odious traffic, which Anschar knew not how to prevent; encouraged by a vision, he resolved to face all the dangers of such an enterprise; he succeeded so well, joining threat to exhortations, that not only was liberty restored to all the prisoners, but that it was agreed that whoever should henceforth be suspected of such a crime should have to clear himself of this accusation, not by a simple oath, but by submitting to what was called the Judgment of God. Those who were witnesses of this conversion liked to say that they had never met a man as excellent as the archbishop of Hamburg.

Anschar did not bear such a judgment on himself: for, when one spoke to him of the miracles which he had wrought by his prayers and by the unction of blessed oil, he exclaimed that, if he had any credit with God, he would ask Him only one miracle, that of becoming a good man. Anschar was sixty-four years old, and he had passed thirty-four of them in the episcopal functions, when his already shaken health was quite compromised by a painful illness which lasted four months. Our Saint would have desired to die on the day of the Purification. On 1 February 865, he ordered to be prepared the more copious meal which was to be offered the next day to the clergy and the poor, and to be made three great wax candles; he had them placed, one before the altar of the Virgin, another at that of Saint Peter, the third at that of Saint John the Baptist, wishing thereby to recommend the hour of his death to the intercession of these three protectors. When his strength had abandoned him, he begged his disciple Rimbert to finish for him the verses of the Psalms which he had begun: it is thus that, his eyes fixed towards heaven, he rendered his soul to God on 3 February of the year 865.

The body of the Pontiff was embalmed and buried in the cathedral of Saint Peter at Bremen, before the altar of the Most Holy Virgin. His obsequies were accomplished in the midst of a universal mourning.

The Protestant writers have not been able to refrain from paying homage to the Apostle of the North.

Relics and Cult of Saint Anschar

Several churches of Germany, Sweden and Denmark obtained from Bremen some relics of Saint Anschar.

Adalbert, archbishop of Hamburg and Bremen, sent to Fulk, abbot of Corbie, in 1048, an arm of Saint Anschar, and renewed, on this occasion, the ancient fraternity which united the monks of Corbie to the clergy of Hamburg. This precious relic was received at Corbie on 1 March: on Easter day of the year 1198, it was put in a silver arm. It was saved at the Revolution and is found, since 1805, in the church of Fouilloy.

The so-called Reformation dispersed the relics of the Apostle of the North. They have been carefully gathered for a small number of years; some are preserved in the Catholic churches of Bremen, Hamburg and Copenhagen.

Thanks to the benevolent intervention of Mgr Parisis, bishop of Arras, Napoleon III made a gift, in 1864, to the church of Fouilloy, of a shrine destined to contain the arm of Saint Anschar. Since then, a fragment of it has been given to the parish of Corbie.

Anschar was put in the number of the Saints, shortly after his death, by Saint Rimbert, his successor in the see of Bremen. This canonization was soon confirmed for the whole Church by Pope Saint Nicholas I.

From the year 882, Saint Rimbert dedicated to his predecessor the church of Bremen which he had built there for a chapter of canons regular. Adolph Cyprius [Cypraeus] affirms that the Lutherans could never succeed in profaning this sanctuary by mercantile undertakings, and that they decided at last to make of it an orphans' hospice.

Until the Reformation, Anschar remained the most popular patron, not only of Bremen and Hamburg, but of the whole of northern Germany. His cult was spread in divers dioceses of Sweden, Norway, Denmark, Schleswig-Holstein, France and Belgium (Bruges). The memory of Saint Anschar has never been extinguished in the northern regions. Mgr Melchers, bishop of Osnabrück, apostolic vicar of the missions of the North, has undertaken to popularize his cult. From 3 to 11 February 1865, he celebrated solemnly in the Catholic church of Hamburg the thousandth anniversary of the death of Saint Anschar: on this occasion, he prescribed to the prelates of the missions of the North the recitation of an office of Saint Anschar, drawn in great part from the ancient Scandinavian breviary, and which, the year before, had been approved by the Holy See.

Mgr Melchers, bishop of Osnabrück, writes us that it is not even known today where the altar of Mary was, in the Protestantized church of Saint Peter, an altar which was destroyed at the same time as the tomb of Saint Anschar. His Lordship adds that there exist statues of the Apostle of the North in the Catholic churches of Hamburg and Copenhagen, and that in 1863, the senate of Bremen caused to be erected on the square of that city a remarkable statue of its holy archbishop. — There is a quite modern one at Saint-Peter of Corbie. Saint Anschar figures also in the new windows of the parish church of Villers-Bretonneux.

A Catholic church of Hamburg, another of Copenhagen, are consecrated to Saint Anschar, who is likewise patron of divers churches of Sweden.

At Hamburg, a street, a gate and a causeway bear the name of Saint Anschar. A church of Bremen is called *Ansgarius Kirche*; a neighbouring village, Wildeshausen (*villa Anschari*); another Anschariendorf.

The feast of Saint Anschar is solemnly celebrated at Fouilloy, the place of his birth. The only work which has remained to us complete from Anschar is a *Life of Saint Willehad*, first bishop of Bremen, dead about 790. The style of it is remarkable for the time: the best critics have praised its simplicity and judicious spirit.

The life of Anschar himself was written in the 9th century by Saint Rimbert, who was his disciple and successor.

As for us, to compose the life which we insert here, we have followed Baillet, M. l'abbé Karup, author of a history of the Catholic Church in Denmark, published in French, at the house of M. Goemaere of Brussels, in 1861; and especially M. l'abbé Corblet, hagiographer of Amiens, whose work is the most complete there is.

Saint Veronica (70) (3 February)[2]

A long tradition has defended from century to century the existence and mission of Saint Veronica.

Christian Origins of Bordeaux.

Saint Veronica[1] — if we are to believe the visions of Catherine Emmerich in her book of the *Dolorous Passion* — was a cousin of Saint John the Baptist, for her father and Zachary were the children of two brothers. It is doubtless by reason of her kinship with the precursor that she obtained to penetrate into the prison where John had been beheaded and to gather his blood there; — a precious relic with which the town of Bazas was afterwards enriched.

Then Veronica appears in the Gospel of Nicodemus. At the moment when the Jews demand with loud cries the death of Jesus Christ, Pilate, to save Him, calls on the witnesses for the defence and leaves them time to come forward and speak. Then, continues the account, "a woman of the name of Veronica began to cry out

from afar: I was afflicted with an issue of blood, I touched the fringe of His garment, and at once a flow of blood which had lasted twelve years stopped." The Gospel of Nicodemus is ranked among the apocrypha. But in rejecting these books from the canon of the divine Scriptures, the Church, it is known, did not intend to deny them all historical value. Whatever their authenticity, their antiquity at least is not contestable, and among them there are some which the Eastern Church has preserved in her liturgy. A great number of authors have not hesitated to receive from this source the history and the name of Veronica, and to affirm that "she is that woman whom the Lord healed of an issue of blood by the touch of His garment, and who received from Him, at the time of the passion, His holy image impressed on a cloth." So speaks the author of the *Parterre of the Saints*,[2] and after him all those who, on the occasion of the prodigy of the holy face, go back to the prodigy of the healing, as to a first bond of gratitude and devotion between the Saviour and His pious servant. An authority of a higher order supports this connection: it is a Mass common to three very ancient missals, one Ambrosian, another of the church of Jaén, in Spain, and the third of Aosta. In the prayers, Saint Veronica is invoked who wiped the face of Our Lord; in the sequence, this divine image is adored, and the gospel reports the healing of the woman with the issue of blood.[3] To answer those who, with Eusebius, pretend that the woman with the issue of blood was a Phoenician, and not a Jewess; not an inhabitant of Jerusalem — although it is very possible, as an historian has even put forward, that Veronica lived sometimes in Phoenicia, sometimes in Jerusalem — M. Paillon has opened another opinion which we believe sheltered from all contestation: "There may have been," he says, "a saint called Veronica healed by the Saviour of a loss of blood, but one must not conclude from this that this woman was the Syro-Phoenician woman with the issue of blood."

So Veronica will not be, if you wish, the woman with the issue of blood of chapter 8 of Saint Luke, but she will certainly be the woman with the issue of blood to whom will apply these words of chapter 14 of Saint Matthew: "Many sick persons begged Him that He would permit them only to touch the hem of His garment, and all those who touched it were healed." She will certainly be comprised in this group, so pure and so devoted, of women whom Jesus "had delivered from evil spirits and healed of their infirmities, who followed Him" as much as the twelve, and "ministered to Him of their substance," while He "went from city to city, and from village to village, preaching the Gospel and announcing the word of God."[4] After having assisted at the triumphal entry of Jesus into Jerusalem, on Palm Sunday, Veronica came to assist Him in His sorrows. She deposes in His favour before Pilate with the irrecusable witnesses of His miracles: Lazarus, the man born blind, Simon the leper, Jairus, the demoniac, the bent woman. All together cry out:

"This man here is a holy prophet."[5]

That is not all: kinship with the allies of Joseph and Mary, earlier and quite primitive relations with Jesus of the woman who was to receive from Him the most precious of pledges, have been admitted by instinct, have been painted with enthusiasm. Poetry transmits from one century to another the ravishing images of it.[6] In a Polish poem, entitled *The Holy Family*, Joseph and Mary have lost Jesus at Jerusalem; Elizabeth comes to announce to them that He has been found. "It is then in the temple or at Veronica's!" answers at once the divine mother. Some days after, the holy family goes down to their cousin's: "As far off as He could, Jesus saluted with joy the old Elizabeth, as well as Veronica, Martha and Salome. There, Joseph said the usual prayer for the blessing of the gifts. Jesus, taking the role of sanctifier, broke the bread and blessed it; and Veronica went round with the basket, distributing the bread to the guests. All, with full ear, listened to the Child, and eagerly savoured His word like the heavenly bread, like the food which could appease the hunger of their souls for all eternity."[7]

It is higher still that the evangelical life of our Saint begins, if we give faith to the *Life of Jesus Christ*, the *Life of the Holy Virgin*, and the *Dolorous Passion of Jesus Christ*, according to the revelations of Catherine Emmerich. These three writings furnish a new element which I could not set aside. The pious persons among whom they become more and more popular would be astonished at my silence about them. Every reader has

the right to require that I set them forth and control them in details which seem doubtful and venturesome. This familiar friend and friend of the heart of the Holy Virgin, Catherine Emmerich paints her to us at the age of ten or twelve years, already brought up in the temple when Mary came to dwell in it, contracting a close intimacy with the future Mother of the Saviour, and assisting at her marriage with Joseph.[8] When Jesus escaped for three days from the tenderness of His parents to teach in the midst of the doctors, Veronica gave Him food and hospitality in a house near the gate of Bethlehem, where she fed Him still during the days which preceded the Passion.[9] She followed Him in His apostolic journeys, and was found among the witnesses of His marvels at Ainon, at Azanoth, at Dothan, at Jezreel. She travelled or halted like Him, now at Hebron, now at Capernaum. While Martha provided what was necessary for the Lord and His disciples, she watched particularly over the needs of the holy women.[10] All gathered to sew, to work at the garments destined for the apostolic community, or which were distributed to the poor. No foresight of charity was foreign to them.

At the wedding of Cana, Veronica prepared for the table a basket of flowers.[11] But it was above all the glory of the divine Master, the success of His preaching, which she took care of. She harassed Mary Magdalene with her visits, to draw her from her disorderly life and bring her nearer to Jesus.[12] At the triumphal entry of the Saviour into Jerusalem, she gathered garments from everyone to throw under His steps, and spread on the way the veil with which she was later to wipe His face.[13] So much devotion called for new favours: her part in the Passion of Jesus Christ and her coming to Rome with the holy image which she had inherited. From the 3rd century, Saint Methodius, bishop of Tyre, praised by Saint Jerome for his works and his learning as much as his holiness, retraced the history of Veronica. If one wishes now to observe the steps of Veronica and the prodigy which rewarded her piety, one must listen to Catherine Emmerich. Her narrative is full of simplicity and interest; she adapts it marvellously to the evangelical weft. One has no trouble in admitting that things may have passed thus:

“The procession entered a long street which turned a little to the left and into which several cross streets opened. Many well-dressed people were going to the temple and several withdrew at the sight of Jesus, through a Pharisaic fear of being defiled, while others showed some pity. About two hundred paces had been made since Simon had come to carry the cross with the Lord, when a woman of great height and imposing aspect, holding a young girl by the hand, came out of a fine house situated on the left and threw herself in front of the procession. It was Seraphia, called Veronica because of what she did on that day. Seraphia had prepared at home excellent aromatized wine, with the pious desire of making the Saviour drink it on His way of sorrow. She advanced veiled into the street; a linen cloth was hung over her shoulders; a little girl of about nine years whom she had adopted stood by her, and hid, at the approach of the procession, the vessel full of wine. Those who marched in front wished to repulse her, but she forced a passage through the populace, the soldiers and the archers, reached Jesus, fell on her knees and presented to Him the cloth which she unfolded before Him, saying: ‘Permit me to wipe the face of my Lord.’ Jesus took the cloth, applied it against His bloodied face and returned it with a word of thanks. Seraphia put it under her mantle after having kissed it and rose. The girl timidly raised the vessel of wine towards Jesus, but the soldiers and the archers did not suffer Him to quench His thirst with it. The boldness and the promptness of this action had excited a movement among the people, which had stopped the procession for nearly two minutes and had permitted Veronica to present the shroud. The Pharisees and the archers, irritated by this pause, and above all by this public homage rendered to the Saviour, began to strike and ill-treat Jesus, while Veronica re-entered her house in haste.

“Scarcely had she entered the room when she spread the shroud on the table placed before her and fell without consciousness; the little girl knelt near her sobbing. A friend who came to see her found her thus near a cloth spread out, on which the face of Jesus had been impressed in a marvellous but frightening manner. He was very much struck by this sight, brought her back to herself and showed her the shroud, before which she

knelt weeping and crying out: 'Now I wish to leave everything, for the Lord has given me a remembrance.'"[14]

The places where this action passed have not been less loved nor less venerated than the person who accomplished it. The history of Veronica's house casts thus its reflections on Veronica herself.

Bernard de Breydenbach, dean of Mainz, assures that "he travelled, on 14 July 1483, this long way by which Christ was led from the palace of Pilate to the place of crucifixion, and passed before the house of Saint Veronica, distant five hundred and fifty paces from the palace of Pilate."

Adrichomius, of Cologne, describes the places with still more precision: "The house of Veronica occupied the corner of a street. From the place where she came to meet Him, to the judicial gate where He fell for the second time beneath His cross, Christ went three hundred and thirty-six paces and eleven feet."

One cannot require, I believe, a more authentic description and one better followed through the ravages of times. A good number of other pilgrims are also precise: all are recommended by learning and by character. Most of their journeys, appearing at the birth of printing, are illustrated with plans and engravings. They write what they have seen, what they have gathered in this land, where "the Christians," said Gibbon, at once so learned and so hostile to religion, "fixed by an undoubted tradition the scene of each memorable event." What more is needed in favour of the house of Veronica? And yet it has received an honour which eclipses all the others: the Church counts it among the holy places.

By a bull of the 16th of the calends of August 1561, Pius IV confirms and ratifies the indulgences which are read in a very fine picture "kept near the most holy sepulchre of Our Lord Jesus Christ." Sixtus V, Benedict XIII, Gregory XVI have successively recognized and published them. Now, on the picture of the holy sepulchre, reproduced by the *Bullarium of the Holy Land*, in the nomenclature of the holy places to which these indulgences are attached, one reads: "In the house of Saint Veronica, seven years and as many quarantines." Consequently, this station has been preserved in the exercise known under the name of the Way of the Cross. The Holy See, interrogated on this subject, answered that, under no pretext, is it lawful to modify its stations, and the table which it has published determines thus the sixth: *Veronica wipes the face of Jesus*. How great therefore is the error of some writers who have pretended that the cult of this pious woman tended to vanish among instructed Catholics! What church is there which has not its way of the cross and which, by this practice as popular as it is fundamental, does not present Veronica to all points of Christendom, as model and advocate with the suffering Jesus?

"This holy troop (Mary and the other women, to the number of seventeen) came to the house of Veronica, and entered it because Pilate was returning by this street with his horsemen. The holy women looked weeping at the face of Jesus impressed on the shroud, and admiring the grace which He had done to His faithful friend, they took the vessel of aromatized wine which Veronica had not been permitted to make Jesus drink and went all together towards the gate of Golgotha. They ascended Calvary by the western side, where the slope is gentler. The mother of Jesus, her niece Mary, daughter of Cleophas, Salome and John drew near to the circular platform; Martha, Mary, Beli, Veronica, Joanna, Chusa, Susanna and Mary, mother of Mark, stood at some distance, around Magdalene, who was as if beside herself. Farther off were seven others among them." Of a fidelity proof against all trials, Veronica shared the solicitude of these holy women, "who gave money to a man that he might buy from the archers the permission to make Jesus (whom they were stripping of His garments) drink the aromatized wine." It was refused. She helped them when, at the moment of the opening of the side, "they gathered the blood and the water in phials, and wiped the wound with linen cloths; when they prepared the linen, the aromatics, the water, the sponges, the vessels," for the embalming of the body of the Saviour. She was with them when they followed Nicodemus, Joseph and the other men who carried the body on a litter; when, in the night which preceded the resurrection, they withdrew to the cenacle to take their sleep and went out at midnight to go to the tomb; when at last they took part in the

apparitions of Jesus Christ to His apostles, at the Ascension and at the descent of the Holy Spirit on the day of Pentecost. Meanwhile, people continued to come to

Veronica's house, to adore the precious remembrance which she possessed.

"A few hours after the crucifixion," and how many times afterwards, "several friends and disciples of Jesus contemplated the shroud of Veronica, where the face of the Lord, with all His wounds and His bloodied beard, was reproduced in traits of thick blood, and yet very distinct."

The miraculous veil impressed with the features of the suffering Saviour was not to remain a private property. It was a gift of Jesus Christ to His Church, a relic destined for the centre of Catholicity. Veronica therefore carried it to Rome: this fact has already been stated, but by reason of its importance, of its occasion, of its incidents, it requires a special study. Here is how Philip of Bergamo retraces it:

"Veronica, a woman of Jerusalem, disciple of Christ, of great holiness and purity, was called at that time from Jerusalem to Rome with the shroud of Jesus Christ, by order of Tiberius Caesar, and by the care of Volusian, a valiant soldier and familiar of the court. The emperor was kept in bed by a great sickness. As soon as he had received this most holy woman and touched the image of Christ, he found himself completely healed. As a result of this miracle, Veronica was in great veneration with this prince."

Of this miracle, reported also by Ferrari in the *Catalogue of the Saints of Italy*, Catherine Emmerich furnishes the following description:

"In the third year which followed the ascension of Christ, I saw the Roman emperor send someone to Jerusalem to gather the rumours relating to the death and resurrection of Jesus. This man took with him to Rome Nicodemus, Seraphia (Veronica), and the disciple Epaphras, a kinsman of Joanna Chusa. The latter, who had been attached to the service of the temple, had seen Jesus risen, in the cenacle and elsewhere. I saw Veronica at the emperor's; he was sick; his bed was raised on two steps; the room was square, not very large, there were no windows, but the daylight came from above. Veronica had with her, besides the shroud, one of the winding-sheets of Jesus, and she unfolded the shroud before the emperor, who was quite alone. The face of Jesus was impressed on it with His blood. This impression was larger than a portrait, because the cloth had been applied all round the face. On the other sheet was the impression of the scourged body of Jesus. I did not see the emperor touch these linens, but he was healed by their sight."

The miraculous healing of Tiberius would explain what Eusebius, Paul Orosius and several other historians relate of the conduct of this emperor towards Jesus Christ and His religion. Informed by Pilate of the death, the resurrection and the miracles of this extraordinary man, he wished to have Him admitted into the number of the gods. The senate, irritated at not having been consulted first, rejected the proposal and decreed the extermination of the Christians. Tiberius avenged himself by threatening with the last torture whoever should denounce them, and by striking with death or exile all the senators, two only excepted. He confined himself to raising a statue of the Saviour in his palace. As to the emperor's envoy, whom Catherine Emmerich does not name, the author of the *Flowers of the Saints*, like Philip of Bergamo, calls him Volusian, and the Ambrosian prefaces add that he also found in the contact of the shroud the healing of an infirmity with which he was afflicted. "Very ancient memorial is made of him," says Lualdi, "in the church of Milan, on the occasion of Saint Veronica, whose feast is solemnized there on 4 February. Not only was memorial made there of Veronica and Volusian in the canonical hours, but even at Mass, which had a particular preface with simple mention of Volusian. He is still today represented in paintings, although quite modern, in the crypt of the basilica of Saint Peter, and he is spoken of in two ancient books of the Vatican library. In the first, written in the time of Alexander III, in 1160, it is related that Volusian was a friend of Tiberius, and that, sent by him to Jerusalem, he had carried back its shroud with Veronica."

Whoever the ambassador was, besides, he has only a secondary role in this translation attributed to Saint Veronica by mystics such as Lansperg and Mallonius, by theologians such as Gretser and Suarez, by historians such as Stengel and Paleotti, by hagiographers or archaeologists such as Galesinius, Gervais and Biondo. Calcagninus, cited by Sandini and reproduced by the archdeacon Pamelius, supports this opinion with these words: “The image of Christ, which tradition says was given to Veronica on the shroud,” still exists, and in so great a veneration that not only the miracles, but even the sight “of this image forbids any further doubt concerning it.” Molanus strengthens this citation with the sentiment of Albericus who, in his dictionary of the year 1350, holds the same language: “There is in the Vatican library,” adds the Belgian doctor, “a history of the translation of this image to Rome under Tiberius, of a serious redaction and a very ancient writing. The celebrated English theologian Thomas Stapleton reported to me that he had read it entire.” Baronius confirms the existence of this precious manuscript. “In the church of Santa Maria of the Martyrs, at the altar of the Crucifix, there are preciously kept the worm-eaten remains of a wooden chest which served for the transport of the holy relic.” The learned canon Barbier de Montault copied in this diaconate the inscription which attests how, by the hands of Saint Veronica, the holy shroud came from Palestine to Rome. That is why the Bollandists, struck by so general an agreement, formulate these two conclusions: “What concerns the shroud given to Saint Veronica is beyond doubt for orthodox Christians; that Saint Veronica carried this holy image to Rome is the unanimous opinion of all the writers.” From that moment, the precious relic became the heritage of Saint Peter, of Saint Clement and of their successors. The Popes instituted in its honour feasts, expositions and processions. Their ceremonials, their bulls, from Celestine II to Clement VI, VII, VIII and Gregory XIII, attest a cult which only increases and always supposes the existence of the woman to whom the Saviour gave this singular witness of His love. A book entitled *Stations of the Churches of Rome* was published by order of Sixtus V. One reads there that: “At the extremity of the church of Saint Peter, towards the Holy Door, is the chapel and altar of the Holy Shroud, in very beautiful mosaic, consecrated by John VII to the blessed Virgin, and on this altar, in a marble tabernacle, the most holy shroud of Christ, called of Saint Veronica, on which the most pious woman, in wiping the face of the Saviour when He was led to death, received His image impressed. There this veil is preserved, and on fixed days the canons show it to the peoples who press there in crowds.” Then, in the catalogue of the relics of the same basilica, the shroud given to Veronica is mentioned. Benedict XIV brings to this subject his particular character of learning and criticism: “In the basilica of the Vatican, besides the iron of the lance, there is kept with great veneration the shroud which has perfectly kept and still keeps the features of the face of Our Lord Jesus Christ, bathed with sweat and blood.” At the voice of its pontiffs, the people ran from all points of Christendom. In the times of jubilee, on the privileged days of exposition of the venerable Face, an immense crowd encumbered the church of Saint Peter, and sang the liturgical hymn and prayer: “Hail, holy Face of our Redeemer, on which shines the brightness of the divine splendour; impressed on a veil of snowy whiteness as a sign of love. O God! who, after having marked us with the light of Thy countenance, hast willed, at the request of the blessed Veronica, to leave us this remembrance in Thine image impressed on the shroud, grant us by Thy holy Cross and Thy glorious Passion, after having seen Thee on earth, adored through the mirror and the symbol, to merit to see Thee, joyful and delivered from all fear, in the heavens.” The pilgrims, after having adored the holy Face, carried away with them the images of it. The dauphin of Vienne, Humbert II, about 1333, made provision of them, as of many other objects of piety, which he bought in going through the churches of Rome. In the 16th century, John of Dumen was at the court of Rome the official painter charged to furnish these Veronicas to Christendom. Today they are still sold printed on cloth with an engraving which dates from about a century ago, and authenticated with the signature and the seal of a canon. Saint Bridget reproached, on the part of Jesus Christ, several of her contemporaries for their doubts on His holy Face. Dante, translating the belief of his epoch, met Veronica in paradise and cried: “O my Lord Jesus Christ, true God! it is then thus that Thy holy Face could be preserved!” John Dorat, another poet, celebrated it “as the most admirable of all paintings, because it was traced on the veil of Veronica, not by the hand of man, but by the very face of a God.”

This devotion applied to its double object has lost nothing of its vivacity. Rome sees always the same concourse. A remarkable monument bears witness to it. In the basilica of Saint Peter, in this first temple of the world where all is Catholic and significant, a statue of Saint Veronica, holding the holy face, fifteen feet high and due to the chisel of Mochi, an Italian sculptor of the 17th century, occupies one of the four lower niches of the piers of the dome. She shares this honour with Saint Helena who carries a great cross, with Saint Longinus who holds a lance and with the apostle Saint Andrew. Tabernacles surmounted by ciboria of marble brought from Jerusalem and placed above the statues contained particles of the true cross, the iron of the holy lance and the holy face.

This conquest cannot be compromised by the confusion into which some authors have thrown the divers images of Jesus Christ known under the name of *acheiropoietai* or images not made by the hand of man. The East gloried in possessing a face of Christ which the Saviour Himself was said to have sent impressed on a cloth to Abgar, king of Edessa. It is found twice in the Menology of the Greeks: first on 16 August, held by an angel with outspread wings, with this indication: *Memorial of the image of Christ not made by the hand of man*; then on 11 October: *Memorial of the holy Synod, the seventh, of Nicaea, in 787, against the Iconoclasts, presented by two Fathers of the council, before the throne of Constantine and Irene, in proof of the veneration due to images.* This face, of which Nicephorus, Evagrius, Procopius have written the history, transported from Constantinople to Rome, would be, according to Carletti, the same as that which the church of San Silvestro possesses today. Constantine Porphyrogenitus remarks the unanimity of the writers on its origin: “In what is essential on this point, all have the same sentiment and confess that the countenance of the Lord was miraculously impressed on the linen; some dissensions of circumstance and time affect in nothing the foundation of the truth…”

The authenticity of this image does not harm that of the shroud of Veronica. Their features are perfectly distinct, like their history. M. Emeric David, who has studied them from the artistic point of view, recognizes that the second is “that of all in which the head of Jesus Christ has the most dignity.” M. Raoul-Rochette, who does not wish to go back beyond, avows at least that it dates from the 6th century, “and that since the beginning of the 8th, when it was placed by John VII in the basilica of the Vatican, it has never ceased to excite the veneration of the Christian world.” Among several celebrated holy faces, two especially have shared this cult: one at Milan, the other at Jaén in Spain. Their price was supported by this opinion professed by some writers and, among others, in a *History of Christ* written in Persian: “Veronica folded her veil in three to wipe the blessed face of the Saviour, and when she unfolded it she found His true image impressed on each part.” Let those churches justify and defend their possession. If Veronica is not a woman of the Gospel, like Martha and Magdalene, because her name does not figure there, she is at least the woman of the most constant and venerable tradition. The service which she rendered to the Saviour, the shroud which she inherited and which she carried to Rome, the healing of Tiberius, these are facts acquired for our cause. But did she die at Rome? Ferrari seems to indicate it. If Veronica died at Rome, how is it that neither her body nor her tomb is shown there! The basilica of Saint Peter preserves everything of her: her statue erected in the most eminent place; her altar, her ciborium, her history written and painted, her shroud above all, and she would have let be lost the body and the tomb of which she had received the deposit? She would have let all trace of the place which they occupied be effaced? Rome, so jealous of the glory of her Saints, Rome which preserves as her richest jewels the least souvenirs of her Martins and her Agneses, would have let time steal from her, and without taking account of it, the body of a woman glorified by a shining miracle, loaded with honour by Tiberius; of a woman whom her intimate relations with the Saviour rendered so dear and so venerable to the primitive Church?

This supposition is inadmissible. Veronica did not die at Rome. Did she die at Jerusalem? Catherine Emmerich pretends so and tells it thus: “Tiberius wished to retain her at Rome and give her a house and slaves, but she asked permission to return to Jerusalem, to die at the place where Jesus had died. She did

indeed return there, and at the time of the persecution against the Christians, which reduced to misery and exile Lazarus and his sisters, she fled with some other women. But she was taken and shut up in a prison where she died of hunger for the name of Jesus to whom she had so often given earthly food." If this account were true, Jerusalem, which still shows the house of the holy woman, would have preserved many other memories of her. Her prison would not be unknown there, her sepulture in oblivion, whereas her name is so lively there. No, Veronica did not die at Jerusalem, any more than at Rome. A secular tradition attests to us that she came to die in Gaul.

The coming of Veronica into Gaul is attested first by a man of high historical reputation, Bernard Gui, Dominican, bishop of Lodève. After having assigned the mission of Saint Martial to the year 47 of our era, he adds: "From several ancient chronicles one concludes also and holds that the same Saint Martial, coming to the country of Aquitaine, brought with him some of the precious and generous blood of the blessed protomartyr Stephen, and had in his company a man of God called Amator, and his wife of the name of Veronica who had been the familiar and heart friend of the blessed Virgin, Mother of God. These two spouses, Amator and Veronica, by a particular disposition of God, brought with them some milk, some hairs and some shoes of the blessed and blessed Virgin Mary…. When Saint Martial had consecrated in honour of the protomartyr Stephen the first church of Bordeaux where Saint Severinus was afterwards buried, and at the moment when he was preparing to dedicate a larger one to Saint Peter, the blessed apostle appeared to him and said to him: Learn that my brother Andrew has been today raised on the cross for Jesus Christ; hasten therefore to erect this church in his honour. This is what Saint Martial did.

"As for Amator, of a particular predilection for solitude, he dwelt long in the rock which has taken from him the name of Rocamadour. The blessed Martial consecrated there an altar in honour of the Virgin, Mother of God…, and there Saint Amator, in a body which one still sees exempt from corruption, awaits the holy resurrection.

"As to his wife Veronica, faithful in following everywhere the blessed Martial in his preachings and in listening to him with as much piety as devotion, overwhelmed at last with old age, she withdrew near the shores of the sea in the territory of Bordeaux. There the holy man of God, Martial, raised and consecrated in honour of the Virgin, Mother of God, a chapel which bears the name of Soulac,[15] because the milk of the Virgin, Mother of God, was the only relic placed there, the others of the Blessed Virgin which Saint Martial possessed having been distributed in divers places." The account of Bernard Gui will henceforth be repeated as the expression of a general belief. In 1425, Pope Martin V, declaring that the church of

Rocamadour goes back to the foundation of Christianity, recognized that Saint Amator is none other than Zacchaeus, disciple of Christ, and that he had Veronica for wife. — In the 17th century, the breviaries of Limoges, Toulouse, Bordeaux, Cahors, Carcassonne, Tulle, Agen, Angoulême, Périgueux, all preserved the substance of the ancient legends. The office approved in 1852 by the Congregation of Rites for the diocese of Cahors, in honour of Saint Amator, was inspired by these old titles. But, it will be said, there is between Bernard Gui and the 1st century an immense gap! This gap is filled by the legend of Saint Martial, whose antiquity and authenticity have been sheltered from all contestation. Now, according to this legend, Saint Amator and Saint Veronica were the co-operators of Saint Martial in the preaching of the Gospel.[16] Let us say a word of Soulac, term of the pilgrimage of Saint Veronica and of the relic of the milk of the Blessed Virgin whose presence is said to have given this locality its name of Soulac. What is to be understood by milk of the Blessed Virgin? Let us first let Catherine Emmerich speak. The Magi, she relates, had just withdrawn; the holy family, pursued by the emissaries of Herod, left the crib and took refuge in a grotto near the tomb of Maraba. But at a moment when she believed herself surprised, Joseph fled with the Child. "I saw then the Holy Virgin," continues Catherine, "given up to her anxieties, remain alone in the grotto without the Child Jesus for the space of half a day. When the hour came when she should have been called to nurse the Child, she did what careful mothers are wont to do when they have been violently agitated by some fright or

some lively emotion. Before giving the Child to drink, she expressed from her breast the milk which her anguish might have altered, into a little cavity of the bed of white stone which was in the grotto. She spoke of the precaution she had taken to one of the shepherds, a pious and grave man who had come to find her (probably to lead her to the Child). This man, profoundly convinced of the holiness of the Mother of the Redeemer, afterwards gathered with care the virginal milk which had remained in the little cavity of the stone, and carried it with a simplicity full of faith to his wife who had a nursling whom she could neither satisfy nor calm. This woman took this sacred food with a respectful confidence, and her faith was rewarded, for her milk became at once very abundant. Since this event, the white stone of this grotto received a like virtue, and I saw that in our own days still, even infidel Mahometans use it, as a remedy, in this case and in several others. Since that time this earth passed through water and pressed in little moulds has been spread in Christendom as an object of devotion; it is of these that are composed the relics called milk of the most holy Virgin." Mgr Mislin, ascertaining the persistence of these memories down to our days, connects them with their origin by the citation of several intermediate writers: "A few minutes from the convent (of Bethlehem), towards the South, is the Grotto of the milk, *Crypta lactea*; it bears this name, according to a local tradition, because the Blessed Virgin, frightened by the threats of Herod, is said to have lost her milk, and not to have recovered it except by taking refuge in this grotto which offered her an asylum still more hidden than the grotto of the Nativity. According to another tradition (there are a quantity here, each one has his own), the Blessed Virgin is said to have come often to this place to nurse her divine Child; a drop of her milk, falling on this stone, is said to have given it this white colour and at the same time the gift of being useful to nurses. However that may be, what is certain is that all the women of the environs, Jewish, Christian and Mahometan, have such a devotion for this grotto that there are always some who come to make their prayer there. The rock in which the grotto is found is an extremely white and friable chalk; it is easily reduced to powder and made into little loaves which are sent into all countries."

Whether it was true milk of the Blessed Virgin or one of these little loaves of chalk that was possessed at Soulac, we cannot decide. It is certain at any rate that there was discovered, in the ground, some years ago, near the new church of Soulac, a reliquary which bore this inscription: *Milk of the blessed Virgin*.[17] Inside was enshrined a white stone, like alabaster: was it not one of these little stones extracted from the grotto of the Nativity at Bethlehem? Numerous titles, which it is even impossible for us to name, trace to Saint Martial and to Saint Veronica the foundation of the primitive church of Notre-Dame of Soulac or of the End-of-the-Lands [*Fin-des-Terres*]. The situation of Soulac, at the mouth of the Garonne, is decisive in favour of the march of Christianity which would have taken it as point of departure on the coasts of Guyenne, for, at all epochs, the political, military, commercial movement has ended there. But, of all the monuments of antiquity which one finds again at Soulac, none speaks with as much authority as its marvellous basilica which is shaking off, at this moment, the shroud of sand under which time had buried it. This stone Lazarus recalled to life by His Eminence Cardinal Donnet, who has made himself heard on this beach abandoned to new pilgrims who run there in crowds; this dead man of eight centuries standing in his grandiose forms to which return, with the cult, with frequent pilgrimages, with a curé of new institution, with bathers, brilliance, movement and life; this witness of the 11th century tells what preceded it…. Of its three principal apses, that on the right is consecrated to Veronica.

A second altar erected in her honour in the opposite side-aisle faced the magnificent Romanesque door which has just come out of its tomb of sand and which had been opened, in large proportions, for the access of the people. It is on this second altar, specially prepared for her devotion, that the oaths were taken to which one attached the most respect and solemnity. At its feet flowed a fountain called of Saint Veronica, at which the sick came to drink and rub their eyes. The waters of it were received for this purpose in a trough which bore the name of Holy-water stoup of Saint Veronica. Her statue, which some last old men still remembered having seen, stood beside the holy-water stoup placed near the much more modern door of the East. After having made the sign of the cross, it was the custom to address a salutation to Dame Veronica. Was it she

that was thought of when drawing in the centre of an ogive a head of a veiled woman? This sculpture, which one remarks among the debris, today carefully gathered, of the high altar raised by the venerable Peter Berland to the most Holy Virgin, does not suit the Mother of God, but might belong to our Saint. And must not the word of Father Bonaventure, in 1680, be applied to this head: “There is still a pillar behind the altar of Soulac, where she (Veronica) is represented”? It is she whom one must recognize among the personages of an altar of Saint John the Baptist, in carved wood of the 18th century, which passed from the old to the new Soulac. Facing Saint John, patron of the altar, is found Saint Benedict, the patron of the religious who served it. At the end of the retable, on the Gospel side, the man in Jewish costume, without any of the attributes which distinguish the apostles, is he not Zacchaeus? On the Epistle side, the woman holding a pebble in her hand, is she not Veronica carrying to Soulac the pebble stained with blood gathered near the martyr Saint Stephen and counted among the relics which were kept there from the highest antiquity? Finally, as trace of a cult deeply engraved in the ideas of the people, there has been preserved to our days among the sorcerers, whom one knows to have been common in the Médoc, a formula of conjuration by Zacchaeus and by Veronica.

One has no trouble in admitting these traditions and the beginnings as well as the progress of Notre-Dame of the End-of-the-Lands, when one compares them with the beginnings and the progress of Notre-Dame of the Sea, in Provence. Veronica lands at the mouth of the Gironde; Magdalene, Martha, the Marys Jacobe and Salome at the mouth of the Rhone. On the shore of Aquitaine, Veronica builds an oratory, an altar, a cell of kneaded earth and sees spring up a miraculous and blessed fountain; so Martha and her holy companions, on the shore of Provence. In the one place and the other, the oratory was dedicated to the Mother of God by Saint Martial, here visiting Veronica alone, there Martha, with Saint Maximinus and other disciples of the Lord. Near these two oratories equally worthy to be called the first of all the maritime churches of their country, died and were buried, on the one hand Veronica, on the other the Marys. As Baronius erred in assigning Jerusalem as origin to the cult of the sisters Salome because he ignored the place of their death, so one has been mistaken in placing that of Veronica at Jerusalem or at Rome, because one did not know her tomb. As from time immemorial, 25 May saw the birth of the feast of the two sisters in Camargue, at Arles, at Bordeaux where they had their altar at the cathedral, so that of the solitary of Soulac was born from the celebrity of her sepulture. At the same moments, Notre-Dame of the Barque and Notre-Dame of the End-of-the-Lands grew larger in Romanesque buildings, in forests, meadows and other dependencies, in monasteries where religious furnished the necessary helps for the double pilgrimage in honour of the Blessed Virgin and of the Saints who, in consecrating their life to her, had placed themselves for ever near her after their death. So great an analogy between the persons, the monuments, the manner of proceeding, does it not indicate community of origin? If the mission and the end of Veronica resemble so much the mission of Martha and the Marys, is it not because they had carried from the same hearth instructions, souvenirs, like relics? The history of Saint Veronica after her death, or the history of her tomb and of her relics, is again a much more conclusive proof of what she did during her life. “She died,” says Father Bonaventure, “in the year 70 of Our Lord and was buried at Soulac. However, whether for cause of wars or other desolations of the country, her body was transported to Bordeaux and reposes in the church of Saint-Seurin.”

This venerable body itself is much more precious and more eloquent than the tomb which long served it as dwelling. The aspect of the bones accuses a great antiquity. The small number of fragments which are lacking correspond to the following indications: “At the consecration of the church of the Chartreuse, the bishop of Condom, consecrating the altars of Saint John the Baptist and of Saint Louis, put in the one relics of Saint Fort and of Saint Veronica, and in the other relics of Saint Amand and of Saint Benedicta.” On 10 October 1659, the inventory was made of the relics contained in the crypt of Saint Fort below the church of Saint-Seurin, and the chapter of Bordeaux gave to the curé of Saint-Eustache of Paris the femur bone of the upper side, one of those which are lacking today, for there was at Saint-Eustache of Paris a celebrated confraternity established under the name of Saint Veronica.

The bones of Saint Veronica give above all a truly providential solution to the capital objection which dominates all her mission and would destroy it, if it were not itself destroyed by a decisive fact. “Is it possible,” we are told, “that the Veronica of Jerusalem and of Rome be the same as that of Soulac? How admit that this woman who assisted at the marriage of the Holy Virgin with Saint Joseph and was then five years older than she; who, at the time of the Passion and when she received the veil impressed with the features of the Saviour, was more than fifty; undertook in 48 of the Christian era, that is, at the age of sixty-four or sixty-five years, the long journey, the painful mission of the Gauls, to die there in 70, aged consequently about eighty-seven years?”

Well! accept all these dates and come and read them inscribed on the venerable forehead of the Saint, with Dr. Oré, member of the commission of inquiry, who points out to you “a very important point to remark, seeing that it permits to a certain extent to determine the age of the subject: it is the complete ossification of the articulations uniting the parietals to the frontal.” And again: “It is easy to ascertain at its upper extremity (of the left femur) a rarefaction of the osseous tissue indicating a great age.”

Like Soulac and Bordeaux, Rocamadour preserves, in its underground church of Romanesque construction, irrecusable memories of Saint Veronica. She shines there with the colours which a recent restoration has given back to the ancient paintings. One sees her first with Saint Martial and Saint Amator at the feet of the most Holy Virgin, carrying the holy face, while her husband presents to Mary the oratory which he erected in her honour. Then she reappears in a series of pictures consecrated to the legend of Zacchaeus and accompanied by analogous inscriptions.

Two modern windows of the church of Saint-Seurin of Bordeaux, one above the door of the sacristy, the other above the entrance of the apse, tell in brilliant language the pious and poetic legend of Veronica.

First medallion, on the left, above the sacristy. — She whom a crowd of authors have called the familiar and heart friend of the holy Virgin stands at the threshold of the temple of Jerusalem, and receives there Mary, aged three years, at the epoch of her presentation. *Second medallion.* — Veronica, in the rich costume of her condition, receives in a silver vase the precious blood of John the Baptist, in the prison of Machaerus. *Third medallion.* — Pilate, seated on his throne, discusses the fate of Jesus. Veronica and Zacchaeus, called as witnesses for the defence, speak in favour of the innocence of the Redeemer of men. *Fourth medallion.* — Veronica wipes the Face of the Saviour.

The fifth medallion makes Veronica assist at the sepulture of the Lord. In the sixth medallion, the Holy Virgin performs the pious pilgrimage of the way of the Cross, accompanied by Martial, Amator, Veronica, etc.

At the top of the rose window, the lobes contain an apotheosis of Saint Veronica, unfolding the holy Face which two flying angels incense. It is the cult of the holy Face in its origin and in its perpetuity.

In the crown of the rose window are unrolled the facts which relate to the journey to Rome, to the healing of Tiberius (nos. 1, 2 and 3).

Farther on (no. 4), standing in a boat without oars, Veronica lands at Soulac. No. 6 leads us from Soulac to Bazas, where Saint Veronica deposits the celebrated conch containing the blood of the Precursor.

The last medallion offers us Saint Veronica dying at Soulac (year 70 of Jesus Christ). The mission of Saint Veronica is completed by the last subjects of the opposite window. The eighth medallion of this window represents Veronica carrying religiously the vase which contains the milk of the blessed Virgin Mary, and preparing to enter the church of Notre-Dame of Soulac.

Elsewhere one sees the translation of the body of the Saint to Saint-Seurin, about the 9th century. At Rouen, at Valenciennes, in all the north of France and in Belgium, Saint Veronica, under the name of Venice or Venise [Berenice], was invoked by women in their illnesses. At Paris and at Liège, she was the patroness of

the linen-drapers.

The life of Saint Veronica is a novelty in collections of the kind of ours; and it is not the only one. We have let fall from our pen the word novelty to obey a remnant of prejudice which the preceding century bequeathed to us, for before the 18th century, the legend of Saint Veronica was accepted by the Church of France, and it is only before the breath of Jansenist or Gallican incredulity that it paled for a moment. We have analysed and most often reproduced chapter 2 of the remarkable work of M. Cirot de la Ville, entitled *Christian Origins of Bordeaux*. In this chapter, consecrated to the apostolate of Saint Veronica in the Médoc, the learned professor of theology of Bordeaux seems to us to have established in an invincible manner the thesis of the existence and of the mission of Saint Veronica.

Saint Tigidus and Saint Remedius, Bishops and Martyrs of Gap (2nd century)

Tigidus and Remedius, commonly Ramezy, governed the church of Gap in the first centuries. It is not certain how long they held the episcopal see, nor whether they both died on the same day. But if the time of their life is uncertain, what is not so is the holiness of their life, the purity of their morals, their untiring pastoral solicitude, and, in short, the merit of all the virtues. After they had, following the footsteps of Saint Demetrius, rendered great services to the church which he had founded by his blood, they also gave their lives for that same church. For one reads in the martyrology of Saint Jerome that they were martyred in the city of Gap.

In the ancient breviaries of the church of Gap our holy Pontiffs were honoured with an office of the double rite, which was reduced to a simple commemoration in the breviary of 1764, not without exciting the protests of the chapter and the clergy. But in 1845 Jean Irénée Dépéry, bishop of Gap, a great friend of holy and venerable ecclesiastical antiquity and rightly jealous of increasing the cult of the holy prelates of his church, restored the double rite for the feast of the blessed Tigidus and Remedius, to the applause of the chapter and the clergy.

The relics of Saint Tigidus and Saint Remedius were preserved in the church of Gap until the beginning of the 13th century. At that time some French knights, belonging to the Christian army which had besieged and taken Constantinople by assault, received as a gift from the emperor Baldwin, as a reward for their valour, the body of Saint Germanus, patriarch of that city, illustrious in virtues and doctrine, martyred under the reign of Leo the Isaurian for the defence of the holy images (630).[1] On their return these crusaders passed through Gap; and, upon an inspiration from heaven, they were also given the body of Saint Remedius and some particles of that of Saint Tigidus. These sacred bones were united to those of Saint Germanus, enclosed in a silver shrine and deposited in the church of Bort, a little town on the borders of Auvergne and Limousin, today of the diocese of Tulle. In those days the bodies of martyrs and confessors were the palladium of cities.

The cult of the relics of Saint Germanus and Saint Remedius soon became famous in Auvergne and Limousin, where it grew very popular: a solemn feast was instituted in honour of these Saints, for whom Bort soon forgot its ancient patron, Saint Anthony. From then on a pious custom was established: at the departure of any inhabitant of those countries, whether for a military expedition or for a distant journey, there was sewn on his clothes either a medal, or a piece of stuff, or any other object that had touched the holy bodies. This invisible shield was to preserve him from every wound and every accident, and bring him back safe and sound to his hearth. Was it a memory of the protection which these two Saints, strangers and travellers themselves after their death, had once granted to the Limousin crusaders on their long and perilous road? The revolutionary storm of 1793 scattered the bones of Saint Germanus and Saint Remedius. Yet, by a special protection of Providence, some particles were able to be snatched from that great ruin which was being consummated over the whole land of France. But confidence withstood the tempest, and when a little calm had returned, the town of Bort reinstalled its great patrons in their church, and the customary feast recovered its holy solemnities. Several marvellous facts have since that time proved to the inhabitants of Bort how

powerful and efficacious the patronage of their Saints is.

The cathedral of Gap, a widow for seven centuries of its holy bishop, aspired to recover at least some part of his precious relics. In 1845 Mgr Jean-Irénée Dépéry made known these legitimate desires to Mgr the bishop of Tulle, and received from his venerated colleague a considerable particle which has since been exposed in the cathedral church of Gap to the veneration of the faithful.

Saint Secundina, Virgin and Martyr (237)

Secundina, a virgin of the city of Anagni, in Italy, was instructed by Saint Magnus, bishop and martyr, whom the guards of the emperor Decius put to death in the year of our salvation 257.[1] But the murderers were all devoured by wolves the following night. This chastisement was attributed to the magic of Saint Secundina, and Torquinus, a great enemy of the Christian name, accused her as a sorceress and an enemy of the gods. She was summoned to sacrifice to the idols, without any possibility of compelling her to commit such an impiety. Wherefore Valerian had her seized forthwith by soldiers and led to prison. When she was afterwards drawn out of it, she appeared with a joyful face, affirming that she did not sacrifice to demons but to the true God, and that she was ready to die for the name of Jesus Christ, and she had her face cruelly bruised.

Raising her eyes to heaven the virgin sighed and prayed for herself and for her enemies. During her prayer an immense light suddenly shone around her, and the multitude which was there heard a voice coming from heaven, saying: “You were all within two fingers of death and of your perdition, but by the prayer of my servant Secundina life has been granted to you. As for thee, my daughter, fear not, for I am He whom thou invokest and adorest, Jesus Christ, and I will not permit thy enemies to triumph over thee.” Shaken by this voice and terrified, eighteen guards and many other persons embraced the faith and received baptism. The following day the other guards, attributing these prodigies to magic, proposed to the virgin either to sacrifice to the gods or to prepare herself to undergo horrible torments; to which she answered that torments gave her no fear. Then, furious, these men stripped her of her garments and tore her body with wounds. Her blood being exhausted, there flowed from her wounds a liquor having the whiteness of milk and giving out a very sweet odour. At last an angel called her aloud: “Come, spouse of Christ, receive the crown which the Lord has prepared for thee for eternity.” She rendered her blessed soul to God on the 15th of January. Saint Secundina is named in the Roman Martyrology on the 15th of January. *Proper of Mayence.*

Saint Anatolius, Patron of Salins (4th century)

The blessed Anatolius, patron of the town of Salins, was, it is said, bishop of Adana in Cilicia, supported the party of Saint John Chrysostom against Theophilus of Alexandria, and for that reason was sent into exile in Gaul. He stopped in Sequania (Franche-Comté), near Salins, on the flank of a steep mountain, where, most opportunely, he found a little chapel consecrated to Saint Symphorian. It was there that he died, and his body remained hidden in the same place for about six centuries. Saint Chrysostom had written to him from his exile at Cucusus to thank him for the zeal which he had shown in defending him.

At the beginning of the 11th century Hugh I, archbishop of Besançon, having built a basilica which was dedicated in honour of Saint Symphorian, Saint Anatolius and Saint Agatha, the relics of Saint Anatolius were deposited there in a fitting tomb. Two hundred years later Nicholas, archbishop of Besançon, enclosed them in a precious shrine and established a college of canons in the same church. When in 1794 the “patriots” scattered the holy relics, pious hands were able to gather up the profaned bones of Saint Anatolius. They were replaced in a shrine in 1788 and recognized as authentic in 1801.

Proper of Saint-Claude.

Saint Theodore, Bishop of Marseilles (6th century)

Nothing certain is known of the date of the episcopate of this Saint, famous for his firmness and his zeal in upholding ecclesiastical discipline.

After the episcopate of the too weak Emeterius, the clergy of Marseilles had become entirely lax in morals and in love of sacred learning. Theodore set himself from the outset to this work of reform with a vigour which spared no one and immediately won him numerous enemies.

This hatred showed itself on a thousand occasions; it furnished Dynamius, governor of Marseilles for king Guntram, with the means of persecuting the holy bishop. In vain he tried to appeal to the sovereign: Theodore was made prisoner and suffered the worst treatment. The Saint having succeeded in escaping from the hands of Guntram, made his complaints reach Childebert, who intervened to protect him. In his goodness the bishop interceded in favour of Dynamius, whom Childebert's envoy had succeeded in making fall into a snare; he likewise pardoned the monks and clerics his persecutors, and was received with transports of joy by his people. But when Condulf, the envoy of Childebert, had left Marseilles, Dynamius began again to weave his plots with the clerics. On the perfidious denunciations of the latter, king Guntram had the holy bishop loaded with chains. Advantage was taken of the consecration of a church to seize Theodore and send him into exile. But he was able to justify himself before Guntram, and re-entered Marseilles a second time in triumph, where the love of his people consoled him for the persecutions of the rebellious clergy. Saint Theodore having taken up the defence of Gundovald, to repair, as he thought, a crying injustice done to his country, Guntram-Boso had him put in prison and forbade him even to approach a church. A heavenly vision comforted him in his captivity, where he was soon joined by the bishop Epiphanius, who died there of exhaustion and grief. Brought before king Childebert, he received on his road the finest testimonies of esteem, among others from Magneric, bishop of Trier. Meanwhile king Guntram had assembled on 23 October 585 a council at Mâcon, where the cause of the holy bishop was severely examined. He was soon able to return to Marseilles, absolved of all the accusations brought against him.

Predecessor of the immortal Belsunce, Theodore was to show, like his illustrious successor, the heroism of his pastoral charity towards the plague-stricken of Marseilles. He gathered the remnants of his people in the abbey of Saint Victor, prayed with them and offered himself as a victim to the wrath of God. His enemies themselves could not help admiring this episcopal charity. At last, having received a most laudatory letter from Pope Saint Gregory the Great, Theodore died about the year 593, the death of the just.

There exists at Marseilles a fine church dedicated to Saint Theodore, to which every year the faithful go, for eight days, beginning on 3 February, to honour the memory of this great bishop. The Life of the Saint has recently been written by M. l'abbé Magnan (Marseilles, Chauffard, bookseller, 1856). More recently still M. l'abbé Albanès has printed a panegyric of the Saint. M. l'abbé Antoine Ricard, director of the *Semaine religieuse* of Marseilles, abridged these writings for the *Petits Bollandistes*.

Saint Wereburge (Werburga), Virgin, Abbess and Patroness of Chester, in England (7th century)

Saint Wereburge, commonly Werburg, was the daughter of Wulfhere, king of Mercia in England, and of Saint Ermenilda. She had three brothers: Wulfade and Rufin, who received the crown of martyrdom, and Kenred, who died at Rome in the odour of sanctity. A rare beauty joined to great qualities caused her to be sought in marriage by the most considerable suitors; but she remained unshaken in her resolution of consecrating her virginity to God. She triumphed with much glory over the importunities of several princes, and in particular over those of Werbod, one of the most powerful lords of her father's court. Wulfhere loved this lord on account of the important services he had received from him; he promised him his daughter in marriage. This promise grieved the queen and the two princes Wulfade and Rufin. Werbod, who knew them to be opposed to his marriage, resolved on their destruction: no sooner had they been put to death than the

king, who had had a hand in this abominable intrigue, felt the keenest sorrow. Alarmed by the reproaches of his conscience, he entered into himself, did penance and founded a priory, that of Stone, to serve as burial place for his two children. Wereburge, delighted with a revolution so little expected, no longer feared to disclose to her father the ardent desire she had of embracing the monastic state; he at first refused his consent, but in the end made his sacrifice so generously that he himself led his daughter to the monastery of Ely and assisted with all his court at the ceremony of profession. She afterwards left Ely at the request of king Ethelred, her uncle, who charged her with re-establishing monastic discipline among all the nuns of his kingdom. Her conduct was a continual example of sanctification. Her devotion was so tender that her eyes were often seen bathed in tears. She died at Trentham towards the end of the 7th century. She was buried at Hanbury, as she had desired. Her body was transported to Chester in 835 and placed in a magnificent church which afterwards became the cathedral. Under Henry VIII the relics of Saint Wereburge had the fate of those of all the other Saints of the kingdom: they were dispersed. Of her shrine an episcopal throne was made, which one still sees today in the cathedral of Chester. A flock of geese is given as attribute to our Saint, because she summoned to the steps of her castle a flight of these birds which were ravaging the neighbouring fields and ordered them to cease their damage; which they hastened to do.

Saint Hadelin, Abbot of Celles in the Diocese of Liège (696)

Saint Hadelin, born in Aquitaine, left his country and all that he possessed in the world to follow Jesus Christ; he embraced penance in the abbey of Solignac in Limousin; he passed afterwards to that of Cugnon, situated on the river Semois, between Chiny and Bouillon, with Saint Remaclus, his abbot. Some years later he was obliged to come out of his solitude to serve the church of Maestricht, the government of which had been entrusted to Saint Remaclus on the resignation of Saint Amandus. The new bishop raised him to the priesthood in order to give his zeal more extent and activity. When Saint Remaclus withdrew to the abbey of Stavelot, Saint Hadelin followed him there also; they afterwards parted, however. Hadelin went to settle his dwelling by the river Lesse, half a league from Dinant. Some other solitaries soon joined him. All served God with great fervour by prayer, fasting and vigils. The reputation of holiness which Hadelin enjoyed attracted frequent visits. Pepin, mayor of the palace, came to see him with Plectrude his wife; and he gave both of them instructions on the vanities of the world, on the greatness of the goods of heaven and on the obligation common to all men of observing the holy maxims of the Gospel. The liberalities of Pepin and of some other lords put him in a condition to build a monastery, where he assembled his disciples, whom he continued to edify by his virtues. This monastery took the name of Celles, on account of the little cells for which it had been substituted. Hadelin, having fallen ill, prepared himself with new fervour to appear before God, and exhorted his disciples to occupy themselves ceaselessly with their last moment. He died about the year 696, after having received the holy viaticum. His body was buried at Celles, where in the course of time canons were put in the place of the religious. In 1338 the chapter was transferred to Visé, a little town situated on the Meuse between Liège and Maestricht; the relics of the Saint were also carried there. His feast is celebrated on 11 October and on the Sunday within the octave of the Nativity of the Blessed Virgin; but it was formerly kept on 3 February.

Saint Berlindis (Berlinde or Bellaude) (702)

Saint Berlindis was daughter of count Odelard and of Nona, sister of Saint Amandus. Odelard possessed very great estates. His county extended from Antwerp to Condé; the castle of Omberg, between Ghent and Ninove, and that of Asche, between Alost and Brussels, belonged to him in ownership. God having withdrawn from this world his wife and a son named Elegard, he remained alone with his daughter Berlindis. He now employed his time only in praying and doing good works. God, to try him, permitted a malady whose very name inspired terror, leprosy, to afflict him in his last days. Now it happened that during the absence of his servants Odelard asked his daughter to give him to drink. She took the cup, rinsed it and

poured him wine; but when her father had finished, before putting it to her own lips, she rinsed it again: Odelard, having noticed it, conceived such a resentment that he straightway had his horses harnessed and drove at one stretch from Meerbeke to Nivelles to offer all his goods to Saint Gertrude and disinherit his daughter.

Berlindis's repugnance was quite natural in such a circumstance; but it appears that to be repelled at drinking after one's father was, in the ideas of the 7th and 8th centuries, an irremissible crime. Poor Berlindis, very sorry for her fault, did not seek to excuse it; she saw it as enormous as the count himself saw it; she did not even think of condemning the harshness of her father; she judged herself a wretch who deserved to be so treated for having forgotten the respect due to paternal authority.

This heroic resignation was to lead her to high sanctity. She loved nothing now but prayer, fasting and mortification. On her delicate limbs she wore a hair-shirt. Soon she became a nun in the convent of Saint Mary at Moorsel, near Alost. One night, as the signal for Matins was being given, Berlindis heard a choir of blessed spirits bearing her father's soul to heaven. She asked the abbess leave to go and attend to his burial, and betook herself to Meerbeke, where this noble count was buried beside his wife, in an oratory which he had had built for that purpose. She wept sincerely for her father, prayed and had prayers made for him. What humility! what respect for paternal authority!

The convent of Moorsel having become so poor that there was no longer a way of furnishing bread and water for more than ten nuns, Berlindis remained at Meerbeke. The pious maiden passed twelve years near the ashes of her father, living in great austerity, vigils and prayers, fasts and other works of penance, praying for the repose of his soul. She left the church only to go into the neighbourhood to visit the sick, nursing and serving them in memory of the count her father, without anything ever being able to discourage her. She wore a harsh hair-shirt which covered her entirely, lay on the bare ground with a stone for pillow, fed solely on brown bread and a little fresh water, except on Sundays and feasts when she ate vegetables, milk food and sometimes fish. God is good to His own: one Easter day her black bread was found changed into succulent food, and another day her water was transformed into delicious wine. At last the day came when the Lord willed to place His little servant in a palace richer than that of which count Odelard had disinherited her. The 3rd of February of the year 702 saw her last breath mingle with a last sigh of ineffable love.

Her feast is celebrated at Meerbeke on 3 February, together with that of two other holy women, Nona and Celsa.

Saint Nona and Saint Celsa, of whom nothing positive is known save that their bodies rested near that of Saint Berlindis, were probably, the one her mother and the other her niece. Saint Berlindis is invoked especially against cattle plagues; so she is represented with a cow at her side. It is also said that she protects trees, especially those planted on the day of her feast; she is then given as attribute a pruning-hook and a branch.

Saint Elinand or Helinand, Monk of Froidmont (1237)

Elinand, born at Pronleroy, diocese of Beauvais, had for father Hermann, whom civil troubles had obliged to exile himself from Flanders, his country; and for master, at the school of Beauvais, a layman named Radulf. Of ardent nature, when he had cultivated his mind by the study of the sciences and arts, he appeared to forget the counsels of that excellent master and to attach himself wretchedly to vanity and pleasures. A poet, and in that quality agreeable to king Philip Augustus and to the great lords, he took great pleasure in sharing their diversions, which he enlivened on his part by composing eulogies or satires on each. But it was the time when Saint Eustace, Fulk and others were preaching in France, and by their sermons brought back to God a great number of hearts. Elinand also entered into himself, and was soon changed into another man; leaving the dangerous caresses of the world, he went to hide himself in the monastery of Froidmont, among the

Cistercians, who, under the guidance of William, their second abbot, served faithfully under the banners of Christ.

A faithful observer of the monastic rule, he gave himself wholly to prayer, vigils, abstinence and other austerities, and, becoming soon a model of perfection, was judged worthy to be raised to the priesthood. He showed himself a priest in the full force of the term, he who each day immolated by the sword of mortification his body and soul with Jesus Christ. Burning with a singular devotion towards Jesus crucified and the Virgin, Mother of God; remarkable by his good works as by his doctrine, he often took the word in the presence of his brethren, to raise them to the greatest heights of religion. He attracted many persons to the monastic life, and as soon as any one, forgetting what he had promised to God, went adrift, he did everything to make him triumph over the drag of the world and of nature. He persuaded his brother William to renounce the world and come and join him in his monastery; and there was a certain Radulf, a deserter from religious discipline, whom he recalled by his letters. He constantly had familiar relations with the bishops of Beauvais, of Senlis, of Orleans, and with the greatest lords. He had sometimes to leave his monastery to preach; thus he delivered a sermon before the Fathers of the council of Toulouse. He had such authority that he did not hesitate to remind his superiors of their duties; but his humility made him refuse splendid dignities. Always joyful in the lowest rank, which he loved, content amid the macerations which he inflicted on his flesh, and living for God alone, he consumed himself little by little in the labours of monastic life, and at last exchanged exile for the fatherland in the year 1237, on 3 February. He composed annals, and wrote on the lives of the saints, on the Holy Scriptures, on the morals of monks and kings, and even homilies full of a perfume of piety which recalls Saint Bernard. These various writings won him no mean renown among his contemporaries. He was no less celebrated for his sanctity, which was made manifest by many miracles; the Order of Cîteaux counts him among its Saints; he was especially honoured at the monastery of Froidmont. This abbey was founded two leagues from Beauvais in 1134. Its last regular abbot was Claude de Bèze, kinsman of the arch-heretic [Theodore de Bèze].

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[1] The ancient windows, those of Chartres for example, have often reproduced this particularity.

[2] Aetius of Amida on the Tigris, Greek physician of the end of the 5th century, author of the *Tetrabiblos*, a vast compilation in which he laid under contribution all the medical authors.

[3] Imling, 10 January 1863. M. l'abbé J. F. de Blaye.

[4] De Ram, *Hagiographia nationalis*.

[5] Also called Veronica, Beronica, Verenice and Berenice. Her first name was Seraphia: it is to recall her heroic conduct on the way of Calvary that grateful posterity has called her Berenice or Veronica, that is: *I bring the victory.* As to the name of Veronica itself, books and masters consulted, I must give a formal denial to the etymology of which the pretended darkness of the Middle Ages is accused and which came much later from thoughtlessness and the need of combating a legend which smiled on piety. In striving to form Veronica from the Latin *vera* and the Greek *eikon*, true image, it has condemned itself to an ungrateful labour which revolts all the laws of philology and which does not end at the word it asks for. This hybrid composition cannot contain the truth (*Magasin pittoresque*, year 1837, p. 71; A. Maury, *Essay on Legends*). On the contrary, it leaps to the eyes in the following genesis: Veronica comes from *pherein nikên*, I bear victory, whence is born the adjective *pherenikos*, which procures victory, victorious. Modified by the Macedonian dialect, this word became *Bereníkê*, Berenice, divers forms under which, with its double root, it keeps the same sense. From the odes of Pindar, who gives it as epithet to the triumpher of the Olympic games; from the history of Macedonia, of Egypt and of Judaea, where it designates princesses and towns, it has passed into Christian history, to the victors of the faith and to the heroines of holiness: one finds it more than ten times, in the most ancient Martyrologies, given to Saints and to Martyrs of every country: it was therefore not invented in the Middle Ages. It is therefore easy to see on which side the truth is found between those who pretend to draw from the Holy Face the name of Veronica to communicate it to the person, and those who from the person transmit it naturally to the image (Alfred Maury, *Essay on Legends*). The most ancient and most learned writers rank in this second category. They give each other the hand in the course of the centuries, as precise in favour of the person and her action as in favour of her name.

[6] *Florarium manuscriptum Sanctorum.*

[7] *AA. SS.*, 4 February.

[8] *Monuments inédits*, Migne edition, vol. ii, p. 165.

[9] Luke vii, 2; Mark xv, 41; Luke viii, 1.

[10] Fourth day of the mystery of the passion, scene iii.

[11] The author of this poem is Bohdan Zaleski.

[12] Darras, *Legends of Our Lady*, introduction; Rio, *Christian Poetry*, preface; Dom Cellier, *History of the Sacred Authors*, vol. i.

[13] *Life of the Holy Virgin.*

[14] *Life of Jesus Christ* and *Dolorous Passion.*

[15] *Life of Jesus Christ.*

[16] *Ibid.*

[17] *Ibid.*

[18] *The Dolorous Passion.* [A further "Ibid." is printed.]

[19] The etymology of Soulac (*totum lac*) has given rise to a rather curious discussion.

[20] See M. Arbellot, *Dissertation on the apostolate of Saint Martial.*

[21] *Lac B. Virginis.*

[22] Printed "(630)"; Saint Germanus of Constantinople died in the 730s. The figure is given as in the text, possibly a misprint.

[23] The heading says 237 and the text 257 (the persecution of Decius was in 250–251); both are as printed.

4 February

Martyrologies

THE ROMAN MARTYROLOGY

At Florence, Saint Andrew Corsini, bishop of Fiesole, whose birth into heaven is marked on 6 January. 1373. — At Rome, Saint Eutychius, martyr, who ended his life by a glorious combat, and was buried in the cemetery of Callistus. Pope Saint Damasus adorned his tomb with an epitaph in verse.[1] — At Fossombrone, the holy martyrs Aquilinus, Geminus, Gelasius, Magnus and Donatus.[2] — At Thmuis, in Egypt, the martyrdom of Saint Phileas, bishop of that city, and of Saint Philoromus, military tribune, who, in the persecution of Diocletian, not having been persuaded by their relatives and friends to spare their lives, earned in exchange for their heads offered to the executioners the palms of the Lord; with them an innumerable multitude of the faithful of the same city, following the example of their pastor, was crowned with martyrdom. About 308. — The same day, Saint Rembert, bishop of Bremen. 888. — At Troyes, Saint Aventinus, confessor. About 538. — At Pelusium, in Egypt, Saint Isidore, a monk illustrious by his merits and his doctrine. About 449. — The same day, Saint Gilbert, confessor. 1190. — In the city of Amatrice, of the diocese of Rieti, the obsequies of Saint Joseph of Leonessa, of the Order of Friars Minor Capuchin, to whom the Mahometans made suffer cruel tortures because he preached the faith among them; and who, having made himself famous by his miracles and apostolic labours, was placed among the holy confessors by the sovereign pontiff Benedict XIV. 1612. — In Madura, the blessed John, of the Society of Jesus, martyr. 1693.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In the Vermandois, Saint Lifard or Liéphard, of Gonnelieu, an Englishman by nation, assassinated on his return from a pilgrimage to Rome on which he had accompanied prince Cadruel. His body was deposited in the forest of Arrouaise, in Artois. God having excited by miracles the inhabitants of the neighbourhood to give him a fitting burial, he was brought to Trescault, thence to Honnecourt where he was honoured for several centuries, and afterwards to Saint-Quentin, to the monastery of Saint-Prix. About 640. — At Troyes, Saint Vincent, bishop, of whom mention is made in the life of Saint Aventinus, and who had a church built in his honour. — At Châteaudun, another Saint Aventinus, bishop of Chartres and confessor. 528. — At Marseilles, the ordination of Saint Theodore, bishop.[3] — At Lobbes, Saint Vulgis, abbot of that place, and chorbishop, honoured at Bins in Hainaut. 8th century. — At Saint-Cloud, near Paris, Saint Probacius or Probas and Probatus, priest, whose body was buried in the church of Saint-Cloud, which then bore the name of Saint-Martin of Nogent. — At Saint-Omer, in the monastery of Saint-Bertin, Saint Simeon, abbot. 5th

century. — At Bourges, the blessed Joan of Valois, foundress of the Order of the Annunciades. — At Tours, the translation of the relics of Saint Lidorius.[4] — At Winkel, Saint Rabanus Maurus, abbot of Fulda, then archbishop of Mayence, skilled in the science of the holy Scriptures, who had studied at Tours under Alcuin. 856. — At Saint-Bertin, the blessed Simon, a native of Ghent, one of the authors of the Cartulary of Saint-Bertin. He was elected abbot of Auchy; but the Pope having quashed his election, he submitted docilely. 1148.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — Among those of the Lateran, at the monastery of Sempringham, diocese of Lincoln, in England, Saint Gilbert, confessor, a careful observer of canonical discipline and its courageous defender, who departed to the Lord, all shining with the lustre of his humility and of his other virtues. 1190. — At Florence, Saint Andrew Corsini, etc., as in the Roman martyrology.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Rome and at Jerusalem, Saint Veronica, a Jewish matron, whose veil received the celebrated effigy of Our Lord, which is still venerated at Saint Peter's in Rome. It is believed that the Saint herself brought the precious image to that city, and gave it to Pope Saint Clement. She is also held to have cured of a grave illness the emperor Tiberius, who had had her come to him, and to have come to Gaul in the train of Saint Martial, with her husband, Saint Amator, whose feast is on 20 August; she herself is likewise kept on 4 or 15 February. 1st century. — At Milan, memorial of Saint Volusian, friend of Tiberius, who, sent by that emperor to Jerusalem, brought back Saint Veronica from there, and the holy shroud with which that Saint delivered the Caesar from a horrible leprosy.[5] Saint Volusian is still today represented in modern paintings in the basilica of Saint Peter at Rome. — At Piacenza, Saint Gelasius, a pious child who conversed with the angels and died at the beginning of the 5th century. — Among the Greeks, Saint Theoctistus. — At Irenopolis, in Cilicia, Saint John, bishop of that place; after 323. — At Arbela, in Persia, Saint Abraham, bishop of that city and martyr, killed in the cruel persecution of Sapor, in the year 348. — At Adana, in Cilicia, Saint Theophilus the Penitent, steward of the church of that place, famous for his pact with the devil and his deliverance owing to the intercession of the Blessed Virgin. His penance was as brilliant as it was sincere; he died in the very church dedicated to his deliverer and was buried there, about the year 538. — In Greece, Saint Jasimus, the wonder-worker. — In Scotland, Saint Modan, abbot of Dryburgh. He preached the faith at Stirling and especially at Falkirk. He interrupted from time to time his apostolic labours to withdraw to the mountains of Dumbarton. His relics were formerly at Roseneath, in a church of his name. He is still the chief patron of the great church of Stirling: he is honoured in a particular manner at Dumbarton and at Falkirk. Beginning of the 7th century. — In the East, Saint Nicholas Studites, confessor, archimandrite of the Order of the Acoemetae of Constantinople. 868. — At Ganna, in the Milanese, Saint Gemulus or Gemble, martyr, one of the Saints who, like Saint Denis of Paris, are represented carrying their head in their hands. — At Brescia, Saint Obicius, confessor. About the year 1200.[6]

Saint Theophilus the Penitent (6th century)

To commit a great sin is the death of the soul; but to despair is already hell.

— Saint Isidore of Seville, book 2, *On the Highest Good*, ch. xii, sent. 2.

Those who despair of the mercy of God suffocate themselves inwardly, so to speak, so that the Holy Spirit can no longer visit them.

— Saint Augustine, hom. lxxvii.

We confess it will be with pleasure that we write here the history of Saint Theophilus the Penitent, since it will make the reader perfectly acquainted with how merciful the Blessed Virgin is towards sinners, and how

much power she has to draw them out of the abysses of hell into which they would be precipitated by their vices and the violence of temptations.

It happened, in the year 538, a short time before the irruption of the Persians into the Roman empire, that an ecclesiastic named Theophilus exercised the office of treasurer or steward in the church of the city of Adana, in the province of Cilicia. He acquitted himself of this charge so worthily and with such fidelity that everyone, from the first dignitaries of the Church down to the least widow and the smallest orphan of the town, felt the effect of his benefactions. The bishop having died, the clergy and people at once cast their eyes on him to elect him in the place of the deceased. The thing being reported to the metropolitan, he strongly approved this choice, and commanded Theophilus to acquiesce in his election and to submit his will and feelings to the good pleasure of God; but Theophilus, who had only the lowest sentiments of himself and judged himself unworthy of so eminent a dignity, would not charge himself with a burden so heavy as that of the guidance of souls; he found himself sufficiently embarrassed by the administration of the temporal property, which is only for bodies. Whatever insistence the primate might make, Theophilus could never consent, so that they were forced to elect another on account of his refusal.

Meanwhile, as the world is full of slanderers, and as there are Judases in the holiest companies, some envious persons decried this treasurer to the new bishop, and gave him such bad impressions of him that he dismissed him from his employment, and sent him back to his house to attend only to his private affairs, without meddling any more in those of the Church. Behold then Theophilus leading a private life at home; but as there is nothing more pernicious to a man of spirit than idleness, the devil did not fail to suggest to him sentiments of vengeance and the desire to get even with the evil tongues who had ruined him. To this end he went to find a Jew who made profession of magic and was known as such in the town. This Jew, seeing him, was extremely astonished, because everyone esteemed him as a man of worth; but having learned the object of his coming, he appointed him an hour to come and find him the following night, assuring him that he should have every satisfaction. Theophilus did not fail, and the magician led him to a certain place in the town where all the magicians had assembled, and where the devil in the midst of them played the part of a king. When they had arrived there, the devil had himself informed of what this new attendant asked. Then he commanded him to deny Jesus Christ and Mary His mother, and promised him that if he did so he would grant him the accomplishment of his desires. This wretch, whom passion carried away, prostrated himself at the feet of the devil, adored him, and, renouncing Jesus Christ and Mary, gave his renunciation in writing, signed with his blood and sealed with his seal. After that he returned with his magician, being very content with this action, by which he already believed himself above his enemies. In effect, from the following day the bishop, who besides recognized the falsity of the reports that had been made to him about his steward, restored him to his first office, and deposed the man whom he had put in his place; which he did in the presence of the clergy and the people with all possible honour, even to the point of asking his pardon for what had passed, and for having so easily given credit to calumny. Thus Theophilus, seeing himself the more honoured in that he had been scorned, and believing that his happiness came to him from the assistance of the devil, rendered a thousand thanks for it to that wicked Jewish magician and partisan of the devil. Meanwhile God, who desires not the death of the sinner, but that he be converted and live, would not deprive Theophilus for ever of the fruits of so many good works and so many charities which he had done to the poor, and of the services he had rendered to the Church; He therefore gave him a great remorse and a lively repentance for his fault; so that, entering into himself, he began to afflict himself by fasts, vigils and other penances, and to pray unceasingly to the divine goodness to pardon him this crime. “Alas!” said he, “wretch that I am, where shall I go to find my salvation? Unhappy man! who will have mercy on me? I, who have denied, even in writing, my Lord Jesus Christ and His most holy Mother, and have made myself the slave of Satan by my own signature, alas! I am lost; wretch, who have left the eternal light to plunge into darkness. It is I myself who am the cause of my ruin, and who have procured my own death. Where shall I go? to what asylum shall I have recourse? who will be willing to give me help? Ah! miserable soul, what misfortune has befallen thee!”

As he turned over these thoughts and others like them within himself, the Holy Spirit suggested one to him which was most advantageous: it was to have recourse to the Mother of mercy, who is the most powerful asylum of the desolate and the surest harbour of sinners, and who never shuts her charitable bosom to anyone, however criminal he may be, when he throws himself into the arms of her goodness. In order then to obtain her favour more easily, this poor penitent took refuge at the door of the temple of the most holy Virgin; there, having persevered forty days in fasts, vigils and continual prayers, and afflicted his body by all the acts of penance that he could imagine, he had at last the happiness of seeing the holy Mother of God appear to him in the night, in royal robes, but with a countenance full of majesty and a severe face.

At first she made him this reproach: “Why, wretch, art thou so shameless as to address thyself to me, after having denied me so basely in the presence of my enemy? Even so it would be a small thing if thou hadst offended only my person, I who am the Mother of mercy and readily pardon my own injuries; but I cannot suffer that thou hast also denied my dear Son, who is thy God and thy Saviour. How wouldst thou have me present myself to Him after that, to pray for thee?” Theophilus did not lose courage after so bitter a reproach, and, confessing himself unworthy of every grace, he laid before her a great number of sinners who had at last, by their penance, obtained pardon for their fault, such as the Ninevites, Rahab, David, Saint Peter and Saint Paul, and, in recent times, Saint Cyprian, first a magician and afterwards martyr of Jesus Christ;[1] he besought her extreme goodness, with a heart truly contrite, to be pleased to put him in that number by obtaining him the pardon of his crime. The Holy Virgin, touched by his words, promised him her protection if he would confess and acknowledge Jesus Christ, whom he had denied with such impiety, to be the Son of God and the Judge of the living and the dead; which Theophilus did with a perfectly penitent spirit, his face to the ground and melting in tears; and the divine Mary, on her side, having received this satisfaction, promised him her assistance and disappeared, leaving him at the foot of her image, from which he could not turn his eyes, for it was the place from which he awaited his salvation. The following night this Queen of mercy appeared to him a second time, assuring him that her Son had received his tears, his penances and his prayers, and that he would obtain one day eternal salvation if he preserved to the end the true faith in his heart. Theophilus was extremely consoled by this assurance; but he was still much troubled about that promise which he had written and signed with his blood. Wherefore he redoubled more than ever his prayers and tears before his good and powerful advocate, that she might withdraw him from the hands of the devil.

In effect, at the end of three days she appeared to him in a dream and brought him back his note, which he found on waking lying upon his breast. He rose at once, and, as it was a Sunday, went to the church; and there, after the Gospel, he prostrated himself at the feet of the bishop, publicly confessed his sin, gave him the account of all that had passed and of the favours of the most holy Virgin, who had returned him his note, and begged him earnestly to be pleased to have it read aloud from the lectern, that each might hear it. The bishop took thence occasion to make a fine exhortation to the people on the incomprehensible mercy of God and on the most powerful intercession of Mary, who is, said he, the true bridge to make men pass to God, the hope of the despairing and the sure asylum of those who would be lost. After the exhortation he commanded Theophilus to rise and approach the altar to be reconciled; but he refused to do so before his note was torn up and burned, which was done at that very hour; and immediately all the people cried out for a long space of time: “Mercy, Lord! Mercy!” At last, all these cries being appeased by the silence which the bishop imposed on all present, he continued the holy sacrifice of the Mass, at the end of which he communicated Theophilus, and gave him the body and blood of Jesus Christ. The presence and reception of his God dilated his heart and caused him so great a joy that it appeared even on his face, which was seen to shine like the sun; and the canticles of thanksgiving and praise began again in the whole assembly.

Afterwards Theophilus returned to that first temple of Our Lady where he had received so many favours from heaven. But, having rested there a little, he fell ill of a fever which in three days delivered him from this life of miseries to give him entrance into the blessed one that shall never end. His body was buried in that

same place.

This is what Metaphrastes writes of it, from whom Surius took his account. Who would not admire here the marvels of divine Providence, and who would not fear, seeing into what an abyss a man can fall who is overwhelmed with sadness and carried away by temptation? But who would not bless for ever the goodness of God for having given us a most powerful mediatrix in the Holy Virgin, Mother of mercy, and sure asylum of all sinners who invoke her with a sincere desire to be converted!

A window at Laon depicts him prostrate before an altar of Mary and asking pardon for his sin.[2] The rest of the window gives the whole of the legend.

A window at Beauvais represents the moment when Our Lady brings back to the contrite Theophilus the engagement which the devil had made him sign.[3] The cathedral of Paris has a very small tympanum devoted to the reproduction of this legend, which the Middle Ages repeated with affection as a witness to the title which the Church gives to Mary in calling her Refuge of sinners. One sees on the lower line the despairing man who confers with a magician, then with a demon. Near there he prostrates himself before an image of Mary and obtains that the devil be forced to give up the note signed by him. At the summit the penitent makes avowal of his crime and prays the bishop to read before everyone the accusing document.[4]

Saint Andrew Corsini, Religious, Bishop of Fiesole

1302–1373. — Popes: Boniface VIII; Gregory XI. — Emperors of Germany: Albert I; Charles IV.

The best remedy against illnesses is recourse to God and the use of the sacraments.

Here is a fruit of grace rather than of nature, since it was obtained by the force of prayer. His father was called Nicholas and his mother Pellegrina, both of the noble and ancient family of the Corsini, at Florence. They lived long in their marriage without feeling the effects of the divine blessing; having heard a preacher recall these words of Exodus, “Delay not to offer to God the tithes and the firstfruits,” they promised God to consecrate to Him the first of their children, if He gave them any. They made this vow without the knowledge of each other in the church of the Carmelites, before an image of the Blessed Virgin which was called Our Lady of the People. Returned home, they communicated to each other what each had promised on his own side, and, kneeling down, together renewed their promise. The Mother of God, whose happy fecundity procured the salvation of the world, heard their prayers. A child was given them whom they named Andrew, because he came into the world on the day of Saint Andrew. His mother had a dream the night before she bore him; it seemed to her that she had brought into the world a wolf cub, which, having withdrawn into the church, was immediately changed into a lamb. And as she did not then understand what this dream meant, she was long troubled by it. His pious parents took great care to bring him up in virtue and to advance him in the sciences, as a child already consecrated to the service of the Virgin. But he scarcely answered to their desires; for, leaving the way of piety, he threw himself into libertinism. He excited quarrels every moment, lost respect for his father and mother, mocked at what they said to him, spent all his time in gaming, in the gaming-houses and in hunting; in a word, he thought only of giving himself pleasure, without troubling himself about his salvation: so that he showed by sad effects the weakness of nature, and how inclined it is to evil when it is not powerfully restrained by the fear of God. However, one day when he seemed to be at the lowest degree of his debauchery, having treated his mother in an outrageous manner, this woman disclosed to him the dream she had had concerning him: “Thou art assuredly,” she said to him, “that wolf of which I dreamed before bearing thee.” Andrew, astonished at these words, like a man who wakes from a deep sleep, besought his mother to tell him what wolf and what dream she meant. Then she related to him the vow which his father and she had made to consecrate their first-born to the service of God and His most holy Mother; how, when she carried him in her womb, she had dreamed that she would bring into the world a wolf, which entered the church where it at once changed its form and became a lamb; she added that

she now recognized by his works that he was that wolf, but that she hoped to see him, in time, gentler than a lamb, since he had been born, not to serve men, but to be consecrated to the service of the divine Mary. These words of Pellegrina had such efficacy on Andrew that he repented and asked her pardon; all night he thought of the Blessed Virgin.

The next day he entered early the church of the Carmelites, and, prostrate before the image of Our Lady of the People, he made this prayer: “Glorious Virgin Mary, behold the devouring wolf, full of iniquities, who addresses to you his humble prayers: as you bore the spotless Lamb whose blood has redeemed and purified us, grant that it may purify me in such wise and so change my cruel nature of wolf that I become a docile lamb, to be immolated to Him and to serve you in your most holy Order.” He persevered in this prayer until the ninth hour, his face bathed in tears. Then he rose and went to beg the superior of the monastery, who was the provincial of the Carmelites in Tuscany, to receive him among them. The provincial answered: “Tell me, my son, whence comes this wish, since you are of noble race and want for nothing?” Andrew said to him: “It is the work of the Lord and of my parents, who have made a vow to consecrate me for ever in this place to the honour of the Blessed Virgin.” “Wait a few moments,” answered the provincial, “I shall shortly give you an answer.” At once he warned his parents and assembled his religious. Andrew’s father and mother, who did not know what had become of him, had great joy at this news; they ran to the church, where the mother cried: “Behold my son who, from a wolf, has become a lamb.” Andrew Corsini thus received the Carmelite habit in the year 1318, with the blessing of his father and mother. To try the constancy of the young novice, the lowest offices were enjoined him, such as sweeping the house, keeping the door, serving at table, washing the dishes in the kitchen. Andrew regarded all that as a glory. He gave himself above all to silence and prayer. Mocked by several of his relatives and his companions in pleasure, he bore it with patience and without a word. One day when, during the dinner of his brethren, Andrew was keeping the door, someone came and knocked at it with great insistence. Andrew, looking through the little window, saw a well-dressed personage, accompanied by several servants, who said to him in an imperious voice: “Open quickly, for I am of thy kin, and I do not intend that thou remain with these beggars; and it is also the will of thy father and mother, who have promised thee as husband to a very beautiful girl.” Andrew answered him: “I do not intend to open, because I have been ordered by obedience to open to no one without leave: I do not believe that you are of my kin, for I have never seen you; and if I serve here these humble brethren, Jesus Christ Himself made Himself man to serve us; neither do I believe that it is the will of my father and mother that I go out of here, for it is they who devoted me here to God and to the Virgin, a service in which I rejoice supremely; I believe on the contrary that you are of the kin of the devil.” The other replied: “I beg thee, Andrew, open to me a moment, that I may talk with thee about certain things, for the prior will not see it.” Andrew replied: “And though the prior should not see it, there is God above him, who searches hearts and from whom no one can hide. It is for the love of Him that I keep the door, that He may keep me Himself and be my help.” In speaking thus Andrew armed himself with the sign of the cross. Immediately the tempter, who was none other than the evil spirit, vanished like a fetid flash. Andrew gave thanks to God for this victory: he became stronger and more perfect by it.

Having made his profession after a year, with the blessing of all the religious and of his parents, he redoubled his fervour in the practice of the virtues, particularly humility. His joy was to serve the poor and the sick, remembering these words of the Lord: “What you have done to the least of mine you have done to Me.” He never failed at the holy hours: night and day he was the first in choir; he never resisted the command of superiors; the more he was commanded the more joy he had. In order not to lose a moment, he was assiduous in the study of the sacred letters. One day he asked the provincial, as a very great favour, to go to the cross every Friday. That day he took the discipline till blood came, and then, with a basket hung from his neck, he went into the main street, in the midst of the nobles and of his relatives, to beg bread and alms. His relatives, persuaded that it was done to put them to shame, were indignant, and recommended to everyone to mock him and to say insults to him. He, on the contrary, went away quite joyful, saying within himself: My Lord Jesus

Christ, being insulted, insulted not; being overwhelmed with sufferings, was not angry. Andrew fled the society of women and light words. His recreation was the garden and the solitude of his cell; his paradise was the church, the tree of life the crucifix, the holy land the Virgin Mary. He was of an extraordinary abstinence and austerity; besides the fasts of the Church and of the Order, he fasted on bread and water on Mondays, Wednesdays, Fridays and Saturdays for the love of the Mother of God. He tamed his flesh by a very rough hair-shirt, in which he always slept on straw.

Uniting the study of letters to that of virtue, he became as good a preacher as he was an excellent religious, and showed himself as powerful in works as in words.

One of his relatives was tormented with a disease of the leg which gnawed his flesh. To divert himself from his pains he gave himself to gaming, and his house was a rendezvous of gamblers. One Friday, as Andrew had gone out to ask alms, he went to find him and said: “My uncle John, will you be healed?” John answered him: “Begone, beggar, you think to mock me.” Andrew replied: “Do not be troubled, my uncle; but if you want to be cured, acquiesce in my counsels.” John, brought back to humbler sentiments, then said: “I will do all that you wish, provided it is possible.” Andrew said: “If you want to be healed, I wish that for seven days you abstain from play, that you fast for six of them, and that during seven you say seven Our Fathers and seven Hail Marys, with the *Salve Regina*, and I promise that the glorious Virgin will obtain of her Son your healing.” Although John was an irreligious man, nevertheless, hearing this lamb and seeing his simplicity, he undertook to promise to do all that, and he did it in effect, leaving off play, praying and fasting. On the seventh day, which was Saturday, Andrew went to ask how he was. John answered: “You are truly a friend of God, I no longer suffer; I can walk like a young man, whereas before I was always in bed.” Andrew said to him: “Let us go to the convent,” and they came before the image of the Blessed Virgin, and prayed there together on their knees. After the prayer Andrew said: “My uncle, unbind your leg now, for it is entirely healed.” In effect, instead of being gnawed to the bone, the flesh was like that of a young child. John became from that time wholly pious and devout, never ceasing to give thanks to God and to the Blessed Virgin. Andrew was ordained priest in the year 1328. His parents had already arranged everything for the celebration of his first Mass, which they intended to make very august; but the humble religious disconcerted all their plans. He withdrew to a little convent seven miles from Florence, where, known to no one, he offered to God the firstfruits of his priesthood with extraordinary recollection and devotion. Immediately after communion the Blessed Virgin appeared to him, saying: “Thou art my servant, I have chosen thee, and I shall be glorified in thee.” Andrew only became the more humble.

Some time after, his superiors sent him to Paris, where he completed the course of his studies; then he returned to Italy; passing through Avignon, he found there Peter Corsini, bishop of Volterra, his kinsman, who was afterwards made cardinal by Pope Urban V. He stayed there some days with him and restored sight to a blind man who was begging alms at the door of a church. Being back at Florence, he cured a religious of his Order who was sick of dropsy. By these miracles the holiness of Father Andrew was little by little made manifest; but God rendered it still more brilliant by the gift of prophecy; for, having been asked by one of his friends to be godfather to his son, as he held the child in his arms during the ceremony he began to weep: the father of the child asked him the cause, and the Saint answered, after being much pressed: “I weep because this child is born for his own ruin and for the ruin of his house.” And that happened in effect, because this wretch conspired against his country and was executed by the hands of an executioner, and all those of his race were deprived with infamy of the offices and dignities of the city. After his journey he was elected prior of the convent of Florence. He acquitted himself so well of this charge, to the satisfaction of everyone, that he was judged worthy of holding more considerable ones; the occasion presented itself, though long after, in the following manner:

The city of Fiesole, a league from Florence, then very beautiful and very rich but now ruined, having lost its bishop, the clergy elected in his place, by common consent, Father Andrew. This choice having come to his

knowledge, he fled so secretly to the Charterhouse of Florence that the canons, despairing of finding him, began to think of the election of another. But divine Providence had already chosen him whom men had named and who was hiding for fear of being bishop: when they were on the point of collecting the votes to elect another, a child of about three years, entering the assembly in spite of the electors, said aloud: “God has chosen Andrew for prelate; he is at prayer in the Charterhouse, you will find him there.” This oracle prevented them from going further. At the same time a young child, clothed in white, appeared to the Saint while he was making his prayers, and said to him these words: “Fear not, Andrew, for I shall be thy guardian, and Mary will be in all things thy help and protectress.” The Saint set out on the way to go where God called him, and, meeting those who were coming to seek him, went away with them to the church, to the great contentment of all the people.

The episcopate did not make him diminish his mortifications; on the contrary, he declared a new war on his body and increased his austerities; for, not content with always wearing the hair-shirt on his back, he took also a belt of iron, and each day, after reciting the seven Penitential Psalms, he scourged himself till blood came while saying the litanies. His bed was made of vine-cuttings. He was so economical of his time that he gave not a moment of the day to recreation, so as not to steal it from more important and serious actions. He spoke to women as little as he could, and never lent his ear to flatterers. He had all his life had a heart very tender and very easily touched with compassion for the miseries of others; therefore he had a list made of the poor, and particularly of the “shamefaced” poor, in order to help them all secretly. God let him know that He accepted his charity and alms, because, during a famine, having one day given to the poor all the bread that was in his house, as new petitioners came from hour to hour, he was miraculously provided with a great quantity of bread to distribute to these hungry ones. In imitation of Our Lord, who is the sovereign Master of humility, he washed the feet of the poor on the Thursday of each week, in which he took an extraordinary pleasure. One day a poor man presented himself with legs full of ulcers; he would not permit the Saint to touch them; but Andrew prevailed at last in spite of his resistance, and scarcely had he finished wiping them when the poor man found himself entirely cured. If he took so much care to treat bodies, there is no doubt that he took still more to feed and sustain souls: it is in this that his charity might be called victorious and triumphant; for it gave him inventions to renew friendships and to appease all kinds of dissension. Therefore Pope Urban V cast his eyes on him to send him as nuncio to Bologna, which was full of factions. Andrew appeased minds most happily, rallying the nobility with the people by a bond of peace and mutual charity, and procuring them by this means the happiness of public tranquillity; which filled this celebrated city with joy. Besides the care he had to provide for the needs of the souls and bodies of his flock, as being the spiritual temples of Jesus Christ, he laboured also to repair material temples, and had his cathedral church rebuilt, which threatened to fall into ruin. At last, having attained the age of seventy-one, as he was celebrating high Mass on Christmas night, the most holy Virgin appeared to him and warned him that on the day of the Kings he would go out of this world to enter the heavenly Jerusalem, to see face to face that adorable Master whom he had served with so much fidelity. These very agreeable tidings having wonderfully opened his heart, he celebrated the two other Masses of that holy feast with such inward joy that it overflowed on his face: he appeared no less ruddy than a man in full health, although ordinarily he was very pale and livid on account of his austerities. From the next day the fever seized him; which he made known to one of his friends, called Guido, canon of his church, assuring him that he would soon go to the house of God. He put the best order he could into the affairs of his bishopric, and on the day of the Epiphany, having had the Psalter brought, he recited with those present the three creeds: that of the Apostles, that of Nicaea and that which is called of Saint Athanasius; then, although the sun was not yet risen, it became as light in his room as if it had been noon. At last the Saint, devoutly saying this verse of the canticle of Saint Simeon: “Now, Lord, Thou dost let Thy servant depart in peace according to Thy word,” peacefully rendered his blessed soul on 6 January in the year 1373, being aged seventy-two, the thirteenth of his episcopate.

Since his death God has often manifested the glory of his soul, whether by miracles done at his sepulchre, or by victories which the Florentines have obtained by his intercession. In consequence of these marvels, the Holy See had been several times begged to proceed to his canonization, so that he already passed for a Saint in the time of Eugenius IV, who permitted a solemn feast to be celebrated in the church of Mount Carmel at Florence and in the whole diocese of Fiesole; but at last, after several pleadings, Pope Urban VIII made the solemn decree of his canonization in the year 1629, on 22 April. His feast has been transferred to 4 February. — Pope Clement XII, who was of the same family, and the marquis Corsini, his nephew, magnificently adorned the chapel where the body of our Saint is kept, in a beautiful tomb of white marble. This chapel is in the church of the Carmelites of Florence. The same Pope also had built at Saint John Lateran a magnificent chapel worthy of the first church of the world, which he dedicated under the invocation of Saint Andrew Corsini and where he wished to be buried. The church of Saint John Lateran is the parish church of the pope, and consequently the cathedral of Christendom.

Iconography. 1. He is often represented holding his crosier; near him lie on the ground the wolf and the lamb perceived by his mother in her dream. 2. He says Mass, and the Blessed Virgin appears to him to announce that Jesus Christ awaits him in heaven on the day of the Epiphany. 3. He appears above a battlefield, carried either by the clouds or by a white palfrey. This manner recalls his miraculous intervention in a victorious battle fought by the Florentines against the inhabitants of Piccinino. — Stefano della Bella gave his canonization in a series of twenty-one plates.

His life is found elegantly written in the first volume of Surius, who took it from a manuscript of the abbey of Rouge-Cloître; it is from that, and from another manuscript of the Vatican library published by Father Dominic of Jesus and Mary, of the Discalced Carmelites, that we have drawn the little we have just said of it. Bollandus gives both of them under 13 January.

Saint Joan of Valois, Widow

1505. — Pope: Julius II. — King of France: Louis XII.

Filia Francorum regis, soror, unaque conjux Et non fulsa toro, Joanna ego mater eram.

I am Joan, daughter, sister, wife of the kings of France; I never mounted the nuptial bed, and yet I was to be a mother.[1]

Legend on the will of the good duchess.

This blessed princess was born in the purple and amid the lilies in the year 1464. Daughter of Louis XI, king of France, sister of Charles VIII, wife of the duke of Orléans who himself mounted the throne, Joan seems to have been raised so high only the better to feel the weight of misfortune; but God proportioned His consolations and succours to the sufferings of the royal victim. He Himself dressed the wounds of her soul, and gave her that marvellous fecundity which enriched the Church with a new religious Order. Joan received from her mother, Charlotte of Savoy, the first lessons of Christian wisdom.[2] Answering the tender solicitude of which she was the object, she soon showed that holy precocity of virtue which is the result of a good education as much as of a nature inclined to good. At five years old she begged her governess to lead her to church, and already, by her speeches and examples, she edified her brother Charles and her sister Anne, with whom she was brought up in the château of Amboise.

Charlotte of Savoy blessed the Lord for having put in the heart of her daughter such happy dispositions; but it was not so with Louis XI: he often opposed Joan’s pious exercises, and even threatened her with severe punishments if she continued to practise them. This imprudent father thus formed with his own hands the first link of that chain of sorrows which was to compose the whole life of this virtuous princess. At so tender an age, and in so great a peril, Joan could not hope on earth for a support proportioned to her weakness:

therefore she sought elsewhere a hand to defend her, a light to direct her steps. Throwing herself one day into the arms of Mary with unbounded love and confidence: “O my mother,” she said to her, “teach me yourself what I must do to please you the more.” She whom one never invokes in vain deigned to answer her in these terms: “My child, dry thy tears; one day thou shalt flee this world whose dangers thou fearest, and thou shalt give birth to an Order of holy religious occupied in singing the praises of God, and faithful in walking in my footsteps.”

After this favour, which all the writers of the life of our Saint delight to relate, the young princess seemed to taste happiness only in solitude. She left her apartments only to go and adore Jesus Christ in His sanctuary. By voluntary sacrifices she laboured to make herself worthy to correspond with God’s designs on her, and acquired the strength to resist the blows of adversity. She maintained a holy commerce with persons consecrated to God; their examples, counsels and prayers strengthened her in her generous resolutions. Thus she often conferred with Saint Francis of Paola, whom her father had called from the depths of Italy to his court. She was sometimes obliged, in obedience to the king’s orders, to attend the court festivities; but she always carried there so great a modesty, she watched so well over all the movements of her heart, and she was so efficaciously protected by the Queen of Virgins, that she had the happiness to escape all dangers.

Destitute of the exterior graces that everyone seeks, Joan had received in exchange goods a thousand times more precious: she was endowed with a noble and truly royal character; she possessed a compassionate heart and a strength of soul which enabled her to suffer the greatest evils without uttering a complaint; she feared one thing only: to incur by sin the disgrace of the divine Master. This misfortune is, in fact, the only one that Christians ought to fear, for it is the only one that is irreparable. Joan was preparing to leave the court and enter a monastery to consecrate her virginity to God, when an order of the king, as afflicting as unexpected, came to prevent her from consummating her sacrifice. Louis XI, consulting the interests of a selfish policy rather than the inclinations of his daughter, had resolved to unite her to the duke of Orléans, first prince of the blood. In this extremity Joan did not lose courage: she prostrated herself at the feet of her crucifix, and, shedding tears, besought the Saviour to grant her the accomplishment of her desires. Her prayer was not in vain: the duke of Orléans, who married her only by force, protested against the violence done to him; and, far from attacking the purity of the princess, he studied only to give her marks of his indifference, and even of his contempt and hatred. Turned aside from her holy vocation, married by order of a father who did not love her to the duke of Orléans, whose aversion for her was manifest, Joan opposed to the injustices and ill-treatment of which she was the object only goodness, gentleness and pardon. It was to this princess’s solicitations with Charles VIII that the duke of Orléans, guilty of having taken up arms against the State, owed his pardon, and was able to leave the prison where he had groaned for three years; but this ungrateful husband had no sooner mounted the throne, after the death of Charles VIII, than he had his marriage annulled with her who had been his deliverer. Louis XII swore that he had been constrained to marry Joan, and that he had never lived with her. Thereupon the Pope broke the marriage. The Saint accepted as a benefit the rupture of the bonds that attached her to the king: “Blessed be,” she said, “the Lord who has permitted this separation, to help me serve Him better than I have done till now!” Then she withdrew to the city of Bourges which the king had given her as appanage with several other domains and a pension of twelve thousand crowns.

At the news of the repudiation of queen Joan, a general discontent broke out in Paris and in the whole kingdom. As for her, escaped from the snares of a world whose pleasures and maxims she detested, she rejoiced at a disgrace which allowed her to give herself up to the noble inspirations of her heart. Her farewell to her husband was touching: it expressed neither reproach nor regret, but a lively gratitude and a tender solicitude for his happiness. “I owe you gratitude,” she said to him, “as to a liberator, since you have withdrawn me from the hard servitude of the world. Pardon me the wrongs I may have done you. I wish to expiate them by consecrating my life to praying for you and for France.” Joan was received by the

inhabitants of Bourges as a beneficent protectress whom heaven sent them to edify, console and relieve them in their troubles. She passed peacefully in that city the rest of her days in works of devotion and piety, and edified all France by the holiness of her life. She macerated her tender and delicate body with hair-shirts and cilices. She ate only the vilest and coarsest food; and on meagre days she abstained entirely from butter and eggs and from everything else that comes from flesh. Her piety and her compassion were admirable towards the poor, and principally towards the sick, whom she had carefully assisted by her physicians; she even applied remedies to them with her royal hands, from which frequently followed miraculous cures.

We have already spoken of her conferences with Saint Francis of Paola. As long as she remained at court she made use of the counsels of this holy man for the conduct of her conscience, as the king her father had expressly recommended to her on his deathbed; but no longer being able to do so by word of mouth, because she was far from him, she continued to do it by letters. She consulted him particularly concerning the design, which she had formerly communicated to him, of establishing a new congregation of girls in honour of the Annunciation of the Blessed Virgin Mary, as that same Mother of God had revealed to her. When she was well confirmed by the resolutions of the holy man, she made her design known to Father Gilbert Nicolai (others call him Gilbert Nicolas), of the Order of Saint Francis of Assisi, her confessor, who, by a brief of Pope Alexander VI, was afterwards named Gabriel-Maria, on account of his great devotion to the mystery of the Annunciation.[3] This holy personage, who was not at first of this opinion, represented to her royal Highness that she would do better to follow the example of the late queen Charlotte of Savoy, her mother, who had established the daughters of Saint Clare in the monastery of the Ave Maria in Paris. The virtuous princess made him an answer full of courage and confidence in God: “If it is,” she said, “the will of Jesus Christ and of the Virgin Mary, they will assuredly assist me in all the oppositions and difficulties that may be met with.”

Two years passed in these delays; but at the end of that time the holy duchess, having fallen into a very grave and very obstinate illness, warned her confessor that the sole opposition which he put to her religious design was the cause of it. In effect, this Father having yielded to the will of the Saint and to the advice she had received from heaven, she began to be better, and to recover little by little her first strength, and recovered at last perfect health. She therefore began her establishment, and named this same confessor first Father guardian over all the girls who should embrace this new congregation; and she gave him the commission to choose those whom he judged the fittest to serve Jesus and Mary, His most holy Mother. A great number esteemed themselves very happy to be able to learn piety under the guidance of so wise a princess; but before receiving them she wished to have drawn up the rule they were to observe, under the glorious title of the Ten Pleasures or Ten Virtues of the Virgin. As soon as it was done, she sent it to Rome by Father William Morin, a distinguished preacher of the same Order of Saint Francis, to beseech His Holiness to approve it; but so many difficulties were met with that this religious, judging the affair impossible, returned to France and brought the Duchess only a refusal. She did not, however, lose courage; knowing that affairs which concern the honour of God and of His holy Mother are ordinarily established only by patience and by the force of prayers, she redoubled hers with all possible fervour. And, to make them more powerful with God, she joined to them those of all the good souls she knew in France. Then she sent her confessor to Rome; but he found no more facility for the Duchess’s affair than Father Morin had done: on the contrary, everything seemed to oppose her designs, until cardinal John Baptist Ferrari, bishop of Modena, a personage of very great learning and distinguished piety, who was of great authority at the court of Rome, much cherished and honoured by Pope Alexander, whose almoner he was, sent for this religious to tell him that he wished to take his cause in hand, and that he had had on this subject a vision of the martyr Saint Lawrence and of Saint Francis, who commanded him to pursue the confirmation of this holy rule. In effect, the Pope, learning of this vision, and besides being extremely edified by the constant resolution of Father Gabriel and by the piety of so great a princess of the house of France, daughter and sister of kings, at last approved and confirmed the rule on 13 February 1301.

During this journey to Rome the Duchess lost no time; she obtained from the king the permission to build, in whatever town of his kingdom she would wish, houses and monasteries of the Order she desired to establish, and to found churches there.[4] And, further, she worked at the reform of a convent of religious of the Order of Saint Benedict who did not live according to the spirit and institution of that great Patriarch; she succeeded in it by her great prudence and by the firmness of her zeal, ever sustained by the grace of God. One cannot express the joy that the holy Princess received when she learned that the sovereign Pontiff had approved her rule and granted several fine privileges, graces and indulgences to the Order she wished to found. She had thanks rendered to God for it, not only by her daughters, but also by the devout souls of Bourges and by all the monasteries of that same city. She received the rule with incredible joy; and, to do so with a kind of solemnity, she had herself accompanied by her ladies and damsels and by all the girls who desired to take the veil. There was only one who could not be present at this ceremony, because she was in bed, ill of a high fever; but the book of the rule had no sooner been laid on her head than, the fever ceasing at that very hour, she found herself perfectly cured: which served as an evident proof that this rule was holy and inspired by God.

After that she thought only of finding a suitable place in which to build a convent. She acquired a piece of ground belonging to the canons of Moutier-Moyen, where she had the plan of the church and other buildings made. William of Cambrai, archbishop of Bourges, laid the first stone with the ordinary ceremonies, and the conduct of the constructions was given to the Duchess's equerry, called Amé Georges, until they were in a state to lodge religious.

Several miracles which happened while this holy house was being worked at made it sufficiently clear that God was the principal Conductor and sovereign Architect of it, for labourers found themselves buried under a mountain of earth without receiving any hurt. Great masses of earth fell on fourteen or fifteen masons, and not one was wounded. Another was carried off by a large stone which he wished to throw into the foundations, but he rose from his fall and was not hurt.

If the holy Duchess had care for the temporal building of her monastery, she brought no less diligence to preparing living stones for the spiritual temple which she purposed to build to the divine Majesty. To this end she chose five of the most virtuous girls, to whom she gave the habit on 8 October in the year 1302. And it was by these that the Order of the Annunciation, called of the Ten Pleasures or Ten Virtues of the Virgin, began at Bourges: the imitation of the ten principal virtues of which the Holy Virgin was a perfect model in the different mysteries which the Church honours each year was the end which Saint Joan proposed to herself in instituting her Order. It took the name of the first, as the greatest, of the pleasures or Joys of Mary: that of the Annunciation.

From Bourges the Order spread to several places. The first five girls were soon followed by several others who, animated by love of Jesus and Mary, renounced with a good heart all the vain pleasures of creatures. But the principal and first professed of all was the holy princess: she bound herself to the rule she had established on the following Pentecost, in the year 1503. From then on she disposed of nothing, that is to say neither of her goods nor of her person, without the permission of the superior general of her Order.

She had so tender a devotion to the Blessed Sacrament of the Altar that she never received it except all bathed in tears: her love of God was so tender that she was sometimes believed ill when her heart was seized by divine languors. Her prayer was sublime, and she was often ravished in ecstasy in it. One day, during holy Mass, as she was in a rapture, Jesus Christ and the Blessed Virgin presented to her two hearts on a dish, Jesus Christ saying to her with a smile to put hers there also. But the blessed one was greatly astonished when, having sought it, she perceived that she no longer had it, because it was more perfectly united to that of Jesus than to her own body.

Being in the fortieth year of her life, she saw clearly, by the diminution of her strength, that the hour of leaving this world was near; her end was foretold her by a disease of the heart long reputed incurable. She wished to dispose herself for departure to eternity by the action she esteemed most agreeable to God, which was the instruction of her daughters. In effect, in the last visit she made them, she entertained them in a discourse so beautiful and so ardent on the imitation of Jesus and Mary that, according to the report of the persons who heard it, her religious had never heard it treated with so much force nor so many graces. The next day, after having recommended to each in particular and to all in general what was their duty, she gave them the last kiss of peace; then, having herself led back to her palace, she commanded that the door which served her to pass to the monastery be blocked up, judging well that she would not use it any more. From that day, which was the feast of Saint Agnes, she did not pass a single one without receiving holy communion; which she always did with new fervours and particular graces until the fourth of February, which was the last day of her mortal life and the first of her blessed life.

An extraordinary brightness appeared in her room at the instant of her death and lasted a good hour and a half: many witnesses saw at the same hour a sort of extremely bright cloud over the church of the Annunciation. While Joan of France was expiring to the lamentable sound of the great bell of the cathedral of Bourges, a sinister comet trailed its flaming tail above the palace of Louis XII who, seized with a tardy but sincere repentance, hastened to write to the inhabitants of that city a letter to invite them to the splendid funeral prepared by his order for his noble victim. After her death her body was found covered with a rough hair-shirt on her bare flesh, and loaded with five silver nails over the heart and an iron chain on her loins; such were the instruments of penance which the Saint used. She was clothed in her religious habit as she had ordered; but afterwards, by order of the king, she was adorned as a princess: the hat and the crown were put on her head, and the mantle of violet velvet, strewn with the arms of France, on her shoulders; and, to mark that she was a religious, the veil and the scapular above.

Her obsequies were performed with all the ceremonies due to her quality as princess of the blood, daughter, sister and wife of kings.

The details of this burial are no less touching. The body of the duchess, clothed in the costume of the nuns of the Annunciation, remained exposed for twelve days in a chapelle ardente. At the palace her table was served with covered dishes, as if she still lived, and morning and evening Madame de Chaumont, her lady of honour, and her confessor, Father Gilbert Nicolas, came sadly to sit at it, then, after some moments of religious silence, rose and had the service distributed to the poor who pressed at the door.

On 21 February her mortal remains, sealed in a triple coffin, were conducted to the Annunciation convent in a velvet litter drawn by four mules harnessed with mourning ornaments, under a canopy borne by four barons of Berry: Philibert de Beaujeu, baron of Linières; John of Calant, baron of Châteauneuf; John of Aumont, baron of Châteauroux, and a fourth, representing the gentlemen of the city of Bourges.

After the service, at the moment when the bier was lowered into the vault, the whole assembly burst into sobs, and the steward of the noble deceased, a prey to despair, broke the staff, distinctive sign of his office, and cried out:

“Ah! my good mistress, I shall then no more have the honour of serving you! Remember your afflicted servant; pray God for him!”

Her body was buried under the choir of the nuns, where it rested for the space of fifty-six years without any mark of corruption. But in the year 1562, the Calvinist heretics, having surprised the best towns of France and declared war on all holy and sacred things, did not spare the precious relics of the Saints. They burned then the body of this blessed princess and threw the ashes to the wind; but they were received into the hands of divine Providence, which will give them life again with immortality. It is told that at the approach of these impious men the Saint seemed to wake in her tomb: as they were on the point of accomplishing their

sacrilegious work, a deep sigh came from her breast. A madman who plunged his sword into her heart drew it out all bloody.

The memory of our Saint has become very famous by so great a number of miracles and supernatural cures that André Frémiot, archbishop of Bourges, approved as many as a hundred and thirty of them, which can be seen in a book printed in the year 1618.

Pope Benedict XIV approved, for the Order of Saint Francis, the cult of Joan of Valois, established from time immemorial. At the request of Louis XV a process was begun for her canonization; she was canonized under Louis XVI, on 20 April 1775. Pius VI, who was then governing the Church, gave a decree in the form of a brief to declare that it was certain that Joan had practised the Christian virtues in a heroic degree: he extended her cult to all France.

The Order of the Annunciades of France counted in the last century more than forty houses: some have been re-established in our days. Near Saint Joan the child Jesus has often been painted passing a ring on her finger, to make it understood that the heavenly Spouse has replaced for her the earthly prince who repudiated her.[5] A crown is at her feet: this symbol speaks for itself. When she has two crowns on her head, one is the crown of royalty and the other that of sanctity. A crucifix is often put in her hand to recall her piety towards the passion. Withdrawn in an oratory consecrated to the holy sepulchre, she shed abundant tears there over the sufferings of Our Lord and struck her breast with a stone. She is also represented giving clothes to the poor. Her life has been written by several trustworthy authors, but most expressly by Louis Doni d'Attichy, bishop of Riez in Provence, then of Autun in Burgundy, and by Father Hilarion de Coste, both of the Order of Minims.

The Blessed John de Britto, Martyr

1647–1693. — Popes: Innocent X; Innocent XII. — Kings of Portugal: John IV; Peter II.

Praedicatio dicitur quasi praedictio actio.

Preaching is the most august action of all.

— Collector.

Since Saint Francis Xavier had opened India and Japan to the Gospel, other apostles, animated by his example, pressed on his footsteps to cultivate the fields he had cleared. The Blessed whose martyrdom the Church celebrates today was one of those who followed him most closely. Heaven, which had called him to this noble career, seemed also to form him itself to the apostolic virtues and to prepare him for his glorious destiny. Born at Lisbon on 1 March 1647, of one of the noblest families of Portugal, John de Britto showed from childhood inclinations and qualities which foretold the designs God had upon him: of a character at once gentle and firm, with a generous heart, he took pleasure only in serious things and in the practices of religion. His virtue at the age of nine was already strong enough to face the dangers of the court, when he was introduced there as page to Dom Pedro, son of John IV. He shared with other young gentlemen the literary studies of the Infante, and distinguished himself among his companions as much by his successes as by his piety. While the others were preoccupied only with the honours of their position, he already aspired to the apostolic life and fed himself on the accounts of the labours of the missionaries. Full of admiration for those of Saint Francis Xavier, he conceived for him a tender devotion, which the Lord rewarded by miraculous favours. Having fallen dangerously ill, he asked his cure of his holy patron, and promised him to wear for a year the habit of the Society of Jesus if he recovered his health. He obtained this favour, and fulfilled his promise. At the end of a year he laid aside this holy livery, but he kept the desire to resume it never to leave it again. In effect, as soon as he had attained the age to carry out his resolution, he set about removing all the obstacles which his family and the court opposed to him, and on 17 December 1662 he

entered the novitiate of Lisbon.

Conqueror of the world, John de Britto thought no more but of penetrating himself with the spirit of Jesus Christ and of profiting by the means he found in his new state to form himself in evangelical perfection. He advanced with such great strides in this way that he was for all his confreres a model of charity, humility, obedience and fervour.

His virtue did not belie itself in the studies to which he was applied after the trials of the novitiate: on the contrary, they furnished his zeal with new nourishment; he gave himself to them with ardour to draw from them all the resources which he was one day to employ in the exercise of the apostolic ministry. Thanks to such holy intentions, to his talents, his aptitude, his application, he made surprising progress in the courses of belles-lettres, philosophy and theology. He had not yet finished the last when he carried out the project he had long formed of consecrating himself to the salvation of the Indians. His family, his relatives, the court heaped up difficulties to prevent him from leaving his country; but by dint of constancy and energy he succeeded in overthrowing them; and on 25 March 1673 he embarked for the Indies, with twenty-seven of his confreres, who were to share his labours.

The voyage was at first very happy; but on reaching the line the vessel was, so to speak, chained by a calm of several days. The passengers could not resist this atmosphere of fire: soon the ship offered only a frightful spectacle of the dead and dying. John de Britto, cured among the first, devoted all his strength to the service of the sick; he displayed towards them a charity so generous that it earned him the title of New Xavier. However, as care was not sufficient for so many ills, he invoked the help of heaven through the intercession of the apostle of the Indies. At once a favourable wind rose, and the vessel, resuming its course, arrived at the port of Goa, after having endured at the Cape of Good Hope a terrible tempest, from which the prayer of our Blessed also rescued it. The first care of the missionaries on landing at Goa was to go and thank Saint Francis Xavier at his tomb for the protection which he had granted them, and to beg him to obtain for them the zeal with which he himself had been animated. This was above all the wish of Father de Britto. He was not long in showing that he was animated by the same spirit as his illustrious patron: while awaiting the moment of entering his mission, he exercised his zeal in the town of Goa, among the most wretched and abandoned classes of society. The labours to which he then gave himself often broke down his strength, but they inflamed his courage and increased in him the desire to bear still greater ones. He was to find them in the mission of Malabar. The Society of Jesus had established, in the peninsula on this side of the Ganges, several missions, which were divided into two Provinces. The first embraced the missions of Mysore, Agra, the Mogul, Tibet, and, later, that of Carnate. In the second were included the missions of Ceylon, Meliapor, Bisnagar, Golconda, Bengal, Madura, Travancore, Zancovin and the Christianity of Saint Thomas. It was in the mission of Madura that Father de Britto exercised his zeal.

In this country, even more than in the other regions of India, the missionaries met serious obstacles in the manners of the Indians, in the horror which the *Pranguis*, that is the Europeans, inspired in them; in the attachment they had to their traditions, usages, superstitions; in the mutual antipathies of the castes; in the powerful jealousy of the Brahmins, who formed the first; in the burning heat of the climate; in the political troubles and the internecine wars which continually convulsed the country. To overcome all these obstacles the missionaries condemned themselves to the most cruel privations: in conformity with the counsel of Saint Paul they made themselves all to all to win all this world to Jesus Christ; they adopted the usages and legitimate customs of the Indians; they incorporated themselves in the castes, submitted to their laws, to bring them to those of the Gospel. Thus Father de Britto entered the middle class of the Rajahs, and presented himself to the peoples of Madura with the title and the costume of *Pandaram-Swami*.

His mission of Madura extended over all the kingdom of that name, over those of Vellore, Gingee, Tanjore and the Marava. The kings of these various States were then waging an obstinate war on each other, and hostile bands carried everywhere ravage, disorder, pillage and death. The scourges of famine, plague and

floods often joined the scourge of war to devastate this unhappy country.

It was in the midst of these obstacles and many others that the missionaries had succeeded in founding numerous Christian communities; Father de Britto also had to struggle against the same difficulties to maintain the work of his confreres. However great the dangers, they did not equal his zeal. After having as it were tried it in the Christian community of Colei, where he established an admirable fervour, he was charged with all the Christian communities included in the district of Tattuvancheri, and soon after with those of the Northern districts. In the one as in the others he displayed a superhuman courage, an indefatigable ardour, a charity without bounds: continually occupied in visiting them, instructing them, distributing to them the succours of religion, he found himself above all among the most afflicted and unhappy; day and night, all his time and all his strength were consecrated to them: often he was obliged to gather whole tribes driven out by war, and to create for them, in the woods or on deserted mountains, a new country, where he provided for their temporal necessities as for their spiritual needs. For them he suffered hunger, thirst, the inclemency of the weather, crossed rivers by swimming, struggled against the powerful and implacable hatred of the Brahmins, faced the persecutions of tyrants, exposed himself to the blows of assassins charged with taking his life. The Lord delivered him from the dangers that surrounded him on all sides, as well as from the mortal illnesses that his excessive fatigues often caused him; but He discharged His wrath upon the enemies of His servant: some perished in overflowing rivers, others were consumed with their dwellings by fire from heaven; several found death in the very snares they had set for the holy missionary. Such terrible chastisements, the continual miracles which Father de Britto worked, and the still more surprising prodigies of his zeal, gave his ministry a marvellous efficacy: whole tribes of pagans were converting to the Gospel and forming new Christian communities which vied in fervour with the old.

The superiors of Father de Britto, struck by his successes as much as by his qualities and his holiness, entrusted to him in 1682 the government of the whole mission of Madura. The man of God consoled himself for the honour of this charge only by the difficulty of fulfilling it. It was indeed to condemn him to the cruellest sufferings and unheard-of labours. Never had the Lord subjected the mission of Madura to harder trials, and nothing less than a new Xavier was needed to sustain it in such circumstances. The kingdoms it comprised were a prey to a frightful anarchy: the wars of the preceding years had broken many heads and crowns; rebel vassals or bold brigands disputed these remains; some seized a town, others made themselves masters of a fortress, all pressed the peoples and ravaged the countryside. Under favour of this disorder, bands of brigands formed everywhere which offered their services to the various parties and paid themselves by pillage. The Brahmins, those implacable enemies of the Christians, profited in their turn by the general confusion to slake their hatred; and as they exercised a great ascendancy over the populations, the chiefs of all the parties, of all the bands, hastened to lend themselves to their vengeance to obtain their support. The neophytes were therefore, throughout the whole extent of the mission, calumniated, denounced, ruined, driven out, pursued. Persecution broke out now in one Christian community, now in another, often in whole districts. Although Father de Britto was admirably seconded by several of his confreres, he always flew to where the danger was greater and the needs more pressing: by his presence he sustained the courage of his children, revived their faith, raised their hopes, recalled to them the teachings of our religion, re-tempered them in the sacraments and in the ceremonies of worship, gave them rules of conduct without ceasing to procure them succour. Sometimes he obtained for them, by his prudence, the favours of the governors, whom he enlightened on the impostures of the Brahmins; but more often he had to share with them the cruelties with which pagan fanaticism overwhelmed them, and could give them no other consolation than that which he himself felt at the sight of their constancy. Such, in a few words, was the conduct of this great man during the four years his charge lasted. We cannot here enter into details: they may be read in his history; it will suffice to recall briefly the horrible torments which he underwent in the Marava, in the last year of his administration. In 1669, a bloody persecution had almost annihilated the Christian community of the kingdom of Marava: the neophytes who had escaped death or exile had taken refuge in the woods or in

neighbouring communities; but afterwards they had returned little by little to their country; there they practised their religion in secret, transmitted it to their children and prudently extended the knowledge of it around them. The missionaries of Madura followed with attention the rebirth and progress of religion in the Marava; they went often to the confines of this State, kept up relations there with the Christians, sent them skilful catechists who carried to them, on their part, teachings and rules of conduct. By these holy industries and by others which charity suggested, the Christian community of the Marava reconstituted itself insensibly and became at last so numerous that the Brahmins, frightened, undertook to renew the persecution of 1669. Father de Britto, having been warned of it, ran to the succour of his children, fully resolved to share their sufferings if he could not spare them. He entered the Marava on 5 May 1686. He penetrated into the woods where numerous neophytes, under the direction of their catechists, devoted themselves to their religious duties, and into other retreats where they sheltered their worship. He consecrated days and nights to performing in their favour the functions of the ministry. He endured privations and fatigues unheard of, but was rewarded for it by prodigious successes. Besides the thousands of Christians whom he admitted to the sacraments of penance and eucharist, he had the joy of giving to the Church, in two months, two thousand and seventy children more. Despite the precautions the Christians took to hide from the Brahmins the presence of the Father among them, their eagerness to profit by his cares and pains revealed their secret. The Brahmins set themselves therefore to seek the missionary and gave the alarm to all the authorities of the country. Father de Britto, thus hunted, was not long in falling into the hands of his enemies. He was going to carry the benefits of his zeal from one Christian community to another with two catechists and four neophytes, when they were met and seized by a detachment of the troops of Kumara-Pillai, general commander of the armies of the Marava, who was returning from an expiatory ceremony. These soldiers, excited by their own fanaticism and by the desire to please their chief, threw themselves with savage brutality upon their prisoners, overwhelmed them with insults and blows, and then dragged them to Mangalam, where Kumara-Pillai was. He, far from repressing this insolent soldiery, seemed to wish to vie with it in grossness and barbarity. After having received Father de Britto and his companions with insults and threats, he had them chained in the public square and delivered them, all the night, to his soldiers and the populace, who made them suffer inhuman treatment. Kumara-Pillai was still more cruel than his ministers: the next day, as the confessors of the faith ceased not to praise Jesus Christ instead of denying Him, he bruised them with blows, had them thrown several times, hands and feet bound, into a pool of dirty water, where they were left till the moment when they were about to be suffocated, then shut them up in a sort of den, where they received no other relief than the testimony of their conscience and the help of grace. The next day Kumara-Pillai had the same torments renewed on them and still more cruel ones. He then had them dragged in his train to Kalaiyar Koil and from there to Pagany, where he condemned them to new tortures. Father de Britto had the largest share in them. By order of Kumara-Pillai he was stripped to the waist, and stretched under the rays of the sun on a flat rock, but strewn on its surface with sharp asperities. Then eight executioners, armed with sticks and rope whips, discharged their instruments with redoubled blows on his body, already all covered with wounds. When the executioners felt their arms tired, they began to trample their victim, as if to crush it under their feet. They left it almost lifeless, exposed to the heat of a burning sun. At last they dragged it by the hair and arms into a dungeon. The other confessors suffered various kinds of torments; but Silvei-Mayagan, the principal catechist of Father de Britto, had the same fate as his master: such violent blows of rattan were discharged on his head that one of his eyes, torn from its socket, hung down on his cheek. He was dragged in this state into the prison of Father de Britto who, seeing him enter, stretched out his arms to him, pressed him to his heart, respectfully kissed his wounds, put his eye back in its place and healed him by the virtue of the sign of the cross.

This miracle did not change the dispositions of Kumara-Pillai towards the confessors of the faith: overcome by their constancy, he condemned them to be impaled, after having their hands and feet cut off. But he did not dare to execute his sentence before having obtained its confirmation from the king of the Marava. While

he awaited it, he subjected his victims each day to refined cruelties. The confessors, animated by Father de Britto, offered to God all their sufferings to merit the martyrdom that was promised them. They sang together the praises of the Saviour, whom they had not ceased to bless in their trials, and called with all their wishes for the death which was to reunite them, in heaven, to the choir of the martyrs. This was above all the wish of our Blessed, whose great soul aspired only to suffer for the love and glory of his divine Master. But the Lord, who destined him to new sacrifices, contented Himself this time with those he had just offered Him. The king of the Marava did not ratify the sentence of his minister; he confined himself, after having heard the confessors, to forbidding them henceforth entry into his States. As for Kumara-Pillai, accused later of having conspired against his sovereign, he underwent the punishment to which he had condemned them.

Father de Britto, delivered from his fetters, betook himself to the college of Topa to restore his exhausted strength and await the occasion of returning to the Christian communities in the midst of which he had found such terrible trials. Already he was preparing to re-enter the Marava when the Father Provincial deputed him to Europe for the affairs of the missions of the Indies. The holy missionary, no less obedient than zealous, resigned himself to the will of his superior, without losing the hope of seizing one day the palm of martyrdom. He departed accompanied by the wishes and the admiration of his fellow-workers. “Father de Britto,” wrote one of them at that time, “is truly an apostle, an extraordinary genius in every respect. Since I entered this mission with him, he has multiplied its Christian communities and its faithful. He has profited by his powers as superior only to relieve the others; he always reserved the most painful labours for himself. What activity! What zeal! He faces all perils to save souls and to extend the kingdom of Jesus Christ, for love of whom he has several times been taken and condemned to frightful torments. For my part, I shall never have enough affection in my heart to recognize worthily the obligations and favours which I owe to this illustrious missionary, this great apostle of our time.”

These testimonies of veneration Father de Britto received not only from his fellow-workers, but also from all who knew him. In Portugal, where his labours, enterprises, miracles and sufferings had been learned, he was received with a holy enthusiasm: everywhere people disputed the happiness of seeing and hearing him; the court envied his relatives his presence; his family claimed it incessantly; the bishops wished him to go and bless and edify their peoples; the universities pretended to the same favour; the monasteries, all the religious communities asked in their turn to assist at the Mass and the exhortations of a Saint; whole populations pressed on his passage to receive his blessing. Insensible to such honourable eagerness, Father de Britto was preoccupied only with the interests of the glory of God: he went where he thought he could procure it; he granted the world only the duties which religion itself forbade him to refuse. For the rest, wherever he might be, he always remembered that he was a missionary of Madura: his dear Indians were more present to his thought than the persons who surrounded him. He took only one meal a day; rice, vegetables and water were all his food; a plank or a bearskin stretched on the hard ground served him as bed; in short, he kept in his habits all the privations to which the missionaries of Madura condemned themselves. When he was asked why he did not profit by his stay in Portugal to repair his strength or acquire new, “What!” he answered, “my brethren bear in Madura the labours of the apostolic ministry, the fatigues of journeys, the burden of the day and the heat; they sacrifice their health, their life, to the glory of Jesus Christ; my neophytes themselves, my children, brave persecutions: and I, a cowardly soldier, should abandon myself here to the sweets of idleness! What would the great Xavier say? what would Saint Ignatius, my father, say? what would Jesus, my chief and my master, say, if, content to have touched with the tip of my lips the edges of the chalice, I did not aspire to the happiness of drinking it to the dregs?”

Full of these thoughts, Father de Britto consoled himself for being separated from his mission only by the services he rendered it in Europe. He rendered it in effect very great ones during his stay in Portugal: he recruited for it numerous and generous workers; he collected temporal succours for his neophytes; he settled disputes that hindered the zeal of the missionaries. As soon as he had thus secured the interests of his mission

and finished the affairs which had called him to Europe, he prepared to return to the Indies. Peter II, who had resolved to entrust him with the education of his son, employed every sort of means to keep him in Portugal, but nothing could stop Father de Britto. He set out at last for the Indies on 8 April 1690, accompanied by twenty-five of his confreres, who had solicited that favour.

All, unhappily, were not to arrive at the end of the voyage: two died on the way, victims of the epidemic which declared itself on board. On this occasion Father de Britto renewed those prodigies of zeal and devotion which he had performed on his first voyage. His strength could not suffice for the efforts of his charity: worn out with fatigue, he was himself attacked by the scourge, and soon the illness reduced him to extremity. As the captain and the officers of the vessel were keenly anxious about his fate: “Give, if you please,” the man of God said to them, “all your care to my companions, who have greater need of it; do not trouble about me: my neophytes await me; numerous catechumens wish to receive baptism at my hands. God will not permit me to die far from them.” In effect Father de Britto recovered his health, and was able to arrive safe and sound at Goa.

Far from taking there the rest he needed, he gave himself up to the ardours of his zeal, while awaiting the moment of re-entering his mission. Meanwhile the esteem of his sovereign nearly tore him from the apostolic labours. Persuaded that he could not entrust the education of the Infante to a more skilful master, Peter II was working at Rome to have Father de Britto brought back to Portugal. He yielded at last to the representations of the Father General; but, to give some satisfaction to his regrets, he undertook to have the holy missionary raised to the archiepiscopal see of Cranganore or Bangalore. All these attempts failed before the self-denial of Father de Britto. Martyrdom had more attraction for him than the dignities of the Church; the desire to suffer it, which had pressed him to return to the Indies, pressed him also to re-enter the mission of Madura.

But, before giving him back to his neophytes, God inspired the superiors with the thought of charging him to visit all the residences of the province of Malabar, as if He had wished to place once more before the eyes of the missionaries him who was the model of all and whose sacrifice He was soon to accept. Father de Britto acquitted himself of this mission to the great satisfaction of God and of men. “In spite of the disorders and internecine wars which continued to desolate this unhappy country,” says one of his historians, “he visited all its Christian communities, received the blessings of the neophytes, loaded them with his own, revived their faith and fervour; he communicated his courage to the missionaries; and soon all the missions of Malabar were inflamed with the sacred fire which consumed his heart. This extraordinary movement drew the pagans themselves: they came in crowds to ask Father de Britto for the teachings of the faith and the Sacrament of Baptism.” Meanwhile the zeal of the man of God aspired unceasingly to other labours and to greater sufferings; the crown of martyrdom still tempted his holy ambition. He was in haste to go and seize it again in the Marava. Besides, Fathers de Mello and Joseph de Carvalho, who during his absence had devoted their care to this mission, had just succumbed to the persecutions and ill-treatment of the Brahmins, and their death left it without help. Father de Britto therefore re-entered the Marava on 27 May 1691, in spite of the fanaticism of the Brahmins, who also favoured in that kingdom the troubles of war. He traversed successively several Christian communities, welcoming the neophytes who ran in crowds to him, conferring baptism on thousands of catechumens, instructing the pagans whom grace brought to him in great numbers. When, at the end of two or three weeks, he had conferred baptism on five or six hundred catechumens, heard the confessions of fifteen hundred to two thousand neophytes, that is, as many as presented themselves, and distributed to all his teachings and advice, he hastened to go and seek the same labours in other localities. “Such was the stir caused by his name,” says the same historian, “that the neophytes and the infidels, to the number of several thousands, without waiting till he had reached the goal of his course, often stopped him in the open country and asked of him either religious instruction, or baptism, or the other sacraments. Father de Britto then suspended his march, raised an altar in the open air, set up a hut, and for several days and nights in succession satisfied the pious desires of that multitude.”

Such successes inflamed the anger of the Brahmins: they sowed a thousand snares at the steps of Father de Britto, conspired his death and put on his track agents charged with executing their project. The man of God, thus hunted by so many enemies bent upon his ruin, took refuge now in the forests, now in some isolated Christian community, where he passed night and day hearing the confessions of the neophytes, instructing and baptizing the catechumens or pagans whom intrepid catechists brought to him. At last he established himself on the confines of the Marava, in the independent principality of Muni, whose sovereign, though an idolater, permitted him to stay. From there he often made apostolic excursions into the interior of the country, to the Christian communities too distant to come to seek at Muni the benefits of his zeal. His ministry was everywhere so happy that it increased this church by a very great number of new faithful. Father Bouchet, so moderate in his estimates, did not dare, in his juridical deposition, to calculate the conversions wrought by our Blessed: “I know only,” he says, “as a missionary neighbouring the Marava, that on this last occasion the virtuous John de Britto gave himself so much to the preaching of the Gospel and the conversion of the Gentiles that he baptized several thousand of them. I know no missionary who has won more souls to God and to the Church.” Father Bouchet had nevertheless known Fathers Andrew Freire, Louis de Mello and Francis Laynez, who had converted each from fifteen to twenty-five thousand idolaters. He had himself baptized more than thirty thousand. All the witnesses called to depose on this fact affirmed that the number of those whom Father de Britto, since his return to the Marava, regenerated in the waters of baptism could not be counted. Often it happened to him, as to Saint Francis Xavier, that his arms, weighed down by weariness, could no longer move at the bidding of his zeal; the catechists then supported them with their hands that they might suffice for the administration of this sacrament.

So many labours at last earned Father de Britto the crown of martyrdom, after which he had so long sighed. Not far from Muni was the principality of Shiruppuli, where Teriyadeva, whose family had been dispossessed of the throne of the Marava by Ranganathadeva, consoled himself for this unjust usurpation by the affection that the peoples preserved for him. This prince, struck by what he learned of Father de Britto, conceived the desire to know a religion preached by so holy a man. He was confirmed in his resolution, first by the lessons of a catechist, then by a miraculous cure which the latter wrought on him by invoking the name of the God of the Christians. Father de Britto, pressed by the entreaties of Teriyadeva, betook himself to him, examined him on his religious instruction and on the motives of his conversion, and admitted him to baptism, after having engaged him to keep of his wives only the one he had married first. Among the wives sent away was the niece of Ranganathadeva, tyrant of the Marava. Full of fury, she ran to Ramanathapuram, capital of the kingdom, to kindle against the holy Missionary the anger of her uncle and the fanaticism of the Brahmins. She succeeded only too well.

Ranganathadeva, irritated by the insult done to his niece, summoned Teriyadeva before him and reproached him severely for his conduct. But he was bolder against Father de Britto: he gave orders to arrest him, to lead him loaded with chains to the capital, and to burn all the Christian communities around Muni. Father de Britto, who had expected the orders of the tyrant, had already taken measures to withdraw his neophytes from them. As for himself, he went to meet the assassins of Ranganathadeva, who loaded him with blows and insults, chained him with two catechists and a Christian Brahmin, and dragged them with blows of rattan as far as the town of Anumandakudi. Father de Britto was covered with wounds, dust and blood: instead of giving him time to breathe, the executioners exposed him in the public square to the insults of a brutal populace of which he was the plaything for the rest of the day and during the night: he was spat in the face, his garments were torn, blows of fist and stick were discharged on his head and on his whole body. The man of God found so much consolation in the midst of his torments that he refused the means of escaping them which one of his catechists, who had run to his help, offered him.

The next day he was led with the same inhumanity to Ramanathapuram, where he was cast into a narrow prison, while awaiting the return of the tyrant, then absent from his capital. During that time Father de Britto

and his companions prepared for their sacrifice by acts of sublime piety. Their prison resounded unceasingly with the praises of the Lord or the prayers which they addressed to Him. Sometimes the man of God, transported with happiness at the thought of martyrdom, cried out as if beside himself: “O my Saviour and my God! You were seized for me on a Friday, I was seized for Your cause on a Friday; fill up the measure of Your favours, and grant that, as You died for me on the tree of the cross, I also give my life for You, but in such a manner that my body, torn to pieces, may serve as food for the birds of the air or for wild beasts, for it does not deserve the honours of burial.” We shall soon see that the Lord heard his prayer.

Meanwhile prince Teriyadeva and the principal catechists of Father de Britto, who had run to Ramanathapuram at the news of his arrest, took active measures to obtain the deliverance of their common master. But the holy missionary, having been informed of it, addressed to them letters in which he earnestly conjured them not to rob him, by an indiscreet attachment, of the happiness of dying for the faith. He wrote also to the other missionaries and the Christian communities, begging them to ask for him of the Lord the grace of martyrdom.

His wishes were at last to be satisfied. Ranganathadeva, returned to his capital, was at once circumvented by the priests of the false gods who, by atrocious calumnies, strove to inflame his anger against the man of God. They were confounded by prince Teriyadeva; but the king no less associated himself with their anger to slake his resentment and avenge his niece and his gods. He had Father de Britto and his companions appear before his tribunal, erected on the neighbouring plain and surrounded by a formidable military array. At the sight of the holy missionary he flew into a passion against him and against the Christian law in invectives, imprecations and blasphemies: he questioned him only to insult him and to give grounds for the sentence he had decided to pass against him. He was going to have him put to death by arms, when Teriyadeva advanced to reproach him with so unjust a condemnation and to make him fear its consequences.

Teriyadeva was loved by the troops and by the whole nation. The tyrant dared neither punish nor contradict him: as if he wished to give him some satisfaction, he publicly commuted the penalty of death to that of exile, and assigned as residence to Father de Britto the town of Oriyur, situated on the river Pambar, on the confines of the Marava. But afterwards he sent to his brother, Udayadeva, governor of that province, the secret order to put the servant of God to death. He contented himself with sending back the other prisoners to their dungeon, from which Teriyadeva had them released a few days afterwards. As to Father de Britto, he was led by a platoon of soldiers to Oriyur, the pretended place of his exile, but in reality the scene of his sacrifice. He did not doubt it, and this conviction inspired him with a happiness and an encouragement which astonished his guards. He arrived at Oriyur on 31 January 1693. Udayadeva, less cruel than his brother, conceived for the holy missionary so much esteem and veneration in the conversations he had with him that he inclined to set him at liberty. But Kuruma Pillai, his prime minister, a man of ferocious character, a fanatical pagan, threatened him with the wrath of the king if he did not carry out his orders. At last, on 4 February, Ash Wednesday, the weak Udayadeva abandoned the holy confessor to his prime minister.

“Father de Britto,” says one of his historians, “had foreseen it; perhaps God had even revealed this issue to him; for, without any outside warning, in the night of 3 to 4 February, he carefully wrapped his whole body in a fine cloth, so that, he said to two Christian captains who asked him the reason, he might be ready to depart at the first signal and, when he should be stripped to have his head cut off, he might find himself in a decent state. Therefore when, towards the middle of the day, the satellites came to draw the Saint from his prison, he presented himself to them with a smiling face, and said to them: ‘Here I am, I am quite ready.’ He went out at once, and walked to the place of execution as to the term of his desires.

“A thousand paces from the town, on the banks of the Pambar, rose an eminence which commanded the river and the plain: it was there that the servant of God was to offer his sacrifice. On arriving, he asked the chief of the troop for leave to withdraw a little aside to commit his soul into the hands of his God. He fell at once on his knees, and, his face turned towards the East, remained as if ravished in ecstasy.

“Meanwhile an innumerable multitude surrounded the hillock: a little farther was a group of neophytes who had wished to follow their Father to the end of his career. All, pagans and Christians, had their eyes fixed on the man of God, and, confounded in one same sentiment of admiration, they all seemed to respect, by an immense silence, the prayer of the martyr.

“During this time the executioner charged to execute him arrives on the hillock, a scimitar in hand. He is seen to hesitate at the sight of Father de Britto in ecstasy. Not daring to interrupt him in his prayer, he takes mechanically a stone and sharpens the edge of his weapon. However an envoy of the minister comes to urge him to fulfil his orders. Father de Britto then makes the sign of the cross, rises, and, his face resplendent with a divine joy, advances towards the executioner, embraces him affectionately, and says to him: ‘My friend, I have prayed to my God; I have done on my part what I ought to do; execute now the order that is given you.’ In saying these words he kneels, salutes once more with his looks the heaven to which his soul is soon to fly, and presents his head to the executioner; the latter, with an unsteady hand, strikes it off with redoubled blows of the scimitar. Then, according to the order he had received, he cuts off the martyr’s feet and hands, ties them, together with the head, to the girdle of the trunk, and hangs them all together at the top of the pole planted for that purpose on the hill.

“At the sight of these venerable remains a general shudder runs among the spectators: the almost silent multitude flows away little by little; the pagans, under the impression of an admiration mingled with stupor, ask themselves what religion this is which inspires its disciples with such heroism, and the Christians applaud themselves for professing a law which, published on Calvary, is still sealed with the blood of its apostles.”[1]

This was also the sentiment which the news of the martyrdom of Father de Britto inspired throughout the mission: it inflamed the zeal of the missionaries, strengthened the neophytes in their faith, and brought back to it a crowd of infidels. The name of the martyr became for all an object of veneration: he was invoked in families, people went to pray at his tomb. And the Lord, who wished to glorify the memory of His servant, granted to his intercession numerous and striking miracles. Wherefore the Church, seconding the will of heaven, had these testimonies of the holiness of Father John de Britto examined; and on the 21st of the month of August 1833 she offered him solemnly, through the organ of her head, to the respect and imitation of her children.

Iconography. The blessed John de Britto has been represented preaching to negroes; but these are imaginary negroes: there are none in the peninsula of the Ganges; to be in the truth one would have to reproduce the type of the country. This fine narrative was sent to us by the Rev. Father Prat, of the Society of Jesus.

Saint Rabanus Maurus, Archbishop of Mayence

856. — Pope: Benedict III. — Emperor of Germany: Louis II.

Rabanus, who received from his master Alcuin the surname of Maurus, was a native of Mayence,[1] as he declares himself in his epitaph. He was born about the year 776, of noble parents, as the epitaph he composed for his brother Tutin also proves. He was brought up in the abbey of Fulda, already so celebrated at that period, and made great progress in virtue as well as in the sciences. He studied night and day the holy books. It was there that he drew that piety and that sense of divine things which spreads over all his works a brilliance and an unction that cannot be mistaken.

Our Saint had a great devotion to the cross; and he felt himself profoundly moved when thinking of the inexpressible sufferings of our Saviour. His humility was very great; he called himself the vilest servant of the servants of God, a useless servant, the most miserable of men. The verses he dedicated to Pope Gregory IV prove his respect for the Apostolic See; one cannot sufficiently admire his love for the doctrine of the Catholic Church and his inviolable attachment to its dogmas. Here is the testimony he renders to himself in

this regard: “I flatter myself,” he says, “that by the grace of God I have defended the Catholic faith in all its points and that I have advanced nothing of my own invention, but that, resting on the authority of the Fathers, I have followed the footsteps of Cyprian, Hilary, Ambrose, Jerome, Augustine, Gregory, John Damascene, Cassiodorus and the others.” In the prologue of his book on the Cross he cries out with a holy enthusiasm: “As long as I shall be in this miserable body, guide me, O Jesus, in the true way of the Catholic faith.”[2] To this spirit of piety Rabanus joined a continual study; and he rose thereby to the highest degree of knowledge that it was permitted to attain in that age. Saint Odilo, abbot of Cluny, makes a fine eulogy of him, saying:[3] “Rabanus is very versed in profane sciences; he is Catholic in his faith, and full of experience in the spiritual life.”[4]

After being ordained deacon he was sent to Tours in the year 802 by Ratgar, abbot of Fulda, to continue his education under the eyes of the great Alcuin.[5]

He did not remain long at Tours. Returned to Fulda, he was placed at the head of the school of that town, and contributed much by the lustre of his virtue and learning to the reputation of that fine institution. He protected the sciences with all his power: but what he did that was most useful was to found a rich library for the professors of this school.

Rabanus formed a great number of disciples distinguished by their learning. The most celebrated are: Walafrid Strabo, Servatus Lupus, his biographer, Rudolf, Otfrid and several others. He himself did not teach the liberal arts; but he chose for these functions the most skilful men, reserving to himself that of dispensing the immense treasures of the holy Scriptures. Belles-lettres were taught by the monk Candidus, who, complaining one day to Rabanus that his occupations did not leave him time to study Scripture, received from the pious doctor this answer: “I also was formerly clothed with this charge; which did not prevent me from composing, with God’s assistance, the book of the *Praise of the Cross*.” Rabanus was raised to the priesthood by Haistulf, archbishop of Mayence, as he says himself in a letter he writes to that prelate. He was ordained in the month of December, in the year 814.

At about this time there arose in the abbey of Fulda unfortunate dissensions between the monks and the abbot Ratgar, who treated them with harshness and ill-humour. Rabanus addressed to him a poem in which he sought to bring him back to gentler sentiments; but it was without success. The matter was brought before Charlemagne, and after his death before the emperor Louis, who ordered a new abbot to be nominated. The choice fell on Eigil, who soon made peace revive in the convent. During these troubles Rabanus undertook a journey to Jerusalem, on returning from which he was named abbot, in the year 822, Eigil having been invested with that dignity for five years. Under the direction of Rabanus the convent of Fulda saw the number of its religious increase at the same time as the consideration it enjoyed; and the exemplary conduct of its monks was celebrated through all the empire of the Franks. The name of the abbot spread through all Gaul and Italy;[6] learned men and persons of distinction from all countries ran to see him, and people thought themselves happy to obtain a place in his friendship. Princes and gentlemen entrusted to him the education of their sons, because, both in respect of religion and of sciences, they believed they could expect everything from so great a master.

Ceaselessly occupied with the means of raising the divine worship to the highest degree of perfection and of maintaining in all its severity the discipline of the Church, he wished himself to serve as an example to his monks in prayer and fasting. He showed also a particular zeal for the temple of God; he raised thirty churches or chapels within the extent of his abbey and enriched them with a great number of relics.

He conducted himself with so much wisdom and prudence in the differences that had arisen between Louis the Debonair and his sons that he gained the confidence of both parties and made himself in some sort the instrument of their reconciliation. After writing a letter to console this prince, who had been so unjustly despoiled of his crown, he composed a treatise on the respect which children owe to their parents and

subjects to their prince, which he nevertheless concludes by exhorting the emperor to use clemency towards his sons and their partisans.

In 842, two years after the death of this prince, he voluntarily resigned his dignity as abbot, which he had exercised for twenty years, in order to be able to give himself with more leisure to the reading and meditation of the holy Scriptures. He withdrew to the mountain of Saint Peter, situated in the neighbourhood of Fulda, where he found the solitude he sought, and where he could devote all his time to piety and the sciences. But he was soon obliged to leave his dear solitude to enter on a new career which he had not prepared himself to run. After the death of Otgar, archbishop of Mayence, he was called to that see in the year 847. In vain he pretended the infirmities which his assiduous studies had brought on him; the general interest of the Church forced him to yield and accept the episcopal dignity. He thereby imposed on himself new duties, labours still more painful, without relaxing in anything the exercises of penance to which he was accustomed. He ate no meat and drank no wine, though he was of a very delicate constitution and feeble health.

Three months after his consecration, which took place in 847 towards the end of June, in the cathedral of Mayence, in the presence of Louis, king of Germany, he held a council at the abbey of Saint Alban, where he took very wise measures for the reform of morals and the maintenance of ecclesiastical discipline, but principally for the preservation of the goods of the Church, the true motive that had provoked this synod. The following year he convoked a new council against the monk Gottschalk, on the subject of predestination, on which he wrote a work which he dedicated to Noting, bishop of Brescia (according to others of Verona), in Lombardy; and, after having condemned his doctrine, he sent him back to Hincmar, archbishop of Reims, in whose diocese he had been ordained.

The year 850, which was marked by a great famine, furnished him a new occasion to display his charity. During all this time of affliction he stayed at Winkel, in the Rheingau, where he fed daily more than three hundred poor, not counting those to whom he ordinarily gave to eat at his table.

In the year 852, a new council was convoked at Mayence by order of Louis, which was presided over by Rabanus, and at which the bishops and abbots of eastern Franconia, Bavaria and Saxony assisted. Several canonical questions were discussed there.[7] The literary and pastoral occupations to which our Saint constantly gave himself had long since impaired his health; he succumbed at last on the fourth day of February, at Winkel, after having made the rays of his virtue and learning shine throughout almost the whole extent of the Church. He was buried in the monastery of Saint Alban, near Mayence, in the chapel of Saints Martin and Boniface. When, in 1260, the first year of his episcopate, archbishop Albert visited this chapel and found there the holy bodies of ten bishops of Mayence, to whom the honour due to them was not rendered, he sent, with the consent of the canons of that town and of the Apostolic See, the body of Saint Rabanus to Halle, in Saxony, where it was solemnly interred in the church of Saint Maurice.[8] This great archbishop was never universally honoured in the Church with the title of Saint; it is only in Germany that this honour was rendered to him, and principally in the archbishopric of Mayence, whose Martyrology styles him doctor of the Church. His name is therefore not found in the Roman Martyrology, but is found in several Martyrologies of Germany.

Writings of Saint Rabanus Maurus

The complete works of Saint Rabanus Maurus were published in six volumes folio, Cologne, 1627. Here is a summary of them:

> *The book of Grammar, extracted from Priscian the Grammarian, who wrote about the year 523. 2. A work entitled De Universo, written about the year 844. It is divided into twenty-two books, and contains scarcely anything but definitions of names and words relating to Holy Scripture. It is addressed to the emperor Louis.*
>
> *Two books on the Praise of the Cross, composed at the prayer of his master Alcuin. They were printed separately at Pforzheim in 1501, and at Augsburg in 1605. This work enjoyed in its time a great reputation; it is full of*

bizarre ideas, and offers hardly any utility. 4.

Commentaries on Scripture, which are properly only a compilation of those of the ancients. A part of it was printed at Cologne in 1532. The work was composed of thirty books.

Homilies on several points of Christian morals, on the feasts of the year, etc. 6. Treatise on the allegories of Scripture.

Treatise on the Institution of Clerics and on the Ceremonies of the Church or Divine Offices, divided into three books. It is one of the most important works of Rabanus Maurus. 8. Treatise on the holy Orders, the sacraments and the priestly vestments; then three books on ecclesiastical discipline. These two works treat almost the same subject as the preceding. 9. A book on the vision of God, the purity of heart and the manner of doing penance, which are only extracts from what the author had read in the Fathers. 10. A Penitential, distributed into forty chapters, and composed of the canons of councils and the decrees of the Fathers.

Treatise on marriage between relatives, and on magicians. 12. On the soul and the virtues. A martyrology, written about the year 845, which Canisius first had printed. Mabillon inserted the prologue of it in his Analecta, page 419, from a manuscript of the library of Saint Gall.

Divers poems, in three parts; published after those of Fortunatus by Father Brouwer, at Mayence, 1617, in 4to. A collection of these poems is also found in Baluze, bk. 4, Miscellanea. There also appears the Veni Creator, which has made some believe that Rabanus was its author.

The book on the invention of languages, from Hebrew to German, printed by Goldast, with remarks on the parts of the human body, in his vol. ii, Rerum Alamannicarum, Frankfurt, 1606. The works named up to here are the only ones found in the Cologne edition of which we have spoken above, which is due to the care of Colvenerius, chancellor of the University of Douai.

Several Letters, which often contain important matters on dogma, discipline, canon law, etc.

A treatise on different questions of the Old and New Testament, as well against the Jews as against infidels or Judaizing heretics: it is a collection of passages drawn from the Fathers and the holy books. Dom Martène published it from an ancient manuscript of the abbey of Saint-Serge of Angers. In his Anecdota, vol. v, p. 401, Schunk says: "It is doubtful whether this book is by Rabanus."

A treatise on chorbishops, published by Baluze at the end of the Concordia Sacerdotii et Imperii by Peter de Marca, and in the collection of the councils of Father Labbe, vol. viii. Baluze added to it another work of Rabanus, entitled: On the respect which children should have towards their fathers, and subjects towards their princes.

The book of vices and virtues, printed at Antwerp in 1560, in a collection of ancient rites of the Church, by Wolfgang Lazius.

A discourse on the Passion, printed by Dom Bernard Pez, from a manuscript about three centuries old, of the abbey of Melk, Anecdota, vol. iv, part 2, p. 8. — There one finds the hymn Gloria, laus et honor, without indication of author, which, as is known, is none other than Theodulf of Orléans, dead in 821, after having produced several capitularies, as well as various other works in verse and prose, of which Father Sirmond published an edition in 1646. See Opera Sirmondi, Venice, 1728, vol. ii.

A treatise on the Computus or reckoning, which Baluze had printed, vol. i, Miscellanea, p. 1, and Praefatio in vol. i of the Miscellanea.

A treatise against those who attack the rule of Saint Benedict, printed by Dom Mabillon, Annales Benedictini, vol. ii, append., p. 726, from an ancient manuscript of the abbey of Molk [Melk].

A Latin–German glossary on the books of the Old and New Testament. John George Eckhart inserted it in the third volume of De rebus Franciae Orientalis. See Lambecius, Biblioth. i, 2, c. v, p. 413, 416 and 952.

Some other writings which are lost.

Various works have also been attributed to him which are not his, such as the *Treatise on the Sacrament of the Eucharist*, printed at Cologne in 1551, which is by Paschasius Radbertus; a book of *Revelations* cited by Possevin; the *Glossa ordinaria* on all Scripture, which is by Walafrid Strabo; a treatise on the *Mysteries of*

the Mass; another on the *Divine Offices*; and a *Dictionary of mystical significations*. The treatise on Antichrist, attributed now to Saint Augustine, now to Alcuin, and printed among the works of Rabanus, is by neither of them, but by Adso, monk and afterwards abbot of Montier-en-Der.

Rabanus shows much wit and erudition in his works. Born with great talents for all kinds of sciences, there were few which he did not undertake to cultivate, and he did so with success. Although one finds in his writings some passages which need explanation, his style is nevertheless simple, clear, natural and concise; he writes less well in verse than in prose; he even let slip faults against prosody, which in those centuries is not astonishing. See Cave, *Hist. litt.*, vol. ii, p. 36; Dom Ceillier, *Hist. des aut. eccl.*, vol. xviii, p. 755; Dom Rivet, *Hist. litt. de la France*, vol. v; and Richard Simon, *Critique de Dupin*, vol. i, p. 292; *Cont. de Godesc.*

Saint Isidore of Pelusium (449)

It was in the neighbourhood of Pelusium, a town situated at the most eastern mouth of the Nile, and formerly one of the principal ones of Egypt after Alexandria, that Saint Isidore flourished for a long time, surnamed of Pelusium or of Damietta, through the error of those who believed that this town was built on the ruins of ancient Pelusium.

He was a native of Alexandria, of a family equally noble and opulent, and allied to that of the patriarch Theophilus and of Saint Cyril, his nephew and successor in the chair of Saint Mark the Evangelist. His education answered to the distinction of his birth. The Greeks tell us that he acquired in a very high degree the divine and human sciences. He had had Saint Chrysostom for master, and he was in his turn one of his most illustrious disciples. He was only in the days of his adolescence when he engaged in the monastic life. It was in the desert of Lychnos, to all appearances, that he began his religious career, and as he soon surpassed all his brethren in prudence, wisdom, knowledge and humility, he was elected superior-general of all this peaceful militia. His dress and food reveal sufficiently his great austerities. He wore only a garment of very rough hair, and lived only on herbs and leaves.

Raised to the priesthood about his thirtieth year, he threw himself with indefatigable ardour and invincible zeal into the battles of the Lord. His cause was his own; he was not one of the least happy champions. He victoriously refuted the Jews by the prophecies, developed with great talent the mysteries of the most holy Trinity and of the Incarnation against the Arians, the Nestorians, the Sabellians and other heretics; he eloquently took up the defence of the persecuted Saint Chrysostom, and contributed powerfully to his return to the bosom of his flock.

The particular mission of Saint Isidore was to combat without human consideration vices and abuses wherever he found them. Everything besides concurred to give him authority over minds: his distinguished birth, the riches he had left, the detachment of which he made profession, the austerity of his life, the vast erudition he had acquired, the rare talent of employing it with force and energy, and above all those brilliant lights which he had as it were drawn from the bosom of the divinity by his eminent prayer and high contemplation; all that, we say, made him pursue vigorously by his pen sin in the great as in the small, in the higher clergy as in that of the second order, in governors and magistrates as in the people, because his love for God could not bear to know Him offended. It is thus that the Saints, says Scripture, conquered kingdoms, wrought justice and obtained heavenly rewards. Favoured with a fine old age, exempt from infirmities and all full of virtues and glory, he passed away in the kiss of the Lord in the year 449.

We have no historical monument on the desert of Lychnos; it appears only that it is the one that Saint Hilarion, according to the report of Saint Jerome, visited in going from Palestine to the tomb of Saint Anthony.

Here are some maxims extracted from the Letters of Saint Isidore: “The priest is the angel of the Most High: now it is nowhere said that angels are light and dissipated. All discourses that offend the gravity and holiness

of the priesthood ought to be unknown to priests.

“It is not power,” he wrote to Theodosius, “that honours and saves the prince; it is his virtues.”

“If you flatter yourself,” he answered to a man of war, “that your sword, your helmet, your cuirass will guarantee you from the punishments you deserve by your violences and injustices, know that others, far better armed than you, have not escaped the blows of a tragic death.”

“Obey your princes,” he said to the people, “in what is not contrary to the law of God.” Here are the counsels he gave to fathers and mothers, writing to count Callimachus: “Parents will obtain salvation only by taking care to bring up, as they ought, in the fear of God, the children they have brought into the world.”

“If you wish to remain a widow,” he wrote to a young lady, “do not conduct yourself like young women.”

“It matters very little to know how to speak of everything; but it matters extremely to know how to conduct oneself well.”

Here is the fine lesson he gave to sinners, writing to the magistrate Cassius: “Let the grace which God has granted us hitherto to do penance not make us ready to sin anew, for that same grace He owes you no longer, and He has the right to refuse it you from the moment you abuse it. How many have died without having had leisure to do penance! Besides, do not think that crimes are expiated as easily as you suppose; vices are ordinarily cured only by a long penance, by labours, fasts, vigils, prayers and alms. Now who has promised you that you will have all the time necessary?” “It is an evil to sin, but a much greater one to do it without remorse.” “Three things make man perfect: prayer, virtue and faith. Prayer is as it were the ornament, virtue the body, faith the soul.”

“If all men were treated in this world according to their merits, so that the impious suffered there the penalty due to their crimes and the good received there the reward of their virtue, the judgment of God would be useless; but it is necessary, since the wicked prosper most often in this world and the just are often afflicted in it.” “Even if we were guilty of crimes so enormous that they appeared to us irremissible, the sovereign Judge nevertheless lets Himself be moved as soon as we have recourse to His mercy with a truly contrite heart.”

“He who wishes to avenge himself and cannot is as guilty as if he had avenged himself; and he who would give and has not the means has as much merit as if he had given, because things must be judged, not by the event, but by the disposition of the heart.” Making one day the parallel of sacred writers with profane, he said: “The style of the first is simple and bare of ornament, but the sense is sublime and heavenly; that of the second says nothing but what is low and crawling, though in elegant and flowery terms.” “One will never succeed in acquiring purity so long as one seeks the delights of the table.” “We are equally guilty,” he wrote to the bishop of Theon, “whether when we wish to avenge our own injuries, or when we are not touched by those done to God.” “It is true that God is powerful enough to have justice done Him; but He wills nevertheless that good people detest sin and make it detested, and it is in this conduct of zeal that the Saints made virtue and true philosophy consist.”

We have of Saint Isidore of Pelusium five books of Letters in Greek and some other works, the best edition of which is that of Paris, given in 1638, in folio, in Greek and Latin. It is the collection of the preceding editions of the abbé Billy, of Rittershusius and of Father Schott, S.J. The edition of 1638 was reproduced at Venice in 1745 (Latin text only), at Lyons in 1677, at Rome in 1670, at Paris about 1848. This last is that of M. Migne. The volume lxxviii of the *Patrologia Graeca* contains all that remains of the writings of Saint Isidore. These Letters are short in general, of a concise and compact style, full of sap, learned, sensible, lively and pressing. They show the profound understanding which their author had acquired of Holy Scripture, the facility and freedom of his mind, and the particular talent he had to inspire love of virtue and horror of vice. They have been so esteemed that several have judged them equal to the writings of Saint Basil the Great for

unction and piety, and to those of Saint Chrysostom for the zeal he displays in correcting abuses and reforming morals.[1] Father Possevin, in his *Apparatus*, said that one could not too much recommend the reading of the Letters of Saint Isidore, and he wished that they were adopted in public schools to form young people in piety and eloquence. A hint to compilers of Christian classics.

Dupin speaks much of the writings of Saint Isidore.[2] He says that, among other matters, he had treated that of the real presence of Jesus Christ in the Eucharist, and of the honour due to the most holy Virgin and to the Saints.

Cf. *Spirit of the Saints*, by M. l'abbé Grimes.

Saint Aventinus of Chartres (528)

Aventinus, born at Châteaudun, of a noble race, flourished by his learning and piety under the reign of Clovis I. He fulfilled the functions of archdeacon in the church of Chartres when, in the place of Saint Solenus or Soulaine, his brother, who had fled into solitude and lived hidden there to avoid the episcopal dignity to which they wished to raise him, he was elected and ordained bishop of the same church. But Solenus having been discovered and brought back, Aventinus yielded to him without difficulty a function no less onerous than honourable. However, in order that the grace of ordination might not remain vain in a man of such great merit, the blessed Solenus entrusted to him the spiritual government of the Dunois country, and he fixed his residence at Châteaudun. It was a quite particular situation, of which a certain Promotus endeavoured to take advantage for his profit, wishing, some years after, to constitute himself bishop of the Dunois; but the fourth council of Paris, at the instance of Pappolus, bishop of Chartres, reduced this singular pretension to nothing. After the death of Solenus, which occurred about the year 509, Aventinus administered the whole church of Chartres. For it was in quality of bishop of Chartres that he subscribed to the councils which he attended, in particular that of Orléans, held in 511. He built three churches at his expense; his power over demons, his charity to the poor and his other numerous and great virtues made him celebrated. At last, a fever having seized him, he rendered his soul to God on the 4th of February 528. He was buried at Châteaudun in an oratory which he had had built. Later on a church of Saint Medardus was erected at the same place, now destroyed, but which was for several centuries a much frequented place of pilgrimage for all the neighbouring country. People came there to implore the help of Saint Aventinus, to fulfil the vows they had made, and above all to obtain relief in headaches. The bones of the blessed prelate, carefully withdrawn from the profanation of the impious in the disastrous epoch of our civil discords, and already recognized by one of our bishops, Claude-Hippolyte de Montalte, were in 1853 solemnly transferred to the parish church of Saint Mary Magdalene by the most illustrious and most reverend Louis-Eugène Regnault, bishop of Chartres.

His feast has long been celebrated at Chartres, and at Châteaudun from before the bull of Pius V on the reform of the Breviary, as is evident from the Proper for the use of the canons of the church of Saint Mary Magdalene of Châteaudun.

Proper of Chartres.

Saint Aventinus of Troyes, Hermit (538)

Without goodness of heart, man is an uneasy, wretched being, baneful to the earth and to himself.

Aventinus was born at Bourges of a family of middle condition. He came to dwell at Troyes, attracted by the report of the virtues of Saint Lupus. His heart was humble, his chastity perfect; his knowledge extensive and varied; his prudence consummate; his charity full of tenderness. Knowing the merit and holiness of Aventinus, Camelianus, successor of Saint Lupus in the see of Troyes, entrusted to him the administration of the cellars and storehouses from which he drew the abundant alms which he gave to the clerics as well as to the poor, widows and orphans. God testified by a miracle how He accepted the alms and the instrument of

their distribution: the vessel which contained the wine serving for the daily needs of the Church and of the poor filled more quickly than it was emptied, though it was drawn from every day. The bishop made the experiment himself by plunging a rod into it several times. The miraculous wine disappeared under another steward. Aventinus, fearing that this prodigy might do him honour among the people, asked and obtained of his bishop leave to retire. First he built himself a hut in the neighbourhood of a church and a fountain; but finding himself too exposed there to the crowd of visitors who distracted him from his meditation and prayer, he reached an island situated between the waters of the Seine and the Ozain, ten kilometres from Troyes. The desert place where he stopped became a hamlet, united today to the parish of Verrières, and still bears the name of the pious hermit, Saint-Aventin-sous-Verrières. There he was raised to the priesthood and could dispense spiritual favours as formerly he had distributed temporal goods. He had taken with him into his retreat only a little bread, a pick, vegetable seed, a little salt, barley, millet and panic grass, that is, what was needed to cultivate the earth and to sustain his life until he should harvest. All the time he was in this retreat his occupation was to praise God by the singing of psalms; his food consisted of a barley loaf crushed and mixed with vegetables and roots of herbs; that was what he ate every three days, drinking water; the rest of the time he fasted. His clothing consisted at first of a very rough hair-shirt, a worn tunic, a girdle of skin, an old cowl, sandals for shoes; his bed was made of skins of beasts. His dwelling was very deserted and more often visited by beasts than by men. One day when he saw a bear come to him howling with pain on account of a large thorn he had run into his paw, he delivered him from his ill, and the grateful beast rolled at his feet caressing him. A hind pursued by hunting dogs took refuge near him exhausted with fatigue and he saved her. One day when he was going to Troyes he perceived a horseman and a demon seated behind him, who threatened to throw him down and destroy him; by a prayer he averted the danger which threatened this man.

Such was his innocence that the birds came to perch on his hand to peck the crumbs of bread he held out to them through the window of his cabin, and that after eating the bread they came back to sing around him as if to thank him. A serpent took refuge in his hearth, and after having made her young ones withdrew without being ill-treated by Aventinus. A monk who had come to join him sometimes caught little fish which he wished to serve the Saint as a small alleviation of his ordinary privations; Aventinus never failed to carry back to the river all those that were still alive. He had great authority over the demons who came out of the possessed publishing his power. At last he departed from this world to the Lord on 4 February. A short time afterwards, about the year 549, Saint Vincent, who had succeeded Saint Camelianus in the episcopal see of Troyes, had a church built at the gates of the town in honour of Saint Aventinus and wished to be buried there himself. This church became a parish about the 9th century and comprised, besides the population of a quarter of the town, the hamlet of La Vacherie and a part of that of La Moline. This church was in part demolished at the Revolution, and only two bays of it remained, which disappeared in 1833.

At a time which cannot be specified, but certainly before the 12th century, the relics of Saint Aventinus passed from the church dedicated to him into the collegiate church of Saint Stephen. The Revolution again destroyed the magnificent shrine of Saint Aventinus and threw to the wind the relics which the canons of Saint Stephen had placed in it. The parishes of Creney and Saint-Aventin-sous-Verrières were able to rescue from profanation the particles which had been ceded to them in 1641 and in 1605. Creney possesses a rib, and Saint-Aventin-sous-Verrières the bone called the clavicle. These relics were recognized anew on 14 October 1830.

The cathedral of Troyes glories in possessing a notable part of the skull of the holy anchorite. Saint Aventinus is patron of Creney and of Saint-Aventin-sous-Verrières. Bears and birds are often placed near him to express his empire over living creatures. He may also be represented reading in his cell, with a stag lying near him.

Ancient Proper of Troyes, printed in 1648; Saints of Troyes, by M. Defer; and Probationes cultus dioecesis Trecensis.

Saint Vincent of Troyes (336)

Vincent, tenth bishop of Troyes, girded on the pontifical mitre about the year 526. He was a pontiff after the heart of God. He showed great zeal for the cult of the Saints, he honoured in particular Saint Aventinus, disciple of Saint Lupus and Saint Camelianus, and canonized him. He had a chapel built not far from the walls of the town of Troyes, on the place of his tomb, and wished to be buried in it himself, as has already been related in the life of Saint Aventinus. He flourished under Childebert I, king of France, about the year 526. One of his ribs, contained in a little silver shrine furnished with an inscription in Gothic letters, was found among the relics of Saint Aventinus.[1] The rest of his body remained in his tomb, which was destroyed at the Revolution at the same time as the church of Saint-Aventin.

Ancient Proper of Troyes, printed in 1648.

Saint Rembert of Bremen (888)

Rembert, disciple and successor of Saint Anschar in the see of Bremen,[1] was born near Bruges, in Flanders. Saint Anschar having remarked one day, among a crowd of children who were going to church, a young boy remarkable for his air of modesty and his piety, inquired his name. Having thought he recognized in him all the marks of a pure heart and a well-endowed mind, he begged his parents to put him in his community of Thurholt and straightway conferred on him the tonsure. This child was Saint Rembert.

The holy archbishop soon associated him in his apostolic labours, and when he died, he answered those who consulted him on the choice of his successor: “Rembert is more worthy to be archbishop than I to be a deacon.” He was in effect a simple deacon, but he was elected on the very day of the burial of Anschar to govern the united dioceses of Bremen and Hamburg. After his consecration he remembered a vow he had made to become a religious if he survived his beloved master Anschar. To fulfil it, he went to take the habit at New Corbie, where he solemnly promised to keep the rule of Saint Benedict as far as his new charge would allow. Under his episcopate the Normans made numerous incursions into Friesland: he delivered by his prayers one of the towns of that country on the point of being taken. He had, like his predecessor, the general inspection of the churches north of the Elbe: Germany, Sweden, Denmark, etc.; he put the last hand to the work so happily begun by Saint Anschar. His charity towards the unfortunate was great: he did not hesitate one day to sell the vessels of his church to ransom the slaves whom the Normans had come to capture within the limits of his diocese. He died in 888, at a very advanced age, after having been bishop twenty-three years and five months. He was buried at Bremen, and, according to the desire of his humility, outside the walls of the church, beside Saint Willehad, first bishop of that town. He is represented: 1. standing, holding a cross with a double cross-bar; 2. distributing to the poor the fragments of the sacred vessels which he had broken to help his people in a famine; 3. praying in the neighbourhood of a great battle which, thanks to his prayers, the faithful of his diocese won against the pagans.

We have by Rembert: 1. the life of Saint Anschar, written with much fidelity and taste; 2. a letter to Waldburga, first abbess of Kitzingen (?). It is a very pathetic exhortation to humility and virginity.

Saint Gilbert, Founder of the Gilbertines (1190)

This Saint was born at Sempringham, in the province of Lincoln, in England. Having been formed to the practice of all the clerical virtues, he was raised to holy orders, then received the priesthood from the bishop of Lincoln. He opened a school where he taught youth for some time the principles of the sciences and still more the great maxims of piety. In 1123 he was appointed to the cure of Sempringham and to that of Torrington. These two parishes, of which his father was lord, had been united, and could consequently be served by one priest. The Saint reserved of the revenue of these two benefices only what was absolutely necessary for him to live: all the rest was distributed to the poor. He gave himself wholly to the instruction of

his parishioners, and it was with extraordinary success. They lived indeed in their houses like religious in their cloisters, and it sufficed to see them to know who their pastor was. Seven virgins having consecrated themselves to God in a house near the parish church of Sempringham, Gilbert took particular care of them, and gave them a rule which they observed exactly in their retreat; he gave one also to a community of men who asked to live under his guidance. He had drawn the first of these rules from that of Saint Benedict, and the second from that of the canons regular; but he added to both some new constitutions. Such was the origin of the Order of the Gilbertines, which Pope Eugenius III approved.

Our Saint entered this Order himself and took the government of it, from which however he resigned some time before his death. He fed only on roots and vegetables; and even then he ate so little that it was not conceived how he could subsist. He always had at table a dish which he called the dish of the Lord Jesus. He put in it the best of what was served him, then had it given to the poor. His love of mortifications was insatiable. He habitually wore the hair-shirt, slept very little and sitting, employing a great part of the night in prayer. It was in this holy exercise that his soul found those spiritual wings by means of which it raised itself to the throne of the divine Majesty.

God willed to try His servant by permitting men to persecute him. Saint Thomas of Canterbury having been exiled, Gilbert and the other superiors of his Order were accused of having sent him succour. The accusation was false; but the holy abbot preferred to be put in prison, and to run the risk of seeing his Order suppressed, rather than justify himself, for fear of appearing to condemn an action which would have been just and good in itself. At last, after having run a career as long as it was holy, he died on 4

February 1190. He was aged one hundred and six. The miracles that were wrought at his tomb having been verified by Hubert, archbishop of Canterbury, and by the commissioners whom Innocent III named in 1201, he was canonized the following year by that Pope. The statutes of the Gilbertines and the exhortations to his brethren are attributed to this holy abbot. At his death Gilbert had seen his family reach the number of seven hundred members, distributed in thirteen convents of men and nine of women. The Order counted twenty-one monasteries at the time of its suppression under Henry VIII: there is still a house of it at Ballymore, in West Meath, in Ireland.

A church is put in the hand of Saint Gilbert as symbol of his foundation. *Godescard.*

Saint Joseph of Leonessa, Capuchin Friar Minor (1612)

In 1587 Joseph of Leonessa had departed as missionary to Pera, a suburb of Constantinople. The galley-slaves were those to whose service he devoted himself. He tended them with admirable zeal and courage during a plague which decimated them, was himself attacked by it and was miraculously saved by Providence: he saw several renegades, one of whom was a pasha, return to the Christian religion. The Mahometans on this news entered into an extreme rage, seized the missionary and hung him on a cross by one foot and one arm. For a long time he was left thus suspended, after which the sultan commuted his sentence of death to perpetual exile. He returned to Italy and continued to give himself there to apostolic labours. Attacked towards the end of his life by a horrible cancer, it was judged good to operate on him and they wished to bind him, but he, taking his crucifix, said: “Behold the strongest of all bonds; it will hold me motionless far better than all the cords.” He rendered his soul to God on 4 February 1612.

Although he died only after his return to Italy, there is placed in the images made of him the gibbet on which he was hung by a foot and a hand, on account of his proselytism among the Turks.

See our *Seraphic Palm-tree* [*Palmier séraphique*], 12 volumes in 8vo: the life of Saint Joseph of Leonessa is related there at length.

[1] His body was transported to the basilica of Saint Lawrence.

[2] The Bollandists add another Geminus, another Gelasius and Saint Donata.

[3] See the preceding day.

[4] See his life on 13 September.

[5] Cf. *Christian Origins of Bordeaux*, by M. l'abbé Cirot de la Ville, canon, professor at the Faculty of Theology of Bordeaux. This work seems to us the last word of sacred erudition. — We gave yesterday the summary of the chapter which the author devotes to Saint Veronica and to Saint Volusian.

[6] Obicius, left for dead on a battlefield during one of those wars so frequent in the Middle Ages between the various towns of Italy, had a vision during which his spirit was carried off into hell: he saw the souls arriving there in crowds, as pressed and as numerous as the flakes of snow which fall on the earth. Recovered from his wounds, Obicius lived and died as a saint.

[7] See his life on 26 September.

[8] Cf. *Mélanges d'archéologie*, by Fathers Martin and Cahier, vol. iii, p. 32.

[9] Father Cahier reproduced this window in his *Caractéristiques*, p. 59.

[10] Father Cahier reproduced this tympanum of the Red Door from the *Revue archéologique* of Paris, year 1854, p. 622, pl. 249.

[11] See at the Mazarine Library, no. 4778 (38), f. 64, and at the Cabinet des Estampes of Paris, vol. i, f. 147–148.

[12] Saint Joan belongs to Touraine by her childhood, which was spent almost entirely at the château of Amboise, and to Berry by her death.

[13] Father Gilbert Nicolas, Cordelier, better known under the name of Gabriel-Maria, died in the odour of sanctity on 27 August 1532, in the convent of the Annunciades of Rodez, one of the oldest of the Order.

[14] The nuns of this Order, known under the name of Annunciades, wear a dress proper to recall to them the spirit of their state. It consists of a grey robe, a scarlet scapular, a blue cloak (*simarre*) and a white mantle. These garments figured penitence, the passion of Jesus Christ, the heaven of which they must think unceasingly, and the virginity of which they had made vow. The superior was called by humility *Ancilla*, that is to say servant.

[15] See at the Mazarine Library, no. 4778 (38), f. 133, and at the Cabinet des Estampes, vol. iv, f. 42, 45, 50.

[16] *History of the Blessed John de Britto*, p. 353 ff.

[17] The learned were long divided in opinion as to the native country of Rabanus. Volaterranus, *Anthropol.*, bk. xix, believes he was a native of England; according to others, among whom must be counted Dempster, *Hist. eccl. gentis Scotorum*, he was born in Scotland. Henschenius has victoriously refuted these two opinions. Several regard Fulda as his native town, but without sufficient reason, as Mabillon very well observes. Here is his epitaph: *Urbe quidem hac genitus sum, ac sacro fonte renatus; In Fulda post hoc dogma sacrum didici* ("I was born in this city, and born again at the sacred font; afterwards, at Fulda, I learned the sacred doctrine"). By this *urbe hac* is to be understood Mayence, since he was buried there in the convent of Saint Alban. See on this subject Henschenius, at 4 February; Mabillon, *AA. SS. O.S.B.*, vol. vi, p. 30; Colvenerius, *Prolegomena* to the works of Rabanus. — The *Proper of Mayence* places the birth of Rabanus at Fulda, *apud Bachonios*.

[18] *Quamdiu sum in hoc corpusculo, dirige me in semita rectae fidei catholicae.*

[19] *Sermon on the praise of the holy cross.*

[20] The learned Trithemius and Baronius render him the same testimony. The first says: "Rabanus was a man very versed in the divine books and in the sciences, knowing profane literature thoroughly; he was at the same time philosopher, rhetorician, astronomer and poet; Italy and Germany had not his equal." And the celebrated cardinal adds: "Rabanus shone like a brilliant star; the writings he left to posterity are so many rays of light which attest the lofty genius of their author, and Germany has reason to be proud of such a master."

[21] Also called Albinus.

[22] The memory of Rabanus was formerly in such great veneration in Germany that when one wished to praise someone for his learning, one said of him that he was learned as Rabanus, *doctus ut Rabanus*.

[23] See on this point Henschenius, who names expressly the bishops present at this council, and corrects several errors of Trithemius. Among these bishops was found, among others, the learned Servatus Lupus, who wrote a book on the predestinations [*De tribus quaestionibus*]. In the three synods held under Rabanus there were also condemned the following works: *De libero arbitrio*, *De Praedestinatione*, *De sanguinis Christi superfluxione*. See Trithemius, *Chron. Hirsaug.*, year 851; Sigebert, *De Scriptoribus*, John, vol. i, p. 402.

[24] Trithemius, *Life of Saint Maximus*. The half of the body of this latter Saint was transferred to Halle, with that of ….

[25] See Baillet, vol. ii, p. 79.

[26] *Ibid.*, vol. iii, p. 7.

[27] But this relic must not enjoy an incontestable authenticity; otherwise M. Lalore, professor at the grand seminary of Troyes and author of a learned memoir entitled *Probationes cultus dioecesis Trecensis*, would not have failed to signal its presence.

[28] See the life of Saint Anschar on 3 February, near the end.

5 February

Martyrologies

THE ROMAN MARTYROLOGY

At Catania, in Sicily, the birth into heaven of Saint Agatha, virgin and martyr, who, in the time of the emperor Decius, after having endured, under the judge Quintianus, buffets, prison, the rack and her tortures, after having had her breasts cut off, and been rolled on potsherds and coals, consummated her sacrifice in prison while praying to God. 251. — In the province of Pontus, the memory of several holy martyrs, some of whom, in the persecution of Maximian, were sprinkled with molten lead, the others had sharp reeds driven under their nails, and were subjected to numerous torments several times repeated, and who all earned the crowns of the Lord by a glorious combat. 4th century. — At Alexandria, Saint Isidore, martyr, who was beheaded for the faith of Jesus Christ by order of Numerian, a general of the army, in the persecution of Decius. 3rd century. — In Japan, the passion of twenty-six Martyrs, who for the Catholic faith were put on crosses, pierced with lance-thrusts, and succumbed gloriously while praising God and preaching the same faith. 1591. — At Vienne, the blessed Avitus, bishop and confessor, who preserved the Gauls from the contagion of the Arian heresy by his faith, his prudence and his admirable doctrine. 525. — At Brixen, in the Tyrol, the holy bishops Genuinus[1] and Albinus, whose lives were illustrated by miracles. 640 and 1015.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Maestricht, Saint Agricolus, bishop, successor of Saint Servatius. He ascended the episcopal see in 381 and died about 420. — At Soissons, Saint Wodoel or Voué, solitary and confessor, 700. — At Saint-Peter's of Ghent, Saint Bertulf or Bernon, abbot. 705. — In the diocese of Tournai, Saint Andrew, abbot, disciple of Saint Amandus, and his successor in the abbey of his name. — At Cologne, Saint Adelaide, virgin, abbess of Vilich, near Bonn, under the rule of Saint Benedict, and afterwards of Our Lady of Cologne, two monasteries founded by her father, the count of Guelders. 1015.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Roman-Seraphic Martyrology. — In Japan, the passion of twenty-six martyrs, of whom six, namely: Peter Baptist, Martin, Francis, Philip, Gonsalvo and another Francis, belong to the Order of Friars Minor; fifteen others, their companions in the apostolic ministry, are of the Third Order; two who served them in prison are added to them; all were put on the cross for the Catholic faith; and, pierced with lance-thrusts, they succumbed gloriously while praising God and preaching the same faith. 1597.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Korea and Cochin-China, several martyrs whose names and history will be found on 8 February, supplement volume. — At Anazarbus, in Cilicia, the holy Theodula, Boethius, Evagrius, Macarius, and several others, martyrs. The last three were converted at the sight of the torture of Saint Theodula and burned with her, under the reign of Diocletian. — In Africa, the holy Revocatus, Saturus, Felix, Saturninus, Gelasius, martyrs. — At Chieti, ancient Theate, in the Abruzzi, Saint Leontius and Saint Domitian, martyrs. — In Catalonia, Saint Calamanda, virgin and martyr; she is invoked especially in great droughts. — At Glastonbury, in England, the holy Indract and Dominic, and their nine companions, martyrs, at the beginning of the 8th century. — At Millstatt or Mühlstadt, in Carinthia, the blessed Domitian or Tuillen, duke of Carinthia, his wife Mary, and an anonymous child. The blessed Domitian was buried at Mühlstadt in the church which he had built. In 1102 religious men and women of Saint Benedict were brought to Mühlstadt. Later the emperor Frederick III gave the convent of the monks to the knights of Saint George. Afterwards it was ceded to the Society of Jesus, which applied the revenues to the foundation of a college and of the academy of Graz. Thus it is that always and everywhere the goods of the Church have served to found those Universities, so proud and so rebellious, which have turned against religion the arms they had received from it for the lustre and defence of Christian civilization. Domitian destroyed the idols which still subsisted in the

country, and notably the thousand statues from which it is pretended that the name of this town is derived, to raise in their place churches and monasteries. Beginning of the 9th century. The tomb of Saint Domitian has remained celebrated for the miracles that have been wrought there. Painting has united him, in a group of a holy family, with his wife and his child. — In Greece, Saint Polyeuctus, patriarch of Constantinople. 970. — In Carinthia, Saint Agatha Hildegarde. 1024. — At Nagasaki, in Japan, the twenty-six martyrs Peter Baptist, Martin of the Ascension or de Aguirre, Francis Blanco, priests; Philip of Jesus or de las Casas, acolyte; Gonzalo García, Francis of Saint Michael, laymen, all of the Order of Saint Francis; Paul Miki, John Goto, James or Diego Kisai, of the Society of Jesus; and with them: Cosmas Takeya, Michael Kozaki, Paul Ibaraki, Leo Karasumaru, Louis, Anthony, Matthias, Bonaventure, Thomas Kozaki, Joachim Sakakibara, Francis, Thomas Danki, John Kinoya, Gabriel, Paul Suzuki, Francis of Miyako, Peter Sukejiro. — In Judaea, the patriarch Jacob, son of Isaac, grandson of

Abraham, upon whom God poured blessings in abundance, and whom Our Lord Jesus Christ has so to speak canonized himself, since He said that the blessed would have place in the kingdom of heaven with Abraham, Isaac and Jacob. The Church has never rendered him a particular cult.

Saint Agatha, Virgin and Martyr

251. — Pope: Saint Cornelius. — Emperor: Decius.

At Mass. Immediately after the elevation, the priest recites a prayer in which he begs God to make us partakers of the glory of the Apostles and the Martyrs…. In this prayer several Saints are named, among others Saint Agatha. To be judged worthy of the honour which the Church does her in repeating her name at so many Masses, for so many centuries, her holiness must have been very great and very extraordinary.

The finger of God is here! This glory comes from God. Let us glorify God in His Saints! Palermo and Catania, two celebrated cities of Sicily, dispute the honour of having given birth to Saint Agatha. But, whatever be the place of her birth, it is certain that the city of Catania was watered with her blood. The reputation of holiness which she enjoyed having reached the ears of Quintianus, a consular personage of the province of Sicily, he sought all occasions of introducing himself to her. As his heart was open to all crimes, he let himself be agitated by all the evil passions. Desiring then to extend his renown, in order to acquire the glory of the world, he ordered that the servant of God, who was descended from an illustrious family, should be seized. He would have wished to persuade the people that, in spite of the obscurity of his origin, he nevertheless had enough ascendancy and power to subjugate the hearts of the most qualified persons. Given up to a licentious life, he counted on the sight of this virgin, who was of great beauty, to satisfy the concupiscence of his eyes; his avarice coveted the riches of the servant of God; in short, he was an idolater and a slave of demons. Therefore in the impious ardour that consumed him he could not hear the name of Christ pronounced.

He gave order therefore to his apparitors to seize the person of Agatha, and had her delivered to a woman named Aphrodisia, who had in her house nine daughters as corrupt as herself and worthy of their mother. The design of this infamous magistrate was that these unworthy creatures should pervert the heart of the virgin, whom he had the infamy to abandon to them for thirty days. They, on their side, hoped to tear this pure soul from her resolution, employing now the promise of enjoyments, now terrible threats. Agatha said to them: “My soul has been strengthened and founded in Christ; your words are only wind, your promises only a stormy rain, your threats resemble a river; but this wind, this rain, this river may rage in vain against the foundations of my house: it cannot fall, because it is seated on firm rock.”

Repeating these words each day, she shed tears and prayed; and, as one who, burnt with thirst amid the heat of the sun, sighs after springing fountains, so she desired to attain the crown of martyrdom and to suffer all kinds of torments for the name of Jesus Christ.

Seeing then that the virgin remained unshaken in her resolution, Aphrodisia went to find Quintianus, and said to him: “It would be easier to soften rocks and give iron the suppleness of lead than to remove from the soul of this young girl the Christian sentiment. My daughters and I have succeeded one another beside her in turn, day and night, without respite, and we have been able to do nothing, except contribute to confirm still more her mind in the purpose she has formed. I offered her precious stones and the most brilliant adornments, garments woven of gold; I promised her houses and lands near the city; I displayed before her eyes all the luxury of the most varied furniture; I put at her disposal numerous servants of both sexes and of every age; but she made no more account of all this pomp than of the earth she treads under her feet.”

Quintianus, carried away by anger, had the virgin brought to his audience; and seated on his tribunal he began in these terms: “What is thy condition?” The blessed Agatha answered: “I am of free condition, and even of noble extraction, as all my kindred bear witness.” “If thou art of so noble and illustrious a family, why dost thou manifest in thy conduct the baseness of the servile condition?”[1] “Being a servant of Christ, I am in that of servile condition.” “If thou wert of a noble and distinguished family, wouldst thou stoop to take the title of servant?” “The supreme nobility is to be engaged in the service of Christ.” “What then! have we no part in nobility, we who despise the service of Christ and observe the worship of the gods?” “Your nobility has degenerated into a servitude so deep that it not only makes you slaves of sin, but also subjects you to wood and stone.” “All the blasphemies that thy senseless mouth shall dare to utter will receive the punishment due to thy insolence. Tell us, however, before coming to the torments, why thou despisest the worship of the gods?” “Call them not gods, but demons; yes, those whose image you cast in bronze and whose figures of marble or plaster you gild are none other than demons.” “Choose one of two things, and take the course thou wilt: either to incur with malefactors divers kinds of torment, if thou persist in thy folly; or, if thou art wise and truly noble, to sacrifice, as nature herself invites thee, to the almighty gods, whom their divinity obliges us to acknowledge and adore.” “Take care lest thy wife become like thy goddess Venus, and thou like thy god Jupiter.”

At these words Quintianus ordered her to be buffeted, and said to her: “Do not suffer thy rash tongue to pour out injurious words against thy judge.” “Thou hast just said that their own divinity shows that thy gods are worthy of being honoured; well then! let thy wife be like Venus, and thou like Jupiter, that you may be counted among the number of your gods.” “It appears thou takest the course of enduring all kinds of torments, since thou beginnest again to attack me by new insults.” “I wonder to see that with all thy prudence thou hast let thyself fall into such a folly as to call gods beings whose footsteps thou wilt not have thy wife follow, and whose manner of life thou so fearest to embrace thyself that thou takest as an insult the proposal made to thee of it. Agree with me that if they are true gods, I have desired a good for thee in wishing that thy life should be like that which history attributes to them. If, on the contrary, thou hast their likeness in horror, thou art of my opinion. Say then that they are so perverse and so impure that when one wishes to curse someone one has only to wish him to be such as they were in their execrable life.” “What need have I of all this flood of words? Sacrifice to the gods, or I shall put thee to death by divers kinds of torments.” “If thou orderest to deliver me to the beasts, they will grow gentle at the name of Jesus Christ alone; if thou employest fire, the angels will pour on me from the height of heaven a saving dew; if thou threatenest me with rods and blows, I have within me the Holy Spirit, who will make me despise all thy torments.”

At these words Quintianus, shaking his head with fury, commanded that the virgin be shut in a dark dungeon, and said to her: “Think of thyself and retrace thy steps, if thou wishest to avoid horrible torments, which will put thy body in shreds.” “It is for thee, minister of Satan, to repent, if thou wouldst avoid eternal torments.” Quintianus ordered her to be led at once to prison, because these public invectives covered him with confusion. Agatha, filled with joy and all glorious at the honour done her, entered the prison as into the hall of a banquet to which she had been invited; and, thrilling with gladness, she recommended to the Lord by her prayers the combat she was about to sustain.

The next day the impious Quintianus had the virgin appear at his tribunal, and said to her: “What resolution hast thou taken concerning thy salvation?” “My salvation is Christ.” “How long, wretch, wilt thou persist in thy vain resolution? Deny Christ and begin to adore the gods; consider at last thy youth, and do not let thyself be consumed by a cruel death.” “Rather do thou renounce thy gods, which are only stone and wood, and adore thy Creator, the true God who created thee. If thou despisest Him, thou shalt be subjected to the most rigorous penalties and to eternal flames.”

Quintianus, carried away with fury, commanded that she be fastened on the rack, and tormented there. During the torture he said to her: “Leave thy resolution, that we may think of the preservation of thy life.” “I experience in the midst of these torments as many delights as could be felt by a man to whom a happy piece of news is announced, or who sees again a person long desired, or finally who discovers a rich treasure; I too delight in the midst of these torments of an instant. Wheat cannot be put in the granary if its ear has not been strongly beaten and reduced to straw; so it is with my soul; it cannot enter the paradise of the Lord with the palm of martyrdom unless thou first givest my body up to the ingenious fury of thy executioners.” At these words Quintianus, seized with anger, ordered that her breast be cut off, after having been torn. Agatha said to him: “Impious, cruel and barbarous tyrant, art thou not ashamed to mutilate in a woman what thou didst suck in thy mother? But I preserve intact within me the spiritual breasts, from which I draw the nourishment of my soul, and which I consecrated from my childhood to the Lord Jesus Christ.”

Quintianus had her led again to prison. He gave his orders that no physician should be permitted to enter near her, and expressly forbade that either bread or water be procured for her. While she was shut in the prison, towards the middle of the night, an old man preceded by a child carrying a torch presented himself to her under the appearance of a physician; and, having in his hand divers medicines, he said to her: “Thou hast suffered in thy body, by order of this senseless magistrate, cruel torments; but thou hast made him undergo by thy wise answers torments still more cruel. He had thy breast tormented and mutilated; but he will see his opulence changed into gall, and his soul plunged eternally in bitterness. However, as I was present while thou sufferedst all these evils, I saw that thy wound may still be healed.” Then the blessed Agatha said to him: “I have never procured for my body corporal medicine; and it would be shameful to desist now from that confidence in God which I have always kept in me from my earliest age.” “Like thee,” replied the venerable old man, “I am a Christian; but moreover I know medicine. I beg thee to fear nothing from me.” Agatha answered him: “Ah! what fear can I have of you? You are advanced in age, and you count many more years than I. Besides, all my body is so torn that the wounds with which it is covered take from my soul the possibility of experiencing any sentiment at which I might have to blush. But I give you thanks, lord and father, for having deigned to extend your solicitude to me: know however that never will remedies made by the hand of man approach my body.” “And why,” replied the old man, “dost thou not wish me to heal thee?” “Because,” answered Agatha, “I have my Saviour Jesus Christ who by His word heals all ills; a single word from His mouth restores all things. It is He, if He so wills, who can give me back health.” The old man resumed, smiling: “And it is He who sent me to thee; for I am His Apostle. Know then that in His name thou shalt recover health.” Scarcely had he finished these words when suddenly he disappeared.

Then Agatha, prostrating herself, addressed to God this prayer: “I give Thee thanks, Lord Jesus Christ, for having remembered me and sent me Thine Apostle, who has comforted me and raised my courage.” When she had finished her prayer, having looked at all the wounds of her body, she recognized that all her members were sound, and that her breast had been restored. Throughout the night the prison was filled with so brilliant a light that the jailers, seized with fright, took flight, leaving the doors open. The persons who were detained in the same prison told the blessed Agatha to profit by the liberty which offered itself to her. But the virgin answered: “Far from me the thought of going to lose my crown and of being for the keepers a cause of tribulation! With the help of my Lord Jesus Christ, I will persevere in the confession of Him who has healed and consoled me.”

Four days after, Quintianus had the virgin appear again before his tribunal and said to her: “How long wilt thou have the madness to go against the decrees of the invincible princes? Sacrifice to the gods, otherwise know that thou art reserved for torments still more cruel than the former.” Agatha answered: “All thy words are senseless, vain and iniquitous; thy orders defile the very air that transmits them. Therefore thou art a wretch, deprived of sense and understanding. For who but a fool ever bethought himself to call a stone to his help, instead of addressing himself to the supreme and true God, who has deigned to heal all these wounds that thou madest me, even to restoring my breast to its first integrity?” “And who is he who healed thee?” “It is Christ, the Son of God.” “What! dost thou dare still to name thy Christ?” “My lips confess Christ, and my heart will not cease to invoke Him.” “I shall see presently whether thy Christ will come and heal thee.”

At once he orders that the prison be strewn with fragments of broken pots and that burning coals be added, then that Agatha be stripped of her garments and rolled on this bed of pain. Scarcely had this barbarous execution begun when suddenly the place was shaken; a piece of wall fell away and crushed under its ruins the judge’s counsellor, named Silvanus, and another of his friends, named Falconius, at the persuasion of whom Quintianus committed so many crimes. The whole city of Catania was itself agitated by a violent earthquake. The frightened inhabitants ran to the judge’s praetorium, crying with a great tumult that the torments with which this iniquitous magistrate afflicted the servant of God were the cause that put all the citizens in danger of perishing. Quintianus took flight, fearing at once the earthquake and the sedition of the people. He had therefore the virgin led back immediately to prison, and went to take refuge in a retired room of the praetorium, leaving the people at the gates of the town.

Agatha, being returned to the prison, stretched her hands towards God and said: “Lord, who hast created me and kept me from my childhood, who hast given me from the flower of age a virtue above my sex; who hast removed from my heart the love of the world and withdrawn my body from corruption; Thou who hast made me victorious over the torments of the executioner and made me despise iron, fire and chains; who finally hast granted me, in the midst of these torments, courage and patience, I beseech Thee to receive my soul at present; for it is time to withdraw me from this world to introduce me into the bosom of Thy mercy.” After this prayer she uttered a great cry and gave up the spirit, in the presence of a numerous assistance. At this news pious faithful ran in haste, then they took up her body and laid it in a quite new sarcophagus. Now while they were burying her with spices, and placing this precious deposit in the tomb with great care, a young man suddenly appeared, clothed in rich garments of silk, and having in his train a cortège of more than a hundred children all shining with beauty and adorned in magnificent garments. Until that hour no one had seen this young man in the city of Catania; he was never seen there again afterwards, and no one has been able to say that he knew him before. He entered the place where the body of the virgin was being embalmed, and placed near the head a tablet of marble on which were inscribed these words: *Holy soul, devoted, honour of God, protection of the fatherland.* He placed, we say, this inscription in the sepulchre and near the head of the martyr, and stayed there until the tomb had been closed with the greatest care. But when the stone that was to cover it had been placed, the young man disappeared; and, as we have said, from that moment he was seen no more, and nothing more was heard of him in all Sicily. Wherefore we have thought that he was the Angel of the virgin. Those who had seen the inscription spoke of it, and this fact made a lively impression on the inhabitants of Sicily. The Jews themselves, as well as the Gentiles, shared with the Christians the veneration the latter had for the tomb of Agatha. Meanwhile Quintianus, accompanied by his guard, set out to make the inventory of the possessions of the virgin and to imprison all those of her family; but, by a just judgment of God, he perished in the waters. As he was crossing a river in a boat, two of his horses having begun to neigh at each other and to be agitated, one threw itself on Quintianus and bit him; the other with a kick overturned him into the river; and his corpse could not be found. This event increased still more the fear and veneration already felt for the blessed Agatha; and no one since has dared to disturb her family.

But, in order that the inscription brought by the angel of the Lord might have its accomplishment, the following year, towards the anniversary day of the martyrdom of Agatha, Mount Etna vomited such frightful flames that the fire, acting with the violence and rapidity of a torrent, advanced towards the city of Catania, melting the earth and stones that lay on its way. A multitude of pagans came down from the mountain to flee the danger; they betook themselves to the tomb of the holy martyr, and having taken off the veil that covered it, opposed it to the fire which was advancing towards them; and instantly the flame stopped by divine permission. The eruption of the volcano had begun on the day of the calends of February, and it ceased on the day of the nones, which corresponds to that on which the virgin was buried: Our Lord Jesus Christ wishing to show that it was in consideration of the merits and prayers of the blessed Agatha that He had delivered these infidels from death and conflagration.

Since then this same miracle has been renewed several times, when Mount Etna poured out its flames into the plains of Catania. This city would already have been several times consumed and reduced to ashes if this glorious patroness had not preserved it from it. It is a thing worthy of admiration, and which would find no credence in minds, if it were not considered as an effect of the omnipotence of God, to see on one side a torrent of fire, broad and deep, and of a matter thick as lead or any other molten metal, precipitate itself from the top of that mountain straight towards the city, devouring by its burning all that opposes its course; and on the other the clergy and the whole city go out to meet it in procession, to go and combat this fire, not with arms, nor with water or anything else, but with the sole protection of Saint Agatha and with her veil, whose sole presence has the force to arrest the impetuosity of this torrent; not only the veils which have been upon the body of the Saint have this virtue, but also the cotton which has touched it. It is told that in the year 1537 this river of fire, leading towards the monastery of Saint Nicholas of the Sands, did not touch it, but went on to ravage two neighbouring villages: Nicolosi and Mompeleri. As its path was through the vineyard of a poor man, the latter having put before it, in reeds, a little of this cotton, the torrent split in two and did no damage to his vineyard, but burned and reduced to ashes everything round about. It is remarked that the mountain threw out, this time, such a quantity of ashes that they flew to an incredible distance; ships going from Venice to Sicily were in great danger on account of this cloud of ashes with which they were covered, as writes Thomas Fazello, historian of the events of that island. It is for these marvels that Saint Agatha is so renowned throughout the world. She was so much revered immediately after her death that Saint Lucy, virgin and martyr, went on pilgrimage to her sepulchre to obtain the health of her mother.

Iconography. The martyrdom of Saint Agatha furnishes a great number of subjects to the arts: 1. Saint Peter appears to her in her prison and heals her wounds; 2. Near her a brazier with irons to burn her on divers parts of her body; 3. She is seen delivered to the executioner, who holds shears to cut off her breasts; or else she carries them herself on a dish; 4. The inhabitants of Catania run to her tomb to take away the drapery that covers her body and oppose it to the flames of Etna. All these circumstances are recalled by the Roman Breviary. — She is represented crowned with flowers in a mosaic of the 6th century. — Anthony Van Dyck painted her martyrdom. — An engraving in the Mazarine library represents her holding a palm and pincers. — Domenichino represented her before the judge and refusing to sacrifice. — Saint Agatha is given the features of a young girl, for she was only twelve or thirteen years old when she was arrested.

Having undergone the cutting off of her two breasts, it is for that reason that women invoked her, in the Middle Ages, for diseases of the breast. This custom has persisted at Morival, in the diocese of Amiens, where there is a chapel of the Saint.

Relics of Saint Agatha

There was to be seen, before the French Revolution, at Paris, in the church of Saint-Merry, one of the breasts cut off from this illustrious virgin and martyr; it was enshrined in a rich silver reliquary: the parishioners had obtained it in exchange for the head of their patron, which they gave to the church of Chanteaux, in Brie, as

is reported in the collection of the *Antiquities of the City of Paris*. There are still in our days relics of Saint Agatha in the shrine which is above the high altar of the church of Saint-Merry, at Paris. Some are also seen at Saint-Paul of Abbeville, at the Ursulines of Amiens, at Corbie, at Mailly, at Morival, at Montreuil (in an ebony frame which served as a pax), etc.

The memory of Saint Agatha has always been in great veneration in the Church; the Fathers have spoken of her with great praise. Saint Damasus composed a hymn in her praise. Saint Ambrose and Saint Gelasius made a particular preface for the day of her feast. The Lectionary attributed to Saint Jerome mentions her. Saint Augustine also says something of her in his *Soliloquies*. Finally the Roman Church composed for her a proper office, to mark the esteem in which she holds her, and inserted her name in the canon of the Mass; she is found in the calendar of Carthage, which is of the year 530, and in all the martyrologies of the Greeks and the Latins. Towards the year 500 Pope Symmachus had a church of her name built on the Aurelian Way, near Rome: only a few ruins of it are still seen. Saint Gregory the Great enriched with her relics a church of Rome which he had purged of the Arian impiety; this church had been rebuilt in 460 by Ricimer, general of the Western empire. In 726 Gregory II had a new one raised under the invocation of the same Saint. Clement VIII gave it to the Congregation of Christian Doctrine. Saint Gregory the Great put relics of Saint Agatha in the church of the monastery of Saint Stephen, situated in the island of Capraia, today Capri; but the greater part of this precious treasure remained at Catania until about the year 1040, at which time it was transferred to Constantinople. It was afterwards brought back to Catania, as we learn from Maurice, bishop of that city, who wrote the history of this translation that took place in his time.

The Maltese, who honour the same Saint as their patroness, were indebted for their safety to her intercession when the Turks attacked them in 1551. One will find in Bollandus all that historians have said of fine things in her honour.

Saint Isidore of Chios, Martyr

3rd century. — Pope: Saint Cornelius. — Emperor: Decius.

The soldiers of earth are always ready to depart, no matter to what place they are sent; with much stronger reason ought the soldiers of Christ to obey with promptness their general Jesus Christ.

— Saint Augustine, *De salutari doctrina*. In the first year of the reign of Flavius Decius, this emperor having published an edict to raise troops, a ship was seen to arrive at Chios bringing the decree relating to that city. Among those who were enrolled was the blessed Isidore, who showed himself constantly a good and valiant soldier in Jesus Christ Our Lord. In effect, when the divine doctrine of Our Lord Jesus Christ had been preached to those who were worthy of it, the holy and venerable martyr of Christ had embraced it eagerly and afterwards practised it with zeal. And after he had fortified himself in every way by the holy Scriptures and the commandments of Christ, he felt in a marvellous manner his soul strengthened, his mind revived and his body itself full of vigour. He also felt within himself a certain heavenly emulation, when thinking of those who had died suffering martyrdom for the Lord; and at the same time he prepared himself for the trials, threats and persecutions of tyrants. He was just, pious, free from all blame, in a word perfect in all things. One perceived in him neither levity nor impropriety; and never did vice, nor malice, nor any of the defects proceeding from a mind little subject to God come to tarnish so fair a soul; but all his conduct was stamped with piety, modesty and honesty. Some time after the publication of the first imperial edict another was brought, by the terms of which all, whoever they were, who served the Lord Jesus Christ and who, instead of complying with the orders of the emperors, preferred to obey the commandments of the same Lord Jesus Christ, in accordance with the oracles of the prophets, were to be compelled to leave the religion of Christ and embrace the impious errors of demons. At that time there arrived at Chios newly enrolled soldiers under the conduct of a certain Numerian. Now the blessed Isidore, whom the Caesars, from affection for him, had charged with the administration of the provisions, distributed with perfect equality what was necessary to all

those whom he had in charge; for he was to them like a good father of a family; and as he detested all the errors of paganism, if he was commanded anything that was not just and equitable he took no account of it. Now a centurion of this army, named Julius, driven by madness and envy, like Cain, resolved to accuse the blessed Isidore before Numerian, prefect of the militia, in order that he might be deposed from the dignity he held in the army; but he feared that his designs would not be crowned with success. It was not, besides, that he troubled himself about the well-being of the soldiers: for he was a vile mercenary, and sought, under the name of centurion, only to plunder those whom he had under his orders. This centurion, having left the way of truth to abandon himself to falsehood, had descended to the deepest abyss of perversity; and when the edicts of the emperor Decius against the Christians appeared he did not blush to honour idols with prayers and sacrifices.

Julius therefore went to find Numerian, and denounced Isidore to him as not sacrificing to the idols. Numerian commanded him to bring him. Julius, mounting at once a chariot, went with three other soldiers of ferocious character, seized Isidore, who knew not what was passing, and said to him: “The avenging justice of our gods orders me to do what I am doing at this moment, to punish the profound negligence in which thou livest as regards them. For thou must sacrifice to the gods and honour them religiously: so the emperor Decius ordains.” The blessed martyr of Christ, Isidore, thrilling with the liveliest joy, prepared as he was for the combat by the grace of the Holy Spirit, answered Julius modestly: “Yes, let it be so; let us depart gaily; the hour of combat has come. It is, I confess, with great pleasure that I go down into the arena to fight against Belial, feeling myself filled with the Holy Spirit, all flooded and penetrated with the dew of grace, and ravished with joy in expectation of a magnificent crown: it is for this that, without the least hesitation and by solid reasonings, I shall accomplish, under the eyes of those who are to come with me, a courageous struggle; that God, touched by the prayers of His Saints, may give to all who love Him from the bottom of their heart eternal life through Jesus Christ Our Lord.”

Isidore was therefore brought by Julius and his soldiers before the tribunal of Numerian, chief of the militia. As soon as he perceived him: “What is thy name?” “Isidore.” “Art thou not he who refuses to obey the edicts of the emperor and to sacrifice to the gods?” “What can be the virtue or power of these weak and powerless gods, that I should sacrifice to beings that are nowhere?” “O indomitable hardness of thy perverse soul! how hast thou dared to use against the gods these so guilty expressions? But their wrath is ready to fall on thee to punish thy audacity: we fear only that, for thy words of blasphemy, they may chastise us ourselves.” “Say what thou wilt, thy words will cause me no harm. Christ, who created all that exists, and whom all mankind must serve, is quite ready to cut thee through the middle, thee, Julius and thy emperor.” “Well then! let us see the judgment of thy God, how He will protect thee, if thou wilt still refuse to sacrifice to our gods.” “It seems to me that I have already acquired the heavenly crown by a glorious victory over the enemies of the Son of God.” “It is in my power to inflict on thee rigorous torments; but rather be docile to my counsels, and, in accordance with the edicts of our emperor, sacrifice to the gods; otherwise my wrath will burst upon thee.” “I shall always resist thy threats; for thou wishest to intimidate me, as if thou couldst kill my soul. But it is on my body only, and not at all on my soul, that thy power can be exercised: my soul, and it alone, lives with an imperishable life. For the rest, do all that pleases thee; never shalt thou bring me to lose by cowardice the crown of an endless joy; for it is to me the pledge of the only true life. Do then, I have said it, do what thou revolvest in thy head; never shall I drive from my mind or heart Christ, to whom all is subject with fear.”

Then Numerian, carried away by anger, said to him: “I shall give the order to cut out that perverse tongue.” “If thou have my tongue cut out thou wilt not persuade me thereby, since I adore Jesus Christ crucified under Pontius Pilate, risen from the dead and ascended into heaven: no, no; never wilt thou succeed in persuading me to do what He forbids me.” The impious Numerian then ordered that his tongue be cut out. The blessed Isidore suffered this torment mocking the tyrant. But at the same moment Numerian, falling to the ground, lost the use of his own tongue. Which all those who were present seeing, they were beside themselves at the

fall which the chief of the militia had just made, and a good number of them believed in the Lord Jesus Christ. After he had been raised from the ground it was perceived that he was deprived of the use of speech. He asked by signs that tablets should be brought to him, and wrote on them this sentence: “The laws of Caesar Decius ordain that Isidore, who has not wished to obey the laws, nor sacrifice to the gods, lose his head by the edge of the sword.” The blessed martyr of Christ, Isidore, taking the tablets, read the sentence there and said: “I thank Thee, O Lord Jesus Christ, for having found grace before Thee; I praise Thee, Lord, who art the life of my spirit; I glorify Thee, Lord, who art the soul of my soul and all my strength, who hast given me a tongue beyond all reach.”

The lictors seized Isidore and led him to the place of torment; he went thither thrilling with joy, but like an innocent lamb that is going to be immolated: and as Isaac formerly offered gifts to God, so Isidore, by his death endured for Christ, was given as an example to others. When they had arrived at the place called the Pit of the Valley, he knelt, and after making the sign of the cross on all parts of his body, he said: “I bless Thee, O Father of my Lord Jesus Christ, for having permitted that I be betrayed today, and for having led me to the term of my life. I pray Thee, O Lord Jesus Christ, most merciful Saviour, not to refuse me the portion of Thy Saints in eternal life.” After having thus prayed, he put his head beneath the sword, whose edge took his life. A certain Ammonius, full of piety and fear of God, who had been the companion of the holy martyr, aided by some brethren, dug a pit in the very place, laid there the body of the blessed Isidore with great honours, and had a monument built to him.

Saint Avitus, Bishop of Vienne, in Dauphiné

525. — Popes: Saint Symmachus; Hormisdas; John I. — Kings of the first kingdom of Burgundy: Gundobad; Saint Sigismund.

Non aliter credas Ecclesiam veram procellas Sustinet, et saevis nunc divexatur ab undis, Hinc gentilis agit duras sine more furores, Hinc Judaea fremit, rabidoque hanc impetit ore, Haereseon vesanc furens exinde Charybdis Concutit, et Graium sapientia stulta sophorum.[1]

[*Not otherwise must you believe the true Church to endure the storms, and now to be tossed by savage waves: on one side the Gentile wages cruel unbridled fury; on the other Judaea roars and assails her with a raging mouth; then the mad Charybdis of heresies shakes her furiously, and the foolish wisdom of the Greek sophists.*]

This holy pontiff was named Alcimus Ecdicius Avitus. He was born, to all appearance, at Vienne, in Dauphiné, about the middle of the 5th century (431 or 432). We know from his writings that he belonged to a patrician and senatorial family, originally from Auvergne: he himself sometimes takes the titles of Roman Senator and Catholic Senator.

His parents, after giving birth to four children, bound themselves to perpetual continence; and the head of the family, Isicius or Hesychius, was raised to the episcopal see of Vienne, immediately after the death of Saint Mamertus. His wife, Audentia, appears to us as the model of Christian mothers. The education she procured for her children was the basis of that holy life which has placed almost all of them on the altars. The last of these children was a daughter named Fuscina. Offered to God at the moment of her birth, she at once received baptism, and when she had reached the age of twelve years she made a vow of virginity.

It is to this young spouse of Jesus Christ that our Saint addressed the last of his poems, in which he retraces with as much force as elegance the happiness and dignity of virgins.

This work was not at first destined for the public: Saint Avitus consented to communicate it to his brother, the bishop of Valence, but on condition that he would make it known to no one except relatives or sincerely pious friends.

The very nature of the work sufficiently explains to us the wish of the author on this point: he makes there the eulogy of several members of his family who had distinguished themselves by their holiness; on the other hand he writes specially for a young woman (Fuscina, his sister), consecrated to God, who in her moments of trial had need of spiritual direction and consolation; the *Praise of Chastity* is therefore a kind of confidential discourse. In his humility and his admiration for the virtues of his sister, Saint Avitus attributes to her his own conversion.

One must not conclude from this passage that Saint Avitus ever professed paganism or lived in disorder. At that period to be converted meant to renounce the pleasures of the world to embrace a more perfect state of life; this expression was applied, not only to monks and religious women, but also to bishops, priests, deacons, and their former wives, who had become their sisters.

To return to the holy luminaries of the family of Saint Avitus, his elder brother — Saint Apollinaris — occupied the see of Valence on the Rhône. His life was filled with great actions, and striking miracles were long wrought at his tomb. Saint Ado teaches us that he was, like Saint Avitus, a great light.

The young Fuscina had a sister who died before her. We know her only from a letter in which Saint Apollinaris excuses himself for not having been able to assist at the funeral service which Saint Avitus had celebrated for her in the church of Vienne, and by the answer of the latter to the bishop of Valence. Saint Avitus, who makes known to us several members of his family, leaves us ignorant of the particulars of his own youth. He teaches us only, in one of his homilies, that he had received baptism from Saint Mamertus, predecessor of Isicius.

He passed his first years and made his studies at Vienne, where the rhetorician Sapaudus then kept a public school. The writings of Saint Avitus himself, and the testimony of the greatest prelates of that epoch and of the following centuries, sufficiently prove that he obtained great successes in human sciences. But profane studies took nothing from the gravity of his character, and never turned him aside from virtue: he made each day progress in piety, which had never ceased to illustrate his family. Thus Providence was preparing the young Avitus to become a great bishop and one of the most brilliant lights of the church of Gaul. About the year 490, Isicius being dead, our Saint, who was then forty years old, was called to replace him in the government of the diocese of Vienne.

The Burgundians, to whom this town was subject, had then at their head Gundobad and his brother Godegisel, both partisans of Arianism. The first of these princes, according to the testimony of his contemporaries, distinguished himself by high qualities; he had a lively mind, a brilliant imagination, much eloquence; he was well instructed in the Catholic religion, and possessed very rare knowledge in a barbarian prince. But the fine qualities of his mind were singularly marred by the vices of his heart: driven by an immoderate and cruel ambition, he put to death several of his brothers; and his character, as weak as it was cunning, retained him till his death in heresy.

In spite of the prince’s example, a good number of Germans had remained faithful to the Catholic religion, professed by the Gallo-Roman population: and the acts of a council held under the presidency of Saint Avitus mention the names of twenty-five bishops, all belonging to the kingdom of the Burgundians. Nevertheless Arianism was still very powerful, and Gundobad, in spite of his knowledge of the true faith, in spite of his sympathies for the Catholic Church, could never resolve to change his religion publicly, because he feared the people and the Arian clergy.

The religious state of the other parts of the world was still sadder: in Africa the Vandals, in Italy the Ostrogoths, the Visigoths in Spain and in the south of Gaul were engaged in Arianism, and the emperor of Constantinople, Zeno, lent his support to the heresy of Eutyches. Thus at the moment when Saint Avitus was called to govern the diocese of Vienne the powers of the world were everywhere opposed to the religion of Jesus Christ. But soon God would come to renew the face of the earth, and one of the organs which He would

use for this work would be the great bishop of Vienne. Saint Avitus brought with him to the pontifical see all the qualities of mind and heart that can adorn the episcopate. His apostolic functions, his relations with the prelates and princes of his time, his whole life show him animated by a lively faith, a profound piety and an ardent zeal for the interests of religion; full of humility, charitable and pacific, he was ceaselessly applied to bringing back to God wandering souls, and to re-establishing peace and charity in those where hatred and bitterness reigned. He gave on several occasions proofs of his zeal for the ransom of captives; he thus showed himself the worthy minister of that Church which has never ceased to labour for the emancipation of man in epochs of barbarism and slavery.

Let us cite a fact reported in the Life of Saint Epiphanius, bishop of Pavia. During the wars that the king of the Goths, Theodoric, was waging against Odoacer, and notably during the long siege of Ravenna, last refuge of the king of the Heruli, the Burgundians made frequent incursions into Liguria, devastated the countryside and carried off with them a crowd of captives. In consequence Italy was in desolation; for want of men the fields were no longer cultivated. Theodoric therefore deputed Saint Epiphanius to Gundobad, with the mission of ransoming the prisoners. But the sum which the Saint had at his disposal was found insufficient; and the bishop of Vienne, desiring ardently that all should be set at liberty, generously furnished the means of paying their ransom.

This charity towards captives Saint Avitus manifests in several of his letters. Besides, he discovers to us the depth of his loving soul by his conduct towards sinners. He teaches us himself that he corrected them with gentleness, and that, after the example of his divine Master, he preferred mercy to justice. “The unhappy sinner,” he says, “finds a sufficient penalty in his crimes.” It is again under the impulse of the same sentiments that he intercedes in favour of a slave who had denied a deposit. A conduct so full of faith, zeal and love explains sufficiently why Saint Avitus was cherished by his colleagues, and regarded by his contemporaries as the model of pastoral virtues.

His charity alone equalled his humility, and this charity alone also could decide him to resolve the doubtful questions that the clergy of Gaul submitted to him, and to charge himself with a crowd of affairs which he believed above his strength.

Nevertheless he distinguished himself no less by his talents than by his virtues: this is the unanimous testimony of his contemporaries and of later writers. Agobard, bishop of Lyons, acknowledges in him a great penetration of mind, a compelling eloquence, much unction in the explanation of the holy Scriptures. Saint Isidore of Seville teaches us that he was very versed in human letters; and, according to the testimony of Ennodius, deacon of Pavia, skill seemed to have chosen him for its favourite sanctuary. After that one understands these other words of Agobard: “Almost all the Church of Jesus Christ knows how Saint Avitus distinguished himself by the orthodoxy of his doctrine and by his eloquence.”

This union of talents and virtues soon won for Saint Avitus the esteem, confidence and veneration of two barbarian kings, Clovis and Gundobad, although the latter professed Arianism and the former was still an idolater. In 496 Clovis embraced Christianity, and the bishop of Vienne wrote him a fine letter of congratulation.

The conversion of Gundobad would have fulfilled all the wishes of the holy prelate; therefore he directed all his efforts to that end. For a long time he had been in intimate relations with the king of the Burgundians; they had together frequent conversations on Catholic dogma and morals.

Saint Avitus has himself preserved for us one of these conferences, in a letter to Sigismund, son of Gundobad. One sees there that the discussions, often very long, took place before the Arian priests, who put to the illustrious champion of the faith questions embarrassing by their subtlety. In reading this letter one assists at the combat which truth waged in the heart of Gundobad; and one is astonished to meet in this barbarian king a mania for disputing which places him beside the Greek emperors. It must also be

acknowledged that he listened peaceably to the discussion and grasped very well the value of the questions and answers.

Saint Gregory of Tours teaches us that at the prince's request Saint Avitus gathered the passages of Scripture most proper to confound the heresy of Eutyches. For the rest, this great prelate pursued error under all its forms: Eutychianism, Nestorianism, the aberrations of Photinus and Bonosus were in turn the object of his attacks.

It was principally against Arianism that Saint Avitus directed the forces of his intelligence and the resources of his apostolic zeal. He combated this heresy unceasingly in his writings, in his preachings and in all his conversations; he did so with great éclat in the famous Conference held at Lyons in the year 506, before the first expedition of Clovis against Burgundy.

If Gundobad had not the courage to renounce Arianism himself, he did not however prevent his children from embracing the true religion. Sigismund, his elder son, profited by this liberty to have himself instructed and to follow the inspirations of his piety: he put himself in relation with the bishop of Vienne, to whom he was indebted for his conversion. It was on the counsels of Saint Avitus that he undertook to re-establish the monastery of Agaunum or of Saint-Maurice in the Valais, and that from the year 515, a year before the death of Gundobad. However, the church was only finished in 517, at which time the dedication was made with great solemnity, in the presence of sixty bishops and a great number of lords. On this occasion our Saint pronounced a homily of which the title and a fragment remain to us. He congratulates there the new king for having preceded all the members of his family in the profession of the Catholic faith, and thanks him for the largesses he had granted to the new establishment.

All the letters of Saint Avitus to Sigismund were written after the conversion of this prince who, not content with having always publicly and in full liberty professed the Catholic religion, wished — when in 517 he replaced Gundobad on the throne — to abjure the heresy anew in a more solemn manner. This he did with his two children, Sigeric and Suavegotha, in the presence of the assembled people and clergy. Saint Avitus pronounced on this occasion a homily of which the ancients make a great eulogy. This event gave the death-blow to Arianism, and decided the conversion of the greater part of the people. The bishops, and above all Saint Avitus, redoubled their efforts to complete a work so happily begun. Among the means which most efficaciously served their good designs must be counted the provincial synods.

From the year 517 the bishop of Vienne convoked his suffragans for an assembly of this kind; it opened its sessions on 17 September at Epaone or Epaunum, a place believed to be Yenne, on the Rhône, in the diocese of Chambéry.[2] Twenty-five bishops, both of the province of Vienne and of the other parts of the kingdom, were present.

He convoked his colleagues to conform, as he says, to the will of the venerable Pope of Rome, in the hope that wise decrees would be made to direct the conduct of the clergy.

In effect, forty canons of discipline were drawn up in this assembly, several of which regard bishops, priests and deacons, and prove that certain members of the clergy had let themselves be drawn into the manners proper to the Germanic race then dominant.[3]

It was also forbidden to communicate with Arians, whether at meals or in religious exercises: one sees from this that a great number of Burgundians were still heretics.

Saint Avitus, who presided over the assembly, had the greatest share in the salutary regulations established there. It has even been observed that canon xxxiii, relating to the use that may be made of temples formerly consecrated to heretical worship, is the almost literal reproduction of a decision given earlier by our Saint, in a letter to Victurius, bishop of Grenoble. The Gallic clergy, revived above all by the cares of Avitus, applied itself from then on with new zeal to the apostolic ministry; nothing was neglected: neither the conversion of

Arians, nor the instruction of the faithful, nor the reformation of morals, nor finally the repression of the scandals given by the great. Thus, a short time after the council of Epaone, an ecclesiastical assembly met at Lyons to judge one of the highest officers of the king, who lived in incest. Sigismund, taking up the defence of his unworthy favourite, made the bishops undergo the penalty they had foreseen: he exiled them all in a place in the Lyonnais called Sardinia, today completely unknown. Saint Avitus doubtless had the glory of assisting at this council and of sharing the exile of his courageous confreres.

The persecution of which the members of the council were the object shows what the Catholic clergy had to suffer from the Burgundian kings, even after their conversion.

The Germans, and above all their chiefs, in spite of their contact with the Gallo-Roman population, in spite of the ever-growing influence of Christian ideas and manners, lost very slowly the spirit of savage independence which they had brought from the forests of the North.

This insubordination of the Germans was more or less excusable in barbarians who had just embraced the Catholic faith. The Church had to deplore far greater evils in the very centre of Christendom: while the bishop of Vienne was labouring at the conversion of the Burgundians, a schism had broken out in Italy, where it had caused violences and disorders of every kind.

Pope Anastasius having died on 16 November 498, the deacon Symmachus was lawfully elected to succeed him. But influential personages of Rome, who wished to have Zeno's *Henoticon* admitted,[4] succeeded, by dint of intrigues, in having the anti-pope Laurence elected. He was condemned at the council of Rome (500). But soon his partisans recalled him, and, to assure his triumph, they had recourse to calumny: they accused Symmachus of horrible crimes and demanded his condemnation from Theodoric, king of the Goths, who charged a council to examine the conduct of the pope. The latter, having submitted to the judgment of his inferiors to avoid the greatest of evils, was absolved in the assembly known under the name of *Synodus Palmaris*.

However, the clergy of Gaul, alarmed that the Italian prelates had dared to judge the head of the Church instead of taking his defence, charged Saint Avitus to protest against this illegal act. The bishop of Vienne wrote, in effect, to the most distinguished personages of Rome a letter in which he takes in hand the interests of the good cause and defends with the greatest vigour the election of the lawful pope. Saint Avitus addressed his letter to Faustus and Symmachus, who were the heads of the senate.

"It would be much to be desired," he says to them, "that we could betake ourselves to this city which the whole universe venerates, to acquit ourselves there of our religious and civil duties;[5] but since the misfortune of the times renders this journey impossible to us, we would have wished at least to unite and so make known to Your Greatness the unanimous sentiment of all the bishops of Gaul in regard to this important affair which concerns us all; the limits of our respective provinces, become impassable, have set an obstacle to our desires. I beg the senate, however, not to consider this letter as that of a single bishop, for I write to you only in the name of my brethren of Gaul who have given me, by letters, commission to write to you, and I am only the interpreter of their sentiments. We were in great anxiety concerning the Roman Church (anxieties very legitimate, since the whole episcopate is shaken when its head is attacked), when we learned the judgment pronounced by the bishops of Italy in the cause of Pope Symmachus.

"Though this sentence, rendered in a numerous council, is respectable in itself, we cannot however dissimulate that the holy Pope Symmachus, prosecuted before the civil authority, ought to have found in his co-bishops consolers rather than judges. Moreover, it is not easy to understand how the superior could be judged by his inferiors. When the Apostle forbids us to receive lightly an accusation against a simple priest, how was one received against the Head of the universal Church? The venerable council understood it, and that is doubtless why, while affirming that neither he nor the most glorious Theodoric had found the crimes reproached to the Pope well-founded, it decides that it must remit to God a cause which it could not (be it

said without offending anyone) have taken up without rashness.

“As a Roman senator and as a Christian bishop, I conjure you to interest yourselves as much in what concerns the Church as in what concerns the Republic, and, in your city, love not less the see of Peter than the capital of the world.

“If there are reproaches to make to another bishop, his cause can be examined without difficulty. But when the pope of Rome is attacked, the whole episcopate totters.

“You know amid what tempests we direct the helm of the faith. If, like us, you tremble at the sight of the perils that our vessel runs, you must unite with us to defend its pilot. Remember that it is not for the flock to judge the pastor; the sovereign Judge alone has the right to demand an account of the sheep from him to whom He entrusted them. Labour then to re-establish peace if it is not yet re-established.” This letter, of so strong a logic and of so simple and admirable an eloquence, can give an idea of what Saint Avitus thought concerning the primacy of the see of Peter.

The bishop of Vienne always preserved the same attachment to the head of the Church: he was the confidant and intimate friend of Pope Hormisdas, successor of Saint Symmachus, and joined with him to stifle the schism which had desolated the Greek Church since the condemnation of the patriarch Acacius.

Hormisdas, who desired peace and union, had sent legates to the East, and had succeeded in detaching from the schism the bishops of Dardania, Illyria and Thrace. But for a long time the Eastern Church had felt against the Western Church the touches of that jealousy which led it to the deplorable schism which still lasts. The efforts of Hormisdas failed before the perfidy of the Greeks, and he could not re-establish peace. Avitus had learned from the pope himself the happy dispositions of the bishops who had returned to unity, and the intention he had of sending new legates to the East.

He took so lively an interest in this affair that he sent to Rome, some time later, the priest Alexius and the deacon Venantius, to learn the result of this second embassy. Fearing that his envoys might not be able to reach Rome, he charged other clerics to go to Ravenna and ask bishop Peter for the information he desired.

The letter which he gave for the pope to Alexius and Venantius was written in the name of all the bishops of the Viennois.

The pope answered Saint Avitus:

“Dearest brother, we rejoiced in the Lord on seeing in the letter which you sent us by the priest Alexius and the deacon Venantius how attached you are to the constitutions of the Apostolic See which have condemned the impious Nestorius and Eutyches, and how much interest you take in knowing whether our steps have produced any result against these heretics who trouble the Churches of the East.”

It was indeed just that the faithful children of the Church should pray for their mother, while unnatural sons continued to tear her bosom. At last the term of the sufferings arrived: the emperor Anastasius having died in 518, Justin, his successor, showed himself more loyal and more reasonable; and the patriarch John of Cappadocia succeeded in stifling the discord. The bishop of Vienne had doubtless contributed in a large measure to ending the schism. As soon as the happy event was known in Gaul, he wrote to the patriarch to testify his joy to him. He recommends to him earnestly the maintenance of harmony, so desirable and so necessary, between the two great Churches on which the eyes of the whole world are fixed. Epochs of agitation, such as that of which we have just spoken, are always marked in history by persecutions directed against the defenders of the good cause. While the Greek emperors and ambitious bishops opposed a scandalous resistance to the decisions of the universal Church, a holy personage, Elias, patriarch of Jerusalem, remained unshakably attached to the communion of the Roman pontiff. Deprived of his see for this act of courage, the intrepid confessor had taken the road of exile. He had received several letters from the bishop of Vienne, like him a defender of the Holy See, like him again an unshaken support of the Catholic

faith; unfortunately only one of these letters has reached us: Saint Avitus wrote it to thank the patriarch for having sent him a particle of the true cross.

From then on the bishop of Vienne ceases to be mingled in the striking facts of history.

The support he lent to the Holy See against the anti-pope Laurence, and the efforts he made, in concert with Saint Hormisdas, to stifle the religious discords of Constantinople — such were, so to speak, the two great manifestations of his zeal in favour of the universal Church. Henceforth his activity remained concentrated within the limits of Gaul: he consecrated the rest of his days to preaching, to the guidance of the clergy and the faithful, in a word to the government of his diocese. And indeed, at the epoch when Arianism, cast down, sought to raise itself again, when Germanic manners still resisted the precepts of the Gospel and the voice of the Church, a bishop lacked no occasions to exercise his zeal.

Yet Saint Avitus was so laborious that, amid the occupations inseparable from the episcopate, he still found time to compose works of rather long breath. He continued to write homilies admired by his contemporaries, and treatises in which he refuted in detail different errors and above all Arianism. He cultivated even, being bishop, poetry, in which he obtained much success; but he always took care to treat serious subjects, worthy of a bishop, and proper to instruct and edify.

Saint Avitus — it is a fact too little known — was the greatest poet of his time.

But he cared so little for literary glory that he would not have published his poems without the reiterated instances of some friends. In spite of the religious character of his works, he regretted a precious time which he could, he says, have employed more usefully.

In effect, the cares of his pastoral charge left him very little leisure: the esteem in which his lights were held and the confidence which his virtue inspired were so great that he was consulted from all sides on points of faith, morals and discipline. The indefatigable pastor often distributed to his flock the bread of the divine word; not content with preaching at Vienne, he did so frequently in other churches, as is proved by some titles of his homilies. Up to his last day he displayed a vigilant zeal, full of humility, energy and confidence for the interests of the faith; this zeal he shows entire in one of his letters, apropos of the African Donatists, who seemed to wish to make new partisans in Gaul. He points out to Saint Stephen of Lyons the first traces of the contagion from across the sea. Never did these schismatics succeed in spreading in Gaul. On the other hand Arianism declined each day among the Burgundians whom Saint Avitus had just brought back so happily to the bosom of the Church. At last death extinguished this great light of the Church of Gaul, as Ado, one of his successors, qualifies him. He died full of merits, and already arrived at the age of seventy-three or seventy-four, on 5 February 525, the day on which the Church celebrates his memory.

The Roman Martyrology mentions in these terms the eternal birth of Saint Avitus: “At Vienne, birth of Saint Avitus, bishop and confessor, whose faith, activity and admirable doctrine preserved the Gauls from the ravages of the Arian heresy.”

Nothing more beautiful than this testimony!…

He was buried in the church of Saint Peter, outside the walls of the city of Vienne.

Poems and Homilies of Saint Avitus

Saint Avitus was not only a holy bishop (that title alone would suffice for his glory), but also a man of genius, a profound theologian, a great poet — the greatest poet of his time. His lyre was Christian; with him verse was only a happy form put at the service of Catholic teaching.

In a letter of Saint Avitus to Eufrasius, bishop of Clermont, we see the aim the Christian poet pursues: “If our brother finds in this volume a suitable subject of reading, were it only for children, I may know it by a letter from His Greatness.” It was therefore in favour of youth that Saint Avitus wished to publish his poetical

works. In the 5th century paganism, annihilated as a worship, was still influential as a memory; pagan ideas and maxims still dominated in a numerous class of Gallic society, and the teaching of the rhetoricians, based solely on the ancient classics, presented for children a real danger, which Christian writers strove to arrest. "All teaching," says Ozanam, "was founded among the ancients, as it remained in the Middle Ages, and with great wisdom, on the exercise of memory and the study of the poets. In Greece they began with Homer, and in the West with Virgil. But with Virgil the pagans and the Christians of the 5th century learned by heart, engraved in their memory all the thoughts, all the doctrines, all the images of paganism.

"It is against this paganism that the first Christian poets strive to struggle; it is in a thought of polemic, of controversy that they write; it is a question for them of dethroning the false gods from that envied seat that has been made for them in the memory and heart of young children, and of making a God more worthy of childhood sit there. That is why they strive to retain the Virgilian, classical, pure forms, while casting into this ancient mould new ideas, at the risk of seeing these ideas, penetrating in some sort the form in which they have been received, end by making it burst and breaking the mould."[6]

The poems of Saint Avitus are indeed conceived with an aim of religious propaganda: they are pious readings, manuals for the instruction of youth, as well as works of art. The same practical intention is remarked in the literary compositions of all the Christian writers who appeared in the West at that period.

Poems on the Events of Sacred History: such is the general title of the five poems which remain to us of Saint Avitus; but he gave each book a particular title. The critics of the 17th century found in them an ingenious conduct, a vigour of thought and a beauty of expressions worthy of a more fortunate age.

From the 17th century to our days the poems of Saint Avitus had remained in oblivion: it was not believed that any literary beauty could be found in writings composed in the time of the barbarian invasions.

M. Guizot first drew the attention of minds to this obscure epoch; in one of his interesting lessons on the *History of Civilization in France* he expresses himself thus, speaking of the poems of the bishop of Vienne: "The first three, the creation, original sin, and the judgment of God, make a sort of whole, and can be considered as three cantos of one same poem, which one may, which one must even, call, to speak exactly, *Paradise Lost*. It is not by the subject and the name alone that this work recalls Milton's; the resemblances are striking in some parts of the general conception and in some of the most important details…. The analogy of the two poems is a literary fact rather curious, and that of Saint Avitus deserves the honour of being closely compared to that of Milton."

M. Guizot has compared some passages of the two poems; this parallel fully justifies his appreciation, and even scarcely permits doubt that Milton was often inspired by the reading of the Latin poet.

Yes, Milton must have known the poems of Saint Avitus: everything seems to prove it; they had been published at the beginning of the 16th century,[7] and Milton's erudition, at once classical and theological, was great.

We are far from possessing all the poems of the bishop of Vienne. The collection that has reached us contains six books or cantos; all in heroic verse.

Canto the first. — Of the beginning of the world; creation of man; description of paradise; the prohibition.

Canto the second. — Of original sin; the temptation; the fall.

Canto the third. — Judgment of God; expulsion from paradise.

Canto the fourth. — The deluge; corruption of the human race; the angel comes to warn Noah, etc.

Canto the fifth. — Passage of the Red Sea.

Canto the sixth. — Praise of chastity; consolation addressed to my sister Fuscina…. We have spoken of it at the beginning of this life.

The *Littérature de la France* mentions ninety-two letters, nearly all addressed to the principal personages of his century: Clovis, Gundobad; Anastasius, emperor of Constantinople; the bishops of Milan, Jerusalem, Arles, etc.

Of the numerous homilies of Saint Avitus we possess only two on the Rogations. They are very remarkable: Dom Martène published a third on the same subject, *Thesaurus anecdotorum*, vol. v, p. 49; he published besides fragments of eight other homilies; the conference against the Arians, printed in vol. v of the *Spicilegium*. The works of Saint Avitus are found in the *Bibliotheca Patrum*. The learned Father Sirmond published them in 1643, in 4to, with short but judicious notes. The close manner in which Saint Avitus presses the Arians in some of his letters must make us regret the other works he had composed against these heretics.

His lost writings are innumerable.

We have no contemporary biography of Saint Avitus. Those who have written his life have always borrowed the details from his writings and from contemporary authors. As for us, we have reproduced a part of the notice inserted by M. Barthélemy in vol. v of the *Hagiographical Annals of France*; he had borrowed it himself from M. l'abbé Parizel, who published in 1839 a learned study on the holy bishop of Vienne.

Saint Wodoal or Voué

700. — Pope: Sergius I. — King of France: Childebert III.

The recluse Voué, a native of Ireland, is one of the most celebrated heroes of the traditions of Soissons.

He came to Gaul at that epoch when the migrations from Scotland and Ireland were so frequent and furnished so many pious colonies of solitaries, while exercising on the way the functions of missionaries. He had only one travelling companion, named Magnebert. Having stopped at Notre-Dame of Soissons in his quality of pilgrim, he was so edified by the holy life of the community of Saint-Pierre that he asked and obtained of the abbess Hildegard to be admitted there. It was perhaps to escape the eyes of his numerous compatriots who passed through Soissons to make the pilgrimage to Rome and Palestine that he left the cloister of Saint-Pierre and went to live as a recluse in a cell made in a tower called the tower of Saint-Benedict, and later the tower of Saint-Voué. It was situated near the wall of the city and opposite the gate of the abbey. A gate was afterwards made near this tower, which likewise took the name of Saint-Voué. He led in this obscure retreat an angelic life. Poor himself, he loved the poor, of whom he was the support and counsellor. A very simple incident, but one which gave occasion to calumny, came to trouble this so pure and forgotten existence. The powerful abbess, whose esteem and friendship he had won, having sent him his daily meal in a silver dish, Voué gave it to an unfortunate man who lived near his cell and to whom he often offered the best part of what was brought to him; but the latter, not content with the dinner, took the dish and fled. Hildegard, vexed at this loss, addressed sharp words to Voué who, without answering, prostrated himself at her feet, and, unable to bear these unjust reproaches, resumed his pilgrimage for nine whole years. — After many adventures Voué returned to Soissons, and as he approached the monastery of Notre-Dame, the demon who had been the secret author of his departure found himself forced to publish his return by the mouth of a servant of the abbey whom he held in his possession and who began to cry out: "Rise, go to meet Voué who is coming back to the abbey to drive me out." The abbess and the nuns, who ran at this noise, received the recluse with lively joy. As for him, following the example of Saint Benedict, who had given a blow to a possessed monk to deliver him, he struck the servant of the abbey likewise, who was on the spot abandoned by the demon. To avenge himself, the evil spirit set fire to the cell which the holy man had found again with so much joy. As the door was shut on the outside, as was done in regard to recluses, the devil began to cry

out that Voué would perish in the flames before help could be brought him. But his good angel delivered him, carried him to an island of the Aisne and extinguished this infernal conflagration.

This legendary account went on being embellished through the centuries. It is related that in the time of Saint Voué the demon had very great power in the city of Soissons and that he carried off the thirteenth of those who passed through the rue du Mont-Revers. The servant of God, to put an end to this diabolical power, had extraordinary fasting and prayers made, followed by a solemn procession. He then made twelve well-disposed persons pass before him through the magic street and passed himself the thirteenth. Satan appeared at once to carry him off, but the Saint commanded him with authority to clear the place and withdraw to hell. Forced to obey this extraordinary power, the devil begged him not to send him back to that abyss and to give him a less unhappy retreat. Then Voué sent him into the river Aisne, below the Lardier tower. Afterwards a priest went every year to exorcize the demon in this tower, where he was supposed to have established his residence, to satisfy the desires of the people. All that can be said of these romantic stories is that the name of Saint Voué, given to the gate of the rue du Mont-Revers, was a monument recalling some important event of the life of the holy recluse.

The monastery of Notre-Dame was also full of memories of facts no less extraordinary attributed to Saint Voué. One day, the fire having caught in the abbey, a nun whom he had cured of fever and toothache ran to warn him of it. He, without being astonished, gave her his cape to oppose to the conflagration, which went out as soon as this garment was brought near it. The travelling staff which he had received from the angel, and which was kept in the convent under the name of *crossillon* of Saint Voué, likewise enjoyed, it was believed, the virtue of extinguishing fire. Therefore when some fire broke out in the town it was carried about there and extinguished it at once. It was often used to put out fire in the offices of the monastery, even in the last times. An abbess, Madame d'Harcourt, relates that the fire having caught in the chimney of the common warming-room with extreme violence, the sign of the cross was made with the said *crossillon* against the chimney, and the fire fell, as big as a hogshead, so that those present had difficulty in guarding themselves from it. It was also the custom that each year, on 5 February, the day of the feast of Saint Voué, after high Mass, the first sacristan took the marvellous staff with respect, and, followed by the second sacristan, a lantern and a candle in hand, and by several nuns reciting psalms and prayers, went through the monastery making everywhere, and particularly on the chimneys, the sign of the cross with this instrument of devotion. Miracles multiplied at Notre-Dame of Soissons through the mediation of Saint Voué. Entering once the cloister to celebrate Mass, he met two nuns very sad because they had spoiled the cutting of a very costly robe which a lord of the court had begged the abbess to have made for him in the convent. The Saint made the sign of the cross on the stuff, which resumed its first form and could be cut anew with more precision.

Saint Voué died about 700, on 5 February. The nuns of Notre-Dame accompanied with their tears the mortal remains of the pious recluse, which were deposited in the church of the Holy Cross.

Saint Voué is invoked particularly against fires. Cf. *Annals of the diocese of Soissons*, by M. l'abbé Pécheur.

Saint Agatha Hildegard (1024)

Agatha Hildegard was the wife of the Count Palatine Paul. He had covered himself with glory in war; she had laboured to adorn her soul with all the virtues of the Saints. Yet her life, so pure, was not sheltered from calumny. The count, deceived by false reports, suspected Agatha's fidelity and first had her shut up in a tower of the château of Stein, without permitting her a word for her justification. Agatha underwent with angelic patience the loss of her liberty, which she regretted only on account of the unfortunate whom she could no longer relieve. Calm and resigned, she consoled her servants charged to bring her food. Everyone in the castle was persuaded of her innocence. But the count, whose fury was fanned by perfidious instigations, nourished sinister projects. Having gone one day to Agatha's prison, she, far from giving way to complaints or reproaches, gave him a tender welcome, happy at last to find an occasion to undeceive him; but the count

did not leave her time to pronounce a single word. Having led her, under pretext of a walk, to the terrace of the keep, he cast her into the ditches of the castle. He then uttered a piercing cry and, feigning a deep despair, ran to announce to his people that the countess had fallen from the top of the walls. The servants rushed, thinking to find nothing but a corpse. But what was their surprise to perceive Agatha on her knees praying to God! They imagine they see a spectre and flee terrified. She, having risen, called them back and told them that God, to whom she had commended herself at the moment of her fall, had permitted her to fall without any hurt. At the sight of this prodigy the count entered into himself, recognized his crime and expiated it by a long penance. Hildegard lived still several years which she employed in good works. She died on 5 February 1024. God confirmed her holiness by several other miracles wrought before and after her death. A part of her relics was afterwards transferred to Graz under the archduke Ferdinand, who on ascending the throne of Germany took the name of Ferdinand II. Agatha Hildegard is honoured in Carinthia and in the Pustertal. *Acta Sanctorum.*

Saint Bertulf, Abbot (703)

Bertulf, born in Germany of pagan parents in the 7th century, left his country while still young and came to Thérouanne. There he enlisted under the banners of Christ, and was afterwards admitted to the order of clerics by Saint Omer. Wambert, a man remarkable for his piety no less than for his riches, having ceded to him the property of Renty, in Artois, Bertulf gathered there religious whom he directed more by the example of his virtues than by authority and domination. He was very liberal in the distribution of alms to the poor; he procured the salvation of everyone with an ingenious solicitude, until the day when he rendered his soul to God by a holy death. His body, buried at Renty and preserved in that place for two hundred years, was, in the 10th century, transferred to Boulogne, for fear of the Normans. These holy relics were afterwards transferred to Harlebeke, a burg of Flanders on the Lys, then to Blandinberg, a monastery which later became the abbey of Saint Peter of Ghent. — The Huguenots burned them in 1578 with those of eight other saints: an ancient historian remarks that the heretics “took good care not to let the shrines be lost, which were of gold and silver.”

He is painted with a purse at his girdle, busy making alms, and every year, on the day of his feast, a thousand loaves are distributed to the poor in the church of Saint-Vaast of Renty. *Proper of Arras and Legendary of Morinie.*

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[1] Some manuscripts bear *Ingenuinus* instead of *Genuinus*. Paul the Deacon speaks of Genuinus in his *Deeds of the Lombards*, bk. iii, ch. 35. Bartholomew of Trent wrote his life. He was bishop of Sabiona, today Säben. He was exiled during the Lombard domination, and died in exile. His body was transported to Brixen, and he was associated in cult with Saint Albinus, bishop of Brixen. The bishopric of Brixen borders on the archbishopric of Salzburg, the Tyrol, the bishopric of Trent and the province of Belluno: Saint Cassian founded it in 360 under Pope Damasus I and established it at Säben, a town of Rhaetia. After invasions, Saint Ricbert, others say Saint Albinus, transferred it to Brixen. The country is rich but very mountainous.

[2] [The Latin Acts play on *ingenua*/*libera* (freeborn) and *serva* (slave). The French reads “bassesse de la condition servile”.]

[3] From the poem *Of the Six Days* (the passage on the Ark of Noah, *Ac arca Noe*), by Saint Avitus. — The poems of Saint Avitus contain finer verses than those we have just quoted; but, besides that these are not without merit, they harmonize well enough with the life of the holy bishop, which was only one long combat against the enemies of the Church and of the Pope.

[4] Yenne, formerly capital of Little Bugey, today chief town of a canton in the arrondissement of Chambéry, is situated on the Rhône, 20 kilometres north-west of that city. In digging the soil of this burg — which, in the time of Saint Avitus, must have had only one parish, as today — there was discovered, in the 17th century, a Latin inscription bearing these words: *Deae Epnonae*, which goddess had doubtless given her name to the locality. Besides, Yenne has always been called *Epnuna* in Latin; now possession is title: no other locality can be named that has constantly borne this name. The French name Yenne is not so far from the Latin that, with a little good will, one cannot derive it from *Epnuna*. We have again an indirect proof that the council of Epaone must have been held at Yenne: it is that Saint Avitus profited by his journey in Savoy to go, immediately after the council, to consecrate several churches of that province, which then depended on his see: that of Annemasse, near Geneva (diocese of Annecy), among others, and that of Tarentaise (Moûtiers), rebuilt by bishop Sanctius, one of the signatories of the council. He preached on both these occasions. (Fragments of his discourses have been published by the *Institut genevois*.) Impartiality makes it our duty to mention the reasons which place Epaone at Albon (Drôme), a former fief of the church of Vienne. We read in the *Mémoires de Trévoux*, November 1737, pp. 1957, 1675: “To

find the true place of Epone, which Saint Avitus calls *Parochia Epaunensis*, one must (1) find a place which belonged to the church of Vienne; (2) that this place be in the diocese of Vienne; (3) that there have been in this place two churches dedicated, the one to Saint Andrew, the other to Saint Romanus, martyr; (4) the place must be proportioned to the distance of the bishops of the kingdom of Burgundy who had to come to the council. The first, second and third of these conditions are found in a diploma of Louis the Debonair (cf. Baluze, *Act. Vet.*, vol. ii, col. 1133). By this diploma Louis the Debonair obliges count Albon to restore Epone to the church of Vienne." Charvet, author of the *Annals of the Holy Church of Vienne*, adopted this opinion and confirmed it by a charter of the church of Vienne, which would characterize still better the situation of Epone. This charter contained the gift which Arlulf and Adoara, his wife, made to the church of Vienne of the goods which they had in the Viennois, in the territory of Epone, in the place called Aneyron. Aneyron, said Charvet, is a parish of the diocese of Vienne, in the county of Albon, six leagues from Vienne, not far from the Rhône, and adjoining that of Saint-Romain d'Albon. Epone has lost its name, and Aneyron has kept its own. One sees by the diploma of Louis the Debonair that the true reading of the name of the council of Epone is *Epaonensis*. This name was already corrupting in the time of Charles the Bald, since a charter of that prince bears *Ebbaonensis*, and it may very naturally have happened afterwards that this place was designated by the name of count Albon, who had restored it to the church of Vienne. Epone was never a town. The towns of the first order were called among the Romans *Civitas*; those of the second *Castrum*, and the burgs *Vicus*, a qualification which the diploma gives to Epone. — Cf. *Councils, general and particular*, by Mgr Guérin.

[5] Canon IV forbids to bishops, priests and deacons to keep hunting dogs or hawks.

[6] The *Henoticon* (from the Greek *henotes*, unity) is the edict of union issued in the year 482 by the emperor Zeno, at the solicitation of Acacius, patriarch of Constantinople, and ordering the union of Catholics with the Eutychians, who denied the divine maternity of Mary. This edict raised lively disputes and provoked long persecutions.

[7] Saint Avitus was a senator.

[8] Ozanam, *Civilization in the Fifth Century*, lesson xviii, p. 229.

[9] "The first editions of the works of Saint Avitus contain only his two poems, or six books of poetry. None is known to have appeared before that of Strasbourg, by John Adelphus Mulling, in the year 1507, in a small 16mo volume…. There were two other editions at Paris and at Cologne in 1503 and 1500…. That of Strasbourg is … preferable to the others. — Vol. lix of the *Patrologia Latina* of M. Migne reproduces the edition given at Venice in 1728. In 1510 Josse Badius put on the press again, at Paris, the same poems in an 8vo volume." — *Hist. litt. de la France*, vol. iii, p. 148 ff.

6 February

Martyrologies

THE ROMAN MARTYROLOGY

At Caesarea, in Cappadocia, the birth into heaven of Saint Dorothea, virgin and martyr, who, under Sapricius, governor of that province, after having been stretched on the rack, and then long buffeted, was finally condemned to capital punishment. During her passion a certain Theophilus, an advocate (*scholasticus*),[1] having been converted to the faith of Christ, was violently tormented on the rack, and at last perished by the edge of the sword. 3rd century. — The same day, the holy martyrs Saturninus, Theophilus and Revocata. — At Emesa, in Phoenicia, Saint Silvanus, bishop, who, having been at the head of the same church for forty years, was, under the emperor Maximian, exposed to beasts with two others;[2] torn in pieces, he thus received the palm of martyrdom. 312. — At Clermont, in Auvergne, Saint Antolianus, martyr. About 265. — The same day, the holy bishops Vedast or Vaast and Amandus, whose life and death were illustrated by numerous miracles. The first governed the church of Arras, and the second that of Maestricht. 540, 684. — At Bologna, Saint Guérin, bishop, cardinal of Palestrina, remarkable for the holiness of his life. 1159.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Saint-Paul-Trois-Châteaux, Saint Amandus, bishop. Saint Amandus succeeded in the 5th century Saint Maximus. His feast was formerly celebrated in his cathedral church on 6 February. There still exists, in the ancient diocese of Saint-Paul-Trois-Châteaux, a church dedicated to him from time immemorial. — At Laval, feast of Saint Constantian, monk: a native of Auvergne, he came to form himself in the religious life under the discipline of Saint Mesmin, at Micy, near Orléans. He afterwards withdrew into the forest of Javron, on the boundaries of the present diocese of Laval. Drawn from his retreat by Innocent, bishop of Le Mans, he was ordained priest and devoted to missions. King Clotaire I, to whom the saint had predicted the defeat of his rebel son, gave him the land of Javron to raise a monastery there. It is there that Saint

Constantian died on 1 December 570. His relics remained at Javron until 1505. At that time the bishop of Le Mans gave them to the count of Breteuil. In 1843 a great part of these precious remains was restored by the bishop of Beauvais to the bishop of Le Mans and transferred to the parish church of Javron.[3] — At Aldeneik, near Maaseik, Saint Reinildis, Relindis or Renelle, virgin and abbess, sister of Saint Herlindis. About 745.[4] — Near Zülpich, in the duchy of Jülich, Saint Eluc or Aldric, swineherd of the Premonstratensian nuns at Füssenich. A child of the house of France, he left riches, pleasures, honours, to embrace the wandering life of a pilgrim. He died scarcely twenty years old. About 1200. — In Sweden, Saint Brynolf or Brynolphus, bishop, a native of that country, who, during the eighteen years he was at Paris, edified everyone there by his doctrine and holy life, and who, having returned to Sweden, was there successively canon of Skara, dean of Linköping, and bishop of Skara. Saint Bridget of Sweden saw the most holy Virgin asking her Son that the tomb of the holy man should become glorious on account of the zeal which he had shown during his life for the honour of the Queen of heaven. 1317. — At Maestricht, Tongres and Liège, commemoration of the holy bishops Servatius, Monulphus, Gondulphus, Martin, Valentine, Candidus, Arnulf and the others who have occupied these various sees. From Saint Maternus down to the year 750, the bishops of Maestricht are honoured as saints. The bishopric of Liège counts thirty canonized bishops. — At Albi, feast of Saint Amandus or Alan, bishop of Maestricht. The ancient diocese of Vabres, where Saint Alan preached the faith, honoured him for a great number of centuries as its patron. The ancient cathedral church dedicated under his name still exists.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Saint Basil. — At Sebaste, in Armenia, Saint Peter, bishop, remarkable for the holiness of his life, brother of our Father, Saint Basil. His birth into heaven is marked on 9 January.

Martyrology of the Order of Canons Regular. — At Bologna, Saint Guérin, confessor, who founded in that city the hospital of Saint Job, and from canon regular became bishop, cardinal of Palestrina, made himself remarkable by the holiness of his life, fell asleep in the Lord in extreme old age, and was buried in the church of Saint Agapitus, at Palestrina. 1159.

Martyrology of the Order of Cîteaux. — At Bourges, Saint William, abbot of Chaalis, of the Order of Cîteaux, afterwards archbishop of Bourges, illustrious by the holiness of his life and the glory of his miracles. The sovereign pontiff Honorius III placed him in the number of the Saints, and the University of Paris adopted him as patron.[5]

Martyrology of the Order of Saint Augustine. — At Mondolfo, in the March of Ancona, the blessed Anthony, confessor of our Order; he was of an admirable patience, of a rare charity towards the poor, and made himself famous by the fame of his miracles: his body is in the same town, surrounded with the veneration of the faithful. Died in 1350, at the age of 90 years.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Naples, feast of Saint Leucius, also named Euprescius. Born at Alexandria in Egypt, he gave himself there first to the preaching of the holy word; then, urged by the Spirit of God, he embarked with some clerics and landed at Brindisi: he established himself in the amphitheatre to preach to the people: miracles came to confirm his doctrine: thus by his prayers he obtained the cessation of a drought which had lasted two years. This prodigy brought about the conversion of the governor of the town, Antiochus, and of twenty-seven pagan soldiers. The bishop of Brindisi having died, Leucius was elected in his place: he himself was born for heaven on 8 January 410. His body, which had been transported to Trani, was afterwards transferred to Benevento by the Lombard princes who placed it in the magnificent church of Saint Sophia: there are today relics of his at Trani, at Brindisi, at Monte Vergine, etc. The town of San Lucido owes him its name, and the parish church is dedicated to him.[6] — At Oria, near Siponto, the feast of Saint Bausanuphius, anchorite. 6th

century. — At Smyrna, Saint Bucolus, bishop. He was the predecessor of Saint Polycarp and had the happiness of being consecrated by the apostle Saint John. A shrub grew on his tomb which was the instrument of numerous cures. 99. — At Avila, in Spain, Saint Vitalis, Roman martyr, whose body was transported from Rome to this town under the pontificate of Clement VIII. — And elsewhere, the holy martyrs Theophilus, Saturninus, Revocata. — At Alexandria in Egypt, Saint Dorothea, virgin, distinct from the saint of the same name who was martyr at Caesarea. She was as noble, as rich, as learned and as beautiful as she was pious. Incited to dishonour herself by a powerful man of the day, she repelled the temptation and went to bury her life in a desert. 320. — At Emesa, in Phoenicia, besides Saint Silvanus and his companions mentioned above, Saint Julian, physician, martyr in that town. Saint Julian applied himself to healing souls as much as bodies. He had come to salute the bishop of Emesa who was being dragged to torture. To punish him for his courage, he was first crucified, then a nail was driven into his head. He is represented seated on the ground, his hands and feet nailed to a door, while the executioner splits his skull with a nail. He may also be represented as a physician, with the indications of his profession, tending the sick. In the year 312. — In Ireland, the holy Mel, Melchu, Mun and Rioc, bishops of that country. About the end of the 5th century. The first two were in relation with Saint Brigid. Saint Mel foretold the future holiness of Brigid, gave her the sacred veil, together with Saint Melchu. All four were the disciples and companions of the apostolate of Saint Patrick. — In the diocese of Tournai, Saint Andrew, disciple of Saint Amandus, first abbot of Barisis in the Laonnais, and afterwards of Elnone. 693. — In Ireland, Saint Finian, abbot of the ancient monastery of Mellifont. — In England, Saint Ina, king of the West Saxons, who raised the monasteries of Abingdon and Wimborne, enriched that of Glastonbury, and gave laws to his subjects. He ended by abdicating, and came to finish his days piously at Rome. 8th century. — In the diocese of Cologne, the blessed Hildegund, countess of Arnsberg, foundress of the ancient monastery of Meer, of the Order of Prémontré, near the town of Neuss. After 1183. — In the Abruzzi, the blessed Angelus of Furci (a burg near Chieti), of the Order of

Hermits of Saint Augustine. In the year 1327. — At Gubbio, in Umbria, the blessed Frances or Francischina, of the Third Order of Saint Francis. In the year 1380. — At Fossano, in Piedmont, the translation of the relics of the holy martyrs Theodore, Trosimus, Evellius, Tarcisius, Felix, Candidus and Theophilus, brought from Rome in 1639. — At Viterbo, in the States of the Church, and in several dioceses of France, feast of Saint Hyacintha Mariscotti. 1640.

Saint Dorothea of Caesarea in Cappadocia, Virgin; Saint Theophilus, Advocate; Saint Christina and Saint Callista, Penitents, All Martyrs

311. — Pope: Saint Marcellinus. — Emperor: Maximian Hercules.

Lord Jesus, accept the gift of our patience and grant us pardon and indulgence.

— Acts of Saint Dorothea, apud Boll.

One solemnity seems sometimes to produce another and even to enhance its splendour. Yesterday the victory of Saint Agatha was the subject of our thoughts, and behold today the triumph of another virgin.

There was in the city of Caesarea in Cappadocia a virgin named Dorothea. Every day she rendered to God exactly her duties, practising chastity and temperance; and, full of gentleness and humility, she joined fasting to prayer. Such was her prudence that few men had the strength to imitate her. All who knew her glorified Our Lord Jesus Christ for having such a servant. Her beauty was remarkable, her conduct and wisdom incomparable, and her virginity spotless. She was so perfect in the love of Christ that, to be more closely united to Him, she merited a double palm, and had the happiness to present to the heavenly Spouse, with the crown of virginity, that of martyrdom. The renown of the holiness of her life being widespread among men, the governor, who was persecuting the faithful, soon had knowledge of it. Therefore, as soon as he had arrived in Caesarea, he had the servant of God, so well known to the Christians, arrested. Being brought

before the tribunal where the judge was seated, she appeared there with eyes cast down and praying to her God. The governor, named Sapricius, questioned her, and said: “What is thy name?” “Dorothea is my name.” “I have summoned thee to make thee sacrifice to the gods according to the order of our august princes.” “The God of heaven, who is Augustus, has commanded me to serve Him alone, for it is written: Thou shalt adore the Lord thy God, and Him only shalt thou serve. And again: Let them perish from the earth, the gods that have not made heaven and earth. It remains then to see which emperor we must obey, him of earth or him of heaven, God or man. But what are emperors but mortal men, as were those gods whose statues you adore?”

“If thou wouldst escape from here safe and sound, quit this assurance and sacrifice to the gods; otherwise I abandon thee to the severity of the laws; and thy example will teach others the fear they ought to have of them.” “I will give all the example of the fear of God, that learning to dread Him they may not be moved by the fury of men. These, like mad dogs, tear the innocent; devoid of reason, they are seen to grow angry, bark and bite the passers-by.” “As I see, thou hast resolved to remain in thy senseless religion, and thou wishest to die like the others. Hear me and sacrifice; it is the only means of avoiding the rack.” “The pains of thy rack are only for a moment, but the torments of hell are eternal, and to avoid them I ought not to fear the evils of an instant. I remember the word of my master: Fear not those who kill the body and cannot kill the soul, but rather Him who can send body and soul for ever into hell.” “Fear then the gods, who in their wrath will be able to destroy thy body and thy soul, if thou sacrifice not to them.” “Sapricius, I have already told thee that thou canst not persuade me to sacrifice to demons, who have dwelt in those vain men whose life was such that one would blush to tell it, and whose death was like that of beasts: for during their life they knew not Him who made heaven, earth, sea and all they contain: therefore their souls burn in hell, while you adore their images made of divers metals; and those will one day keep them company in the eternal flames who, forsaking their Creator, shall have adored these false gods.”

At these words Sapricius, carried away with rage, turned to the executioners and said to them: “Stretch her on the rack: when she sees herself in the midst of torments, perhaps then she will consent to adore our immortal gods.” The servant of God having been placed there, full of courage and intrepidity, said to the judge without being questioned: “Why dost thou make me wait? Do what thou hast to do, that I may see Him for love of whom I fear neither death nor torments.” “Who then is he whom thou desirest?” “Christ, Son of God.” “And where is this Christ?” “As almighty He is everywhere; as man (since weak human reason takes account only of what is contained in a place) we say that the Son of God has ascended into heaven, that He sits at the right hand of God His Father almighty; but as God, He has but one divinity with His Father and the Holy Spirit. It is He who invites us to the garden of His delights, where at all times the trees are adorned with fruits, the lilies ever white, the roses ever in their freshness, the fields and mountains ever green, the hills ever shaded, the fountains ever springing, the waters ever delicious, and the souls of the Saints drunk with an immortal joy in Christ. If thou believest me, Sapricius, thou wilt seek the true liberty, and thou wilt labour to deserve entry into the garden of God’s delights.”

“Leave me these follies and sacrifice: take a husband, and pass happy days; otherwise thou wilt perish as thy fathers perished because of their folly.” “No, I will not sacrifice to demons; I am a Christian; I want no husband, I am the spouse of Christ; and I firmly believe that He will introduce me into His paradise, and make me rest on His nuptial couch.” Sapricius then had her put into the hands of two sisters named Christina and Callista, who had recently apostatized, and he entrusted her to them saying: “You have abandoned the folly and superstition of the Christians; you have sacrificed to our invincible gods: therefore have I had you rewarded: but greater honours are reserved for you, if you can turn this Christian from her foolish resolution.” These unhappy women, having received our Saint in their house, said to her: “Acquiesce then in the judge’s desires, and deliver thyself from pains and torments, as we have done. It is far better for thee so to act as not to consume thy life amid tortures, not to die before thy time.” Dorothea answered them: “Oh! if you would listen to me and repent of having sacrificed to idols! for God is good, and His mercy is abundant

for those who are converted to Him with all their heart." Christina and Callista said to her: "We have once abandoned Jesus Christ; how could it be that we should return to Him?" Dorothea said: "It is a greater sin to despair of the mercy of the Lord than to sacrifice to powerless idols. Do not lose confidence then in this so charitable, so experienced physician, who can heal all your wounds. There is none whose healing does not belong to Him; for He is called Saviour only because He saves, Redeemer only because He redeems, Deliverer only because He ceases not to deliver us. As for you, give yourselves then with all your heart to penance, and without any doubt you will obtain the pardon of your faults." These two unfortunate women then threw themselves at her feet, which they watered with their tears; they conjured her to pray for them, that by her help they might worthily satisfy God and merit divine mercy. Our Saint, melting in tears, then addressed these words to the Lord: "O God who hast said: I will not the death of the sinner, but that he be converted and live; Lord Jesus Christ, who hast said that the Angels of heaven rejoice more to see one sinner do penance than ninety-nine just persevere in justice, signalize Thy goodness towards these souls which the devil has striven to ravish from Thee, recall these sheep to the fold, and may their example bring back all those who had strayed from Thee."

While she made this and like prayers, the governor sent for her with the two sisters, and had them brought into his palace. Taking them apart, he began by asking whether they had shaken the constancy of Dorothea. But they answered with one voice: "We have sinned, we have done ill; for the fear of the pains and sufferings of an instant made us sacrifice to powerless idols; we have therefore asked her to impose penance on us, that we may be able to obtain the mercy of Christ." Then Sapricius tore his garments, and in his fury ordered the two sisters to be bound back to back and thrown into a boiling cauldron if they would not sacrifice at once. The two sisters cried out: "Lord Jesus Christ, accept our penance, and grant us Thy pardon." As they persevered in this prayer and in the confession of their faith, they were thrown into the cauldron, where they were burned under the eyes of Dorothea. The virgin, transported with joy at seeing the courage they showed in death, said to them: "Go before me, my sisters; you may be sure that your sin has been remitted to you, and know that the palm you had lost has been restored to you: he comes to meet you and stretches out his arms to you, that father who rejoices when he finds again the son he had lost."

Then Sapricius had Dorothea stretched again on the rack. When she was placed there, there appeared on all her features so great a joy that it was easy to see that she had reached the accomplishment of all her desires. Sapricius said to her: "Why show thus a feigned joy and simulate gladness in the midst of torments?" Dorothea answered: "Never in all my life have I been so happy as today; for these souls which the devil had ravished from God by thy means, Christ has recovered by my mediation. On this day there is rejoicing in heaven; for their sake the Angels are in gladness, the Archangels in jubilation; and all the Apostles, Martyrs and Prophets thrill with joy. Hasten then, Sapricius, and accomplish thy work as quickly as possible, that I may unite with this concert of the Saints, and rejoice with them as I wept with them on earth." Then Sapricius had lighted torches applied to her sides. During this torment Dorothea, turning to the judge her face more and more illumined with heavenly joy and mocking his fury, said to him: "Wretch, behold thee vanquished, thou and thy idols!"

Sapricius then had her taken down from the rack, and ordered her to be buffeted for a long time, saying: "Strike that face that insults me." After she had been long and cruelly beaten, Sapricius, seeing that she always showed joy and that the executioners could do no more from fatigue, dictated this sentence: "We order that Dorothea, a girl full of pride, who has refused to preserve her life by sacrificing, and who absolutely wishes to die for I know not what man they call Christ, be struck with the sword." At these words Dorothea cried: "I give you thanks, heavenly lover of souls, that you call me to your paradise, and invite me to your nuptial bed."

As she was leaving the governor's praetorium, a man of law named Theophilus said to her in mockery: "Come, spouse of Christ, thou wilt send me from the garden of thy spouse some fruits or roses." Dorothea

answered him: “Most willingly, I shall do so.” At the moment when she was about to receive the stroke of death, she asked the executioner to leave her a few moments to pray. When she had finished her prayer, a child suddenly appeared, carrying in a linen cloth three fruits of the greatest beauty and three roses. She said to this child: “Carry, I pray you, this to Theophilus, and tell him on my part: ‘Here is what thou didst ask me to send thee from the garden of my spouse.’” Immediately she was struck with the sword, and with the palm of martyrdom went to join Christ.

At this moment Theophilus, the judge’s procurator, was relating laughing to his companions the promise of Dorothea. He was still speaking, turning the virgin’s promise into jest, when suddenly the child presented himself before him, carrying in a linen cloth the three beautiful fruits and the blooming roses. He said to Theophilus: “Here is what, at thy request, Dorothea, most holy virgin, had promised thee; she sends it to thee from the garden of her spouse.” Theophilus, receiving this gift, cried out: “Christ is the true God, and falsehood is not in Him.” The other advocates said to him: “Art thou mad, Theophilus, or art thou jesting?” “I am not mad, and I do not mock; but it is in a reasonable manner that I believe Jesus Christ true God.” “What motive then led thee to the exclamation thou hast just made?” “Tell me, in what month are we?” “In February.” “A glacial cold reigns in all Cappadocia, and all the trees are stripped even of their leaves; whence then do you think come these roses and these fine fruits with the foliage that accompanies them?” “Not even in the season of flowers have we seen the like.” Theophilus answered them: “I myself whom you see addressed Dorothea in derision, at the moment when she was walking to torture. As she seemed to me mad to speak of her spouse Christ, and of the Paradise to which she was going, I insulted what seemed to me her folly, and said to her: When thou art arrived at thy spouse’s garden, send me roses and fruits. She answered me: I shall surely do so. Scarcely had she suffered death for the name of Christ when suddenly there came to me a child of marvellous beauty, but small in stature; he seemed to me in fact not more than four years old; I should scarcely have believed him capable of speaking. This child touched my side, I turned to see him; then he drew me aside, and spoke to me in so graceful a language that in his presence I seemed to be only a peasant. He presented me this linen with these fruits and roses, and said to me: Dorothea, most holy virgin, sends thee these gifts from the garden of her spouse, as she promised thee at thy request. On receiving this gift I uttered a cry of emotion, and the child disappeared: I do not doubt that he was an Angel of God.” After saying these words, Theophilus cried out: “Happy are they who believe in Christ and suffer for His name! He is the true God: and whoever puts his confidence in Him possesses true wisdom.”

As he was saying these and like words, some went to find the governor and said to him: “Your procurator Theophilus, who till now spoke against the Christians and pursued them to death, is now crying before the gates of the palace, praising and blessing the name of I know not what Jesus Christ, and many believe his words.” The governor had him brought to him at once. As soon as he was introduced, he said to him: “What speeches art thou holding outside?” “I was happily praising Christ, whom until today I had unhappily blasphemed.” “I wonder that a man of thy prudence should have wished even to pronounce this name, thou who until now hast persecuted those who confess it.” “This conduct shows that it is the true God who converted me from error to the right way, and made me recognize that He Himself is the true God.”

“Men, ordinarily, advance in wisdom with years; but thou, behold thee suddenly become senseless, when thou callest God him whom the Christians themselves teach thee to have been crucified by the Jews.” “I have heard indeed that Jesus was crucified; and in my error I did not think He was God; every day I blasphemed His name: now I repent of my past crimes and my blasphemies, and I confess His divinity.” “Where then and when didst thou become a Christian, thou who till now hast sacrificed?” “From the moment I confessed Christ and believed in Him, I felt myself a Christian. Thus, believing with all my heart in Christ, Son of God, I preach His true name, His holy name, His immaculate name, His name which is neither falsehood nor imposture as the idols are.” “Imposture reigns then in our gods?” “How should imposture not reign in these simulacra which man has fabricated with wood, which he has cast in metal, filed with steel, whose bases he

has made firm with lead, which owls touch familiarly, which spiders cover with their webs, and whose interior is often filled with rats and mice? I am willing to be a liar if what I say is without foundation. But as I do not lie, it is just that thou acknowledge the truth, and turn thy heart from falsehood. It befits thee, who art established to judge those who commit imposture, to separate thyself from lying, and seek the truth that is in Christ." "Our gods are not then living gods?" "The idols are without intelligence; but the intelligence of God is invisible. Thy gods need to be guarded; ours guards all beings. If it is not so, it is by reason that I must be convinced; if thou hast only thy power against me, it remains constant that I prevail, at least by reason."

"I see, wretched Theophilus, that thou wishest to die a sad death." "On the contrary, I desire to obtain a happy life." "Know then that if thou persist in thy folly, I shall first make thee suffer divers torments, and then condemn thee to a cruel death." "It is my desire." "Thou must have pity on thyself, thy house, thy patrimony, thy sons, thy relatives, and not give thyself rashly to a public death, which is only for fools, scoundrels and the imprudent." "It is the height of wisdom to know how thus to master all one's affections, and to fear nothing from all torments. No, it is not an unreasonable rashness, but a serious reflection that makes me persevere in my resolutions; for I prefer eternity to time, I prefer what shall always subsist to what only passes." "Thou choosest torments rather than rest, thou desirest death rather than life." "I fear torments, and have death in horror; I fear torments that never end; I have in horror a death which consists in eternal pains. The torments thou canst make me endure will end in a few moments; but those that are destined for the adorers of idols will torment them far more cruelly, immediately after their death, and will never cease."

"Let Theophilus, this fine speaker, be stretched on the rack: perhaps the violence of tortures will dry up his vain eloquence." As soon as the martyr was suspended on the rack, he cried: "Here I am truly a Christian, for I am hung on the cross (in effect the rack has some resemblance of form with the cross); O Christ," said the martyr again, "I give Thee thanks that Thou hast permitted me to be attached to the instrument of Thy death." "Wretch, have pity on thy flesh." "Wretch, have pity on thy soul. For me, I do not wish to spare in time the flesh of my body, that God may spare my soul in eternity." The governor, carried away with rage, had his sides torn with iron claws, and his flanks burned with burning torches. In the midst of these tortures Theophilus said nothing else but: "I confess Thee, O Christ, Son of God; deign to admit me into the number of Thy Saints"; and he showed on his face an intrepid courage, so that it might have been said that it was not he who was tormented. Meanwhile the executioners themselves grew weary, and the impious governor dictated this sentence: "Let Theophilus, who till now has sacrificed to the immortal gods, and who, after having adored them, has abjured their worship to join the sect of the Christians, have his head cut off: we so order." Theophilus said: "O Christ, I give Thee thanks!" and he walked full of joy to the crown of the eternal vocation. A labourer of the eleventh hour, he merited a reward equal to that given to the labourers of the first.

Iconography. Saint Dorothea has been represented seated at the feet of the Blessed Virgin who holds the Child Jesus. In one hand she holds a branch of daisy; in the other the handle of a basket plaited of rushes in which are flowers and fruits. Her head is crowned with roses.[1] At other times the basket of flowers is put in the hand of the angel charged to carry them to Theophilus, and then the heavenly Messenger stands beside the Saint. The brush of Rubens has exercised itself on this illustrious virgin.[2] Saint Dorothea is, in certain countries, the patroness of brewers, of young bridegrooms and of florists-gardeners.

Relics of Saint Dorothea

The skull and some other parts of the bones of this Saint are united in a reliquary belonging to one of the churches of Breslau; it is probably the presence of these relics which has made the name of Dorothea so popular in Germany. It is lavished there, but has lost nothing of its poetry. The finest geniuses of that country have immortalized it in their verse. But it is Rome that has the happiness to possess the greater part of the relics of this graceful Saint, in the church dedicated to her: there, every year, on 6 February, the day of her feast, apples are blessed in memory of the miracle to which Saint Theophilus owed his conversion. There are

still fragments of the relics of Saint Dorothea at Bologna, Lisbon, Prague, Sirk. Finally there were some also at Arles, in Provence, in the church of Saint-Honorat outside the Walls. We were written to from this last town on 3 August 1858:

"The church of Saint-Honorat, vulgarly called Notre-Dame-de-Grâce, situated outside the walls of our town, and at the time of the Revolution still occupied by the Minim Fathers, was then devastated, as was the adjoining convent, of which only a small part remains. This church, whose ruins are remarkable from the point of view of antiquity and by their situation in the midst of an ancient cemetery, pagan first, Christian afterwards, has not yet been restored to worship; it is however daily visited by a great number of travellers, and especially by lovers of archaeology. We have, at Arles, no relic of Saint-Honorat. These relics cannot be found either at Lérins, whose celebrated monastery has been, for many years, bought by a Protestant. We no longer have any relic of Saint Dorothea."

The church of the Trinity, today the cathedral of Laval, possesses a fine relic of Saint Honoratus of Arles.[3]

The acts which have just been read were textually borrowed from the Bollandists. Saint Dorothea is named by Bede, Usuard, Ado and the others. Bede adds Christina and Callista. A hymn of the Breviary of Toledo celebrates the glory of Dorothea and her companions. Aldhelm gives her Acts at length in the book *On the Praise of Virginity*. Thomas à Kempis composed her panegyric.

Saint Vedast (Vaast), Bishop of Cambrai and Arras

540. — Pope: Vigilius. — King of France: Childebert I.

The grace of God has not been fruitless in me.

— 1 Cor. xv, 10.

The family and the native land of Saint Vaast were long unknown. The most probable opinion is that he was born at Villac, which is today a parish of Périgord, near Terrasson. The parish church is dedicated to him, and a fountain bears his name.[1] He who was to be the catechist of Clovis withdrew to the city of Toul, after leaving his family and the opulent inheritance of his fathers. There he lived as a solitary until his virtues, making him known, led the bishop of the place to admit him into his clergy.

A few years after Clovis, first of the name, had conquered the country of Thuringia, the Alemanni and the Bavarians left their country to fall upon the Gauls, in order to smother, if they could, the French monarchy at its birth. This obliged Clovis to forestall them and to march against them with intrepid courage; indeed he beat them near the city of Cologne, at Tolbiac, now Zülpich. But the victory was long uncertain, it even seemed to incline to the side of the enemy: the king raised his eyes to heaven and, remembering the holy counsels which Queen Clotilda, his wife, had given him concerning Christianity, he cried: "O Jesus Christ, whom Clotilda says to be Son of the living God, I call upon Thee to my aid, and if Thou givest me the victory, I will believe in Thee and have myself baptized." Scarcely had he made this vow when God, who wished to bless this prince and the Franks his subjects by making them Christians and by destroying among them paganism and Arianism, changed the face of the battle and made those victorious who seemed to be vanquished. The Franks took courage again and wrested the triumph from the hands of the Alemanni, who lost their king in this combat and were at last forced to submit to the laws of Clovis and to become his tributaries.

The king, returning victorious from the German war, passed through the city of Toul and found there our Saint, whom the inhabitants regarded as a man from heaven on account of his wholly angelic life. He begged him to accompany him as far as Reims, in order to instruct him better in the baptism of Christians, which he wished to receive there with solemnity. The Saint was very happy to have this occasion of instructing the king on the mysteries of the adorable Trinity, particularly on the consubstantiality of the three divine persons

in the unity of essence, against the errors of the Arians, with which the princess Lantilde, his sister, was infected. And God, to confirm the word of His servant by signs and miracles, permitted that, passing through the village of Ruilly [text: “lUUy”], on the river Aisne, he gave sight to a blind man in the presence of the king: which opened the eyes of the soul to an infinity of noble persons who were there. At last King Clovis had himself baptized solemnly at Reims. Saint Remigius, who performed this ceremony, before pouring on him the saving water, said to him these words: “Bow thy neck, O Sicambrian, under the yoke of Jesus Christ; adore what thou hast burned, and burn what thou hast adored.” The holy bishop meant by this the temples of the Christians which he had burned, and the idols which he had adored while a pagan. The king answered distinctly according to the instruction of Saint Vaast, his catechist: “I adore the true God, who is the Father, the Son and the Holy Spirit.” To which three thousand noble Franks who were to be baptized after him added: “We detest the mortal gods, and we are ready to serve the immortal God.”

Clovis, on leaving Reims, recommended Vaast to Saint Remigius, and this holy bishop made good use of him for the entire conversion of his diocesans, for he sent him into the villages to catechize the people.[2] At last God inspired the same Saint, who as apostle of the Franks had power to establish new bishoprics, to consecrate him bishop of Arras, capital of Artois. It was a question of evangelizing a country almost entirely idolatrous. The city of Arras had indeed once received the light of the Gospel, in the time of the Roman domination. But this church had been very ill-treated in 406 by the Vandals and the Alans, and later almost entirely destroyed by Attila, who ravaged Gaul in 450 and the following year. God authorized the mission of Saint Vaast by the miraculous healing of a blind man and a lame man whom he met on entering the city. But he was greatly afflicted when he saw paganism re-established on the ruins of our religion. He discovered no trace of the worship of the true God except in the memory of some old men of the country. They showed him, outside the city, the site of the church where the faithful formerly assembled. The Saint groaned; he wept on seeing these places once sacred, now covered with brambles and become the retreat of wild beasts. “These misfortunes,” he cried, addressing himself to God, “have befallen us because our fathers and we have offended Thee; our injustices and our iniquities have drawn down Thy anger upon us. But now, Lord, remember Thy mercy and forget the crimes of Thy poor servants!” While the Apostle, on his knees, prayed for the city, plunged in the slavery of the demon, a bear came out from these sad ruins. Vaast, full of confidence in God, was in no way troubled: he adjured the animal, in the name of heaven, to withdraw into the woods and never again to cross the river Scarpe. The bear never reappeared. In this same place he discovered the remains of an altar dedicated to the Blessed Virgin. At this sight his heart overflowed with joy, and he hoped that under the auspices of the Mother of God, to whom this country seemed consecrated, he would re-establish in a short time the reign of Jesus Christ; at once he set about building a church which he placed under the protection of the Blessed Virgin, adopted from that time as patroness of the diocese of Arras and Cambrai.

The wonders which he worked, the healing of the sick, the expulsion of evil spirits, the changing of water into wine, were of great help to him in abolishing paganism. He succeeded so well that he is considered one of the apostles of Artois. What did he not do to win souls to Jesus Christ? Respectful toward the aged, affable with the young, paternal toward children, he did not even refuse to be present at feasts, in order to make the heavenly food, the word of God, more easily relished.

Under the reign of Clothar, who, to all the violent passions of the barbarian, united the religious sentiment, the Franks, initiating themselves more and more into Roman institutions and habits, lost something of their warlike humour, and passed long days in noisy banquets and brutalizing orgies. It was a need, an indispensable luxury; beer (*cervoise*), that fermented drink of which our beer recalls the memory, flowed in floods, and often after a feast where nothing had been spared, the guests could not support their bodies weakened by drunkenness.

Ocine, one of the principal *leudes* or lords of the country, who had great respect for Vaast, distinguished himself by his magnificence at feasts and by his liberality. One day when he was to receive Clothar at his table, he sent a pressing invitation to the holy bishop to be present with the king. Vaast, inspired by God and desirous of putting an end to such scandalous customs, yielded to the wish of Ocine.

According to his custom, on entering the hall he made the sign of the cross, and the vessels filled with beer broke. Frightened by this prodigy, Clothar and the lords of his suite asked Vaast for an explanation; he answered them that the demon, subtle in deceiving men, had shut himself up in them, but unable to bear the sign of God's power, he had had to flee shamefully, and had abandoned that house, while the liquor was spilled.

At that time, and for a long while after, Christians had recourse to superstitious and occult ceremonies: they consulted the auguries, believed in charms and sometimes even paid large sums of money to avenge themselves on their enemies by enchantments. This miracle, which took place in the presence of the most illustrious lords of Frankish Gaul, showed the vanity of these formulas, the greatness of a God who grants such power to His servants, and brought back to the purity of the faith a great number of the persons present. The report of it spread also through the country and increased there the number of conversions.

To give greater extent to the apostolic labours of Saint Vaast, Saint Remigius charged him, in 510, with the care of governing the diocese of Cambrai, then very vast, and this union of the sees of Arras and Cambrai lasted long. They were separated only towards the end of the eleventh century.[3]

Like Artois, the Beauvaisis had been devastated by the Barbarians: the holy Pontiff visited this region, raised up the churches, gathered the scattered faithful, ordained priests, founded hospitals. According to a venerable tradition, he worked in the Beauvaisis more prodigies than in his own diocese. Saint Remigius had reached the age of ninety-four; he had powerfully strengthened the Christian faith, founded churches, enriched monasteries, converted Arians and idolaters, and guided Clovis with his counsels. Before leaving this earth, he resolved to set down his last wishes, and he wrote a testament, a witness of his piety and his liberality. The church of Arras had a share in it, for he left it the villages of Souchez and Ourton, and in addition twenty gold sous. Vaast figures among those who signed this important act; his name comes after that of Saint Remigius, and here is the formula he uses: "Those whom my father Remigius has cursed, I curse; those whom he has blessed, I bless. I was present at the reading of this writing, and I have affixed my signature to it."

Vaast was ripe for heaven. His body had been weakened under the weight of age and fatigues. His soul had been purified by forty years of an episcopate fertile in virtues and generous deeds. God permitted that Vaast should die in that city of Arras for which he had done everything. A burning fever devoured him, and his servants refused to believe that his end was near. On a cold winter night, at the moment when the frost covers the earth and the stars sparkle in the sky, a luminous cloud appeared to come out of the house where the prelate lived, and rose up to heaven. This prodigy lasted two hours; it was seen by the whole city and plunged it into great perplexity. Vaast's servants came to warn him; the pious servant made himself no illusion: he understood that he had but little time left on earth, and the joy he felt at it was lessened by the thought that his death would make those who loved him shed tears. He resolved to consecrate to prayer the last moments the Lord left him. He summoned the priests who had been the faithful companions of his labours, those who were to continue his mission, in a word all those for whom he had a paternal affection and whom the chronicler is pleased to call his children. He spoke to them in a firm voice, with that eloquence which springs from the heart and which the impression of a coming separation redoubles. Strengthened by the Viaticum, already, so to speak, detached from earth, he found accents which drew tears from all his hearers. Thus he ended his life gently and fell asleep peacefully in the Lord, on 6 February 540. It was claimed that at the moment when his soul rose to heaven, a distinct sound like that of a choir of angels filled the apartment and proved that Vaast was already in possession of eternal happiness.

The virtues of the apostle of the Atrebates had shone with too lively a brightness for his cult not to spread rapidly, and God permitted that several prodigies wrought by his intercession should be gathered. We shall cite only two.

Some time after his death, a fire broke out at Arras; it threatened to devour a part of the town. Already the flames surrounded the modest dwelling where Saint Vaast had died. A woman named Abite, known for her piety and the purity of her morals, invoked the prelate's name; she saw him appear and drive back the flames. What is certain is that not only Vaast's apartment, but the very bed where he had breathed his last, were spared. This new prodigy only increased the piety of the inhabitants toward the holy priest who had rendered them so many services.

In the ninth century, the sea of Brittany [the Channel] was celebrated for the abundance of the fish found there, and from all sides the convents sent their fishermen to it. In 873 a due of two sous was demanded of those of the abbey of Saint-Vaast to allow them to cast their nets at the same time as the other boats already assembled. They refused this demand, which no right justified, and prayed ardently to their holy patron. The boats left the port, but were assailed by a tempest so furious that they could scarcely regain the coast. Those, on the contrary, which had placed themselves under the protection of the apostle of the Atrebates made an abundant catch and ran no other danger than that of sinking under the weight with which they were loaded. In memory of this fact, the sailors of Artois paid every year two sous to the religious of the monastery of Saint-Vaast.

"In the Middle Ages, Saint Vaast was represented dragging a bear in his train: this is how the manuscripts which contain his life, the paintings of artists, the works of sculptors show him.

"A pious tradition has it that Saint Vaast, seeing this animal in the ruins of Arras, gave it the order to follow him, and that, obeying this command, it became the faithful companion of the holy bishop, to show to the still barbarous nations the power of the God whose word he proclaimed, and to invite them to submit to Him who knew how to command the fiercest animals and make them gentle and submissive."

Relics of Saint Vaast. — The Sacred Treasury of Arras

This illustrious bishop had chosen his burial place in a wooden chapel which he had caused to be built on the bank of the little river Crinchon, outside the city. It was there that on returning from his apostolic journeys he repaired to give himself, as formerly at Toul, to the contemplation of heavenly things. But the place not having been found magnificent enough for so great a prelate, he was carried to the great church, his cathedral, which he had also caused to be built in honour of Our Lady. It was only a hundred and twenty-six years afterwards that his last wishes were carried out by Saint Aubert, one of his successors in the see of Arras. The Blessed Vaast, says Alcuin, appeared to the pontiff, holding in his hand a rod with which he measured, beside his little oratory, the site of a basilica. Understanding by this vision that Saint Vaast ordered him to transport his relics into his oratory, Saint Aubert, accompanied by Saint Omer, bishop of Thérouanne, had them deposited there in 666, with great solemnity. In this same place he laid the foundations of a Benedictine abbey, which was completed by his successor Vindician, enriched and endowed by Thierry I,[4] with a vast basilica, and finally ruined, like so many other monuments of the faith of our ancestors, by the demolishers of '93. The abbey church has since been transformed into a cathedral, and still stands in the centre of the city of Arras, as if to recall, says an author, that this pious foundation was its origin and glory.[5]

God permitted that the remains of the Saint should, after his death, come to protect the Beauvaisis, which the Pontiff had evangelized and blessed during his life; in the ninth century the religious of the abbey which bore his name transferred them to Beauvais, to preserve them from the sacrilegious fury of the Normans. Hildeman, bishop of Beauvais, and the faithful of the town, remembering the benefits which the Blessed One had lavished on their fathers, received his relics with sentiments of gratitude, veneration and confidence. For the space of about fifty years,[6] they reposed, now in a chapel of the city,[7] now in the church of Saint-Étienne,

which, until the eighteenth century, bore his name together with that of the first martyr.[8] Their presence at Beauvais was signalized by several miracles. After the invasions of the Normans, the religious of the monastery of Saint-Vaast of Arras came to ask back the body of their holy patron. "Although Honoratus, bishop of Beauvais," says Godefroy Hermant, "could not without pain deprive himself of the holy relics which were the ornament of the city, he nevertheless gave them back to those who had entrusted them to one of his predecessors. His piety led him to accompany the pious cortege a very great part of the way, followed by a multitude of the faithful, mingling their hymns and praises with the canticles of the clergy."[9] In testimony of their gratitude for the hospitality which the body of Saint Vaast had received at Beauvais, the religious of Arras left there some of his precious relics. From that time the cult of the Blessed One was very popular in that region. Several parishes adopted him as their patron; pilgrimages were established in his honour; and everywhere his name was invoked with confidence, Saint Vaast was pleased to give proofs of his credit with God. In the north of France a great number of churches have been dedicated to Saint Vaast. There are counted in the present diocese of Cambrai twenty-eight parishes having Saint-Vaast for patron, eight in the diocese of Tournai: there are still more in that of Arras. There is still today at Soissons a church bearing his name.

The English formerly had a great devotion to Saint Vaast, under the name of Foster. Camden even pretends that the family of Foster took its name from this Saint. Saint Vaast had at Toul, not far from the cathedral, his dwelling, of which a church was later made, which subsisted until the Revolution, and which Bishop Pibo had erected into a parish in the eleventh century. On certain days of the year the chapter of Toul went there in procession to hold a station.[10]

A part of the Saint's relics had remained in the cathedral, for that church having been burned in 1030 and rebuilt afterwards, there was found, about the year 1040, under an altar which had been destroyed, an arm of Saint Vaast, with a considerable part of his head, and some bones of the rest of the body.

A document preserved in the general archives of the department of Pas-de-Calais shows us the religious of Saint-Vaast, proceeding, in the last century, to the recognition of the relics of their patron. The opening of the shrine was done in the presence of the superiors of the abbey, vested in surplices and other insignia of their dignity. Candles were lighted which burned as long as the examination of the bones and the reading of the authentic titles lasted; finally an act of recognition was drawn up, the very one we have just mentioned.

In 1802, on 13 December, Mgr de La Tour d'Auvergne, bishop of Arras, ascertained that the same number of bones was still possessed which had been recognized before him by the religious of the former abbey of Saint-Vaast of Arras, and that the whole was in conformity with the ancient authentics. — On 31 October 1804 and 10 June 1805, a part of the relics were given to the curé of Bailleul and to Notre-Dame of Saint-Omer. Today a fine shrine, made on the model of that of the great relics of Aix-la-Chapelle, contains the greater part of the bones of the holy bishop of Arras.

Saint Vaast being the principal founder of the Christian religion in Artois, he has been given as an honorary cortège the images of the most illustrious holy bishops of the present diocese of Arras. It is in this capacity that there have been placed first on this shrine Saint Diogenes, with his costume of a Greek bishop, his gesture of blessing in the Oriental manner, and his name written in Greek letters on one vertical line. Then come Saint Maximus, the travelling bishop, pilgrim's staff in hand, the special patron of Boulogne; Saint Omer, of Thérouanne, with the emblem of the spiritual Church which he founded and the child to whom he restored sight; Saint Aubert, of Arras, with Saint Landelin, his disciple; Saint Géry, of Cambrai, trampling underfoot the monster of idolatry which he overthrew; Saint Folquin, of Thérouanne, with the imperial crown and the purple laid beside him, signs of his kinship with Charlemagne and of the honours he despised for the service of Jesus Christ. Finally, Saint Huntfrid or Humphrey, of Thérouanne, holds the allegorical vessel of which the great Pope Nicholas spoke to him when he exhorted him to hold firm amid the invasions of the Northmen and the ruins of his desolated church, and Saint Vindician recalls to us other times of struggle and

the definitive foundation of the abbey of Saint-Vaast, which he holds in his hand. All these images adorn the two long sides of the shrine. On the small sides one sees, in sculpture, the image of Saint Vaast himself, and that of the Blessed Virgin, patroness from time immemorial of the cathedral of Arras, the mysterious candle in her hand.

The shrine of Saint Vaast is entirely constructed on the system of the thirteenth century, and even a little of the fourteenth, with precious stones, enamels, ornamented crests, pine-cones, etc. It is a graceful monument.

The other particular churches which possess sacred bones of Saint Vaast are Annezin, near Béthune, Wargnies, Vergies, in the diocese of Amiens, Fouquières-lès-Lens, Lattre-Saint-Quentin, the civil hospice of the town of Aire, Moreuil, in the diocese of Amiens, the Holy Sepulchre at Saint-Omer, Le Pas, Bienvillers-au-Bois, the seminary of Arras, Laventie, Gonnehem, Fruges, Saint-Vaast-la-Hougue, in the diocese of Coutances; the Benedictine nuns of the Blessed Sacrament of Arras, Armentières, in the diocese of Cambrai; Saint-Nicolas of Arras, Saint-Pol, Notre-Dame of Saint-Omer. The objects worthy of veneration which the town of Arras possesses constitute one of the most important sacred treasuries of France. Besides the head of Saint James the Greater, the head of Saint Nicasius of Reims; the body of Saint Vindician, bishop of Arras; the head of Saint Leger, the rochet in which Saint Thomas of Canterbury was clothed at the moment of his martyrdom, the body of Saint Ranulph and that of his son, bishop of Arras; the relics of several martyrs of the Theban Legion, the notable relics of Saint Willibrord, a veil of the Blessed Virgin, all great and notable relics, of which we speak in their place, the town of Arras possesses at this moment (March 1872) various relics of which here is the list:

> *In the sacristy of the Cathedral the following relics are deposited: two relics of the true cross; two bones of Saint Bertin, abbot of Sithiu; one bone of Saint Vaast. — 2. Of Saint Francis de Sales, ex carne; of Saint Charles Borromeo, ex præcordiis et tela; of Saint Andrew, apostle, ex ossibus; finally small relics of Saint Peter and Saint Paul. — 3. In the chapel of Saint Louis: a bone of Saint Folquin, bishop of Thérouanne, and two bones of Saint Aubert, bishop of Arras. — 4. In the chapel of Saint Charles: a relic of Saint Charles, a bone of Saint Firmin, bishop of Amiens, a relic of Saint Vincent de Paul. — 5. In the chapel of Saint Vaast: a relic of Saint Vaast, a relic of Saint Omer, one of Saint Maximus. These are, one sees, the three patrons of the three dioceses of which the present diocese of Arras is chiefly formed. — 6. In the chapel of Saint Jerome: a bone of Saint Isbergue or Giselle, sister of Charlemagne; two fragments of the head of Saint Christina, virgin and martyr. — 7. In the chapel of Calvary: a bone of Saint Roch. It is there too that the notable relic (a considerable part) of the head of Blessed Benedict-Joseph Labre is exposed. — 8. In the chapel of Good Death: a bone of Saint Flour, martyr; a bone of Saint Vulgan, bishop. — 9. In the chapel of the Sacred Heart: a bone of Saint Kilian, bishop; a bone of Saint Josse, abbot. — 10. In the chapel of the Cloister of the Grand Seminary, two reliquaries similar to the preceding contain: a bone of Saint Silvin, bishop; a bone of Saint Adrian. — 11. In the new shrine, called that of the Various Relics, chapel of the Bishop's palace, there are the following relics: of Saint Tranquillus, martyr; of Saint Candidus, martyr; of SS. Sixtus and others; part of one bone of Saint Stephen the Protomartyr; of Saint Wulfram, bishop; of Saint Apollonia, virgin; of Saint Simon, apostle; of Saint Bertha, virgin; of Saint James the Greater, apostle, part of one large bone; of Saint Kilian, bishop; of Saint Richarius, abbot; of Saint Lugle; of Saint Eulogius, abbot; of Saint Francis de Sales; of Saint Audomar; of Saint Faustinus; of Saint Austreberta; of SS. Felix and Nabor; of SS. Cassian and Hippolytus; of Saint Charles; of Saint Clement, pope and martyr; of SS. Cornelius and Cyprian, martyrs; of SS. Crispin and Crispinian; of Saint Longinus; of Saint James, martyr; of Saint Maurus, martyr; of Saint Marculf, abbot; of Saint Bertha; of Saint Josse; of Saint Martian, martyr; of Saint Peter, martyr; of Saint Anthony, abbot; of Saint Philip Neri; of Saint Camillus; of Saint Felicissima, virgin and martyr; a small bone of Saint John the Baptist; of Saint Simeon, abbot; of Saint Laurence, deacon and martyr; of Saint Maximus, bishop; of Saint Roch; of Saint Roch (twice); of Saint Vulgan; of Saint Adalric; of Saint Martin of Tours; of Saint James the Greater (twice); from the head of Saint Clare, virgin [and martyr — sic]; of Saint Francis Xavier; of Saint Vincent, martyr; of Saint Restituta, martyr; of Saint Andrew, apostle. — There are also some relics coming from the former abbey of Eaucourt. — 12. Finally, in the two great shrines which are in the chapel of the Grand Seminary, there are the following relics: FIRST RELIQUARY. — Relics of Saints (male and female): of Pius, martyr, of Victor, martyr, of Vedast, bishop of Arras, of Barnabas the apostle, of Vincent de Paul, of the head of one virgin of the number of the eleven thousand virgins, of Adrian, martyr, of the martyrs of Gorcum, and others. SECOND RELIQUARY. — Relics of Saints (male and female): of the martyrs of the Theban*

Legion, of Jucundus, martyr, of Theodora, martyr, of Maximus, bishop and patron of Boulogne, of Charles Borromeo, of the eleven thousand virgins, martyrs, of Liberalis, martyr, and others.

There remains, besides, in the depository of the Secretariat, a very great number of relics which have not yet been placed in shrines. They come from ancient abbeys, among others that of Étrun, and they are provided with authentics, seals, antique silk, inscriptions on parchment, according to the divers usages of the centuries in which they were visited and recognized. This depository is by itself a veritable treasure.

Let us point out in closing a considerable piece of the Holy Candle of Arras, which was saved from the Revolution, and the case which contains it.

The life of Saint Vaast was written at length by Alcuin; Surius inserted it in his first volume; Bollandus also relates it with several others. It is from this, and from the authors who have written on the *History of France*, as also from the *Annals of the Church* of Cardinal Baronius, that we have drawn these details. But besides historians, Saint Vaast has had poets to sing him. Toussaint Sailly consecrated a sort of epic to him; Antoine Meyer, a poem entitled *Ursus seu de rebus sancti Vedasti* (in-12, Paris, 1580). — We have drawn great profit from an excellent pamphlet by M. Van Drival, entitled *Le Trésor sacré d'Arras*.

Saint Amand, Bishop of Maastricht, Missionary and Founder of Abbeys

684. — Pope: Saint Leo II. — King of France: Theodoric III.

Going, teach… Save souls.

— Matt. xxviii, 19; Jer. xlviii.

Among the saints who shone in the Church in the seventh century, there are few whose celebrity is comparable to that of Saint Amand. "Almost the whole earth," says his biographer, "has heard the fame of his dazzling virtues and prodigies. Like an indefatigable reaper, he laboured much in the field of God, he converted many peoples to the Catholic faith, and founded many monasteries for pious monks and holy handmaids of the Lord."

Saint Amand was born on 7 May 594, not far from Nantes, in the territory of Herbauges, a little town which no longer exists and which then belonged to Aquitaine and to the diocese of Poitiers. His father, Serenus, was duke or governor of the country, his mother was named Amantia. The child received in his father's house, with the example of virtues and the love of religion, the learning which was given at that time to the sons of noble families. Early he felt born in his heart the desire to consecrate himself to God, and this sentiment, developed near his parents, became so powerful that it led him to leave everything to go and live in solitude. It was toward the island of Ré[1] that he directed his steps: there he met religious holily eager to receive him and to render him all the offices of the most affectionate charity. The virtue of the young novice was promptly recognized, and God permitted that an extraordinary fact should manifest it in a striking manner. One day the superior, to try his obedience, charged him with an order the execution of which required him to leave the monastery. Suddenly, in a solitary place of the island, Amand perceives at a little distance an enormous serpent. Frightened, he prostrates himself on the ground, addresses his prayer to heaven, then, rising, makes the sign of the cross against the monster and orders it to retire to its lair. The animal, obeying his voice, disappears at once into the depths of the sea.

Amand soon met in his solitude a danger of another nature. His father, informed of the place of his retreat, came to find him there, and strove to bring back into the family this only son to whom he wished to leave his goods and dignities. Seeing his entreaties useless, he had recourse to threat, and declared to Amand that he should have no part in his inheritance if he did not return with him to his father's house. "My father," he answered calmly and respectfully, "there is only one thing that I desire, it is to serve God: He is my portion and my inheritance. I ask nothing of the goods you promise me; permit me only to devote myself entirely in

the sacred militia of Jesus Christ." Shortly after, to avoid more pressing solicitations on the part of his parents, he withdrew to the tomb of Saint Martin at Tours. There, prostrate before the shrine which enclosed the relics of this great patron of France, he besought the Lord never to permit him to return to his native land, but rather that his whole life, consecrated to His service, should be spent in the labours, journeys and fatigues of the apostolate.

Amand having been admitted among the religious of Tours, received the clerical tonsure and took his place among the brothers. But God, who had great designs on him, willed that he should then begin an extraordinary and more immediate preparation for his mission. He made known to him that he must go to Bourges, to Saint Austregisilus,[2] to learn His will from the mouth of this pontiff. Faithful to the voice of the Lord, Amand hesitated not an instant; he set out and arrived at Bourges, where Saint Austregisilus and his disciple, Saint Sulpicius the Pious, received him with joy. All together having consulted the Lord, it was resolved that Amand, shut up in a cell on the ramparts of the city, should lead there the life of recluses until it pleased God to employ him in the work for which He destined him. In this new and deeper retreat, the life of Saint Amand was consecrated to all the exercises of piety and mortification. A barley bread soaked in water was his ordinary food: and even then the holy penitent seemed to take it only with regret. On his innocent flesh was applied a hair-shirt which held his body in continual constraint. Some vine-shoots thrown on the bare ground received at night his weary limbs; everything around him announced poverty, destitution and suffering. But in the midst of these austerities the brow of the young recluse shone with the sweetest joy. It was during these fifteen years of retreat and penance that, after having successively received the different orders of the clergy, he was at last ordained priest. It was also at this time that he had a sort of revelation which the historian of his life relates in these terms: "One day," he says, "Amand was in prayer before the Lord, when suddenly he saw himself surrounded by a great light; then, for the space of an hour, the image of the world seemed to unroll before his eyes with all its magnificence and splendours." God wished perhaps to show him the multitude of idolaters and sinners to whom his word should make itself heard.

Saint Amand was about thirty-three years old when God called him to Rome, to manifest to him his vocation. He set out with a single companion, continuing during this long pilgrimage the holy works which he was accustomed to do. Arrived at Rome, he visited the churches and oratories consecrated to God, the places which recall the memory of the confessors, the torments of the martyrs and the testimonies of the faith of the first Christians. At the end of the day he withdrew to the church of Saint Peter to address his prayer to God. Now, one evening when he had come there according to his custom, while all the faithful were leaving the temple silently and the guards were preparing to close its doors, Amand remained alone, hoping not to be noticed and to be able to satisfy the great desire he had to pass an entire night in this sanctuary. He was kneeling apart, pouring out his soul before the Lord, when one of the porters saw him, and believing no doubt that he was a man hiding some evil design, forced him, with little respect, to leave the church. This humiliation did not trouble the blessed man; he obeyed at once, and, prostrating himself before the portal, he continued his prayer. Suddenly he felt as if rapt out of himself and surrounded by a dazzling light. Before his eyes appears a venerable old man, his brow girt with an aureole of glory. Saint Peter, the prince of the Apostles, makes himself known to Amand and declares to him the will of heaven. "In the name of God, he shall go preach the faith in the Gauls and convert there a multitude of souls to Jesus Christ. The harvest is abundant and grows from day to day; he shall labour there as a good and vigilant reaper. As the price of his labours a great reward is reserved to him in heaven."[3] Amand, astonished, struck dumb by these words, submitted fully to the orders of heaven, and, his heart full of joy, took again the road to France. The needs of the Church at that time had made understood the necessity of a certain number of bishops whose functions, all of zeal, should be exercised toward some regions less favoured with the faith. These bishops, who were called regionary, because they travelled by preaching the Gospel the regions to which their inspiration impelled them, had no special see nor diocese subject to their jurisdiction. It was a similar mission with which Saint Amand was charged by King Clothar II, in 628: following his first essays and his first successes

in the apostolate, he received episcopal unction from the hands of Saint Acharius, bishop of Noyon, and went almost immediately to evangelize the inhabitants of the country of Ghent. This people, still given in great part to the worship of idols, obstinately repelled those who wished to teach it the faith. It would be impossible to tell all he had to endure from them: the persecutions and violences came to such a point that his companions, regarding the conversion of these barbarians as impossible, withdrew to await better times. Amand remained alone, exposed to all ill-treatment to which he opposed the most heroic patience. “How many times was he not torn, struck, bruised with blows? How many times did not women themselves cast him into the waters of the Scheldt and the other rivers which water these countries?”

The indefatigable missionary continued to traverse the vast solitudes of Flanders, Brabant and the neighbouring countries, until the day when a striking miracle, wrought at Tournai, opened the eyes of these infidels. While Saint Amand was passing through that city, it happened that Dotto, governor in the name of the king of the Franks, had brought before his tribunal a man accused of brigandage, and already so overwhelmed with blows by the furious people that he seemed to have but a breath of life left. A threatening cry came from every mouth: “He deserves death, let him be condemned to death.” At the moment when this scene was passing in the place of judgments, the holy bishop Amand is seen running up. He approaches, he cleaves the crowd and arrives at the foot of the tribunal; he implores the count to grant him the life of the thief. The sentence had just been pronounced. Dotto remained inexorable, and the executioners, seizing the criminal, led him to the gallows where he expired under the eyes of the multitude. As soon as it had dispersed, Amand hastened to take the corpse down from the gibbet and carried it to his dwelling. At a sign from him, his disciples withdrew: he then, prostrating himself on the ground, besought the Lord to restore this unhappy man to life. Suddenly the thief, coming out as from a deep sleep, opens his eyes and finds himself in the presence of the holy missionary, to whom he knows not how to express his surprise and happiness. He passed the rest of the night with him. Morning come, Saint Amand calling his disciples, asked them for water, which they hastened to bring, believing it was to wash the body, according to custom, before burying it. But what was not their astonishment when, entering the room, they saw the dead man of the evening before conversing with their master. Amand washed his wounds, which were healed at once; then he invited him to return to his family and to testify his gratitude to God by a Christian conduct. Scarcely was the report of this miracle spread than from all sides the populations ran to the Saint to ask him for baptism. The inhabitants of the country of Ghent themselves were promptly informed of it, and renouncing their old errors, came to listen docilely to the word of God. In a short time an admirable change was wrought in the whole province, and the two monasteries of Ghent and of Mont-Blandin soon rose on the very spot where formerly appeared the statues of the false gods. Such were the beginnings of the Christian religion in this country, become one of the fairest endowments of the Church of Jesus Christ.[4]

It was about this time (630) that Saint Amand, returned to the interior of France, addressed to King Dagobert courageous remonstrances on the scandals of his conduct. This step had been solicited and prepared by prelates and noble lords of the palace, who groaned over the disorders to which the king of Austrasia was giving himself up. The prince, at that hour of grace, listened only to the evil suggestions of passion; instead of acknowledging his faults, he grew angry and drove from his kingdom the holy apostle who reproached him with them. Amand, without being moved, withdrew from the palace deploring the blindness of princes abandoned to guilty pleasures. Amand took refuge in the states of Charibert, king of Aquitaine. Here takes place Amand’s first journey to Vasconia or the Basque Country: he was at the monastery of Saint-Sever-Cap-de-Gascogne,[5] when the religious told him that in the depths of the gorges of the Pyrenees and on the most inaccessible peaks of those mountains there encamped a people apart, proud and agile in combat, whom one often saw descend into the plain, but whom one rarely reached in their entrenchments. This people was in great part idolatrous and believed more in sorcerers, enchanters and auguries than in God. Amand wished to go and bring to this nation the light of the Gospel, only too happy, he said, to find an occasion of enduring martyrdom. This first mission of Saint Amand in Vasconia is little known. One can

scarcely recall more than this word of his hagiographer: “Like a true apostle of Jesus Christ, he traversed this vast country, preaching the Gospel everywhere, winning souls to God and often receiving, as the price of his zeal and his labours, insults and outrages.”

God having granted an heir to Dagobert, this prince returned to better sentiments and recalled Saint Amand from his exile. The servant of God, leaving at once the country of the Gascons, betook himself to the court. The king was at his villa of Clichy, near Paris, when the Saint approached him with modest gravity. Scarcely does Dagobert see him in his presence than, forgetting his royal dignity, or rather yielding to the sentiment that dominates him, he throws himself at his knees, and entreats him to forgive the outrage he has done him. Saint Amand, hastening to raise him, declares that this passing error is forgotten and that it has left no memory in his heart. “How I regret,” Dagobert goes on, “having acted toward you like a madman, and not having followed the wise counsels which your paternal affection inspired in you! Now, I beg you, holy Pontiff, forget entirely this injury, and do not disdain to condescend to the request I am about to make. God has given me a child, though I had not deserved this favour: I have cast my eyes on you, and chosen you that you may purify his soul in the waters of baptism, and serve him as spiritual father. He is my son, he is the heir of my crown, I wish him to become your son also, and that by imitating one day your examples he may become the heir of your virtues.” These words threw Amand into great surprise and extreme embarrassment. He begged the king not to exact of him such a ministry. “Amand,” says one of his biographers, “feared the court of kings, where the firmest virtue is sometimes exposed to bend, and he did not wish, he, a devoted combatant for the cause of Jesus Christ, to involve himself in the affairs of the world.” Having therefore expressed to the king respectfully the motives of his refusal, he withdrew.

Dagobert regretted not having been able to determine the holy apostle to accept this invitation, in which he saw a striking reparation of his fault. Moreover, he ardently desired that this child, on whom all his hopes rested, should be baptized by the hands of a Pontiff whose eminent virtue gave him a sort of assurance that death would not come to snatch him from his tenderness. He made fresh instances, and having called his intimate counsellors, Saint Eligius and Saint Ouen, then still simple laymen, he ordered them to go to the holy missionary and to seek by every means to obtain his consent. The two illustrious personages approached Amand with all the veneration which his holiness inspired in them, and begged him to grant the king the favour he solicited. They represented to him that by accepting this charge, he could work great good at the palace; that this child, destined to become one day king of the Franks, would greatly advance the work of God by the wise lessons he would receive from his mouth and the virtuous sentiments they would inspire in him. Moreover, they added, this consent, which will fill Dagobert with joy, will leave you, if you desire, full liberty to preach the Gospel in the kingdom and the neighbouring countries. This last word could not fail to make an impression on Amand, especially in the mouth of two men so religious and so powerful at court. He therefore yielded, and the preparations for the ceremony were at once ordered, to which the king wished to give an extraordinary magnificence. The city of Orleans was chosen for its celebration: the whole court and a multitude of lords betook themselves there. Beside Dagobert appeared his brother Aribert [Charibert], king of Aquitaine; he was with Saint Amand to hold the child over the baptismal font. A grave and contemporary author reports, and others have repeated after him, that at the moment when Saint Amand was finishing one of the prayers of baptism, the child, who was then only thirty or forty days old at most, answered very distinctly *Amen*, which filled all the assistants with astonishment and admiration.[6] — This marvellous child was to be Saint Sigebert.

His ministry accomplished, Amand departed from the court, and returned to his apostolic labours, leaving a powerful family in joy, a kingdom in hope, and a king returned to better sentiments. Our holy bishop, who finished a good work only to undertake a new one, directed himself a little later toward the Slavic country, on the banks of the Danube, the Save and the Drave. Everything leads one to believe that it was the wars of these peoples against the Franks and the strange and extraordinary elevation of Samo, a merchant of Soignies

in Hainaut, or of Sens, whom these barbarians had taken for king, that determined his resolution. Full of confidence in God, he set out across unknown countries, and arrived at last in the midst of a people given up to all the errors and all the disorders of idolatry. Inflamed with that ardent zeal which only grows before obstacles, he preached Jesus Christ to men for whom this name was entirely strange. He traversed their vast plains and their entrenched camps which served them as towns; everywhere his voice was heard and his hands spread abundantly blessings and benefits. Despite the efforts of his zeal, Amand could not soften those fierce hearts, whose criminal habits were so opposed to the morality of the Gospel. Nevertheless he did not let himself be cast down by their resistance or by the outrages they lavished on him; he continued to preach to them the holy truths and strove by every means to win them to God.

Amand had sown; others would later reap the fruits of his labours. As for him, after having endured with unalterable patience outrages and ill-treatment, he had to abandon these men “whom their crimes rendered unworthy of the favours of heaven”; and it was then that for the second time he went to Rome to the sovereign Pontiff, to inform him of the works he had accomplished and to pay his homage to the holy apostles. It was also on this occasion that he placed in different monasteries slaves whom he had ransomed and who testified a desire to embrace the religious life. He is seen also procuring at Rome, at the centre of Catholicity, books for the instruction of the disciples he had already gathered, particularly in the monastery of Elnon.

To return, Saint Amand embarked near Rome, arrived first at Centumcellae, today Civitavecchia, and from there took his course toward the coasts of France. During this crossing God manifested in a striking manner the power of his servant’s prayers. One day when the sailors, assembled on the deck of the vessel, were listening to the instructions of the man of God, they perceived an enormous fish, which seemed to sport on the waves: casting their nets at once, they seized it, killed it, and invited all the crew to take part in this unexpected feast. But at the moment when the meal was ending, the sky is covered with heavy clouds, the sea becomes rough, the waves rise, the winds roar: a frightful tempest bursts, and the vessel, tossed hither and thither by the waves, threatens to be engulfed at every moment. In the midst of the lamentations drawn forth by the sight of imminent death, the sailors prostrate themselves at Amand’s feet and beseech him to pray to God that they may be delivered from so pressing a danger. The missionary consoles all these dejected men. He engages them to rest from the fatigues they have endured and to leave their fate to Providence. It was night. All stretched out on the deck give themselves to rest. Amand also dozed near the helm, as if he had wished to take the direction of the vessel. Suddenly the apostle Saint Peter presents himself to his eyes: “Fear not, Amand,” he says to him, “thou shalt not perish, nor those who are with thee.” Then turning toward the angry waves, he commanded them and immediately there was a great calm. On waking, the sailors saw that their vessel was sailing on a tranquil sea; in a short time they landed on the shore, blessing God who had delivered them from death by the prayers of His servant. The holy apostle, returned to his monastery of Elnon, continued to evangelize the inhabitants of the neighbouring countries.

The bishop of Maastricht, John, surnamed the Lamb, having died about that time (649), Saint Amand was called by the suffrages of the clergy and people, and by the solicitations of Sigebert, king of Austrasia, to govern that church. The Blessed One long defended himself; but at last he had to yield to the will of God, which manifested itself clearly, and direct this people among whom he met with great difficulties. Indeed, in this diocese of Maastricht, so ravaged during the invasions, and where various tribes had settled, there were still found many customs opposed to the morality of the Gospel. Saint Amand made all the efforts that could be expected of his zeal to correct the abuses. He succeeded with some; but others remained obstinately attached to their disorders, despite his prayers and warnings. It was then that he wrote to Pope Saint Martin I to ask him for a rule of conduct. His letter has not come down to us; but one guesses what it contained by the very terms of the sovereign Pontiff’s reply. The first part gives very wise rules concerning the penalties to be inflicted on clerics who have failed in the holiness of their state. But the venerable bishop had not the grief of

inflicting these deserved punishments himself: the Lord took his cause in hand and made it felt that it is not in vain that the word of His servants is rejected. Indeed, at the moment when Saint Amand withdrew with some disciples toward regions nearer the sea, to evangelize the still barbarous peoples of the coast, several scourges fell upon the country of Maastricht, caused great ravages there, and carried off by a fatal death the most hardened in evil.

The second part of the letter of Saint Martin I contained a reply to the requests of Saint Amand concerning the heresy of the Monothelites, which made much noise in the Catholic world. The sovereign Pontiff, after having exposed the artifices of the patriarchs and emperors of Constantinople, charged the bishop of Maastricht to go himself to the kings of Neustria and Austrasia, Clovis II and Sigebert II, and to convoke councils in the two kingdoms, in order that the decrees passed at Rome in council might be confirmed by the bishops of the Church of France. Saint Amand acquitted himself with zeal of the honourable charge entrusted to him; but the scarcity of documents does not allow details of these events to be given. The bishops having placed in his hands the acts of the different councils of France, he went to present them in their name to the sovereign Pontiff. This mission answered to the views of the Blessed One, who desired to obtain from the Holy See authorization to leave his bishopric of Maastricht, to resume his apostolic journeys. He made this third journey in company with Saint Humbert [text: “Hnmbert”; Saint Humbert, founder of Maroilles], whom he met on the banks of the Helpe, near the possessions which this servant of God had just acquired by the death of his parents. Amand made known the resolutions taken in the councils held in France, and expressed at the same time his personal desire. The sovereign Pontiff acceded with kindness. More, to help him in his evangelical labours, he granted him the priest Landoald and some other servants of God. All together returned to Maastricht, where, by Amand’s counsel, his companions attached themselves to Saint Remaclus, become his successor in that see, while he went off to continue the course of his apostolic missions. Here begin especially his relations with the families of Pepin of Landen and of Saint Mauger. The first, already united in friendship with Saint Amand since the baptism of the young Sigebert, had left to succeed him his son Grimoald, who did not follow in his footsteps, and perished with his son a victim of his guilty ambition. A short time before this tragic end, Saint Amand had helped Saint Gertrude, daughter of Blessed Pepin, and Saint Itta, his widow, to found the monastery of Nivelles, which became a source of blessings for the whole country. Almost at the same time he assisted with Saint Aubert of Cambrai at the consecration of the monastery which Saint Ghislain was finishing at La Celle. It was there that, on hearing the discourses of the two holy bishops, a lord of the country, Mauger, husband of Saint Waudru, resolved to consecrate himself to God. Having left the world, this noble *leude* went to found the monastery of Hautmont, where at different times the chief apostles of the country assembled, in the midst of whom Amand made the holy word heard. It was there that one day the virgin Aldegund came to present herself to him and to Saint Aubert to receive from their hands the veil of virgins before founding, in the midst of the woods which covered the Sambre, the monastery which gave origin to the town of Maubeuge.

About thirty years had passed since the first mission of Saint Amand in Vasconia. The venerable apostle, forgetting the weight of age (he was seventy), thought of visiting once more his rude disciples of the Pyrenees. He could be encouraged in the inspirations of his zeal by the circumstance that Vasconia then obeyed his great-nephews, Boggis and Bertrand, recognized as hereditary dukes of Aquitaine and Vasconia. But what determined him was that, according to the learned annalist Mabillon, he was called by the Basques themselves.[7] He came therefore in the year of grace 665. Grace crowned his efforts, and many conversions came to console him for his fatigues and for the outrages he endured on more than one occasion. Once among others, when the old missionary was preaching before the multitude assembled around him, a buffoon, full of pride and very corrupt in morals, approached him, and imitating him in voice and gesture, sought to provoke the laughter of the spectators. Saint Amand, unmoved by this sacrilegious insolence, forgave in his heart the wretch who did not even know how to respect his white hairs, and continued his discourse to the people. But God, to avenge His outraged minister, and at the same time to give a lesson

capable of striking these vain and frivolous minds, punished this audacious man on the instant. In the midst of the crowd that had been witness of his impiety, he appeared suddenly agitated by the most violent transports, uttered frightful cries, rolled on the ground in rage and expired in the most atrocious pains. This tragic end made a profound impression on all the spectators and converted many who had remained until then indifferent. One cannot doubt that the second mission of Saint Amand among the Basques had the most complete success. For since then history speaks no more of their idolatry. On the contrary, it has only to exalt, from age to age, their invincible firmness in the Catholic faith.

Saint Amand, leaving these countries, preached the faith everywhere and confirmed by new miracles the high opinion that everywhere was held of his virtue. One day he arrived in a city which some authors believe to be Limoges. The bishop of the place received him with respect and rendered him all the duties of hospitality. He himself offered the old man the water and the basin to wash his hands, according to custom; at the same time he recommended to one of his clerics, who was near him, to preserve this water. Some moments later, while the missionary rested from the fatigues of the journey, the bishop goes to take the vessel which contains the water and directs himself toward his cathedral church. There begged every day a poor blind man well known throughout the city. Arrived near him, the bishop said to him: “My son, if thou hast faith, wet thine eyes with this water with which the servant of God, Amand, has washed his hands; I have confidence that by his merits thou wilt recover sight.” The blind man obeyed on the spot: he touches his eyes, wets them and recovers sight. At that instant the bishop and the healed blind man burst out in joy: the report of this miracle spreads through the town, where cries of blessing and gratitude rise from all sides. But already the humble wonder-worker had gone away. He appears soon on the confines of the ancient province of Bourbonnais, at the place where the town of Saint-Amand now stands. This town owes its origin to a monastery built by the Saint on his return from Gascony and where he left some of the disciples who had accompanied him.

It was apparently about this time, as a diploma of Childeric II indicates, dated the second year of his reign (666), that another abbey was built by Saint Amand, at Nant, in the country of the ancient Ruteni, near the spot where the Dourbie falls into the Tarn, in the diocese of Rodez. A certain Mummolus, irritated that the holy missionary had obtained from the king a plot of ground to build the monastery of Nant, resolved to oppose it. He did not even shrink from the thought of a murder. Evildoers to whom he communicated his design came and presented themselves to Saint Amand with all the testimonies of the most profound respect. They declare to him their intention of showing him a suitable place for the site of the monastery he proposes to build. At the same time they beg him to accompany them, in order to recognize for himself the truth of their words. This project concealed a treachery, and it appears that the Lord revealed it to His servant. Nevertheless Amand, leaving his fate to Providence, and perhaps also impelled by the spirit of God, followed his murderers without showing mistrust. They had already arrived at the top of the hill where they proposed to cut off his head, when suddenly the sky is covered with clouds, thunder growls, lightning bursts, torrents of rain fall and the thickest darkness spreads all around. Struck by these striking testimonies of God’s justice, the assassins throw themselves trembling at the feet of Saint Amand, and beseech him, with tears in their eyes, to leave them their lives. The Blessed One, himself touched by all he sees, prostrates himself face to the ground and supplicates the Lord to pardon these men for the attempt they had meditated. At the same moment calm is born again, the darkness is dispersed, and the murderers, struck with admiration and fear, retire, asking pardon of God for having conceived the horrible project of making His servant perish. After he had arranged everything in this country, and powerfully advanced the work of God, Saint Amand returned to his monastery of Elnon, the most important of all those he had founded, and where he habitually made his abode. The most ancient authors trace its foundation back to the year 639, that is to say to the time when the Saint, after the baptism of Sigebert and the happy change of Dagobert, began to enjoy great credit at court. This date also confirms what most chroniclers advance concerning the cession made by this monarch to the missionary bishop of the lands on which this monastery was built, of the favours and privileges he deigned to grant him. Such, moreover, has been the constant tradition of twelve centuries. “It was then that Amand, a

man of great piety, dear to men and to the God of heaven," founded this abbey of Elnon (Saint-Amand), which in his thought was to be as a centre for the civilization of the whole country, by the knowledge and practice of the Gospel. Dagobert, who knew how to appreciate the advantages which his peoples drew from these religious establishments, favoured especially this one, as a diploma which he then granted in guarantee of the royal donation sufficiently testifies. Our Blessed One was its first abbot, as all the catalogues indicate. Nevertheless he was replaced by his disciples when the needs of the Church and of her missions, or other important affairs, called him to various countries.

Besides the foundations of which mention has been made, let us recall that of the abbey raised in the territory of Alost, not far from the place where Saint Livinus was martyred, the abbeys of Renaix, of Thourout, of Leuze and of Deurne, near Antwerp.

At Antwerp itself, centre of the barbarous tribes of the country, Amand raised a church to maintain in the faith those whom he had converted to Jesus Christ.

Near Dendermonde, on the right bank of the Scheldt, another church and the village which surrounds it bear his name. At Condé, at the confluence of the Scheldt and the Haine, there stood a monastery under the invocation of the Blessed Virgin, founded, it is said, by Saint Amand; it was there that Saint Wasnon, come to those places from the distant mountains of Scotland, taught the people the doctrine and morality of the Gospel.

The church of Calloo, near the mouths of the Scheldt, also venerates Saint Amand as its patron and founder.

One recalls the abbey of Nivelles, built by Saint Itta and Saint Gertrude, her daughter: one might add that of Andenne, which Saint Begga, second daughter of Pepin the Venerable and mother of Pepin of Herstal, raised on the banks of the Meuse.

Toward the confines of Brabant and of the old country of the Batavians (Holland), near one of the mouths of this river, one still finds the church of Gertrudenberg or Mount of Gertrude, raised and consecrated by Saint Amand. At Ardembourg, Saint Amand joined a monastery to the church built by Saint Eligius.

Courtrai, on the Lys, also venerates these two great apostles as its fathers in the faith.

The ancient diocese of Vabres, where, according to tradition and monuments, Saint Amand preached the faith, honoured him for a great number of centuries as its patron. The ancient cathedral church, dedicated under his name, still exists. In this country he is known under the name of Saint Alan. One might cite still other places in which Saint Amand preached the faith and founded churches or monasteries, where one believes at least to recognize traces of his passage. The province of Bugey, in particular, has vowed him a cult from the most remote times and attributes to him the foundation of important monasteries, such as that of Nant, around which the town of Nantua is said to have formed; those of Chézery, of Meyria and of Saint-Claude.[8] Strasbourg, Worms and Mainz glory in having possessed him, perhaps at the time when he went to the country of the Slavs. Spain itself pretends that he governed for some time one of her churches. Thus had spread far abroad the reputation of Saint Amand.

Returned to his monastery of Elnon, never to leave it again, Amand wished to consecrate it solemnly. At his invitation, bishops and abbots hastened to the holy old man, whose soul was filled with the sweetest emotions. The ceremony ended, all assembled in the chapter hall, and it was there that in their presence he read his testament, written at his dictation by

Baudemond, his disciple and later the historian of his life.

Some years later, Saint Amand peacefully rendered his soul to God, in the midst of his disciples, on 6 February 684: he was then in his ninetieth year.

Iconography. Saint Amand is represented: (1) holding a small church and his crozier; behind him a great dragon which wishes to tear them from him: figure of the persecutions which hell raised against the Saint; (2) restoring a hanged man to life; (3) holding in his hands the fetters of the numerous prisoners whom he delivered; (4) carrying a banner, a symbol which in art is rather readily accorded to missionaries who have enrolled souls under the banner of Jesus Christ.

Relics of Saint Amand

His body was deposited in the oratory of Saint Peter, built by his care; but soon the cures and miracles wrought there made this place too narrow for the devotion of the faithful. A more spacious church was therefore raised, with the gifts of the inhabitants of the country, into which the bishop of Tournai and Noyon transported the holy body, which was found, after a space of fifteen years, without the slightest trace of corruption. At the invasion of the Normans, the sacred deposit was saved to the abbey of Saint-Germain-des-Prés, at Paris. The monastery of Elnon was invaded by the Barbarians, who massacred the religious while they were singing in the church the praises of God. This abbey having been again destroyed by a fire, on 11 [text “li”] February 1066, the religious, with the permission of the bishops of the province, carried in procession the relics of their holy patron into different countries, to obtain help to assist them in raising it from its ruins. A great number of miracles were then wrought at Cambrai, at Coucy, at Laon, at Cluny, at Noyon and in other places. In 1107 another procession was also made in Brabant, to obtain satisfaction from certain lords who wished to seize a part of the goods of the abbey of Elnon. Extraordinary cures were then obtained at Anvaing-sur-la-Houne [Anvaing], at Saint-Sauveur, at Grammont, at Ninove and at Tournai. For our part, says the chronicler who relates these facts of which he was witness, we admired still more the cures wrought in souls, hatreds appeased, enemies reconciled, and sinners snatched from eternal death. The abbey of Elnon became in time so celebrated that there formed near it a considerable town known today under the name of Saint-Amand-les-Eaux, and whose temporal domain belonged to the abbot, who bore the title of count until the Revolution. The abbey, which had been rebuilt with magnificence in the last century, serves today as a thermal establishment. Saint-Amand is the chief town of a canton (Nord — 10,000 inhabitants).

The cult of Saint Amand has at all times been celebrated, not only in the north of France and of Belgium, but also in a multitude of other countries; it was the same in England, where he had an office of nine lessons in the Breviary of Sarum. We have already said that his name is one of the best known in Bugey, where the foundation of several monasteries is attributed to him. Saint Amand is still venerated in Brittany, where all the dioceses, except that of Quimper, say his office. In the dioceses of Cambrai, Arras, Tournai, Ghent, Liège, Poitiers, etc., a crowd of churches or chapels recognize him as their patron. Saint Amand is also the patron of Erches, where a pilgrimage is made on the day of his feast (26 October), and of Vieuvillers. The Poor Clares of Amiens possess relics of his. *Sources: Vie des Saints de Cambrai et d’Arras*, by the abbé Destombes; the *Saints de Bretagne*, by Albert Le Grand and Dom Lobineau; *Hagiographie de Belley*, by Mgr Depéry; *Biographie saintongeaise*, by M. Rainguet; the Bollandists; Father Giry; M. l’abbé Auber, *Hagiographie de Poitiers*; *Saint Amand, apôtre des Basques*, by M. Menjoulet, vicar general of Bayonne; Godescard, Baillet, Rohrbacher, Migne, and the *Hagiographie du diocèse d’Amiens* by M. l’abbé Corblet.

Saint Hyacintha Mariscotti, Poor Clare

1640. — Pope: Urban VIII. — King of France: Louis XIII.

Her great occupation was to study Jesus, meek and humble of heart.

— Life of the Blessed, printed at Rome in 1807.

The illustrious family of the Mariscotti is originally from Scotland. In 798, when Charlemagne undertook a crusade against the Saracens of Spain, a crowd of noble lords came from all sides to bring him

reinforcements and put themselves under his orders. Among them was a certain Marius, chief of a band of warriors of the North, who took in France and Italy the name of Mariscotti (Marius the Scot, or the Scotsman), and whose descendants later allied themselves with the first Roman families, the Orsini, the Conti, the Farnese and the Capizucchi.

Saint Hyacintha, who was the glory of this noble race, was born in 1585, in the States of the Church. She was the daughter of Marc-Antonio Mariscotti and of Ottavia Orsini, countess of Vignanello, near Viterbo, and received at baptism the name of Clarice. She was brought up in the fear of God, and showed from her childhood the happiest dispositions, so that those who knew her, struck by her precocious virtues, already predicted her future holiness.

It was necessary, however, to go back on the good opinion that had been formed of this child; for scarcely had she entered adolescence when she suddenly changed her conduct, and became as light and as worldly as she had been until then pious and recollected. She thought only of dress and profane assemblies and appeared incapable of any serious idea. Her elder sister, Innocentia, was then giving in the convent of the Poor Clares of Viterbo the example of all virtues; she was placed with her to try to bring her back to good; but neither the good care of her sister, nor the wise lessons and salutary warnings of the religious could do anything on that light heart. From the day she entered the convent, she manifested only one desire: to leave it as quickly as possible. She burned to throw herself into the whirl of the world, and to taste there those sharp and violent enjoyments which for her were the supreme felicity of life. She experienced there at first only a great disappointment: beautiful and coquettish, she hoped to make a brilliant marriage; she saw her younger sister, Hortensia, marry the Roman marquis Paolo Capizucchi, while no suitable match presented itself for her. She conceived a deep grief from it, became sombre, melancholy, and of so difficult a humour that it was almost impossible to live with her. The repose of the family was seriously compromised by this misguided girl; she could no longer think of marrying, and there was no other resource for her but the convent. Although she manifested an extreme repugnance for the religious life, her father urged her to become a Poor Clare. She obeyed, and entered a monastery of the regular third order at Viterbo, where she received the name of Sister Hyacintha. But instead of forgetting the world, says the chronicler, she brought it with her into the convent. She declared that she would not inhabit the horrible little cells of the religious, and had a magnificent room built for herself, which she adorned with princely luxury; she put there splendid hangings, carpets, draperies of gold and silver; her jewels were displayed on a marble table; one would have thought one saw the dwelling of a worldly princess, rather than the retreat of a handmaid of Christ. She discharged her exercises of piety with tepidity, and bore with a weariness which she did not even seek to disguise the observances prescribed by the rule. For ten whole years she led this kind of life, and neither the remonstrances of her superiors nor the exhortations of her parents could bring her back to a conduct more conformable to the spirit of the holy institute she had embraced.

The Lord, however, ended by casting on her a look of His divine mercy: He brought to the convent a holy man, Father Antonio Bianchetti. At that moment Sister Hyacintha, gravely ill, was lying on her bed of pain, and, struck with terror at the thought of the lot awaiting her in the other world, she called with loud cries for a confessor. Father Antonio ran: at the sight of that sumptuous apartment and the objects of luxury with which a daughter of Saint Clare had surrounded herself, he stopped short and refused to hear her confession, saying that Paradise was not made for proud persons. The poor religious showed violent despair: “So I cannot be saved,” she said, pouring out a torrent of tears, “and it is written that God will not have pity on me.” “Change your life,” replied the servant of Christ, “leave these vain ornaments, these jewels, these sumptuous garments; be humble, be pious, forget the world and think no more but of the things of heaven; and perhaps then pardon will come with repentance.” The next day he heard her general confession; the unhappy woman sobbed so loudly that she could pronounce only broken words. Then she rose in spite of her weakness, replaced her silk gown with a gown of coarse stuff, and went to the refectory where she gave herself the

discipline in the presence of her sisters, of whom she asked pardon with tears in her eyes and in her voice. The religious, full of joy at the sight of this sudden transformation, consoled her, encouraged her to persevere in this good way and promised her the help of their prayers: Saint Hyacintha was about to begin to live for the Lord.

However her conversion was still only partial, and she could not at first resign herself to leave all the trifles which until then had made her joy. It was only some months later, following a new illness, that yielding to the all-powerful influence of grace, and to the counsels of Saint Catherine of Siena who appeared to her in the midst of her sufferings, she took a definitive and heroic resolution. She made the sacrifice of all she possessed in contempt of the rule, handed over to the abbess her furniture, her gowns and her jewels, and put on the habit of a religious who had just died. She embraced a life of penance so austere that one cannot think of it without shuddering. She chose as patrons in heaven the Saints who had, like her, first let themselves be carried away by the torrent of the world: Saint Augustine, Saint Mary of Egypt, Saint William, Saint Margaret of Cortona. She would no longer be called Hyacintha Mariscotti, but Sister Hyacintha of Saint Mary. She no longer consented to see her parents and friends except on an order of the abbess, and in order to practise the holy virtue of obedience, which she had so often failed in in the past; Jesus Christ suffering on His cross was her only thought and her only love. Day and night she mortified herself. She took the discipline with such severity that the pavement of her cell was all red with blood. In memory of the divine wounds of the Saviour she made on her feet, hands and side large wounds, which she herself continually reopened and which she allowed to heal only on a formal order of her superiors. She had procured an immense crucifix, which she carried almost all day on her shoulders, and to the arms of which she had herself fastened at night with iron chains. A bundle of vine-shoots now served her as a bed; a stone was her only pillow. She trod with her small and delicate feet the rough pavement of the convent court, on which she often left traces of blood; and every Friday, in memory of the thirst of Jesus, she put a handful of salt in her mouth. She drank only water, and ate only very hard bread which she let burn in the oven to make it disagreeable to the taste. Once, to punish herself for having found good a little mutton which she had eaten on Easter day, she let a piece of it rot in her cell for fourteen days, and made a meal of it. During Advent and Lent she lived on salad and roots cooked in water. In a word, she carried her austerities, her fasts and her other penances as far as the preservation of her life permitted.

Humility is the virtue of angels: Hyacintha possessed it in the supreme degree. Rich in all the gifts of nature and of grace, truly holy in the eyes of men and in the eyes of God, she continued to regard herself as the last of sinners. The poorest lay sister had a finer gown and a less severe cell than hers. She sought all occasions of being despised and humiliated. Often she came to the refectory without a veil, a rope round her neck, and she went to kiss the feet of the religious, asking their pardon for the scandal of which she had been the occasion. She lay on the threshold, and begged the sisters and novices to walk on her body. She did the most repugnant works of the convent, swept the cells, and almost always dragging herself on her knees, to tire herself more. The religious did not spare her harsh words, and many of them treated her aloud as a visionary and a fool. She congratulated herself on it in the depth of her heart, and much preferred the grossest insults to the praises which the superior often gave her. When she was named sub-superior and mistress of novices, she decided to accept these dignities only on the absolute order of the abbess: “How would you have me,” she said in tears, “direct others in the way of virtue, when I scarcely know how to conduct myself?”

One day, in the parlour, a young girl who had come to visit a religious friend of hers spoke in very laudatory terms of the Blessed Hyacintha, and said that in the world she had many times heard her virtues celebrated. The holy maiden was passing by chance, and heard this conversation: “Men,” she replied without making herself known, “always speak of what they do not know; this religious is the greatest sinner of the universe.”

She unceasingly implored the prayers of all persons who had any relation with her. “It is fourteen years since I changed my conduct,” she wrote to a religious; “during that time I have sometimes prayed forty hours in

succession, I have assisted every day at several masses, and I find myself farther than ever from perfection. When shall I be able to serve my God as He deserves? Pray for me, my friend, that the Lord may give me at least hope!"

God had granted her the gift of working miracles, but she defended herself from it as from a crime. Some Italians, out for a sail, were suddenly assailed by a violent tempest, and found themselves in danger of death. One of them thought at once of the blessed sister, whose holiness was proverbial, and joining his hands he cried: "O Sister Hyacintha, come to our aid, or we perish." At the same instant the passengers saw, standing at the prow of the boat, a Poor Clare in a white gown, who smoothed the waves and directed with supernatural force the craft toward the port. Set down safe and sound on the shore, they ran at once to the convent to express to the blessed one all their gratitude. The abbess gave her the order to come to the parlour, but scarcely had she heard them say: "It is she who saved us from the tempest," than she fled, like a culprit pursued by justice, and went, all red with shame, to hide in her cell.

It was because she was so deeply convinced of the greatness of her faults that Blessed Hyacintha endured with perfect calm and tranquillity the sufferings which it pleased God to send her. For seventeen years she was afflicted with almost continual colics, produced by the poor food to which she had bound herself, and by the very excess of her austerities. Her pains were sometimes so violent that it happened to her to lose consciousness at the very moment she was entering the choir. Nevertheless the same angelic smile lighted her face, and she was never heard to groan except over the greatness of her faults.

The demon, who saw with fury this soul escape him, tried against her all his temptations and all his wiles; he broke against a virtue more solid than ramparts of iron and gates of brass. All the powers of hell did not prevail against the bride of Christ, sustained as she was by the love of her God and by the grace of the Holy Spirit. She opposed to the attacks of the evil spirit prayers, meditations, long contemplations at the feet of the crucified Saviour, the reading of good books and the counsels of her confessor, and she triumphed with the aid of the Most High. If it is true that to come out victorious from temptations, when one has formerly succumbed to them, is more agreeable to God than all prayers and all offerings, the name of Blessed Hyacintha must have been inscribed before many others in the golden book of heaven.

After having crushed the demon when he attacked herself, Hyacintha busied herself with delivering from his infernal power all those who had succumbed to it. Sinners, especially those who had made the heaviest falls, were the object of her solicitude. When she saw a fault committed against God, it seemed to her that her heart would break; she took her share of the sin, mortified and punished herself as if she had herself been guilty: "My God," she said, "why can I not make men understand the greatness of their nothingness, and put before their eyes hell with all its horrors, in order to bring them back to Thee by fear, if not by love? O my sovereign good, to think that one knows Thee not, and loves Thee not! O light of the world, to think that one sees Thee not! What a cruel torment for those who see Thee, who know Thee and have no other object but Thee!"

When she tried to convert a sinner, she had an irresistible eloquence, which spoke from the heart and went to the heart. She felt for them an immense pity which translated itself into passionate words and prayers so touching that one could not but promise her to amend and return to the bosom of the Church. The unhappy women who sell their soul with their body were especially the object of her ardent solicitude; she had them come near her, showed them the horror of their conduct, reproved them gently like a mother who scolds her child, and drew from the most hardened tears of repentance. Most of the time she gave them money and suitable clothes, and had them enter respectable houses or convents.

Often by the sole force of her prayers she brought back to good wandering souls. A mother whose son lived in an unworthy manner came to find her with tears in her eyes, and asked her counsel: "Be at peace," the Saint said to her, "God will come to your aid." She at once knelt down, and addressed to heaven fervent supplications. That very day the repentant young man came to implore from his mother pardon for his faults.

Blessed Hyacintha had in the highest degree the love of chastity, and all her words tended to inspire this virtue: “Holy and immaculate virginity,” she often said, “what praises can celebrate thee enough?” And again:

“Holy Mary, Mother of Jesus, by thy spotless virginity before the Conception, help me to remain chaste and pure myself in my soul. Holy Mary, Mother of Jesus, by thy spotless virginity during the Conception, help me to remain chaste and pure myself in my body. Holy Mary, Mother of Jesus, by thy spotless virginity after the Conception, help me to remain chaste and pure myself in my words.” It was she again who addressed to Mary this prayer:

“Let us put ourselves under the protection of the holy Mother of God; O glorious and thrice blessed Virgin, assist us in our needs, and deliver us from all evil.” Amen.

One of the conversions which do most honour to Blessed Hyacintha is that of Francesco Pacini, a soldier of fortune, whom his cruelty, his insolence and his shamelessness had made sadly famous throughout Italy. The Saint heard speak of him, and she resolved to make of him a pious and God-fearing man. She fasted, prayed and mortified herself for forty days; then she wrote to him to come and see her at her convent on very important business. Pacini answered at first that he had sworn never to set foot in a cloister, and he refused. But Hyacintha did not hold herself beaten: at her request, a converted sinner named Simonetti, who had once been Pacini’s friend, went to find him, and mocked him: “How changed you are,” he said to him, “since you no longer dare even face the looks of a woman.” Pacini feared to pass for having been afraid once in his life; he came to find Hyacintha, promising himself well to make her repent long of her step. He had reckoned without God, who, when it pleases Him, lays low the most insolent courage and transforms ravening wolves into timid sheep. Scarcely was he in the presence of the Saint than he felt himself tremble; he could only murmur confused words, and, seized suddenly with horror at the picture she drew him of his crimes, he fell on his knees, shed bitter tears, and promised to confess. The following Sunday, the day of the Passion of Our Lord, he went barefoot and with a rope round his neck to kneel in the midst of the church and make public amends. Later he went to Rome clothed in the pilgrim’s habit, and consecrated the rest of his life to the Lord.

It would be too long to enumerate all the conversions which the holy religious brought about, the convents which she reformed by severe letters addressed to over-easy superiors, the towns where the sole renown of her holiness changed worldly and frivolous assemblies into pious gatherings. From all sides counsel and prayers were asked of her. It was at her instigation that Camilla Savelli, duchess of Farnese and of Savelli, founded two monasteries of Poor Clares at Farnese and at Rome. Novices flocked to the convent of Viterbo, to walk under her direction in the way of perfection, and many of them, among others the Blessed Lucretia, followed her footsteps so well that they died in the odour of sanctity. The Saint of Viterbo showed an equal solicitude for the physical sufferings and for the moral maladies of mankind. What alms she gave is almost incredible. One asks by what means, poor and stripped of everything as she was herself, she could distribute to the poor so much money and clothing. She went herself to visit the shamefaced poor, and carry them all they needed. In the sad hovels where she sometimes spent long hours, she brought with her peace, joy, hope and well-being. She had an inexhaustible ardour of charity: “Why can I not,” she said, “like the Lord formerly on the mountain, multiply the garments with which I cover myself and the bread with which I nourish myself, to clothe and feed with them all the unhappy of this world? I will go and preach in the streets beneficence and charity! Poverty is holy, it is a daughter of heaven; men must respect it. When the poor suffer, Mary, their queen, weeps in heaven, and the generations of the rich, who pass without lowering their eyes on their misery and without stretching out their hands toward them, are cursed by the Lord. Who despises the poor, despises Jesus Christ; who repels them, commits a crime against God.”

There were in the convent court seven chapels where the religious could gain the indulgences of the seven churches of Rome. Every night, even in winter, Hyacintha passed from one to another, and in each she made her devotions before the statues of the Son of God, of the Queen of Angels and of the Saints which were

there. She accomplished this sort of pilgrimage barefoot, with a heavy cross on her shoulders, here giving herself the discipline, there striking the ground with her forehead, everywhere shedding torrents of tears, and praying with arms stretched toward heaven.

She had a great devotion to the archangel Saint Michael, whose assistance she invoked in all her needs. But it is above all the Most Holy Virgin whom she had taken as advocate in heaven. Her heart burned with love and seemed to be consumed each time the name of the Queen of Angels was pronounced before her; she wrote it unceasingly on her books, on the walls of her cell, in the refectory, in the chapel, to have it unceasingly before her eyes. During the seven days which preceded the feasts of Mary, she recited aloud, with the pious inhabitants of the convent, seven Paters and seven Aves, and on the very eve of the feasts she made with the novices a procession round the convent, singing the

Litanies of the Blessed Virgin or other holy canticles.

What shall be said of her love for Jesus, her heavenly Spouse? A child in the stable of Bethlehem, she had for Him the cult of a mother; God made man and dying on the cross, she asked of Him with tears, kissing His wounds, pardon for all the sins she had committed. She could not see a picture representing the Passion without assisting in thought at the whole torment of the Saviour of men; she prayed with Him on the Mount of Olives; she received on her cheek the kiss of Judas, she was near Him at Caiaphas' and at Herod's; she climbed with Him, charged also with her cross, the holy Calvary. Then she put on her own head a crown of thorns, which she pressed down until the blood blinded her, and she lay on the bare ground with arms stretched out.

The holy sacrifice of the Mass, where the Saviour offers Himself every day as an expiatory victim for all the sins of men, made her shed torrents of tears: "My Jesus has just been crucified," she often said; "when then, O my God, will You have washed enough with Your blood all the sins of men?" She approached the holy table every day, and had she not been prevented she would have remained all her life in contemplation before the sacred Tabernacle. "Lord," she cried, "I am nothingness and You are the infinite, and You died for me on a cross! Lord, give me Your love."

All that she saw, all that she heard made her at once rise to God. She prayed almost continually, and she drew from her prayers the consolation and hope of which she felt the need all her life: "Lord," she said, "Thy will be done; but have pity on me, miserable creature, full of sins and vices." She was often found in ecstasy, arms outstretched, for whole hours; motionless as a statue, her face resplendent, her eyes lost in immensity, while a heavenly perfume filled her cell. She no longer saw or heard anything of what passed around her, but she felt herself mingled with the choirs of angels, and she sang with them: *Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.*

God willed to reward His servant even in this world by granting her the gift of prophecy and of miracles.

Count Degliotti, gravely ill, had himself recommended to her prayers: "It would be better," she said, "that he die now, for later he will be assassinated."

Caterina Zagretti, who suffered from erysipelas in the head and throat, was condemned by the doctors. Her son came all in tears to beg the Saint to intercede for her with God: "My son," she answered him, "console yourself, your mother will recover; only go for some days to offer to the Lord your thanksgiving, and recite nine times at the foot of the altars the *Gloria Patri*, in memory of the nine months during which the Most Holy Mother of God bore her divine Son in her virginal womb." The young man obeyed, and on returning home found his mother safe and sound. The list of Blessed Hyacintha's predictions is too long for us to place here; it would moreover be superfluous and would add nothing to what we know of her merits and of God's favours to His faithful servant.

Some months before her death, she felt herself, so to speak, slowly consumed by the fire of divine love; this is the sign by which she was to recognize that she would soon return to the heavenly fatherland. God had also announced to her that at her last moments she would receive from a priest a magnificent statuette of the Most Holy Virgin; this in fact happened: she placed it in her cell, and from then on thought only of dying well. She wrote to Cardinal Brancaccio to recommend to him the confraternity she had founded, under the patronage of Mary. On 29 January she confessed with great piety, and received holy communion; and that very evening, at the moment when she was reciting with her sisters the litanies of the Blessed Virgin, she was suddenly seized with colics so violent that she had to be carried to the infirmary [*l'hôpital*]. She was given hope that she would not suffer long: "It is true," she answered, "a few hours more, and I shall be for ever delivered from all the evils of this world." The most celebrated physicians of Viterbo conferred on the means of saving her: "Thank them for their good will," she murmured, "but tell them that tomorrow I shall be in heaven beside my Spouse."

The bystanders could not restrain their tears. She asked a last time pardon of the abbess and all the religious for the faults she had committed and the scandal she had given, and begged them to pray for her at the hour of death. Then she confessed again several times, murmured: "Jesus, spouse of my soul, come to my help," and: "Lord, into Thy hands I commend my spirit," and in the evening of 30 January 1640, she fell asleep in the bosom of God. She was fifty-four years old, and had entered the convent in her twentieth year. At the news of her death, there was universal mourning in Viterbo. Miracles which were accomplished by her intercession, the healing of a lame man, increased still more the enthusiastic veneration of the people. At last her funeral could be celebrated. A Franciscan father, amid the sobs and groans of the assistants, pronounced the funeral eulogy of Sister Hyacintha, and recalled with emotion her incomparable virtues. Then she was buried in the common vault of the convent. Her discipline, her great cross, the plank which served her as bed and her other instruments of penance were sent to the illustrious families of the Mariscotti, the Ruspoli and the Capizucchi. Eight days after the death of the Saint, a leprous child was healed on her tomb.

Andrea Cecconi, a familiar of Cardinal Mariscotti, sent on a mission by the Pope to Spain, fell into a river and almost drowned; he invoked the help of Hyacintha, and felt himself sustained by an invisible hand until the other bank, where he arrived safe.

Blind and dumb people recovered on her tomb sight or speech, and the holiness of the blessed one was thus affirmed more and more from day to day. In 1618, Cardinal Urbano Sacchetti, bishop of Viterbo, instituted in her honour a solemn procession, and some time later he asked Pope Alexander VIII to canonize her; this request was supported by the whole Order of Saint Francis, by the convent of the Poor Clares of Viterbo, by the emperor, by the kings of Spain and Poland, by the duke of Tuscany, and by most of the princes of Christendom. A first process opened at Rome at that time; a second, under the pontificate of Urban VIII; finally on 18 February 1698, eleven cardinals, ten prelates and eleven regular counsellors of the court of Rome met a last time to examine the documents presented from all sides.

In 1726, Pope Benedict XIII placed Sister Hyacintha in the rank of the blessed, and in 1807, Pope Pius VII canonized her.

Saint Hyacintha is patroness of Viterbo: her office is said on 6 February, in the States of the Church and in a great number of dioceses of France. We have extracted this life from our *Palmier*

séraphique (12 vols. in-8°), to give an idea of that work consecrated to all the Saints of the various Orders of Saint Francis: charming details abound in it, and in a biography it is the details that one loves. On account of the extent of most of these biographies, it would be impossible for us to reproduce them in the *Petits Bollandistes* without abridging them: we can therefore only refer to our *Palmier*, which is as it were its complement.

Saint Antolian, Martyr in Auvergne (263)

Saint Gregory of Tours places Saint Antolian among the martyrs of Auvergne, whose triumph occurred during the irruption of Chrocus, king of the Alemanni, into Gaul, under the emperors Valerian and Gallienus. It is said in the *Book of the Churches of Clermont* that Saint Antolian rests in the church of Saint-Gal. After the destruction of this church, his body was transferred to that of Saint-Allyre. Others hold that the relics of Saint Antolian, after the destruction of the church of Saint-Gal in the tenth century, were carried to the Benedictine monastery of Chantoin, now of the diocese of Saint-Flour, and that they are still there among many holy relics, the illustrious possession of that place.

Saint Barsanuphius, Anchorite (6th century)

Saint Barsanuphius passed some years in the monastery of Saint Seridus, situated near Gaza in Palestine, where there lived at the same time as he John the Prophet, Blessed Dorotheus and Saint Dositheus. The love of contemplation led him, in 540, to shut himself in a remote cell and to have no more commerce but with God. It was there that he wrote a treatise against the monks who had fallen into Origenism. The Greeks had so much veneration for his memory that they put his image in the great church of Constantinople, near those of Saint Anthony and Saint Ephraem. Saint Barsanuphius is honoured on 6 February, with the title of first patron, at Oria, near Siponto, in Italy, where his relics were transferred in the ninth century. His office is found on the same day in the synaxaries of the Greeks. Cardinal Baronius inserted his name in the Roman Martyrology, under 11 April.

See Evagrius (3), book iv, ch. 33; Father Pagi, under the year 546, no. 10; Bulteau, *Histoire monastique d'Orient*, book iv, ch. 9, p. 698.

Saint Elric or Aldric, Shepherd (1200)

Who is this traveller advancing through the middle of the valley of Füssenich, in the archbishopric of Cologne, and coming to knock at the door of the convent of the Premonstratensians? Is he a lost horseman or a pious pilgrim? By his air full of distinction, the portress sister must have taken him for a weary great lord who came to ask of the monastery a night's hospitality, for Aldric was of great race, sprung from the royal blood of France, perhaps the last of the Carolingians. What then was not the astonishment of the religious when the stranger asked to take service at the convent? It was understood that the spirit of God had breathed on this soul. His humility had to be satisfied, for they entrusted to him the keeping of the flocks, and his sacrifice was very agreeable to the Lord, since He called him to Himself at the beginning of his career, barely twenty years old.

In a few years he had run a long course: his holiness was in doubt for no one; so he was buried in the choir of the church of Füssenich, not far from the relics of the Blessed raised upon the altars. The remains of Saint Aldric were saved from the fire which consumed the convent in 1642 and transferred to Zülpich. The diocese of Cologne formerly kept his feast on 6 February.

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[1] Tacitus, in his book *On Orators*, gives us the true sense of the word *scholasticus*, which we translate by advocate. This name was given to the rhetoricians and declaimers who exercised themselves on feigned causes before approaching real ones. Pliny understands it in the same way, bk. iv, letter 16, to Nepos, when he says that these *scholastici*, men of the school, passed from imaginary pleadings to the centumviral causes, which they pleaded in the basilicas in the presence of the people. Such was Saint Jerome when he studied at Rome in his youth. He says it himself: "In my youth, when I declaimed at Rome, and exercised myself in feigned lawsuits, with a view to serious struggles, I ran to the tribunals, etc." (*Commentary on the Epistle to the Galatians*, ch. 2.) The same word is also found employed to signify an advocate; for example in the Acts of the Council of Sardica, ch. 13, and elsewhere; we have preferred this latter sense as less vague and more characteristic. (BARONIUS.)

[2] The companions of the martyrdom of Saint Silvanus are: Lucas, his deacon, and Mucius, his reader.

[3] *Proper of Laval.*

[4] See her notice on 22 March.

[5] See on 10 January.

[6] *Proper of Naples.*

[7] Father Cahier has reproduced this way of representing the Saint in his remarkable work *Caractéristiques des Saints*, p. 417 (Poussielgue, Paris, 1867), after a painting executed in the sacristy of Aix-la-Chapelle before the Italian taste of the Renaissance had spoiled the good-natured simplicity of the German painters.

[8] In the Museum of Brussels one sees a curious wood engraving, without the artist's name, bearing the date 1418, relating to Saint Dorothea, of which the *Magasin pittoresque* has given a reduction, vol. xiii, p. 395, and the *Revue archéologique* of Paris, vol. i, p. 610, the explanation.

[9] We owe this information to Dom Piolin, author of the learned *Histoire de l'église du Mans*, 10 vols. in-8°.

[10] The original Latin name *Vedastus* was first abridged in this fashion: *Veast*. It was only later that it was transformed into *Vaast*. From it was also made *Gaston*, a name still in use today. — Cardevacque and Terninck, *L'Abbaye de Saint-Vaast*; Arras, 1866, 3 vols. in-4°.

[11] We owe this unpublished information to the Rev. Father Carles, missionary at the Calvary of Toulouse, 29 February 1872. — We read in the *Trésor sacré de la cathédrale d'Arras* the following words: "It is said that Vaast, during his stay at Reims, was named archdeacon, and his name figures with this dignity in a catalogue of the officers of that church drawn up by a Benedictine. After that of the archbishops, this dignity was the most important. The archdeacons, whom they call the eyes of the prelates, were charged with the visits of the parishes; they had to make sure of the upkeep of the ornaments of the altar, of the keeping of the titles confirming the rights and privileges of the churches, of the distribution of alms to the poor. To them belonged the installation of abbots and ecclesiastical dignitaries, the examination of the clerics who were preparing to receive orders, the explanation of the feasts of the year and of the divine office, and above all the visiting of the prisons on the occasion of certain solemnities. One sees what responsibility attached to these functions; so some authors do not hesitate to give the archdeacons the name of *chorepiscopi*. We would not dare, however, to affirm that Vaast was clothed with this dignity: but the fact would have nothing astonishing, for Remigius called him his vicar, *vicariæ sollicitudinis cooperarius*." (M. l'abbé Van Drival, *Trésor sacré de la cathédrale d'Arras*, p. 28.)

[12] All these efforts of a devotion which one cannot admire enough are buried in oblivion: scarcely a few scattered memories have survived in the memory of the peoples. The town of Béthune attributed to the holy bishop the foundation of the church situated in the suburb of Catorive, which still bears his name. According to the testimony of Sanderus, traces of his visit would be found at Estaires, although that country depended on the diocese of Thérouanne, still without a pastor at that time. He cites an ancient Martyrology (Morin, *Sanctologus vetus Morinensis*) in which one reads these words on the sixth day of the calends of June: "*In Elit terra, Covordo vico (Estaires), Memoria Sancti Vedasti qui altare ibi consecravit et reliquias sanctorum imposuit.*" The patronage of Saint Vaast, under which this church is placed, seems to confirm this respectable tradition.

[13] It became in 691 the burial place of this prince and of his wife Doda.

[14] It was from the erection of this abbey that the town of Arras took its growth. (*Dictionnaire des Abbayes*.)

[15] Legend of the Breviary of Beauvais, in the Proper.

[16] Louvet, *Histoire et Antiquités du Beauvaisis*, ii, 136.

[17] In the year 1072, Guy, bishop of Beauvais, installed in this church a chapter of canons under the sole invocation of Saint Vaast.

[18] Godefroy Hermant, book iii, ch. 25.

[19] Note due to M. l'abbé Guillaume.

[20] *Insula Beorum*, an island destined for guilty persons condemned to deportation. Contrary to all the biographies we have before us, the authors of the *Histoire de l'église de Saintonge* and of the *Biographie saintongeaise*, perfectly able to pronounce on a question of local geography, say that Saint Amand retired, not to an island of the name of Yeu or Oye, but to a place on the island of Ré which has become the parish of Loix, and where his hermitage is still shown. If it were objected to us that the monk of Blandinberg, Baudemond, disciple and first biographer of Saint Amand, has very clearly written *insula Oia*, we should answer that, in all probability, Baudemond did not leave Flanders to come and visit the island of Oia, and that he may very well have taken for an island what is only a part of the island: confounding the part with the whole, without our being entitled to make a crime of it.

[21] He is commonly called Saint Outrille. — Born at Bourges in 551 of noble parents, he was first attached to the court of King Gontran, then embraced the ecclesiastical state and died bishop of Bourges on 4 May 624. He had for successor Saint Sulpicius the Debonair, who died 17 January 644.

[22] It is doubtless to this apparition that we must attribute the particular devotion of Saint Amand toward Saint Peter, a devotion so great that he dedicated to the Prince of the Apostles all the monasteries he founded and all the churches he built.

[23] The learned bishop of Antwerp, de Nélis, makes on the subject of the monastic establishments created by Saint Amand the following reflections: "Two centuries or so after the first settlements of the Franks in Belgium and in the rest of Gaul, there arrived a new order of things and of persons, of which religion was and ought to be the first aim, but from which police and agriculture received by reaction great advantages: this was the establishment of the first abbeys or monasteries, of which Saint Amand was the father and founder in our cantons. When he appeared there, he found the soil of this country as savage as its inhabitants. Baudemond, contemporary and disciple of Saint Amand, who lived at Ghent in the abbey of Saint Peter, established a short time before, speaks of it to us in these terms: *Propter ferocitatem gentis illius vel ob terræ infœcunditatem, omnes sacerdotes prædicationi loci illius (the environs of Ghent) se subtraxerunt* [because of the ferocity of that people or the unfruitfulness of the land, all priests withdrew from

preaching in that place]. Another writer speaks of it in the same way: *Qui pagus (Gandensis) propter ferocitatem gentis et terræ infœcunditatem prædonibus derelictus est* [which district, because of the ferocity of the people and the unfruitfulness of the land, was abandoned to robbers]. A third attributes to this country only *feros mores et infœcundos cespites* [fierce manners and barren sods]. — Such was Flanders in those days, this country so populous and so fertile a few centuries after, which, for the beauty of its soil and the industry of its inhabitants, yields for a long time to no portion of the universe, and which Tasso has painted for us in colours as fitting as beautiful when, speaking of the first crusaders of that nation, whom one saw under the standards of Godfrey of Bouillon, he says:. Flanders, happy Flanders, was reputed in the seventh century an ungrateful and sterile land. Its peoples were savages or brigands: as savages they had to be civilized; as brigands, to be given morals, religion, virtues. It is with this double view that the first monasteries were established; it is with this view that kings and peoples did them so much good; and this is so true, the successes of these establishments were so striking, that princes, as Montesquieu remarks in particular on the subject of Charlemagne, regarded the immense gifts they made to churches less as a religious act than as a political dispensation. See *Mémoires de l'Académie de Bruxelles*, vol. ii, p. 592."

[24] We relate this fact after a manuscript of the monastery of Saint-Sever-Cap-de-Gascogne, which M. Menjoulet, vicar general of Bayonne, cites in his pamphlet *Saint Amand, apôtre des Basques*. M. Menjoulet demonstrates: (1) that it is to the Vascones of the two slopes of the Pyrenees, and not to the Gascons, situated between the Garonne, the Adour and the Gave d'Oloron, long since evangelized, that Saint Amand preached the Gospel; (2) that the Vascones or Basques must not be confounded with the Gascons. The Gascons are the Aquitanians of Novempopulania — capital Eauze — under a new name; a name which they take from those Pyrenean Vascones who invaded Aquitaine in the time of the Merovingian kings and left there their garrisons together with their name. The French word *Basque*, in the patois *Bascouy*, comes from the Latin *Vasco*; for, according to the usage of Spain and of the south of France, the V is pronounced B; which made Scaliger say: *Felices populi, quibus vivere est bibere* [Happy the peoples for whom to live is to drink]. — As to the change of *Wasconia* into *Gasconia*, it has its analogue in *Willelmus*, from which was made *Guillelmus*, William. The Basques or Vascones, on the contrary, whose name signifies, in Basque, men of the forests or men of the mountains, occupied the two slopes of the western Pyrenees, from the Gave d'Oloron, that is to say the Soule, the Labourd and Lower Navarre, Guipúzcoa, Biscay, etc. We shall return, if there is occasion, to the Basques, whose origin is very obscure, and to the evangelization of their country, in the life of Saint Hiltrude [*sic*, "Ilictrude"], who seems to have been a Basque woman; see 12 May. M. D. J. Garat, probably a relative of a deputy of that name sent to the States of '89 by the Basque country, has written a whole book to prove that the Basques of our days are, like Carthage, like Ireland, like Cadiz, etc., a Semitic-Phoenician colony, founded by the Tyrians and the emigrants of Bactriana, their allies. The fact is that their language, apart from the alluvions brought by the new needs of a new civilization, has analogy only with Hebrew, and that the name of the Pyrenees is found again in Persia, applied to a mountain consecrated to the worship of fire (πῦρ) and of the sun; what is also certain is that the Basques have remained intrepid navigators, good colonizers like the Tyrians, and shepherds like the peoples of Bactriana and Sogdiana.

[25] This miracle, says a very judicious author (*AA. SS. Belgii*, vol. iv, p. 253, note 12) is reported by Baudemond, a contemporary author, and repeated by many others. On 4 February 1650 a similar fact took place in the diocese of Strigonium (Esztergom), in Hungary; witnesses were heard according to the ordinary forms, and the Cardinal [Archbishop] recognized the truth of the prodigy, ascertained after the most severe and scrupulous examination. See also Fleury, *Histoire de l'Église*, book xxxvi, no. 88.

[26] *In Vasconiam denuo accersitus est ab illius gentis populis, qui ejus olim exhortationibus et exemplis informati fuerant.* (*Annales Benedictini*, book xv, 12.) [He was again summoned into Vasconia by the peoples of that nation, who had formerly been formed by his exhortations and examples.]

[27] See the *Hagiographie de Belley*, by Mgr Depéry, vol. i, p. 70.

7 February

Martyrologies

THE ROMAN MARTYROLOGY

Saint ROMUALD, abbot, Father of the Camaldolese religious, whose birth into heaven is recorded on 19 June. 1027. — At London, in England, the birth into heaven of the blessed Augulus or Aulus, bishop,[1] who, having completed the course of his years by martyrdom, merited to receive the eternal rewards. 4th c. — In Phrygia, Saint Adauctus, martyr, of an illustrious family of Italy, raised by the emperors almost to the highest dignities and who was still fulfilling the office of quaestor when he merited the crown of martyrdom for the defence of the faith.[2] 304. — In the same place, a great number of holy martyrs, citizens of a city of which the same Adauctus was governor; who being all Christians and persevering constantly in the confession of the faith, were all consumed by fire by order of the emperor Galerius Maximian. — At Heraclea, Saint Theodore, general of an army, who, under the empire of Licinius, had his head cut off after numerous torments and flew victorious into heaven. 319. — In Egypt, Saint Moses, venerable bishop, who first led a solitary life in the desert, and afterwards, having become bishop at the request of Mavia, queen of the

Saracens,[3] converted in great part to the faith that most barbarous nation, and, glorious for his merits, fell asleep in peace. About 389. — At Lucca, in Tuscany, the decease of Saint Richard, king of England. 722. — At Bologna, Saint Juliana, widow.[4] 430.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Comines-sur-la-Lys and at Wervicq, in Flanders, Saint Chrysolus or Chrysoeuil, bishop and martyr, who, having come into Gaul with Saint Quentin and Saint Piat, to spread the faith of Jesus Christ, carried it as far as the Low Countries, where he suffered a cruel martyrdom. 278. — At Clermont, in Auvergne, Saint Amantius, martyr. An altar was dedicated to him in the church of Saint-Genès. Time unknown. — At Péronne, Saint Meldan, bishop of Ireland, whose holy relics were brought to the said town by Saint Fursey. 6th c. — At Binche, in Hainaut, Saint Amulwin, abbot of Lobbes and bishop.[5] 8th c. — At Avenay, Saint Trésain,[6] priest and confessor, brother and companion of Saint Gibrian, of whom mention will be made on 8 May. 6th c. — At Orléans and at Poitiers, the memory of Saint Liobette or Loubette, attendant of Saint Helena, empress, mother of Constantine the Great. According to tradition, Saint Helena, passing through Poitiers on her return from Jerusalem to Rome (326), left Loubette there, ill: the latter deposited in the church of Notre-Dame a relic of the true cross, which she held from the generosity of the empress. An altar or provisional chapel was arranged to receive the precious relic. The church of Notre-Dame then took the name of Sainte-Croix de Poitiers and received in the tenth century considerable developments.[7] — At Senlis, diocese of Beauvais, the feast of Saint Livanus or Levange, bishop of that town, and the memory of all the holy bishops of Senlis: Sanctinus, Malulf, Lethard, Amand, Agmar, Candidus.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Order of Capuchins. — At Assisi, in Umbria, the blessed Antony of Stroncone, confessor, of the Order of Minors, who kept a spotless virginity, was honoured with the gift of prophecy and remarkable for the holiness of his life and for his miracles: Innocent XI has placed him in the rank of the Blessed.[8] 1411.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Phrygia, Saint Claudius Apollinaris, bishop of Hierapolis, who combated especially the heresy of the Montanists or Cataphrygians. End of the 2nd c. — In Greece, Saint Theopempt and his companions, martyrs. At Nicomedia, four protectors or guards of the emperor and a thousand and three persons of their family or household, martyred together at Nicomedia. About the year 302. — At Nola, in Campania, Saint Maximus or Maximian, one of the first bishops of that town, the same whom Saint Felix of Nola carried on his shoulders because, exhausted with hunger, he could no longer walk.[9] Some of his relics are at Benevento. 2nd c. — At Lampsacus, on the Hellespont, Saint Parthenius, bishop.[10] 4th c. — In Egypt, Saint Moses, abbot, and six monks of Scete, martyred by the barbarians. He is distinct from the Egyptian bishop of that name feasted the same day. Beginning of the 5th c. — At Brescia, Saint Paul, bishop, third of the name. 6th c. — At Siponto, an ancient city of Apulia, Saint Laurence, bishop.[11] About the year 550. — At Merida, in Spain, Saint Fidelis, bishop. Saint Fidelis was a native of the East. Having come in his childhood to Merida with Greek merchants, Saint Paul, bishop of that city, recognized him as his sister’s son and kept him with him. Paul the deacon, who has left us the *Lives of the Fathers of Merida*, relates that Fidelis, become bishop and holy on earth, before being crowned as such in heaven, was favoured with the presence of the Blessed: at night he made in their company the round of the churches of his episcopal city. 570. — Among the Greeks, Saint Peter, solitary.[12] — At Adria, in Venetia, a town which gave its name to the Adriatic Sea, Saint Colianus, bishop. — Among the Greeks, Saint Luke the Younger or the Wonder-worker, solitary. 946.

Saint Theodore of Heraclea, Martyr

319. — Pope: Saint Sylvester I. — Emperor: Licinius.

This illustrious martyr of Jesus Christ was born of Christian parents in a city of Thrace called Euchaïta, toward the Euxine Sea; a remarkable thing is related of him, worthy of a truly Christian courage. As he bore arms and commanded a regiment in the troops of Licinius, brother-in-law of the emperor Constantine, he learned that in a place near the town there appeared a furious dragon, which, coming out of its cave in the morning, devoured all that presented itself before it; he wished to show what his devotion was, and resolved to attack it, being sure of coming to the end of it in the name of his Saviour and by the invincible strength of the holy cross. He went therefore to the place which was to be the field of his victory; and, adjuring the monster by the dread name of the great God to come out of its cave, he pierced it with sword-thrusts and trampled it under the feet of his horse. Several Gentiles who heard of this action, touched by a heavenly light, recognized the truth and embraced the faith of Jesus Christ crucified. The emperor, being informed of it, sent persons of his court to beg Theodore to come to him in the city of Nicomedia. The Saint, after having given his envoys for three days great entertainment, gave them a letter for the emperor; he begged him to come himself to Heraclea, where he was, in order to honour his subjects with his presence.

Licinius, letting himself be persuaded by this letter and by the account the envoys gave him of Theodore's magnificence, set out at once. The Martyr, having had a revelation of it, put on his precious garments and went to meet him. The emperor received him with every possible testimony of benevolence. But when he had made his entry into Heraclea, he asked Theodore what day he wished to take to sacrifice to the gods of the empire. The Saint begged him to entrust them to him for some time in his house, in order to prepare himself to offer sacrifices to them in public. The emperor, delighted with these words, and already imagining that he had triumphed over Theodore's faith, had his false divinities brought to him at once. But, as soon as the Saint had them in his possession, as they were statues of gold and silver and other precious materials, he broke them, put them in pieces, and distributed the fragments to the poor. It is not possible to express how much the emperor, knowing this unheard-of proceeding of Theodore, remained stung by it, and with what rage he had prepared the torments he was accustomed to use against those who declared themselves enemies of idolatry. But God, who never abandons His elect, and who knew the dangers to which His servant was to be exposed, had, to strengthen his resolution and increase his courage, assured him of His protection by a heavenly voice, which had said to him: "Theodore, take courage, and trust in me, for I am with thee." These words so animated him that he offered himself to God in sacrifice, and felt in himself a divine strength and an unshakable constancy to endure all sorts of torments. The emperor first had him stretched out at full length, and in this posture had given him five hundred strokes of an ox-sinew on the bare shoulders and fifty on the belly. After that, his body was broken with cords weighted with lead at the end, and his flesh was torn off with steel claws; then his wounds were burned with burning torches, and the clotted blood was scraped off with potsherds. Then, to give him leisure to breathe, he was sent to prison, where he remained five days without drinking or eating: at the end of this time, the tyrant had him fastened to a cross, and ordered that his most secret and most sensitive parts be hung from a spit; during this cruel torment, little children were incited to throw stones at him, and the people to insult him and to exercise on his body a thousand indignities. The Saint, amid so many evils, commended himself to Jesus Christ, for whom he suffered, making Him some loving complaints about his torments, then fell silent. Licinius, believing that he was already dead, left him fastened to the cross; but, at the beginning of the night, an angel descended from heaven, unfastened him, and healed him entirely, saying to him: "Rejoice, Theodore, and strengthen thyself in thy Lord who is with thee; say no more that He is far from thee; boldly finish the combat thou hast undertaken, and triumph to receive the crown of immortality." The Martyr gave thanks to God for his restored health, and for the victory he hoped to win by the help of His grace. Meanwhile the emperor commanded two centurions, named Antiochus and Patricius, to bring him, before day, the body of Theodore (whom he believed dead), in order to cast it into the sea, to deprive him of the honour which the faithful would not have failed to render him. The centurions came to the place of torture, found the cross where the Saint had been fastened and saw him

himself free and enjoying perfect health. This event put them beside themselves, and their astonishment was greatly increased by the light from heaven which surrounded him: they wished to be Christians, and acknowledged the divinity of Jesus Christ, with eighty of their soldiers. Licinius, warned of these conversions, sent the proconsul Sextus, with three hundred men of war, to put to the edge of the sword those who had become Christians. These new soldiers marched with the resolution to execute the emperor's command; but as soon as they had recognized the marvels which the Creator of heaven worked by Theodore, they wished to put themselves in his service as well as the others. They were at the same time followed by a great multitude of people who cried: "Long live the God of the Christians! He is the only true God, and there is no other." The emperor's cruelty had excited a kind of sedition in the town; the holy Martyr stifled it at its beginning, teaching the faithful that, since they adored Jesus Christ crucified for men, who had not permitted His Angels to take vengeance for His death, they ought not to think of avenging his. Nevertheless the Christians would never abandon him, but followed him to death. As he passed before the prison, all the prisoners began to cry: "Theodore, servant of God, have compassion on us!" The Saint, touched by their misery, broke their chains by a single word and sent them away free saying to them: "Go in peace and remember me!" A multitude of Gentiles, who saw this miracle, received the faith of Jesus Christ. Moreover, a great number of demoniacs, on whom he stretched his hands or who touched his garments, were at once delivered. These things coming to the knowledge of Licinius, who feared a popular sedition, he commanded that his head be cut off. Theodore, having heard this sentence, made the sign of the cross over his whole body, begged those present to have him carried to the city of Euchaïta, his native land; and after having finished his prayer, he bade farewell to all the assembly and stretched his neck to the executioner, who cut short the course of his life, on 7 February, about three o'clock in the afternoon, in the year 319. After this execution, his body was carried to Heraclea, with great pomp and ceremony, to be buried there; and since then several miracles have been wrought at his tomb.

The martyrdom of Saint Theodore was written by an author named Augarus, who was present at it, and who was asked by the Saint himself to write it and to have his relics carried to Euchaïta to bury them in the inheritance of his ancestors, and to order that, when he himself should die, he should be laid in his sepulchre at his left.

Iconography. The Greeks have represented Saint Theodore the General mounted on a spirited steed and with a thick beard, to distinguish him from Saint Theodore the Recruit.[1] A dragon or a crocodile is placed beside him, as a symbol of the statues of false gods which he destroyed.

Relics and Cult of Saint Theodore

His body was afterwards transferred from the city of Heraclea, where he suffered martyrdom, to that of his birth, called Euchaïta, as he had desired. For this reason it was named Theodoropolis, that is to say the city of Theodore, and became very celebrated by the miracles which were wrought at the tomb of its martyr. Devotion drew there a great number of pilgrims from all the countries of the East. The emperor of Constantinople, John I Tzimisces, believing himself indebted to the intercession of Saint Theodore for a complete victory he had won over the Saracens in 930, had the church of Euchaïta, where his relics had been deposited, rebuilt with great magnificence. In Venetia a singular veneration is paid to the memory of the illustrious martyr, and he was the first patron of Venice, before the body of Saint Mark was transported there. The statue of Saint Theodore is also seen at Venice on one of the magnificent columns which adorn the Piazza of Saint Mark. His relics are in the church of Saint-Sauveur of the same city; they were brought there from Constantinople in 1260, by Marco Dandolo; the latter held them from Jacopo Dandolo, admiral of the galleys of the Republic, who had found them in 1256 at Mesembria, an archiepiscopal city of Roumania [Rumelia]. Surius relates this life in his first volume. The Roman Martyrology makes mention of this illustrious Martyr, as do also the Greeks in their Menology. The latter honour him among the Saints to whom they have given the title of Great Martyrs, such as Saint George and Saint Pantaleon.

Saint Romuald, Founder of the Order of Camaldoli

907–1027. — Popes: Sergius III; John XIX. — Emperors of Germany: Louis IV; Lothair II.

Thou shalt not kill.

Romuald, sprung from the ducal family of the Honesti, was born at Ravenna about the year 936 according to some, and 907 according to others. His parents, much more filled with the maxims of the world than with those of Jesus Christ, had him brought up in softness and inspired in him early a taste for pleasures. Such an education could not fail to have very bad results; so the young Romuald let himself be carried away by the imperious fire of his passions; but grace broke little by little the charm which seduced him. The sight of the state of his soul disquieted him, and from time to time he formed the resolution to do something striking for the glory of God. If, when he was hunting, he found himself in the middle of a solitary wood, his heart felt touched and softened; he stopped at once to pray, and cried out with transport: “Happy the ancient hermits to have chosen such dwellings! With what tranquillity must they not have served the Lord, being thus far from the tumult of the world!” The unhappy event which we are going to relate was the means which God used to break his chains entirely and to complete his conversion.

Sergius, his father, a man who made little account of religion, had had a dispute with one of his relatives over the division of a meadow. He resolved to end the quarrel by challenging his kinsman to a duel, and he required of his son that he should take half in the execution of his frightful design. The latter, frightened at such a proposal, rejected it; but on his father’s threat to disinherit him, he consented to be present at the combat, only as a spectator. Sergius had the advantage, and put his adversary to death. Romuald, then twenty years old, was seized with horror at the sight of what had just passed; he regarded himself as guilty of the homicide that had been committed, and went to expiate it by a rigorous penance of forty days in the monastery of Classe, situated four miles from Ravenna.[1] During this time he conversed familiarly with a good lay-brother, who did all he could to persuade him to embrace the religious state, in order to do a worthy penance all his life; but the good brother, seeing that all his discourses made no impression on Romuald’s mind, who pretended that, his forty days of penance being expired, he would return to his former way of life, said to him in his simplicity: “What will you give me, if I show you Saint Apollinaris?” “I swear to you,” answered Romuald, “that I will never return to the world.” “Watch then with me,” replied the religious, “all this night in the church.”

They did so two nights in succession, and each time, toward cock-crow, the holy Martyr appeared to them all radiant with light. Romuald, being perfectly consoled by this vision, resolved to abandon the world and renounce the grandeurs of earth, to attach himself to the cross of Jesus Christ. No sooner had he taken this resolution than he felt filled with an incredible joy, and, prostrating himself all bathed in tears before the altar of the Blessed Virgin, he gave himself with all his heart to God, to serve Him in that place the rest of his days.

Then he asked the habit from the abbot of the monastery; but they dared not give it to him, for fear of Sergius, his father, who was a powerful, rich and violent man, and who considered this son as the chief support of his family. In the face of this refusal, Romuald had recourse to the archbishop of Ravenna, his relative, who was also of the house of the Honesti, and who had been first abbot of this monastery. This prelate, having examined the vocation of his young cousin, freed the religious from their apprehension and assured them that they could receive Romuald into their company; and thus the superior gave him the holy habit, to the great contentment of the whole community. Romuald began at once to perfect himself in the monastic life and to advance from day to day in all sorts of virtues; it could be said of him that he was the good example of all the religious. Nevertheless some monks, who lived in relaxation, could not bear so great a holiness, nor so much rigour and austerity in a young man who, having renounced only lately the pleasures of the world, showed himself already so zealous for his rule and his religious profession. This gave them

umbrage and offended them to such a point that they resolved his death, and would effectively have put him to death, if God had not delivered him out of their hands by the warning he received from one of the accomplices; the latter, coming to himself, was horrified at so black a deed, and revealed to him the plot into which he had entered, but from which he had extricated himself to warn him of it. The good religious, feigning to know nothing of it, did not fail to take care always of himself; but, considering that the society of such confrères was not made for arriving at the perfection to which he fervently aspired, after having stayed three years in this monastery, he went, with the permission of his abbot, to find a hermit, named Marinus, who lived in a desert quite near the town of Venice, and begged him to receive him under his obedience. Marinus, although of a very austere life, did not refuse him, and Romuald found himself to his taste with such a master. They went out every day from the hermitage and sang psalms together walking in that solitude. And because Romuald did not yet know the whole Psalter by heart, at every word he missed, Marinus gave him a blow of a switch on the left ear, to accustom him to mortification and patience. The disciple suffered this chastisement with much humility; but because, a few days later, he perceived that he was losing hearing on that side, he begged his master to strike his right ear. Marinus, reflecting on the virtue of his disciple, and considering with what sweetness and patience he had suffered the rigour of his authority, began to respect him and to look on him with a less austere eye. Shortly after, Marinus and Romuald accompanied to France Pietro Orseolo, doge of Venice, who had stripped himself of his dignity to become a simple religious at Saint-Michel de Cuxa, in the diocese of Perpignan: Romuald withdrew into a desert neighbouring the abbey, where, for three years, he prepared himself for the active life which was to become his lot: God inspired him with the thought of reforming the monasteries of the Order of Saint Benedict, which, having relaxed, whether by the ordinary weakness of men, or on the occasion of wars, had lost much of religious discipline; he met there very great obstacles, vexatious contradictions to overcome and several dangers to undergo. But he was favoured by the all-powerful hand of God, who had borne him to this design, and was assisted by so abundant a grace that he reformed the monasteries of Venice and Tuscany, in Italy, and several others in France; during some years which he employed in the execution of this generous enterprise, he built a hundred new monasteries of this same Order; he peopled also the deserts with several hermitages. But as he was to be the light of others, he began by giving the example by his heroic virtues. His abstinence was extreme, for during a whole year he nourished himself only on cooked peas. His study was the reading of the lives of the Saints, whose fasts, vigils and penances he tried to imitate; he fasted every day of the week, except Sunday. It was in his eyes so notable a fault to doze during prayer that Romuald did not permit one who had fallen into it to celebrate, on account of the little respect he had had for the presence of the Lord whom he was to receive. “It is better,” he often said, “to recite one psalm with fervour than to recite a hundred with nonchalance.” Obedience was the virtue he cherished most; and, because one of his religious left the companion whom he had assigned to him, he wished that his body, after his decease, should be deprived of sacred burial, and carried to profane ground. Meanwhile the spirit of darkness, who seemed to be asleep and no longer to put any hindrance to Romuald’s happy progress, began to stir, not being able to bear, without resentment, that God should be served by so great a number of innocent souls. To trouble the whole body, he attacked the head and no longer delayed to deliver to him terrible assaults. He put before his eyes the sweetnesses of the life he had left, with all its allurements, and so lowered the one he led, by despising all the exercises of religion, that he represented its defects to him with a thousand kinds of illusions and surprises.

During these attacks Romuald had his heart toward his God, and threw himself into His arms with a confidence the greater the more furiously he felt himself tormented, knowing well that God gives strength according to the temptations, and that, as the Apostle says,[2] He forestalls by His grace the assaults which He knows must be delivered to those who hope in His mercy. However this proud spirit did not think himself vanquished for that, for, having troubled the interior of the soul, he turned his fury against the body, to the point of cruelly beating this holy religious; he frightened him during the night by noises and sounds of voices

with which he filled his cell, appeared to him under frightful figures, and troubled his imagination by an infinity of evil thoughts; this furious combat lasted five whole years. Sometimes, taking the form of a hideous man, he threw him on the ground, trampled him with knees and feet, and weighed upon him to stifle him. All this, nevertheless, had no effect on the courage of the generous Romuald, who, mocking these assaults, reproached the demon with his cowardice: “O enemy!” he said, “thou wast driven from heaven, and thou comest to the desert. Go, vile serpent, thou hast already what thou deservest.” These reproaches made Satan so ashamed that he disappeared: it was then that the divine Saviour came to visit His disciple to make him share His consolations and to crown him with palms after the victory. He also received great joy from the change of life of Count Oliba, or Oliver. He was a Catalan lord, powerful and redoubtable by his great authority, which he employed in a manner little Christian and unjust; God wished to draw him to Himself by means of His servant, who showed him the danger in which he was living as he did, and brought him to a true repentance of his sins. The word of the Saint had so much power over the count that he went to Monte Cassino, to take the religious habit there, and give himself to God for the rest of his days.

Sergius, touched by the example of Romuald his son, opened his eyes to his disorders; he conceived the bitterest grief from it, and shut himself up, to expiate them, in the monastery of Saint-Severus, near Ravenna; but the demon tempted him some time after with so much violence that he was on the point of abandoning his cell and engaging anew in the embarrassments of the world. Romuald, informed of this news, thought no more of anything but crossing back into Italy, in order to sustain his father in his first resolution, and to make him firm against the assaults of the enemy of salvation. The inhabitants of the country where he dwelt, penetrated with veneration for his person, had no sooner learned that he thought of leaving them than they put everything in action to keep him with them. Despairing of success, they formed the project of killing him, in order to have at least his body, which they imagined must be a preservative against all the evils that might threaten their country. So brutal and extravagant an enterprise was discovered by Romuald. He had recourse to the stratagem which David had used in a similar circumstance: he feigned madness. This innocent artifice had a happy success. The people, having lost the high idea they had of Romuald’s holiness, no longer sought to retain him. Thus the servant of God, free from all fear, took the road to Ravenna, where he arrived in 994. His first care was to visit his father. He did so much by his exhortations, prayers and tears that he determined him to remain in his monastery. Sergius lived there afterwards in a very exemplary piety, and died there in the odour of sanctity. Thus was rewarded the filial piety of Romuald: it was rewarded also, according to the promise attached to God’s commandment, by a long life and days abundant in fruits for eternity. The Saint, after having rendered to his father the duties which piety and charity prescribed to him, withdrew into the marshes of Classe, and shut himself in a remote cell. The demon followed him there, and delivered fresh assaults to him. He tried to overcome him by sadness and melancholy: he even beat him cruelly one day. Romuald, full of confidence in Him who has saved us all, cried out in the heat of his pains: “O my sweet Jesus! why then have You delivered me entirely to the power of my enemies?” Scarcely had he pronounced these words than the demon took flight. Not only did the Saint recover his first tranquillity, but he tasted also delights and consolations which ravished him out of himself. United to God by the bonds of the most tender and strongest love, he dared to defy the enemies of his salvation. “What!” he said to them, “are all your forces exhausted? Have you no more weapons to try against a poor servant of God?” Seeing his generous and continual resistance, and seeing that they had advanced nothing against him by themselves, they resolved at last to make war on him by means of men. Having built at Sarsina a monastery in honour of Saint Michael, he dwelt quite near in a cell. One day a rich marquis sent him a large sum of money by way of alms; and the Saint, knowing that there were some monasteries which suffered much, distributed it to them, without retaining anything of it for his own. These are the laws of perfect and disinterested charity. This gave some bad religious occasion to murmur against him, to say a thousand injuries to him and to drive him from the monastery. But God permitted, to chastise them for their rashness, that there fell the following night such an abundance of snow that it broke in the roof; its fall grievously wounded some of these murmurers. The

principal author of this conspiracy having gone out of the convent, passed on the bridge of a river named Savio, fell into the water and was drowned. As Romuald went away much afflicted, seeking some place of retreat, the thought came to him to work no longer but for his own salvation, without meddling any more with that of others; but as this sentiment agitated his soul, he was seized interiorly with a great fright, during which God made him know that if he persisted in his resolution he would be reprobate at the day of judgment. After all these traverses, and several others which I pass over in silence, Saint

Romuald was attacked by a troublesome illness, which came partly from his austerities and ordinary mortifications and partly also from his having retired into a marshy desert where the air was unhealthy. But God, who has a particular care of those who crucify their flesh and voluntarily afflict themselves for His glory, soon sent him back health and put him in a state to render the greatest services. At that time the abbey of Classe was without a head, and it was for the emperor Otto III to provide for it; he left the election to the religious, and they named Romuald as their abbot; the emperor was very content with it and wished himself to carry the news to the servant of God. To this end he went to visit him in a hermitage, in the island of Pereo, where he had withdrawn, about four leagues from Ravenna. Romuald gave him the best reception that was possible to him, yielding to him his poor bed of straw, on which he passed the night. The next day the emperor, to treat him in his turn, took him away in his company and disclosed to him the thought he had of giving him the direction of this abbey, showing him how much it was for the glory of God that he should accept it. The Saint at first opposed it; then consented, rather to obey the emperor of heaven than to please him of earth. He was already a priest, and he governed this monastery two years with great prudence. But seeing himself hated and persecuted by some religious whom his virtue dazzled, he went to the emperor, who was then besieging Tivoli, and gave him his resignation, and, as he would not accept it, the Saint laid his crozier at the feet of Otto, in presence of the archbishop of Ravenna, Gerbert, who afterwards was pope under the name of Sylvester II.

The town of Tivoli had been condemned to pillage for having revolted and killed its governor, Matholin [Mazzolino]. Romuald interceded for it with the emperor and obtained its pardon. Otto even engaged by oath to pardon Crescentius, Roman senator, the head of the rebels. He had word given him by one of his favourites called Tammo, who had a great part in the conduct of affairs, that he would save his life and honour if he surrendered at discretion and abandoned himself to his clemency. Crescentius, unable to distrust the word of his sovereign, put himself into his hands; but the emperor put him to death against his faith; he even went further: as he had the wife of the deceased in his power, he unhappily ravished her honour. Thus he carried off at once two unjust and infamous trophies of the ruin of a house. After such black deeds, Otto and Tammo had recourse to Romuald to obtain God’s pardon for their horrible crimes. But the Saint, knowing that public penances must be imposed for crimes so manifest, condemned the favourite to keep a perpetual enclosure in religion: to which he acquiesced. He enjoined the emperor to go barefoot from Rome to Mount Gargano, which is near Manfredonia, in Apulia, to visit the church of Saint Michael the archangel, and to withdraw during all Lent to the monastery of Classe: which he did, always wearing the hair-shirt and lying only on a straw mattress (999).

These conversions were followed by those of several other lords of the court, who all embraced the same kind of life under the direction of Romuald. Although these new solitaries were all very fervent, Boniface was nevertheless distinguished above the others. This Boniface was son of the king of Poland and a near relative of the emperor Otto, who had always tenderly loved him; he had superior talents for music and the other fine arts. He lived long under the direction of our Saint, was afterwards ordained bishop and sent by the Pope to Russia to preach the Gospel there. God gave an astonishing blessing to his labours. The grand prince of Russia, struck by the brilliance of his miracles, was himself converted; and this conversion would have procured many others, if this holy missionary had not been beheaded by order of the king’s brothers (1009); but the blood of this blessed martyr did not flow in vain.[3] The princes who had shed it could not resist the

force of the prodigies which accompanied the death of Boniface; they abjured infidelity and asked for baptism. Several other disciples of Saint Romuald were also martyred in Slavonia, where the Pope had charged them to carry the light of the Gospel.

Romuald, who no longer knew where to lodge his disciples, built other monasteries, one of which was near Parenzo, in Istria. He passed a year in the latter to establish there good order and religious discipline, after which he withdrew into a neighbouring cell, where he lived for two years. He experienced there such dryness that he could not shed a single tear. He did not on that account leave his exercises of piety; he acquitted himself of them on the contrary with a new fervour, hoping that God would at the end reward his perseverance. His hope was not confounded. One day when he was reciting these words of the Psalmist: “I will give thee understanding, and I will instruct thee,” he was suddenly filled with a spirit of light and compunction, which he possessed until death. He received from heaven the understanding of the holy Scriptures, and he explained the psalms with an admirable unction. He appeared on several occasions endowed with the spirit of prophecy. He gave counsels dictated by a wholly divine wisdom to those who came to consult him, and above all to his disciples, who addressed themselves to him in their doubts and in their pains. Never did they leave his presence without feeling themselves penetrated with joy and consolation. As he had in a superior degree the gift of tears, he thought that others had it also; this was what made him often say to his monks: “Do not weep too much, for that weakens the sight and the head.” He avoided, as much as he could, celebrating in public, because he was not master of stopping the course of his tears while offering the holy sacrifice. Often, in the fervour of contemplation, it happened to him to be rapt in ecstasy, and to cry out in a lively transport of love: “Sweet Jesus! My sweet Jesus! My ineffable desire! My joy! Joy of the Angels! Delight of the Saints!” And these inflamed words he pronounced with an effusion of heart infinitely above all expression.

Zealous to seize every means of contributing to the glory of God, he left his desert to retire into another where there would be more good to do. He acted in this by the advice of several pious persons, among whom was the bishop of Pola. The bishop of Parenzo, who absolutely wished to retain him in his diocese, opposed his departure, forbidding all boatmen to receive him in their boats; but the bishop of Pola sent him one which conducted him to Capreola. On the crossing he miraculously calmed a violent tempest which had arisen. Arrived at Bifolco, he found that the cells of the monks of that place were too magnificent, and he would lodge only in that of a religious named Peter. This religious, who practised extraordinary austerities, had no dwelling but a cell four cubits wide. He could not weary of admiring the spirit of compunction with which Romuald was penetrated, and he reported afterwards that when they recited the psalms alternately during the night, this holy man was accustomed to go out of his cell several times under pretext of some need; but that he had remarked that the sole aim he proposed in his frequent goings out was to abandon himself for some moments to the impression of the interior joy he felt, and to give free course to his tears, which it was not possible for him to restrain.

Romuald having asked of the counts of the province of Camerino a small plot of ground to build a monastery there, they left him the liberty of choosing whatever site he should judge proper. He determined on the valley of Castro, as being the place most suitable for the execution of his design. It is incredible how many conversions he made in the province of Camerino. Great sinners came in crowds to find him to learn from him the means of re-entering into grace with God. There were a great number who, touched by the instructions he had given them, distributed to the poor the best part of their goods, and passed the rest of their days in the labours of penance. Romuald appeared among them as a seraph clothed with a mortal body, so lively was the ardour of divine love that inflamed his heart. His disciples could not hear him speak without feeling themselves inflamed with the sacred fire that consumed their master. When he was on a journey or walking with his brothers, he always remained behind, in order to recite psalms and let his tears flow freely.

Our Saint had always ardently desired to shed his blood for Jesus Christ; but this desire had acquired a new liveliness since the martyrdom of Saint Boniface and that of some of his confrères. He could at last no longer resist the ardour which pressed him to die for his Saviour, and he addressed himself to the Pope to ask permission to go and preach the faith in Hungary, which was granted him. He set out therefore with some of his disciples, two of whom were consecrated archbishops, he himself not having wished to be raised to that dignity. But when he was on the point of entering Hungary, he was attacked by a violent illness, which began again every time he resumed his road. It was not difficult for him to recognize that it was not the will of God that he should execute his design; so he returned to his monastery with seven of his disciples. The others followed the two archbishops into Hungary, which had then Saint Stephen for king. These apostolic men had much to suffer during the co urse of their mission; they did not nevertheless win the crown of martyrdom, which was the object of all their wishes.

Romuald, on his return, founded several monasteries in Germany. He also undertook to establish reform in some others, which drew on him divers persecutions on the part of those who loved neither order nor discipline; but his virtue gave him so much authority that the guilty dreaded his presence: there were not even the persons most qualified according to the world who did not tremble before him. He would accept nothing gratuitously from Rainer, marquis of Tuscany, because he had married the widow of one of his relatives whom he had deprived of life. His aim, in holding such a conduct, was to make Rainer feel the enormity of his crimes. This lord, sovereign though he was, feared even the approach of the Saint, and was accustomed to say that nothing in the world so intimidated him as his presence: such was the impression made on the greatest sinners by the Holy Spirit with which Romuald was animated. Having learned, some time after, that a Venetian had obtained the abbey of Classe by simoniacal ways, he went to find him at once. The intruder, who would not repair his fault, and who besides sought to spare himself an interview the consequences of which would turn to his confusion, resolved to rid himself of our Saint by an assassination; but God preserved the life of His servant by a protection of which He had already several times given him sensible marks.

The Pope having summoned our Saint to Rome, he went to that city, where God exalted his holiness by several miracles which He gave him the virtue to work. He converted there, as in all the places where he had passed, a great number of sinners hardened in crime. He built also some monasteries in the neighbourhood of Rome, one among others on the mountain of Sitria,[4] where he made a rather long stay. There was found among his disciples a young lord who gave himself shamelessly to the disorders of impurity. The Saint had his soul pierced with grief, and put everything in action to bring the culprit back to his duty. The latter, far from amending, only became more wicked; he dared even to accuse Romuald of having defiled himself by infamies contrary to chastity. It was a pure calumny; but it found credence in the minds of the monks, who, without other proofs, condemned the Saint to a rigorous penance, forbade him the celebration of the divine mysteries, and excommunicated him. Romuald suffered this unworthy treatment with patience; he behaved as if he had been really guilty, and abstained from going up to the altar for six months, in conformity with the prohibition that had been made to him. But God did not will that His servant should remain longer in a humiliation which he had in no way merited; He warned him, in a revelation, that he should no longer obey an unjust sentence, and that he could without scruple return to the altar from which he had been excluded against all the rules. The Saint therefore began again to offer the holy sacrifice, and he did so with such fervour the first time that he was long rapt in ecstasy. He passed seven years on the mountain of Sitria, always shut up in his cell, and keeping continual silence. He wore a rough hair-shirt, mortified his senses by refusing them all that could flatter them. Although already arrived at an extreme old age, he ate in all Lent only a bowlful of vegetables. He fasted every day, and his ordinary meals did not exceed five ounces of food; he was ingenious in this kind of mortification:

sometimes he asked for things to make a sacrifice of them to God and to mock his sensuality: “Behold, Romuald,” he said to himself, “behold a good morsel very well prepared; no doubt thou wouldst find it of good taste; but thou shalt not taste it, and thou hast had the sight of it only to increase thy mortification.” It is not astonishing that the disciples of such a master led the most austere life. They always went barefoot, and showed by the pallor of their faces what was the rigour of their fasts. They never drank but water, unless they were sick. The Saint wrought several miraculous cures on the mountain of Sitria, which he at last left to return to Bifolco. The emperor Saint Henry II, who had succeeded Otto III, had no sooner arrived in Italy than he wished to see Romuald. He sent him therefore distinguished persons to beg him to come to court. These had much trouble to determine him to this journey; and perhaps they would not have succeeded, if they had not got the monks on their side. The emperor gave the Saint every possible mark of esteem and respect; he even rose when he saw him enter, and said to him: “How I should like my soul to be like yours!” Romuald answered nothing to so flattering a compliment, and kept a profound silence during all the time the interview lasted, which threw the whole court into great astonishment. The prince, who saw well that this silence had humility for its principle, conceived only the more veneration for the Saint; he had him come the next day into a separate apartment, in order to have the liberty of conversing tête-à-tête with him, and of consulting him on several essential points. The courtiers testified to him the deepest respect when he passed before them, and plucked hairs from his garment, in order to keep them preciously as relics. So many marks of veneration afflicted Romuald sensibly; and he would have left on the spot, had he not been retained. He had such a horror of praise that his disciples took care to prevent anyone speaking of him in his presence, knowing that it was the means of driving him from a company. The emperor, before dismissing him, made him a present of the monastery of Monte Amiata, in Tuscany, and begged him to place there religious formed by his care.

I do not speak of the miracles he wrought, nor of the extraordinary favours, such as the understanding of the holy Scriptures and the gift of prophecy, which God communicated to him, because his life was almost entirely filled with them. When he performed miraculous cures, he avoided their being attributed to him. If he sent his disciples anywhere, he gave them bread, fruit or some other thing which he had blessed: more than once they healed the sick by making them eat these foods. Being a hundred and two years old, according to some, he went one day upon the Apennine mountain, which divides Italy in two, to seek there some place suitable for solitaries. Being at the summit of the mountain, in a pleasant field abounding in springs, he fell asleep near a fountain. During his sleep he had a dream full of mysteries and like that of the patriarch Jacob. He saw a ladder, the foot of which was on earth, and the top reached up into the heavens, and he perceived his religious clothed in white habits, who ascended toward God by means of this ladder. He went to find the lord of that land, who was a count, called Maldolus, of whom he asked it. This count, who had had the same vision, granted his request very willingly, with a country house which depended on it, in order to build there a church and a cloister for the religious; and hence this place is called Camaldoli (field of Maldolus).[5] He changed the black habit, which he had previously, into a white habit. There began the new paradise of these heavenly men, whose life is a perpetual penance. For centuries the religious in this house have lived in the observance of the rule. One sees evidently that it is governed and protected by divine Providence; the sovereign Pontiffs have granted it several fine privileges. Many great personages, secular, ecclesiastical and regular, have embraced this institute, and have become children of Romuald. The Saint adopted the rule of Saint Benedict; but he added to it new observances, and wished his disciples to be at once hermits and cenobites. Such is the origin of the order called the Camaldolese. At some distance from the monastery is the hermitage which the Saint built; it is on a mountain all covered with firs and watered by several fountains. The sight alone of this solitary place carries the soul to recollection and contemplation. At the entrance of this hermitage one finds a chapel dedicated to Saint Anthony: the aim proposed in building it was that strangers might make their prayer there before going farther. Then one finds the cells of the porters. A few steps from there one sees a great church, magnificently decorated. Above the door of this church is a bell

whose sound is heard throughout the desert. The cell where Saint Romuald lived, while he was forming his hermitage, is at the left side of the church. All the cells are built of stone, and each has a little garden surrounded by a wall, and a chapel where the hermits can say Mass if they wish. They are permitted to have fire always in their houses, on account of the cold which reigns continually on the mountain. All these solitaries are governed by a superior, whom they call the Major. The hermitage is at present surrounded by walls, outside of which those who inhabit it cannot go; they have only the liberty of walking in the wood of their enclosure. There is sent to them from the monastery, situated in the valley, all that may be necessary for them, so that nothing may be capable of distracting them, and that they be not interrupted in the continuity of their contemplation. All their moments are divided among divers exercises, and they go to the church to recite the divine office there, without rain or snow being able to prevent them. They never speak in the regular places; they keep also an absolute silence in Lent, on Sundays and feasts, on Fridays and the other days of abstinence. It is still forbidden to them to speak at all times from Compline until Prime of the next day.

Saint Romuald established yet another kind of life among his disciples, I mean that of the recluses; but one could not embrace it of one's own motion: one had to ask permission of the superior, and he granted it only to those who had long lived in the hermitage, and who appeared called by God to a greater perfection. The hermits who obtained what they had asked shut themselves up in their cells never to leave them again. They never spoke but to the superior when he went to see them, and to the brother who was charged to bring them all the things necessary to life. They redoubled their prayers and austerities, practised fasts much more frequent and rigorous than the common of hermits. Our Saint lived in this manner for several years; and from his death until our century, there have always been seen in the desert of Camaldoli several recluses of a truly angelic fervour.[6]

Saint Romuald, feeling his end approach, returned to his monastery of Val di Castro, and, holding himself assured that he would die soon, had a cell built for himself with an oratory to shut himself in there and keep silence until his death. Twenty years before, he had predicted to his disciples that he would die in this monastery, without anyone being present at his death. His cell of reclusion being made, he felt his infirmities increase, principally a fluxion of the chest, which had oppressed him for six months. Nevertheless he would neither lie on a bed nor relax the rigour of his fast. One day, as he was weakening little by little, the sun being toward its setting, he ordered two monks who were near him to go out and to close after them the door of the cell, and to come back at daybreak to say Matins near him. As they went out reluctantly, instead of going to bed, they remained near the cell, and, some time after, listening attentively, as they heard neither movement nor voice, they suspected how it was; they promptly pushed the door, and, having taken a light, found him dead, lying on his back. He lived a hundred and twenty years: he passed twenty in the world, three in the monastery, ninety-three in the eremitical life. He died in the year 1027, on 19 June, and the Church honours his memory on the same day. Immediately after his death, a great number of miracles were wrought at his tomb: which was the cause that, five years later, the monks obtained from the Holy See permission to raise an altar over his body; this was then a manner of canonizing the saints.

His feast was fixed by Clement VIII on 7 February, the day on which the translation of his relics took place. His body was still entire and without corruption in 1466; but sacrilegious hands having stolen it in 1480, it fell into dust. It was carried in this state into the great church of Fabriano. A bone of the Saint's arm was afterwards transported to the monastery of Camaldoli. God has honoured the relics of His servant by a great number of miracles. The order of Saint Romuald, otherwise the Camaldolese, still subsists with honour. It includes the three kinds of life, cenobites, hermits and recluses. Their rule is that of Saint Benedict, with some particular observances. The Order of Saint Benedict and that of Saint Romuald have given in our day to the Church two great Popes: the first, Pius VII, of glorious memory; the second, Gregory XVI.

Iconography. Saint Romuald is represented: (1) standing, with a finger on his mouth to express his profound love of silence; (2) maltreated by the devil; (3) carrying a cell surrounded by trees, to give to understand that the eremitical life and the cenobitic life are united in the institute of the Camaldolese; a nameless print in the cabinet of prints at Paris reproduces this subject: around the figure are divers scenes of the Saint's life. One remarks in it that in which he sees a mysterious ladder, symbol of the Benedictine rule;[7] (4) holding in his hand the scourge, symbol of the reformers of Orders or of monastic rules; (5) speaking to a lord on his knees, which lord may be either Otto III, who begged the Saint to accept the abbey of Classe, or Saint Orseolo, the doge of Venice, whom he drew into solitude, or any other great one of the world converted by him, for he converted many;[8] (6) a fresco painting of the fifteenth century, in a convent of Italy, represents him standing, near Christ on the cross. The figure is very beautiful.[9] — Andrea Sacchi has represented him seated in his cell, instructing the religious. The same painter made a great composition known under the title of *The White Monk*. A reduction of this beautiful composition has been given in a *Vie des Saints*, dedicated to the duke of Bordeaux.[10]

Cardinal Peter Damian, who was a contemporary of Saint Romuald, and Jerome of Prague, Camaldolese religious, wrote his life. Bollandus relates both in the second volume of the month of February. The tenth century, which has been so decried, produced not only Saints in great number, but also good writers. — Saint Romuald himself composed an *Exposition of the Psalms*: the very manuscript of the Saint is still kept at Camaldoli.

Saint Chrysolus, or Chrysoeuil, Apostle and Patron of Comines (278)

He was born in Lesser Armenia, of an illustrious family: it is even said that his father governed a part of that country, then divided into several states. His parents, who were Christians, entrusted him to wise and experienced masters. This advantage, joined to happy dispositions, made him in a short time make rapid progress in study and in the practice of Christian virtues. So high an opinion of his merit was soon held that he was judged worthy to be bishop or archbishop of a city of Armenia. The persecution excited by Diocletian and Maximian, which was kindled about the same time, raged above all in Asia, where there were already many Christians. Saint Chrysolus, whether to put into practice the recommendation of the Saviour who had said to His disciples: "When they persecute you in one city, flee into another"; or to satisfy the desire he had of extending the reign of Jesus Christ among the infidels, left Armenia and betook himself to Rome to Saint Marcellus, who then occupied the Holy See. The sovereign Pontiff received the illustrious stranger with respect. Soon even, recognizing in Saint Chrysolus the happy assemblage of all the episcopal virtues joined to the finest qualities, he conceived for him a quite special affection, and gave him, as a pledge of his friendship, a silver box containing relics of Saint Peter. Sent later with other missionaries toward the peoples of Gaul, Saint Chrysolus settled in that part of ancient Lower Belgium situated between the Scheldt and the Lys, in the country of the Menapii. For several years he traversed these regions without anything being able to stop him, neither distance of places, nor difficulty of journeys, nor dangers of every kind to which he was exposed. His confidence in God was entire, and, according to the word of the divine Master, "he feared nothing from those who can kill the body but have no power over the soul." Saint Chrysolus, in the intervals of his evangelical journeys, habitually resided at Comines. He built there an oratory to celebrate the divine mysteries and to assemble, as far as circumstances permitted, the new Christians whom he had won to Jesus Christ. The persecution which was beginning to exercise its ravages in the north of Gaul left him no time to confirm his neophytes in the faith. One day when he was preaching near a temple of idols, in the village of Wervicq, he was surprised and arrested by soldiers. The Saint, remembering the conduct of Our Lord in the midst of His executioners, answered only with patience to the brutalities with which they overwhelmed him. It was in this place that, after having been beaten with rods, he had the top of his head cut off by these pagan soldiers, who wished perhaps to insult in this manner the sacred character with which he was clothed. They left him lying on the ground and bathed in his blood. According to the account of several authors, Saint

Chrysolus did not die at once of this frightful wound; but, aided by the help of God, he came to himself, rose, and taking the upper part of his skull which the executioners had struck off, returned to Comines, where he gave up his soul in the midst of the astonished inhabitants. They add that on the road the martyr, pressed by a devouring thirst, saw spring up at his feet a source of pure water, which has not ceased since to flow abundantly.[1]

Saint Chrysolus was buried at Comines, of which he has become the special patron, and where extraordinary cures are often wrought by his intercession. He is also patron of the parish of Wervicq. That of Lens, in Artois, possessed a part of his relics, as an ancient Latin inscription indicates. A constant tradition supposes that Saint Eligius, when he was bishop of Tournai and Noyon, raised from the earth the body of Saint Chrysolus and enclosed it in a shrine, as he had done for Saint Piat. De Guise, Molanus and Buzelin regard this fact as incontestable. The last adds that in 1611, the town of Bruges, whither the shrine had been transported, on account of the continual wars which desolated the country, sent to the church of Tournai some particles of these relics of Saint Chrysolus, and received in return pieces of those of Saint Eleutherius. These venerated remains were received at Tournai with extraordinary pomp, on 7 October of that same year.

We have adopted the redaction of M. l'abbé Destombes, *Hagiographie de Cambrai et d'Arras*.

Saint Moses, Bishop of the Saracens (389)

After the death of Obedian, a Christian Saracen chief, Rome made war on Mavia, his wife, a virtuous princess, who had done everything to propagate Christianity among her peoples. The Romans were beaten and forced to ask for peace; the queen consented to it on condition that the solitary Moses should be given her for bishop of her nation. This holy man was a Saracen by birth, and dwelt in a neighbouring desert, between Egypt and Palestine, where his prodigies and virtues had made him very celebrated. He had embraced the solitary life almost from childhood, and from then he gave up the use of bread and lived only on dates and water; he slept little and passed his Lent with twenty dates and a pint of water, and often he arrived at Easter without having touched even that. The Romans were very glad to have peace at this price. Moses was therefore conducted to Alexandria, where an Arian bishop named Lucius governed. He refused with rare energy to receive ordination at his hand, and reproached him with his crimes with holy freedom. It was necessary, for fear of rekindling the war, to conduct Moses to the bishops whom Lucius had exiled, to be consecrated by their hands.

Become bishop, Moses took care of the Saracens; he found among them few Christians, but converted a great number by his instructions and miracles. He always preserved the purity of the faith and maintained his nation in peace with the Romans. It is not known how long he lived nor where his episcopal see was.

Saint Livanus or Levange of Senlis (6th century)

Livanus, also named Levange, who lived in the time of the invasions of the barbarians (511), was raised up by God to prepare and to see the rising of better days. Sprung of Roman blood and excellently formed from his childhood, according to the rule of Christian discipline, he soon became in a very short time an accomplished man. His learning, piety, prudence, zeal for the faith, compassion for the unhappy, made him remarkable in all eyes. After the death of Modestus, bishop of Senlis, the clergy and people found no one more worthy than he to become their pastor in times so troubled. He had scarcely taken the direction of his church when Clovis, hastening at the head of the fierce bands of his Franks to overthrow the Roman power in Gaul, invaded the territory of the Soissonnais. How much these circumstances added to the miseries of the peoples, especially among the inhabitants of Senlis, neighbours of the theatre of events, is easily understood, if one reflects on the ordinary calamities of wars, and, in the present case, on the advantages won by the barbarians: Livanus was not below the calamities of his time and the obligations of his charge.

Inflamed with zeal for the progress of true religion, he did everything to convert to the faith of Jesus Christ the Franks to whom the Roman properties of his diocese had fallen in partition. Summoned to Reims after the conversion of the king, he helped Saint Remigius in the instruction and regeneration of the Franks. To correct the abuses which had crept in by favour of social disturbances, to defend the rights of the Church, to reform the morals of the clerics, to have observed the fasts and public prayers of the Rogations, according to the prescriptions of the council of Orleans, to which he had gone with thirty other bishops: this was what constantly occupied his activity. He cooperated also, with Saint Remigius and other bishops gathered in synod, in the extinction of the scourge of Arianism, which had been introduced stealthily into our countries. Charity for the poor was not the least of his virtues. The storms of war were past: he obtained that all those of his people who should present to the king a letter sealed with his pastoral ring should obtain at once reparation for the damage caused them by the soldiers. He was like an angel of gentleness among the barbarians, of consolation among the afflicted, and of peace in the unleashed furies of war. He was indefatigable in the defence of religion.

He watched carefully over the preservation of the relics of Saint Rieul, for whom he had a great devotion. King Clovis, accompanied by prelates and great officers, having come in pilgrimage to the tomb of the Saint, on account of the report of his miracles, and having asked for himself some particles of his relics, Livanus heard this request with pain: but, not daring to oppose the king, he prayed God to keep the body of the holy Pontiff intact. And indeed, the sepulchre having been opened, as they tried to pull out a tooth with the help of pincers, suddenly blood was seen to flow. This sign made the king understand that violence must not be done to the holy body, and he desisted from his enterprise. On leaving, he ordered that the basilica of Saint Rieul should be rebuilt with greater magnificence, and he made to that church a gift of considerable properties for the subsistence of the clergy. Livanus, at last, laden with merits and virtues, passed from this life to a better, on 19 October, at the beginning of the sixth century. He was honoured with a particular cult, not only at Senlis, but even in distant countries. The blood which had flowed from the tooth of Saint Rieul having been carefully gathered by Saint Livanus and enclosed in a shrine, the inhabitants of Senlis had piously preserved it until the great overturning of the eighteenth century, and they celebrated the memory of this miracle on 7 February.

The holy bishops of Senlis. The church of Senlis, besides its principal bishops Rieul, Levange and Audebert, celebrated still the feasts of several others, namely: on 10 January, that of Saint Sanctinus, who assisted at the council of Paris, under the reign of Chilperic; on 4 May, that of Saint Malulf, who was deputed to the same king and who, when this prince had been killed, transported his body and buried it at Paris: he was honoured with Candidus, his successor; on 7 November, that of Saint Agmar, who assisted at the council of Reims in the midst of forty bishops, and who subscribed to the foundation of the monastery of Saint-Maur-des-Fossés; on 26 October, that of Blessed Amand, who succeeded Audebert and who, having the body of Saint Rieul brought on to the ramparts, made the Barbarians who were besieging the town recoil in terror. One must add Blessed Lethard, predecessor of Saint Sanctinus, who accompanied to England Bertha, daughter of Charibert, married to King Ethelbert, and who, before Saint Augustine, preached the faith in England, where his feast was celebrated on 7 May. The remains of these Blessed, after having been, during the unleashing of the revolutionary persecution of the eighteenth century, heaped pell-mell in the cemetery of Senlis, were, sixty years later, brought back with honour into the ancient cathedral of that town. (*Proper of Beauvais*.)

Saint Richard, Saxon King (722)

He reigned about the eighth century among the West Saxons who had settled in England. He was father of Winebald, Willibald and Walburga, who are all three honoured as Saints; but, whether he had been deprived of his states by some revolution, or had voluntarily abdicated the crown, he made a pilgrimage to Rome with his sons Winebald and Willibald. Having therefore embarked at Hamble-Haven [Hamblemouth,

Southampton], he landed on the coasts of Neustria, whence he betook himself to Rouen. After having made a rather long stay in this town, he continued his road, giving everywhere the greatest marks of piety. He could not go as far as Rome, and died suddenly at Lucca, in Italy, about the year 722. He was buried in the church of Saint Frediano. The miracles which God had granted to the piety of this prince, and those with which He has since honoured his relics, merited him a place among the Saints. The cult of Saint Richard is very celebrated in the town of Lucca, which keeps his feast on 7 February.

He is represented: (1) standing, clothed in his insignia. At his feet his royal crown, a collar, a rosary, a book; (2) as a pilgrim, healing a cripple; (3) engaged in his retreat in the labours of ploughing; (4) in a group which unites his two sons Saint Winebald and Saint Willibald (Wunibald and Willibald) who afterwards went to Germany and became, one, abbot of Heidenheim and the other bishop of Eichstätt.

See the Life of Saint Willibald, written by a nun of Heidenheim, in the *Lectiones antiquæ* of Canisius, of the edition of Basnage, and Father Henschenius, February, vol. ii, p. 70.

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[1] Saint Augulus is perhaps the same as he who is called Saint Ouil in a canton of Normandy. However that may be, his name is found in all the ancient Martyrologies with the title of Martyr. He seems to have been martyred a short time after Saint Alban, at the beginning of the 4th century. He suffered at London, anciently called Augusta. (Ammianus Marcellinus attests that it was London which was so named, books xxvii and xxviii.) See Châtelain, *alias* Chastelain.

[2] The Bollandists summarize in different terms the notice they devote to Saint Adauctus and his companions: “At Antandros, a town of Phrygia,” they say, “the holy martyrs Adauctus, master-general of the offices and quaestor, and his companions, the Prefect of the treasury, the military Prefect, the Senate and the whole people, with the women and children.” It is astonishing that Eusebius, Rufinus, Lactantius, who have related in indignant terms the summary execution of an entire Christian population, have not named the town which drew on itself, by its firmness in the faith, the wrath of Diocletian. Antandros is today only a village of Asiatic Turkey, named Saint-Demetrius. The Roman Breviary published by Paul III devoted an office to Saint Adauctus.

[3] The Saracens do not take their name from Sarah, wife of Abraham, as has been pretended, but from the Arabic verb *sarraq*, to plunder.

[4] The relics of Saint Juliana rest in the magnificent church of Saint-Étienne at Bologna. This illustrious widow, who had had five children in ten years of marriage, four daughters and a son, had the consolation of seeing them all consecrate themselves to the Lord. Her husband had himself entered holy orders. She consecrated her immense fortune to pious works: she had built, among others, a church to the holy apostles Peter and Paul; it is in this church that Saint Ambrose made the translation of Saints Agricola and Vitalis. Saint Juliana had the honour of being praised by the great bishop of Milan. — Cf. *Acta Sanctorum*.

[5] Saint Amulwin directed for some time the abbey of Lobbes and went to preach the Gospel among the peoples of the neighbouring countries. His relics were transported to Binche, in 1659, to put them in safety during the war. Since that time his feast was celebrated at Binche and at Lobbes on the seventh day of February. An old martyrology of Ado of Vienne, which was preserved at the abbey of Lobbes, recalled on this day the memory of Saint Amulwin. This testimony proves that his cult was very ancient in these countries.

[6] This Saint, who was Irish, left his country and came to preach the Gospel in France. He was made curé of Mareuil-sur-Marne and died in the sixth century. His relics are kept with great veneration at Avenay, in Champagne. There is at the Pont-aux-Dames, in Brie, a bone of Saint Trésain enshrined in a reliquary of vermeil. This relic was formerly brought from Avenay. See his life in Colgan, Bollandus and Châtelain, notes on the Martyrology, p. 665.

[7] We do not undertake to reconcile this tradition or legend with the history which holds that the relic of the true cross was given to Poitiers by the emperor Justin the Younger (565–578). — See the life of Saint Radegund on 13 August.

[8] See our *Palmier séraphique*, vol. ii.

[9] See the life of Saint Felix of Nola.

[10] He is celebrated for numerous cures of the sick and the possessed. He is therefore represented delivering a possessed person or making die, by a sign of the cross, a mad dog which had thrown itself upon him after breaking its chain. His whole life was marked by striking prodigies. The Menology of the Greeks represents him standing, praying near a church. This Saint is the patron of fishermen in certain countries: he had been a fisherman before being a priest, then bishop of Lampsacus.

[11] The episcopal see of Siponto having been transferred to Manfredonia, this holy bishop has become the patron of the new episcopal town; that is why Saint Laurence is represented crossing the bridge which leads from one town to the other and blessing with his right hand.

[12] See the *Spiritual Meadow* of John Moschus, ch. 5.

[13] See 9 November (vol. xiii, p. 201).

[14] This monastery, which bore the name of Saint-Apollinaire, apostle of Ravenna, followed the rule of Saint Benedict.

[15] 1 Cor. x, 13.

[16] See the Roman Martyrology on 13 June.

[17] Near Sassoferrato.

[18] In Italian *Campo Maldoli*, and by abbreviation *Camaldoli*.

[19] The Order of the Camaldolese is today divided into five congregations, which each have their general. The life led by the hermits of this Order is still very austere, though it is less so than in the time of Saint Romuald. The cenobite Camaldolese have more resemblance to the Benedictines. Father Hélyot is inclined to believe that they were not directly instituted by Saint Romuald.

[20] See plates 125 and 126, vol. xx of this collection; plate 127, the Saint standing and reading, by Callot.

[21] This figure is seen in the general legend of Father Ribadeneira; Antwerp, 1619.

[22] See *Etruria pittrice*, vol. i, plate M.

[23] See *Iconographia sancta*, at the Bibliothèque Mazarine, B. 4778 (G).

[24] See the *Histoire de Tournai*, by J. Cousin.

8 February

Martyrologies

THE ROMAN MARTYROLOGY

Saint John of Matha, confessor, founder of the Order of the Most Holy Trinity for the redemption of captives, who fell asleep in the Lord on 17 December 1213. — Saint Jerome Emiliani, confessor, founder of the congregation of the Somaschi, who fell asleep in the Lord on the sixth day before the Ides of February and was placed among the Saints by Clement XIII; his feast is celebrated on 20 July.[1] — At Rome, the holy martyrs Paul, Lucius and Cyriacus.[2] — In Lesser Armenia, the birth into heaven of the holy martyrs Dionysius, Aemilian and Sebastian. — At Alexandria, the passion of Saint Quinta, martyr, under the emperor Decius; the pagans, having dragged her before the idols, wished to force her to adore them; as she refused, execrating the idols, they tied cords to her feet and, dragging her through the squares of the city, tore her to pieces by this horrible torment. 249. — At

Constantinople, the birth into heaven of the martyrs, religious of the monastery of Dius, who, having been found carrying the letters of Pope Saint Felix against the heretic Acacius, were cruelly put to death for the defence of the Catholic faith. 480. — In Persia, the memory of the holy martyrs who, under Cabades, king of the Persians, perished for the Catholic faith in various torments. 6th c. — At Pavia, Saint Juventius or Evantius, bishop, who laboured actively for the Gospel.[3] 2nd c. — At Milan, the funeral of Saint Honoratus, bishop and confessor. 620. — At Verdun, in France, Saint Paul, bishop, illustrious for the glory of his miracles. 649. — At Muret, in the diocese of Limoges, the birth into heaven of Saint Stephen, abbot, founder of the Order of Grandmont, celebrated for his virtues and miracles. 1124. — At the monastery of Vallombrosa, Blessed Peter, cardinal, bishop of Albano, of the congregation of Vallombrosa, Order of Saint Benedict, surnamed Igneus, because he passed through fire without receiving any hurt from it. 1089.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Verdun, Saint Hermenfrid, bishop of that town.[4] 621. — In Brittany, Saint Jaigout or Jacut (Jacobus), confessor,[5] 5th c. — At Besançon, the decease of Saint Nicetius or Nizier, bishop, who received Saint Columbanus during his exile, and was buried at Saint-Pierre, outside the town. His feast is on 31 January in the diocese of Besançon.[6] 613. — At Steyning, in Sussex, Saint Cuthman, confessor, who had been a shepherd, illustrious for his filial piety, which God rewarded with great protection and many miracles. About 889. — At Huy, in the country of Liège, Saint Meingold or Mengold, count of the country, penitent and martyr, assassinated by the relatives of a judge whose head the Saint's nephew had cut off and who avenged themselves on an innocent man for the culprit. 892.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — Among those of the Lateran, at Pavia, Saint Evantius or Juventius, bishop, who made illustrious the ancient institute of Canons

Regular by the splendour of his holiness, and who laboured actively for the Gospel.

Martyrology of the Congregation of Vallombrosa. — At the monastery of Vallombrosa, Blessed Peter, cardinal and bishop of Albano, of our congregation of Vallombrosa, Order of Saint Benedict, surnamed Igneus, because he passed through fire without being hurt.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

Among the Greeks, Saint Martha and her sister Saint Mary, widows, who imitated the virtues of their namesakes of the Gospel, and were martyred with a young child named Lycarion, son of one of them. — Among the Greeks likewise, Saints Nicephorus and Stephen. — At Toscanella, in Tuscany, Saint Communis, martyr. — In England, Saint Elfleda, virgin, sister of three kings and two queens, religious in the monastery of Streaneshalch (today Whitby), and pupil of Saint Hilda. About the year 716. — At Casimiria [Kazimierz], near Cracow, in Poland, Blessed Isaiah Boner, religious of the Order of Hermits of Saint Augustine. 14th c.

Saint Paul, Bishop of Verdun

630–649. — Popes: Honorius I; Severinus; John IV; Theodore; Martin. — Kings of France: Dagobert; Sigebert II.

I will raise me up a faithful priest, that shall do according to my heart and my soul. — 1 Kings [1 Sam.] ii, 35.

This illustrious prelate, thirteenth known bishop of Verdun and faithful imitator of the virtues of the great Apostle whose name he bore, was French and of an illustrious family. Nothing certain is known of the place of his birth: the Martyrology of France says that he was born in the country of Autun, in Burgundy. The priest Berthaire, who wrote his life, assures that he was brother of Saint Germanus, bishop of Paris; but this assertion is without foundation, for, as there are more than sixty years between the one and the other, they cannot have had the same mother, as this historian pretends. They were nevertheless relatives and sprung from one same family, distinguished by the piety and nobility of their ancestors. From his youth he showed that he was not born for the service of the world, but to labour with all his strength for the glory of Jesus Christ. As soon as he was in a state to conduct himself, he so regulated his expenditure that, except what was absolutely necessary for his maintenance, he distributed all to the poor and to pious works. Nevertheless, not yet satisfied with this, he resolved to abandon, like another Abraham, his kindred and the country of his birth, and to go to some foreign land where, if it were possible, he should be known to God alone. Leaving therefore France, he went toward

Germany, to the country of Trier, and, passing through the deserts and solitudes of the Vosges, he heard speak of a monastery where the religious lived in such retreat and so great a silence that, except on Saturdays and Sundays, they were always solitary and separated. Paul resolved to withdraw there in order to have no more communication but with heaven. He stopped on a mountain quite near Trier, beyond the Moselle, opposite an abbey dedicated to Saint Martin. This mountain was formerly given the name of Mount Apollo, because that divinity received a cult there. Saint Paul overthrew the idol and cast it into the river.[1] Paul's stay on Mount Apollo caused it to be given the name of Paulsberg, that is to say mountain of Paul, which it has kept to this day. His virtues having acquired for him in this solitude the esteem and reputation that he fled, he left this place, to go and hide in the most desert spot of the Vosges; but God, who wished to make him shine like a star in His Church, permitted that, being surprised by night, he was forced to retire to a monastery called Tholey.[2] This monastery was governed by a very holy abbot, who received this foreign pilgrim with all possible affability, and rendered him all the duties of hospitality; having recognized in his face and way of

speaking I know not what of superhuman, he tried to persuade him to stop in this same place, without going to seek farther one more distant, to execute what he had undertaken. Paul, who aspired only to solitude, could not resolve to it; but the holy abbot having shown him that the cenobitic life surpassed the solitary life, and that obedience is the greatest sacrifice that a reasonable man can offer to God, since Our Lord Jesus Christ preferred it to His own life, he at last yielded to his good counsels and prostrated himself at his feet to beg him to admit him among the number of his disciples. As soon as he saw himself engaged in this new condition, he laboured with fervour at the acquisition of all the virtues which should accompany the religious habit, such as humility, simplicity, gentleness, purity and obedience: he became the example of the community. After having himself studied the fine letters in the monastery, Paul taught them to others, and it is he who began the brilliant scientific renown of Tholey, of which he made a sort of higher seminary where the divine and human letters were taught, not only to the religious, but to the children of the noblest families of the country. Tholey soon became a nursery of bishops and scholars. At the moment of the Revolution, Tholey still showed, in memory of the ancient celebrity of its schools, the portraits of twelve bishops of Verdun who had long sat in the humble rank of disciples in these same halls decorated with their effigies. But let us return to our Saint. His virtues could not remain long hidden without bursting forth in miracles. God, who takes pleasure in exalting the humble, willed to favour him with it on the occasion that we are going to tell. One day when he was occupied, by obedience, in the bakehouse, he saw himself pressed by the hour, because the oven, which was hot, had not yet been cleaned, and fearing that the bread would not be cooked for the religious' dinner, he entered into it, and with his cowl he put out all the coals and cleaned it, after which he put his bread there, which was found cooked at the time he desired. This miraculous bread served to restore health to a sick man. The report of this marvel and of several other miracles caused eyes to be cast on him to make him abbot, after the death of Saint Wendelin, and the reputation of his holiness soon called to the monastery a great number of young men, and even of the noblest and first of the court, who came to consecrate themselves to the service of God under his wise direction. Among the considerable persons whom he acquired for the Order, there presented himself a French prince, called Adalgisel, or Grimo, of the royal house, a relative of Dagobert. This prince, inflamed with the desire of perfection, trampled willingly underfoot all the glory of the world to enter religion; and, leaving the grandeurs and the governments of provinces, he made himself a very obedient disciple of the holy abbot, and, under his direction, arrived at a high degree of holiness. At that time, namely in the year 630, occurred the decease of the bishop of Verdun, Godo, successor of Hermenfrid. As the virtues of Saint Paul were spread not only in the desert and on the mountains of the Vosges, but in the neighbouring provinces, everyone cast his eyes on him to put him in the place of the deceased. The matter coming to the knowledge of King Dagobert, he commanded the religious Adalgisel to come to him with his abbot, who was asked for as bishop.

Paul, who had not left the world with the intention of re-entering it, sent back the deputies and officers of the king, begging them to represent to him his incapacity for this charge. The king, vexed on the one hand, but on the other extremely edified by the conduct of a person so holy and so perfectly humble, sent him a greater number of persons, in order that, in spite of all his opposition, he should be conducted to Verdun to be consecrated bishop, according to the ceremonies of the Church. The thing was done to the contentment of everyone, above all of Adalgisel, who was delighted to see his abbot raised to so eminent a dignity, and who esteemed himself very honoured to serve him in the quality of deacon. He gave him a very wise and very advantageous counsel for the temporal of his cathedral of Verdun. It was so poor that there was not wherewith to maintain canons to serve it: it was necessary to seek each day some priest to celebrate Mass there and recite the divine office.

This great poverty of the church of Verdun had been caused by the Burgundians who had usurped all its revenues after the fatal war which Theodoric, their king, made on Theodebert his brother, king of Austrasia. The faithful, reduced to the same indigence by the vexations of the enemy, could not either furnish for the maintenance of the ministers of the altars. Such was the sad state of the church of Verdun when Saint Paul

was drawn from the monastery of Tholey to govern it. Adalgisel, his dear disciple and very intimate friend, who had much contributed to making him known at court and had so laboured to have him named bishop, was of great help to him in obtaining the restitution of the lands of his church. “Adalgisel,” says the chronicle, “betook himself with his good master Paul to the court of King Dagobert, representing the indigence and poverty of the said church of Verdun, who gave him very great goods in lands, lordships, rents and money, with letters and charters, great privileges, liberties, immunities and franchises.” Not only did Adalgisel help to obtain from the king these gifts in favour of the church, he endowed it also with his own goods. He submitted to it the abbey of Tholey, which had been built on a ground belonging to him and over which he reserved entire jurisdiction to Saint Paul and to the bishops of Verdun, his successors.

Paul had not applied himself less to choosing and forming good ministers of the altars, to making the service of God and discipline flourish again throughout his diocese. The holiness of his life, joined to the wisdom of his government, soon changed the face of his church. The gift of miracles which God granted him gave still more brilliance to his virtue and made him famous throughout France. He was esteemed by King Dagobert and by Saint Sigebert his son, by the mayor of the palace, by the ministers and by all the great of the court of Austrasia. He was bound in friendship with all that there was of saints in his century: Saint Arnulf and Saint Goeric, bishops of Metz; Saint Gunibert, of Cologne; Saint Modoald, of Trier; Saint Amand, afterwards bishop of Maastricht; Saint Palladius, of Auxerre; Saint Omer, of Thérouanne; Saint Eligius, Saint Ouen, and several others.

There remains to us a letter of Saint Desiderius, bishop of Cahors, superintendent of finances under Dagobert, addressed to Saint Ouen of Rouen, in which he glories in the close friendship which binds him to Saint Paul of Verdun. In another letter Desiderius invites our bishop to the dedication of a new church. Saint Paul, on his side, wrote to Desiderius; we still possess two of these letters, which prove in him a remarkable literary instruction. In one of these letters he thanks his friend on the banks of the Garonne for having sent him ten casks of Falernian wine, that is to say excellent Cahors wine.

The authors who speak of this holy bishop qualify him as Restorer of the church of Verdun, and rightly so, if one considers that the regularity established by him in this church and its clergy triumphed over all the revolutions which succeeded one another from the seventh to the thirteenth century. A pious pastor, as well as skilful administrator, he watched above all that his people should sanctify Sunday. He had a church built in the country, outside the enclosure of the town, to draw there those of the faithful who wished to relax and take the air in the interval of the offices. He dedicated it to Saint Saturninus, of Toulouse, and placed in it relics of this apostle, which he owed to the liberality of Dagobert. The priest Berthaire, who wrote the life of Paul by order of Dado, one of his successors in the bishopric of Verdun, says also that he wrought several prodigies; that he restored sight to the blind, made the lame walk straight, and healed several sick of different infirmities; and that there were seen in his time, at his tomb, several pictures which represented the miracles that he had wrought during his life and after his death. Would to God that this writer had taught us more in particular what he had seen and recognized of so worthy a prelate, so that we should not be obliged to say so little of the marvels which God wrought by his intercession. At last, after having worthily administered the church of Verdun, he arrived at the happy moment to which he aspired with so much ardour, to go and enjoy blessed eternity. He died on 8 February, about the year 649. His body was buried, according to his order, in the church which he had built outside the town, under the name of Saint-Saturnin, and which has since been called Saint-Paul.

Iconography. Saint Paul of Verdun is represented: (1) holding a torch, symbol of the science and the light of faith which he revived in his diocese; (2) occupied near an oven; we have said why.

Relics and Cult of Saint Paul

The concourse of people which took place at his tomb brought about the establishment of the suburb of Saint-Paul, north of Verdun. A marvellous oil flowed from this tomb, which healed all sorts of maladies. When the church of Saint-Saturnin had been ruined by the Normans, toward the beginning of the tenth century, this liquor appeared to come out in greater quantity from the tomb of Saint Paul; which made the devout people of Verdun say that the stone wept because of the negligence with which this sacred place was repaired. Now the religious of Tholey, having learned that the body of Saint Paul was neglected, came to Verdun, visiting the churches as passers-by and pilgrims. One night, they entered the church of Saint-Saturnin, opened the sepulchre, took the body of the Saint and wrapped it in a fine shroud. They departed, travelling all night, and drawing toward their monastery. In the morning, they thought themselves far off; but they were only about two hours from Verdun, in a wood, in a place which was afterwards called Paul-Croix. After having rested, they wished to continue their road, but it was impossible for them, for they went and came, brought back by an invisible hand to their point of departure. Now, that same night, a holy priest heard a voice which said: “O avaricious men of Verdun, you will lose by your negligence the good patron of your city, Saint Paul, whose body strangers have stolen this night.” The holy man, frightened, rose in all haste and woke the inhabitants who, on verification, found that he had spoken truly; they set out in pursuit of the thieves of relics and soon met them at the place where the hand of God stopped them. The monks of Tholey were granted a part of the bones of the head, which they transferred to their monastery: the rest of the body was brought back to Verdun to its tomb and thenceforth kept with more decency. A stone cross and an altar were erected at the place where the religious of Tholey were overtaken by the inhabitants of Verdun. This place, situated between Verdun and Haudiomont, on the road to Metz, has kept to our days the name of Paul-Croix. — Paul-Croix was at first a simple pilgrimage, transformed later into a priory on the occasion of a prodigy which tradition relates about as follows: “With time, the devotion to the pilgrimage of Paul-Croix had greatly diminished. It happened therefore that a man of the neighbourhood had need of a large stone. Without reverence to God and to Saint Paul, he went and took the stone which served as altar before the cross and carried it off by stealth to his house to apply it to a wholly profane use; but it happened soon after that all his horses, oxen and sheep perished of evil death, and he himself fell so gravely ill that he was expected to die. At that moment he remembered the theft he had committed, and then with great repentance he cried mercy to God and Saint Paul; he therefore sent back the stone and was healed. On account of which all the people began again to have great devotion to Saint Paul and to frequent that place where many miracles were wrought.” — This place became so celebrated that in 1107 the Benedictine monks of Saint-Vanne established a priory there, which has long since disappeared.

As to the church of Saint-Saturnin, it was rebuilt about the year 973 by Wilfrid, bishop of Verdun, who at the same time raised from the earth the relics of Saint Paul and put them in a silver shrine to expose them to the veneration of the faithful. He established at the same time near this church a monastery of Benedictines. This monastery was given in 1136 to the religious of Prémontré, by Bishop Albero. In 1552, the necessities of war having brought about the demolition of the monastery, Bishop Psaume rebuilt the church in the interior of Verdun itself, on the site where was the celebrated abbey of Saint-Paul, which kept the relics of its patron until the Revolution; the buildings are today transformed into a palace of justice. The relics are in the treasury of the cathedral of Verdun. At the moment of the Revolution, the abbey church possessed besides an arm of Saint Saturninus of Toulouse. This relic is now lost or at least without authentic.

The Roman Martyrology, that of Usuard and that of France, make mention of Saint Paul on this same day. Trithemius, in the third book of the *Illustrious Men of the Order of Saint Benedict*, and others whom one may see in the *Gallia christiana* and in Bollandus, also speak of him with much honour. — See above all the *Histoire civile et ecclésiastique de Verdun*, by Roussel, republished in 1863 at Bar-le-Duc.

Saint Stephen of Muret, Founder of the Order of Grandmont

1046–1124. — Popes: Clement II; Honorius II. — Kings of France: Henry I; Louis VI, the Fat.

The greater thou art, the more humble thyself in all things, and thou shalt find grace before God. — Ecclus. iii, 20.

Saint Stephen, better known by the name of Muret, the place of his solitude, and by that of Grandmont, the first convent of his Order, than by the name of Thiers, which was that of his family, was born in the country of Auvergne. His father was called Stephen and was viscount of Thiers, and his mother was named Candida: both considerable by the goods of fortune, but still more commendable by their virtue and piety. After having long been without a child, they made prayers, fasts and alms to obtain one from the goodness of God, and promised to consecrate to His service the first that He should give them. Their vow was heard, for Candida, some time after, brought into the world a son who was named Stephen, like his father (1046). This child began, from his tenderest years, to give evident marks of what he would be one day, taking pleasure even then only in retreat and silence, in order to give himself the better to prayer. "God willed that the miracles which happened before the tomb of Saint Nicholas, at Bari, in Calabria, where his relics had been quite recently transferred, should make so great a stir that the report flew as far as Auvergne, which gave the viscount the wish to go and visit them and to take his son thither."[1] But as he was returning to France, the young Stephen having fallen ill at Benevento (1058), he was obliged to leave him there under the guidance of the archbishop of that city, called Milo, who was also a native of Auvergne. This prelate willingly retained him with him, and took a singular pleasure in the education of so well-born a youth; he gave him masters to advance him in the sciences, and was himself glad to apply himself sometimes to instructing him; and, to strengthen his mind the more, he ordinarily made him attend the judgment of the causes pleaded in his presence. At last, according to some, he ordained him deacon, and made him his archdeacon and official. But as Stephen's heart was naturally drawn to solitude, he took little pleasure in hearing the parties plead. Therefore, after having remained some years under the direction of Milo, he passed on into Calabria, to visit certain religious of whom he had heard, who led on earth a wholly angelic life. He took so great a liking to their manner of life that he resolved from that time to conform his own to it, as far as God should give him the means. With this resolution he came to France.

But immediately after his return from Italy, his father had been seized with a sickness "which made him depart from this world with visible marks of holiness to go and await his son in heaven." His mother also had gone to God, so that he took the road to Italy again without caring for the rich patrimony he had inherited.

His design was to return to Benevento; but, learning at Rome that the archbishop was dead, he stopped with a cardinal (1070) where, by the conversation of some learned persons, he instructed himself very carefully in all the rules and constitutions of the religious houses which then flourished in the Church; but not one pleased him so much as that which he had observed in Calabria. Therefore, after a stay of four years at Rome, he resolved to come and establish a similar house in France. He obtained permission for it from Pope Saint Gregory VII, who had a bull issued for him by which he granted several great indulgences to those who should embrace this new institute.

Stephen, satisfied with this happy success, left Rome to go to Auvergne, and having disposed (with the reservation of a ring) of all the goods that had fallen to him by the decease of his father and mother, he went away quietly and without the knowledge of his other relatives (1076

). The better to obtain from God that He would bless his design, he began his journey with prayer, during which he was rapt in ecstasy; he found himself extremely consoled and strengthened for the pursuit of his enterprise. After having visited several deserts, he arrived at last, by an express providence of God, in the province of Limoges, quite full of forests, and, stopping in that of Muret, which was quite deserted, he chose his dwelling there for the rest of his life.

He was about thirty years old, and to begin this new life by a sacrifice of himself, he took the ring which was the only possession he had reserved from his parents' succession, and consecrated himself entirely to the service of Jesus Christ, by these words, which he pronounced as he wrote them: "I, Stephen, renounce the demon and all his pomps, and I offer and give myself to God, Father, Son and Holy Spirit, sole God, true and living in three persons." He sealed this writing with his ring, and putting it on his head, he added: "O almighty God, who livest eternally and reignest alone in three persons, I promise to serve Thee in this hermitage, in the Catholic faith, in sign whereof I lay this writing on my head and put this ring on my finger, that at the hour of my death this solemn promise may serve me as a defence against my enemies." Then he addressed the Blessed Virgin in these terms: "Holy Mary, Mother of God, I commend to thy Son and to thyself my soul, my body and my senses."

This vow being made, he resolved never to return to the world, whatever necessity might seem to call him there; but, shutting himself in a narrow cell, he bore equally the heats of summer and the rigours of winter, for he was no more clothed in one season than in another, and he used at all times a coat of mail for a shirt. His sleep was so light that it was not properly a repose, and yet he regretted the little time that the extreme need of nature forced him to employ in it. His bed resembled rather the sepulchre of a dead man than the bed of a living one. It consisted only of two planks sunk in the earth, without mattress or straw bed, and even without covering. Although his body was exhausted by so many austerities, his courage was no less, and his face appeared always so joyful and affable that all who approached him were charmed by his extreme sweetness. Besides the Office of the Breviary, he recited each day psalms, prayers in honour of the Most Holy Trinity and the Blessed Virgin, and for the departed; his fervour was so great that he did it always on his knees and bare-headed, and that he often prostrated himself with his face on the ground; he had become quite livid from it, and his skin appeared all callous at the knees and elbows, and even at the forehead and nose. He gave also much time to contemplation, in which he often remained wholly absorbed; it is even said that he passed ten days in it without taking nourishment, so much did his converse with God sustain him: one could say of him, as of the apostle Saint Paul, that he lived more in Jesus Christ than in himself.

Moreover, this interior occupation did not hinder him from satisfying what the love of neighbour demanded of him; although he did all he could to hide the graces with which he was favoured, "nevertheless, as the mirror cannot be opposed to the sun without reflecting sparks and little rays from it, so he could not so well cover the brilliance of his holy actions that they did not shine in the neighbourhood of Muret," so that everyone ran there to admire his manner of life and to have his blessing. He remained alone the first year; then two disciples joined him, but for a long time they were followed by no one, because the austerity of his rule frightened men. However, the odour of his virtue at last called a great number, who ranged themselves under him to be conducted in the way that leads to life. His charity did not permit him to refuse them, but he received them only on condition that they should never give him the name of master, nor of abbot, but only the humble title of corrector. He was the first to do the vilest offices of the house: he took his place last at table, where he ordinarily made the reading of the lives of the holy martyrs and anchorites or of some other pious subject.

This manner of governing of the holy patriarch was so agreeable to God that He often revealed to him the secret faults of his religious, their distractions in prayer and the dangers to which some violent temptation exposed them, that he might succour them in their needs; so he warned them with a spirit so full of love that he won their hearts. He had a particular gift of bringing to virtue those with whom he conversed; whether he reproved some or consoled others, it was always in the manner in which it should be done, so that his words, in some fashion like those of God, "returned never void, but did what he had ordained of them." If sometimes the effect did not seem to follow so promptly, the Saint, adding prayer to his discourse, soon made them efficacious. The following example will give us proofs of it. A man obstinate in his crime assisted one day at a sermon of the holy religious, in which he treated of the horror of sin and of the strange penalties prepared

for it; after the sermon, this obstinate man said to him: “Good man, you may preach in vain, I shall not change my way of life for that; pray, if you wish, for the others, but for me, I beg you not to think of it, I wish to have no part in your prayers.” These words froze the heart of the servant of God, but hoping to win by his prayers what he could not do by his preaching, he said to his religious: “Let us go and pray for this poor blind man.” And a few hours later, this sinner returned, quite other than he was before, for, throwing himself at the Saint’s feet, he asked pardon of him, and promised to leave his sin and not return to it. The prayer of the Saint and of his religious was no less efficacious another time: two thieves had taken the purveyor of the monastery away into the depth of the forest; the Saint, having no news of him, said to his religious who were afflicted at this absence: “Let us go barefoot to the oratory, and implore the help of the Most Holy Virgin, because there is no prison so hidden, nor country so far, whence she cannot send us back our brother.” And in effect, from the morning, the same thieves appeared at the convent door with their prisoner; but, what is more admirable, the prisoner was free and unbound, and they were in chains. The holy Father, having represented to them their fault, gave them his blessing and sent them away. Two other thieves having taken a loaf which some persons were sending as alms to the monastery of Muret, they could never break or cut it, because they had said with contempt of the Saint: “That when God should show Himself to them, they would not abstain from eating the bread of His servant”; but seeing themselves punished in this way, they sent to ask his pardon, which he granted them heartily with a part of the same bread. A woman made him a present of a loaf she had made from ears gleaned in her own field; but this bread broke on the spot and appeared all bloody, because it was the portion of the poor, ordained by the law of God. Another gave him eggs; but the Saint, learning by a divine light that they were stolen, gave them back to the same woman, exhorting her to make restitution.

These examples, which contain as many prodigies, are proofs sufficiently evident of Stephen’s holiness. He possessed purity in so high a degree that he never felt in all his life a single movement contrary to this virtue. Nevertheless he did not fail to say to his religious that this itself was for him a subject of greater fear: “Because the virtue of virginity,” he said, “is lost by movements of vanity as well as by dishonest pleasures.” The little esteem he had of his person made him take more pleasure in the conversation of the poor than in that of the rich; once when he had conversed all day with lords who had come to visit him, he wished to recompense the poor throughout the night; and as the religious wished to divert him from it, he made them this answer: “Now that Jesus Christ is with us, would you have me retire? I will not commit this fault, after having given the day to the great of the world, of not conversing at least at night with the poor.” His conversation was so agreeable that one can say of it what is said of Wisdom, that it had no bitterness; his reputation, spreading in the country, drew everyone to him; among these were two cardinals, Gregory and Peter of Leon [Pierleoni], legates of the Pope in France. Having heard speak at Limoges of this great man of God who was at Muret, they came to visit him in his desert, and remained so charmed by his conversation that both protested they had never had so edifying a conversation, and that assuredly the Holy Spirit spoke by his mouth. Addressing himself: “Man of God,” they said to him, “if you persevere as you have begun, no doubt you will receive a reward equal to the holy Apostles and the Martyrs, because you follow their road.” At last, having given him their blessing, they commended themselves to his prayers, and returned much satisfied to Limoges.

Eight days after this solemn visit, the Saint, feeling that the last moment of his life was near, as he had known in prayer, gave notice of it to his religious, and, to bring them to perseverance and the exact practice of their holy rule, made them this discourse: “My children, I leave you for inheritance God, in whom, of whom and by whom all things subsist, for love of whom you have left all. If you remain faithful in the way that I have shown you, He will doubtless provide you with what you need; remember that I have dwelt in this solitude for nearly fifty years, of which some were spent in extreme want, and the others in great abundance; but, in my want, I lacked nothing, and, in my abundance, I had nothing superfluous; so that God behaved equally with me in both of these states. The same will happen to you, if you keep well this rule which I leave you and

which I have drawn from the Gospel." Four days passed in these exhortations, during which he always sang some devout prayers, "more sweetly than a swan," says the old chronicle, "and with more strength than he had done in his life, showing in this that God continued and increased His graces to him at that hour." On the fifth, feeling himself seized with an extreme pain, which made him know the approach of the hour he had so desired, he had himself carried to the oratory, where, after being fortified with the holy Viaticum and Extreme Unction, he closed the eyes of the body to the world to open those of the soul to eternity, in finishing these words: "Lord, into Thy hands I commend my spirit." It was a Friday; he was eighty years old, and in the fiftieth year of his profession, since which he had remained in the order of deacon, his humility not having permitted him to pass to the priesthood. At the very instant when this holy soul departed from this world, a young boy, sick to extremity, who had lost for three days the use of his senses, announced distinctly to his mother that he saw a ladder all shining, which, touching from the monastery of Muret to heaven, appeared laden with blessed spirits, who said to one another: "Let us go and receive the soul of Blessed Stephen, and conduct it with us to heaven." To prove that he spoke the truth, he added that the last of these words would also be the last of his life; in effect, he expired at once. Scarcely had Stephen rendered his fair soul to God when his death was divinely announced at Notre-Dame du Puy, where he was well known. The same news flew at the same time as far as Tours and Limoges, which engaged the canons regular of Saint Augustine, accompanied by a great multitude of people, to betake themselves to Muret, to assist at his burial. The porter gave them to understand that he was not dead, in order that the Saint's funeral might be made peacefully; but the canons insisted, assuring that they had known his death by revelation.

The religious of Muret informed the two cardinals who had honoured him with their visit eight days before, of this death so precious in the sight of God. These prelates were already in the town of Chartres, where, after having extolled in full assembly the heroic virtues of this man of God, they prayed for his soul; after which they said openly: "We have prayed for him, let us pray him now to be our intercessor with God, because assuredly he reigns with Jesus Christ in heaven." This was an omen of his canonization, made by Pope Clement III, who ordered that the same honours be rendered to him as are publicly rendered to the other Saints. His holy body was transported from Muret to Grandmont, a monastery founded by the Father General Peter of Limoges, head of the whole Order; he wrought so many miracles there that, as the religious feared lest they be thereby distracted from their solitude, the same general went to the Saint's tomb, and said to him with a sort of reverence: "Servant of God, you have taught us the way of poverty and the spirit of solitude; take care lest this concourse of people make us lose both: therefore we pray you very humbly to be pleased to cease working miracles"; to which the Saint obeyed.

Iconography. He is willingly represented in his solitude of Muret, covered with a coat of mail which serves him as a hair-shirt, kneeling before the Holy Trinity who appears to him and to whom he consecrates himself by the formula which we have given in his life and which he holds in his hand. A ring is also put on his finger, the only thing he had kept of all his riches of the world.

Relics and Cult of Saint Stephen. — His Writings

Trithemius, Yepes and Le Mire have pretended that Saint Stephen composed his rule on that of Saint Benedict. Father Mabillon had also at first adopted this sentiment (*Præf. in sæc. vi, part 2*), but he afterwards quitted it, and proved (*Annales Bened.*, book 64, nos. 31 and 32) that the holy founder of the Order of Grandmont followed neither the rule of Saint Benedict nor that of Saint Augustine. This point of criticism is very well treated in the preface which Dom Martène put at the head of his collection of the ancient writers, vol. vi, no. 20, etc. Hélyot, Baillet, etc., have maintained without foundation that Saint Stephen had never written anything, and that the rule which bears his name was nothing else than a compilation of the maxims he inculcated and of the divers observances he made practised, a compilation which would have been drawn up by one of his successors. Had they gone a little deeper into this matter, they would not so easily have determined to admit such an opinion, and they would have seen that the very passages they cited for

themselves were quite contrary to them. Besides, Saint Stephen gives himself out as the author of the rule that bears his name, and that in several places (chapters 9, 11, 14). One may see on this subject the addition made by Father Martène to the annals of the Order of Saint Benedict, vol. vi, book 74, no. 91.

The rule of Saint Stephen of Grandmont is divided into seventy-five chapters. It is preceded by a prologue or preface, in which the Saint recalls to his disciples that the Gospel is the rule of rules, the origin of all those that are observed in monasteries, and the true source from which one must draw the means of arriving at perfection. He recommends to them poverty and obedience, which he says are the foundation of the religious life; he forbids them to receive stipends for their masses, and to open to seculars the door of their oratory on feast days and Sundays, lest they take thence occasion to fail in the offices of their parish. He forbids them also all kinds of lawsuits,[2] and the use of meat, even in time of sickness. He prescribes to them rigorous fasts for the greater part of the year, etc. Urban III approved this rule in 1186. It was mitigated by Innocent IV, in 1247, and by Clement V, in 1309. It was printed at Rouen in 1672.

Besides this rule, we have also several instructions of Saint Stephen, which were collected by his disciples after his death. They were printed at Paris in 1704, with a French translation. The name of Baillet has been put without reason on several copies of this translation of 1714. One admires in these instructions the beauty and fecundity of genius; they contain also excellent things on divers points of morality, temptations, vainglory, ambition, the sweetness of the service of God, the necessity of tending to perfection, etc. It might happen that some of the disciples of our Saint made additions to the edifying collection of which we speak. One finds still some maxims of Saint Stephen in the oldest of his lives, entitled: *S. Stephani dicta et facta*. This compilation has for author Stephen of Liciac.[3] Four months after the death of Saint Stephen, the monks of Ambazac, of the Order of Saint Benedict, claimed Muret as belonging to them. The disciples of Stephen, yielding to these unjust pretensions, withdrew into the desert of Grandmont, which is a league from Muret, carrying with them the precious remains of their founder. Hence their name of Grandmontines.

I. — Present state of the relics of Saint Stephen of Muret:

(1) The parish of Saint-Sylvestre, canton of Laurière (Haute-Vienne), on whose territory the abbey of Grandmont stood, possesses the head of Saint Stephen of Muret in a silver bust given to this abbey in 1494 by Cardinal Briçonnet, eleventh abbot of Grandmont; (2) A part of the body of Saint Stephen of Muret is in the church of Ambazac (cantonal cure, on whose territory the hermitage of Muret is found), in a magnificent Byzantine shrine, clothed with gold and precious stones, where the richness of the design vies with the brilliance of the enamel. One finds still at Ambazac a precious dalmatic of silk, given to Saint Stephen of Muret by the empress… (3) According to a statement of the relics of the diocese of Limoges, from the beginning of this century, one finds still relics of Saint Stephen of Muret at Saint-Pierre of Limoges (where I venerated them), at Saint-Michel of Limoges and at Saint-Jouvent (Haute-Vienne); (4) In 1790, some years after the suppression of the abbey of Grandmont, the relics of the abbey were distributed among the various churches of the diocese. Relics of Saint Stephen of Muret were given to the churches of Saint-Michel of Limoges, chapel of the grand seminary, abbey of La Règle, the Carmelites of Limoges, to the abbés Sicelier and Legros, and to the parishes of Saint-Léger-la-Montagne, Razès, Dompierre, Saint-Amand-Magnazeix, Saint-Jouvent, Bessines, Saint-Priest-Ligoure, La Geneytouse, Glanges, Jouac (Haute-Vienne), etc. I do not know whether all these relics have been preserved to this day.

II. — Cult of Saint Stephen of Muret.

His feast is celebrated, in the Breviary of Limoges, under the double rite, on 9 February. Before the adoption of the Roman liturgy, his feast was celebrated on 8 February, the day of his death.

III. — Present state of the abbey of Grandmont. There remain of the ancient and celebrated abbey only a few barns or other insignificant constructions. The buildings and the church (rebuilt some years before the suppression of the Order), were demolished in 1821; and the materials, carried to Limoges, to serve for the

construction of the central prison, realized the prophetic word of M. de Maistre: “They will have to build convict-prisons with the ruins of the convents they have destroyed.”

The high altar of the church of Grandmont, adorned with a fine bas-relief in white marble, representing the disciples at Emmaus, is today in the church of Saint-Junien (Haute-Vienne). The name of Saint Stephen of Muret figures in the Martyrology of Usuard, in that of the Saints of the Order of Saint Benedict, and finally in the new one of the Saints of France, on 13 February, although the Breviary of Limoges, by which we have been guided, celebrates his feast on the 8th of the same month. For the time of his decease, the Rev. Father Dom Gérard Itier, seventh prior general of Grandmont, says expressly, in the life he wrote of this holy Patriarch, that it was in the year 1124, although Baronius puts it in the year 1126. This life was written by Saint Vincent of Beauvais in his *Speculum historiale*, by Father Gérard Itier, of whom we have just spoken, who pursued the canonization of our Saint, and by Dom Charles Frémon, religious of the same Order. The Rev. Father Benedict Gonon, Celestine, has not omitted him in his collection of the *Lives of the Holy Fathers of the West*.

Saint John of Matha, Founder of the Order of the Most Holy Trinity

1160–1213. — Popes: Alexander III; Innocent III. — Kings of France: Louis VII; Philip II Augustus.

Sell what you have and give alms. — Luke xii, 33.

The more perfect a soul is, the more compassion it has for the sufferings of others. — Saint Gregory, *Moralia*, book xix.

Catholic society was profoundly troubled when three great restorers, Dominic de Guzmán, Francis of Assisi, and John of Matha, appeared, the one to defend the faith against heresies, the other to restore hope to the poor, whose number the spoliation of the clergy had increased, and the third to extend the reign of charity, by procuring liberty for Christians reduced to slavery among the Moors, and by tending thousands of infirm and sick in the heart of civilized Europe.

Their glory was so brilliant that each of the three nations to which they belong is proud to count one of them among its most illustrious citizens, and that divers Churches in particular have claimed the honour of having given birth to the last of these heroes; but the church of Embrun alone glories in him with justice, and on this title ranks John of Matha among the Saints proper to it. In effect, the little town of Faucon, in Upper Provence, which was incontestably the cradle of this patriarch of the Order of Trinitarians, formed part of the ancient diocese of Embrun until its suppression by the concordat of 1802; then the barony of Faucon and the rest of the valley of Barcelonnette were detached from their ancient metropolis, and included, for the first time, in the circumscription of the diocese of Digne.

Now, Euphrem of Matha, heir of a seigniorial land situated at Faucon, had married, about the year 1136, Martha, daughter of Raymond, viscount of Fenouillet, and descendant of one of the greatest families of Provence. These Christian spouses prayed the Lord long to bless their union; at last, in the year 1160, Martha had a son who was called John, because he had seen the light on the eve of the feast of Saint John the Baptist. She treated this child of prayers with a religious respect, encouraged as she was by a revelation which God had made to her on his glorious destinies.

The baron, who had placed in his son his most brilliant hopes, wished that, while still quite young, he should give himself to the study of letters. With this aim he came, with his wife, to dwell at Marseilles. He desired to form the mind and heart of the young Matha by commerce with good society, without exposing him alone to the dangers of the world. And while he showed his beloved son the world in its brilliance, he permitted the pious Martha to make him touch with his finger its extreme miseries, by taking him now to hospitals, now to prisons and now to poor hovels, where whole families, lacking everything, seem made to expiate apart the

criminal enjoyments of those who refuse themselves nothing.

This striking contrast made a profound and salutary impression on John of Matha's heart; he remained penetrated by it not only during his studies, but even to the end of his life. Thus fortified, his parents then sent him to Aix where there was a distinguished school.

But rich, young, well-made and of an agreeable countenance, he was soon noticed by those degraded creatures who are but too often met in places where the taste for the sciences draws a multitude of students. One of them put everything in action to triumph over his modesty; and he would infallibly have succumbed had not the fire of divine love made his heart invulnerable. John, victorious in these violent attacks, ran to throw himself at the feet of the Most Holy Virgin to renew the vow of chastity which he had made, it is affirmed, from his tenderest childhood.

He did not limit himself to avoiding for himself these dangerous reefs, on which the innocence of the young man so unhappily founders; he strove still to make others avoid them. One of his fellow-students having permitted himself one day some free words, he reproved him at once, and the latter, confused, promised to cause him this pain no more.

Another young man was already drawn by an evil desire; John of Matha accosts him and reproaches him with his baseness. Touched by the prodigy, the unfortunate falls at his friend's feet, and like the Samaritan woman to Jesus, says to him: "I see well that you are a prophet, since God has revealed to you my detestable project; pray Him for me, that I may love none but Him." The Saint promised it, and his friend held himself from then on unshakably in the way of salvation. John of Matha had finished his studies; an order of the baron his father recalled him to the bosom of his family. He had to return to Faucon. The natural attraction he had for the contemplative life led him to make the liveliest entreaties to his parents, and he obtained from them permission to retire to a neighbouring solitude. He took refuge there, less in the desire of settling there than to consult God on his vocation, and to be freer in his exercises of piety and his mortifications.

At the end of a year, having understood that he must perfect his studies, he returned to his family, asking to be allowed to go to Paris. The university of that capital was then the first in the world and the rendezvous of the finest talents. Moreover, the lord of Faucon was in friendly relations with Maurice de Sully, bishop of Paris, with the abbot of Sainte-Geneviève, that of Saint-Victor, and with several other illustrious personages. These reasons made the son's request meet no serious opposition from the father.

John of Matha arrived at Paris about the year 1180. He was affectionately welcomed by the high personages of whom we have spoken; but this gracious reception did not spare the young protégé the weariness which the tumult of towns inspires in a heart that knows how to live in solitude. The noisy pleasures which succeeded the lessons of the school made him regret for an instant the delights of the paternal roof and the tranquil sojourn of his hermitage at Faucon. He was agitated by these thoughts, without daring to impart them to his illustrious protectors, for fear of hurting their kindness; at last he opened himself to God, to whom he was accustomed to confide everything. Prostrate in the church of the abbey of Sainte-Geneviève, he was laying at the foot of the altar his new anguish, when he heard distinctly, three different times, these words of Wisdom pronounced: *Stude sapientiæ, fili mi, et lætifica cor meum.*[1] "Study wisdom, O my son, and thou shalt rejoice my heart."

This divine oracle was understood, and John of Matha rose, quite resolved to give himself ardently to the study of theology; but wishing before all to labour at the sanctification of his soul, he put himself under the direction of Maurice de Sully. No one was indeed more capable than this bishop of directing a Saint. The pious young man did not limit himself to this first measure; he chose some friends, in whose intimacy he found strength and courage to walk in the difficult way of perfection. He who bound himself most closely with him was an Italian gentleman called John Lothaire, sprung of the illustrious blood of the Conti. In a conversation, John of Matha predicted to him that he would one day sit on the chair of Saint Peter. This

prophecy was realized, and Lothaire governed the Catholic world under the name of Innocent III.

As soon as our Saint had finished his theological studies, the University strongly urged him to take his degrees. For his part, the bishop of Paris thought that so distinguished a talent could serve the Church very usefully. Although the new doctor had directed all his studies toward this last aim, he resisted long, then let himself be vanquished, and heaven itself seemed to confirm this generous resolution, for at the solemn moment when the bishop pronounced these words: "Receive the Holy Spirit," a column of fire was seen to come and rest on the head of the young priest.

This prodigy and the well-known holiness of Matha had drawn a great concourse to his first Mass. At the moment when this earthly seraph raised the holy host to offer it to the adoration of the assistants, his face was seen to inflame, his gaze to fix, astonished and moved, and his head, surrounded by a luminous aureole, to shine with a supernatural brilliance. The bishop of Paris and the two venerable abbots already named above doubted not that John had been favoured with some vision.

The sacrifice ended, they took him therefore apart and asked him what it was. The Saint, seeing himself pressed so strongly by his consecrating bishop, who had over him the authority which age, virtue, and a high position in the Church give, said to him: "Well, my father, since you order me, I will tell you; I do not think I am mistaken: it was the angel of the Lord; he was borne on a resplendent cloud; his face shone with a lively and sweet light; his garments were white as snow; he bore on his breast a cross of two colours, red and azure; at his feet, and in the posture of suppliants, were two slaves laden with chains, the one a Moor and the other a Christian; his hands crossed rested, the right on the Christian, the left on the Moor; that, my father, is what I saw."

This communication was received with a silence of astonishment, then divers conjectures were made. The Saint was urged to have recourse to the vicar of Jesus Christ, to have a decision on it; but humility held back John of Matha who, given up from that moment to a painful anxiety, fled secretly, without anyone being able to know the road he had taken. God had directed John of Matha's steps into the mountains near Gandelu, in the diocese of Meaux, where he found Felix of Valois,[2] of whom he had vaguely heard.

The sight of Felix impressed the young doctor so strongly that he could not dissimulate his emotion, and he expressed himself in terms by which the anchorite's humility was alarmed. After the first outpourings, he was introduced into a modest oratory, where a fervent prayer prepared them both for holy confidences. John of Matha opened his heart first to him whom Providence offered him as guide, and begged him to suffer him near him. Felix, attentive to his whole account, admired by what mysterious ways the Lord was preparing this privileged soul. It was agreed between them that they would await, in this profound solitude, fresh lights, and that they would complete the purification of their hearts from all that could be an obstacle to grace.

Three years had already passed in pious exercises, when one day, conversing of holy things, according to their custom, they saw a white stag which came to quench its thirst at a spring of living water. It bore between its antlers a red and blue cross, conformable to that which John of Matha had remarked in his vision on the breast of the angel.[3]

This new miraculous sign and above all the light of grace which shone in their eyes, disclosed to them the secret designs of Providence which called them to the work of the redemption of captives. Obeying therefore the divine inspiration, they left their dear solitude and betook themselves to Paris, in order to communicate their projects to the bishop and to the abbots of Sainte-Geneviève and Saint-Victor. The prelate, who was Odo of Sully, successor of Maurice, strongly approved their enterprise and gave them letters of recommendation for Pope Celestine III.

Furnished with these supplications, our two Saints set out for Rome, toward the middle of December of the year 1197. But, during their journey, the sovereign Pontiff had died, and the Italian gentleman, Lothaire of

Segni, whom John of Matha had predicted would be raised to the pontifical throne, had been elected Pope at the age of thirty-six years; he took the name of Innocent III. The new Pontiff received them as envoys from heaven; he lodged them in his Lateran palace, granted them several audiences, and, after having heard them at length, he submitted to the examination of the sacred college this project of which he understood the importance: he wished moreover to interest heaven in a quite special manner in this work of salvation. He made therefore an appeal to public piety, and decided that, on 28 January, a Mass should be celebrated in the Lateran basilica for this intention. In effect, the holy sacrifice took place conformably to this order; and at the consecration, at the moment when the divine Victim was presented to public adoration, a miraculous spectacle struck the eyes of Innocent III: it was the angel of the Lord who had appeared to John of Matha and who showed himself again, clothed in the same habit, in the same posture and surrounded by two slaves.

The vicar of Jesus Christ hesitated no longer; he summoned the two servants of God, and told them that there was no deliberating, that their design entered into the views of Providence, and that he, vicar of Jesus Christ on earth, was happy to open his pontificate by the realization of so laudable a project; he added that, in four days, he would himself give them a costume like that in which the angel had appeared to him, a costume which all the disciples of the new Order would wear.

John and Felix prepared themselves, by fasting and prayer, for the reception of this holy habit; on the day of the Purification of the Blessed Virgin, they vowed their existence to the ransom of Christian slaves, and under the auspices of Mary their mother, they put on, with the habit of the Order, the livery of Christian charity. In a touching address, the pontiff developed the thought that the work of redemption gave to those who consecrated themselves to it the glorious privilege of sharing, in some manner, the mission of Jesus Christ, but that it devoted them by that very fact to the humiliations, to the sorrows of the cross, and commanded strong and generous virtues from them; that the triple colour of their habit would recall to them purity of heart and intention, mortification and penance, finally ardent charity and sublime devotion; and that, to sum up the grandeurs and duties of the vocation of these religious in the very name of the institute, he wished it to be called: the Order of the Most Holy Trinity for the redemption of captives: *Ordo sanctissimæ Trinitatis de redemptione captivorum.*

By this judgment, the authority of the Holy See had just placed among the great institutions of the Church the work of Saint John of Matha and Saint Felix of Valois, even before the constitutions were written. No one was more capable of formulating definitively this vast design than those to whom God had permitted to conceive it; nevertheless, the bishop of Paris and the abbot of Saint-Victor having a paternal tenderness for John of Matha, the sovereign Pontiff wished that they should continue to bring to this work the tribute of their lights and experience. Furnished with the Holy Father’s blessing, the two holy founders set out therefore for Paris, and two months later they were back in that capital. The arrival of John of Matha had put the whole University in commotion; the memory of his virtues and glory still lived among the masters and the scholars; the new livery of the young doctor, his manner of life, his immense projects were for a long time the talk of the learned world.

John the Englishman and William Scot, who gave missions to root out heresy, came to confer with their former fellow-student. On leaving this conversation, they opened themselves to their friends, among others to Roger Deès, also English by birth, of the design they had of entering the new Order of the Most Holy Trinity. But the latter, having let slip some ironical words against the enterprise, was suddenly covered with leprosy. At once he went to ask pardon of John of Matha, obtained his healing, consecrated himself to the work, and, to remind himself of his fault and of the miracle of which he had been the object, would bear no other name than that of Roger the Leper. To these three so distinguished men were joined several doctors of the celebrated university.

While waiting for the constitutions of the Order to be drawn up, John of Matha gave as rule to his new disciples the prudence and holiness of Felix, and sent them under his direction to Cerfroy, where from then

on the lords of the country assured them a vast establishment.

But our Saint did not delay to go and join them and to submit the rule, scarcely written, to the wisdom of Felix.

The successes and reverses are known which the Christian warriors, designated under the name of Crusaders, experienced in turn in the East. A great number of them, by the chances of war, fell into the hands of the infidels and became slaves. At the same time, Moorish corsairs infested the seas and seized crews and passengers, whom they then heaped into the foul dungeons of Morocco, Algiers or Tunis. These unfortunates came out of them only to go and do in the town or in the country the service of beasts of burden. To these physical evils were added the moral violences, by which it was sought to tear from their souls the Christian faith and make apostates of them. Religion and humanity therefore demanded loudly a force powerful enough to break the fetters of these captives, to snatch these victims from the danger of being eternally lost, and to conquer the Mussulman barbarism, on this land of Africa once so Catholic. This force, John of Matha will find in the organization of an association of liberators who, faithful depositaries of the resources of public charity, will go, through a thousand perils, to restore to slaves the happiness of living Christian and free.

Moreover, in order that the members who should consecrate themselves to this holy work might more easily acquire the spirit of sacrifice and preserve it; that it might be possible for them to utilize their last years, in which, afflicted with grave infirmities, they could no longer undertake distant journeys; in order also that, in the case where the ransom of captives, principal aim of the institute, should become impossible, the whole Order should not be under the necessity of dissolving, the relief of the unfortunate and the care of the sick were further proposed. This triple aim demanded of those who wished to attain it abnegation, obedience, disinterestedness. Hence the three vows of poverty, chastity and obedience; hence a general director designated under the humble name of Minister, and several provincial superiors subject to the Minister, but having themselves, under their authority, local superiors for each house of the Order; hence that community of goods and sentiments which made of all this vast body one same family, united by the closest bonds of charity.

Hence that division of goods into three distinct parts: the first assigned to the redemption of captives, the second to the relief of the poor, and the last to the support of the religious; hence also a host of prescriptions touching food, clothing, lodging and journeys.

As the functions of the Order would often mingle the disciples of the institute with the world, in commerce with which prudence and maturity of judgment are so necessary, the admission of candidates could never take place before their twentieth year was completed, whatever their merit and other qualities might otherwise be.

Finally, to assure the execution of the regulations and the maintenance of discipline, a private chapter was held every Sunday in each of the houses, and a general chapter once a year. There were also in all the establishments exhortations or spiritual conferences, hours of absolute silence, public prayer, common recreation and the chanting of the office.

The continual sacrifices which such a manner of life imposed in no way frightened the fervent disciples withdrawn into the solitude of Cerfroy. Become humble pupils of a poor hermit, these doctors were already more advanced in the science of salvation than in human knowledge. Wherefore John of Matha, tearing himself almost at once from the embraces of this glorious colony, returned to Paris to take the letters of his two illustrious protectors, and continued his road to Rome, accompanied by John the Englishman and William the Scot.

He arrived there toward the end of the month of November of the year 1198. His first care was to go and lay at the feet of the Holy Father the constitutions which, by his order, had just been drawn up. The Pontiff revered in them the spirit of God who had dictated them; he made only slight changes in them, asked by the holy founder himself, and, on 17 December, he set on this religious code the seal of apostolic authority; thereby he gave the new institute that canonical existence which an establishment of this nature can receive only from the Holy See.

Scarcely had John of Matha obtained this approbation of the rules of his new institute when he returned to his dear community of Cerfroy, and kept the sovereign Pontiff informed of the work by frequent letters. But this religious Order had too general an aim for the holy founder not to understand the necessity of fixing his residence in the capital of the Catholic world. He soon had a house at Rome, and Innocent III, just and intelligent appreciator of this magnificent devotion, ceded to the religious of the Holy Trinity the church of Saint Thomas *in Formis*,[4] one of the twenty privileged abbeys of Rome. To this first favour he joined several others in succession, and this example coming from so high found numerous imitators.

Our Saint saw himself then at the head of a new community, while Saint Felix governed that of Cerfroy, and full of hope he was already preparing to cross the sea to ransom captives, when the Pope, fearing that he might become too soon a victim of his ardent devotion, which would have been an irreparable loss to his Order, offered him another mission: it was a matter of restoring peace to the Churches of Dalmatia and Serbia. By the unanimous advice of the cardinals, John was raised to the dignity of legate *a latere*, and another religious of his Order, named Simon, versed in the science of law, was joined to him. But humility knew how to inspire our Saint with such touching supplications that Innocent III consented that, furnished as he was with his letters of apostolic ambassador, he should present himself only in the habit of a simple religious.

John and Simon, arrived in Dalmatia, came to an understanding with King Wulcan and the archbishop of Antivari; they convoked a council in which were drawn up twelve canons full of wisdom, which tended to purify the clergy, to re-establish peace in families, by banishing divorce and illegitimate unions, finally to put an end to slavery at least with regard to Latin subjects. Then, after having presided over this council, he traversed and evangelized these provinces with an apostolic zeal and prodigious success.

This mission happily ended, the Pope thought of nobly rewarding such important services, but John declined the honours reserved for him; nevertheless public gratitude awarded him the glorious title of Apostle of Dalmatia, which has always remained his in his Order. God, on this occasion, wished to give the holy peacemaker a great consolation: John the Englishman and William of Scotland, who had been sent to Morocco, furnished with a letter of Innocent III, soon arrived in the port of Marseilles with one hundred and eighty-six liberated slaves. “The procession of these captives,” writes the learned Millin, “had for the Marseillais a truly dramatic interest. These ransomed men, walking two by two, in red or brown cassocks, their hands still laden with irons, showing the marks of the blows they had received, of the mutilations they had suffered, and following their dear redeemers to go and render thanks to God, offered a spectacle the more touching as the frequent and direct communications of the Marseillais with the Levant might make the spectators themselves fear a like fate.”

However brilliant these successes were, the charity of Saint John of Matha found itself not satisfied with them: the holy religious had considered that the captives whose chains had been broken found themselves often still far from their hearths, and that in the long journey which remained for them to make, the most extreme misery made them expiate the happiness, scarcely felt, of their restored liberty. To this danger were joined many others, in a time when means of transport were rare, costly and difficult. Now, the charitable founder knew how to provide for everything. He wrote accordingly to his companions, who had had the honour of going to Africa in his place; and from that moment a confraternity of the Holy Trinity was established for seculars. This institution, encouraged by the sovereign Pontiffs, received in time so excellent

an organization that it became a powerful auxiliary for the work of the redemption of captives. It had its heads, its directors, its regulations, its practices of piety, its exercises of zeal and its places of meeting. It gathered alms; an upright treasurer was responsible for them; then the Fathers Redeemers went to pay out a portion of them into the coffers of the Mussulmans; the other part was devoted to bringing the ransomed Christians to some house of the Order of Trinitarians, or to the very lodgings that belonged to the confraternity and had been assigned to this purpose. From there, after a necessary rest and stages made from town to town, the captives in health withdrew to their own country, while the others, sick or infirm, continued to be tended in the hospitals.

The touching details which the two disciples of Saint John of Matha gave him of their mission to Morocco, so happily accomplished, led him to suspend all his foundations and works of zeal in Italy and France, and to set out himself, after having recommended to Saint Felix of Valois, superior of the house of Cerfroy, to watch over the deliverance of the Christian slaves in the western regions of Morocco, and to realize as soon as possible the hopes which the two first envoys had left in the dungeons they had already visited. He wished, for his part, to break the fetters of the Italians who groaned in great numbers at Tunis and Tripoli. Thus, on the whole coast of Africa, the standard of redemption was seen to shine at the same time; for, a few days after, John and some of his own appeared on those inhospitable and so justly dreaded shores.

The city of Tunis, though more ancient than Morocco, had not its magnificence. The latter scarcely counted a century of existence, and already it was the capital of one of the most powerful empires in the world. Tunis, on the contrary, was poor, and its ferocious inhabitants had still less regard for the rights of humanity than those of the capital of the Barbary states; far from the eyes of the sovereign, they could give themselves up, without control, to their cruel fanaticism upon their Christian slaves.

The man of God was not ignorant of this: inaccessible nevertheless to any sentiment other than that of charity, he asked audience of the governor, who could not resist his eloquent word. However, the ransom of the captives was taxed at an enormous price, so that our Saint, despite abundant alms, could obtain only one hundred and ten slaves. He supplied others with clothing and some objects of first necessity, at the same time that he revived their faith and left them the hope of seeing new liberators soon arrive.

The Mohammedans, irritated at the zeal with which the holy missionary exhorted the captives to die rather than abandon their religion, watched for the moment to glut their rage. Some of these furious men having found him alone, therefore rushed upon him, stripped him of his clothes, made him undergo a thousand outrages, overwhelmed him with blows, and believing him dead, left him swimming in his blood. But God preserved him by miracle, and his strength scarcely returned, he began again, full of ardour, his work of mercy.

No one can paint the scene which presented itself at the moment when our Saint, furnished with the governor’s safe-conduct, descended into the hideous dens of slavery. The unfortunates who lay there, stretched upon their chains, were astonished at first to see faces that were not those of their pitiless jailers; then, recovered from their surprise and informed of the mission of these charitable strangers, they throw themselves spontaneously at their feet, implore their tender compassion, kiss their liberating hands and water them with bitter tears; they show their irons, tell their sufferings, set out their misfortunes. Ah! no more was needed to touch the loving heart of Matha. The picture of so many miseries rent his soul, and the impotence to relieve them all increased his grief. A choice had to be made. This difficult choice designated for liberty the wretched slaves whose state most excited pity; then the iron doors closed again on their companions in misfortune.

Following John of Matha, the ransomed captives left the dreadful abode so long witness of their ills. Then they went up into the ship that was to restore to them a fatherland, a family and rest, after the long fatigues of slavery; the vessel did not sail fast enough to their liking. At last the shore was descried, the coasts of Italy

were greeted with transport, and anchor was cast in the port of Ostia; then they could be seen, in the delirium of joy, kissing with gratitude that hospitable land from which their liberator had set out.

John of Matha, whose contentment had something heavenly in it, directed his dear slaves toward Rome. An eager multitude ran up. Pagan Rome had insulted conquered warriors and kings; Christian Rome, on the contrary, came to associate itself with the happiness of these poor freedmen. Formerly the conquerors dragged their unhappy captives to the Capitol; on this day John of Matha, greater than the Scipios and the Caesars, led to the holy temple those whose fetters he had broken and sent them back free to their grateful families.

The Romans, seeing that the new institute fulfilled its glorious mission with so much zeal, furnished abundant alms, which John the Englishman carried to Tunis, while the holy founder created numerous establishments in Italy, France and Spain; for the slaves having recounted in their country their past sufferings and the devotion of their redeemers, everywhere the Order of the Most Holy Trinity had been exalted, everywhere it had appeared with its grandeur, its importance and its advantages; the peoples had been moved by it; it remained to profit by these happy dispositions. Our Saint betook himself first to Arles, to Imbert d'Aiguières, archbishop of that city, and friend of Innocent III. He left in a house, due to the liberalities of several notables, five of his religious. From there he transported himself to Spain, whither the Catholic kings called him. They received him with great demonstrations of respect, and ceded to him considerable properties, at the same time as they poured into his hands large sums for the immediate ransom of a great number of captives detained at Valencia and Majorca. These unfortunates were directed upon Lérida, where a very vast establishment had been founded, comprising a house for the Trinitarians, a refuge for indigent travellers, a hospital for the infirm of the country, and a place of rest for the ransomed captives, tired by the march or convalescent.

The man of God seized this occasion to give himself to apostolic excursions, and he wrought in several places astonishing conversions. Ferrario Gray, a young lord who had just finished his studies with distinction, was one of his conquests: he entered the Order of the Trinitarians, and it is to him that is owed the great development which this Order took in Catalonia and Aragon, provinces which he administered with success for thirty-two years.

Meanwhile Hugh of Baux, viscount of Marseilles, begged John of Matha to come to that city to found a convent of Trinitarians. Other lords associated themselves in this thought, and great privileges were attached to this establishment. The deed of it was passed in 1202. Without delay four religious came to settle there, for our Saint had understood how important it was to have a monastery on a seaport, where so great a number of ransomed slaves were to disembark.

But the work of God, more than once, suffered the contradiction and opposition of men; the chapter of Marseilles rose up against the establishment founded in that city, and Michael of Moriez, archbishop of Arles, did the same against that whose creation his illustrious predecessor had solicited. However, John of Matha, who was returning from Spain with a new band of captives, succeeded in appeasing this storm, and in settling everything by wise and friendly agreements. From there he betook himself to Rome, and in his steps arose a host of houses of his Order; then he reappeared in Spain in 1206: the needs were more pressing there than elsewhere, for the Mussulmans had carried ravage and desolation into those kingdoms.

Don Alfonso, king of Castile, after having accompanied the Saint in several cities, presented his family to him, that he might call down upon it the blessings of heaven. John, at sight of the infante, then aged seven, was seized by the spirit of God; and in a prophetic enthusiasm he predicted to the king his approaching victories, to the Infante his future destinies and the definitive triumph of the Christians over the Mussulmans of the Peninsula. In effect, four years after, took place the famous battle of Las Navas de Tolosa, and Don Fernando was, in the sequel, King Ferdinand III, whom the Church counts among her Saints. The able

founder hastened to go and render account of all his labours to the sovereign Pontiff. He arrived at Rome in the month of March of the year 1209. He was at the same time informed of the propagation of his Order, by Felix of Valois, in the northern provinces of France. John the Englishman also gave him the relation of his two voyages to Tunis, and of all the remarkable incidents which had marked them.

The Pope, charmed to see that this institute had fully justified by its works the high protection with which he surrounded it, hastened to give the sanction of his apostolic authority to all that Saint John of Matha and Saint Felix of Valois had done up to that day in France, Italy and Spain. These bulls of confirmation were followed by another bull which granted to the Order divers privileges, and recommended it, approving it anew, to the whole Christian world.

To so many favours the Fathers of the Trinity replied by new services. John of Matha had just finished the visit of the prisons and hospitals of Rome when he learned that the truce concluded by Spain with the Mussulmans was on the point of expiring, and that already, by partial engagements, a general resumption of arms was being prefaced. For this reason he set out a second time for Tunis, taking with him William the Scot. Leaving the port of Ostia toward the end of May, they landed a few days later at Tunis. They went straight to the governor. He, whether from foresight or from cupidity, consented again to exchange the fetters of his slaves for the gold of the redeemers. But the subjects showed themselves not so tractable as the master; the Tunisians, mobbed together, fall upon our Saint, overwhelm him with blows, and carry off his captives. John claims them back with energy; at last a new arrangement is concluded, a double ransom is demanded: it was the right and justice of the strongest. John of Matha had exhausted his resources, and could not therefore satisfy this insatiable cupidity. In this extremity the Saint draws from under his scapular the image of the Virgin, prostrates himself with William, they pray, they beseech the good Mother of heaven to manifest her clemency in favour of her unhappy children; vows so pure, so ardent, were heard: an invisible hand laid at the feet of the two liberators the sum demanded by the barbarians, and the Christian captives were set at liberty.

Then the rabble, furious at this unforeseen outcome, rushes upon the vessel which bears them, carries off the rudder, cuts the masts, tears the sails, breaks the oars to make departure impossible. The man of God lets himself not be cast down. He orders his people to set the ship in motion. The passengers, preferring to perish in the waves rather than under the sword of the assassins or in the dungeons, seize stumps of oars and planks to help in this difficult manœuvre. The Tunisians laugh at these efforts and raise hoots; but the vessel will sail none the less. Full of confidence in God alone, John, his heart on fire, strips off his mantle, spreads it in the form of a sail; and, on his knees on the deck, the crucifix in his hand, he implores, with outpouring of soul, the Star of the Sea. The sailors and passengers repeat the same prayers, and the peaceful waves respect the frail craft; the winds are silent, a favourable breeze rises, and in less than two days they enter the port of Ostia, to the acclamations of a crowd amazed at the prodigy. The sovereign Pontiff, recognizing in this the intervention of Him who commands waves and tempests, wept with emotion and admiration; he wished to see all the captives and bless them with his hand before they were sent back to their country.

Our Saint soon resumed his accustomed exercises; the sick saw him again beside their sad couches, the prisoners in their gloomy retreats. His presence gave birth everywhere to prodigies of grace; the blessings and love of the peoples accompanied him in every place. In these conjunctures Don Rodrigo, bishop of Toledo, arrived at Rome; he was charged with a special mission to the Holy See: it was Don Alfonso, king of Castile, who, having only a handful of men to oppose to the innumerable bands of Saracens fanaticized by their chiefs, had thought it his duty to interest Catholic Europe in his cause. Innocent III saw the gravity of the peril; he at once ordered public prayers; he charged Don Rodrigo himself to traverse Italy and France, and to make a general appeal to all Christian warriors. Pressing letters were forthwith addressed to the bishops of France, Languedoc, Provence and Dauphiné.

Amid these alarms Saint John of Matha did not remain idle; he was not a man to flee before the storm. He set himself to visit all the houses of his Order, to designate the most courageous religious to assist the soldiers of the cross on the field of battle, or to gather the alms which were to be more abundant than ever, so that resources might be proportioned to the immense needs that disastrous reverses might suddenly create. It was at this time that the holy founder passed by Cerfroy, and was able to converse for the last time with Saint Felix, his old friend, then ninety years of age.

At last the fate of arms was to be tried in the plains of Tolosa. Numerous troops soon assembled there. The Dauphinois above all, whose fathers had had so much to suffer from the Saracen hordes, took, say all the historians, a glorious part in this great battle and distinguished themselves by their brilliant valour. Several army corps were formed, and while the generals chose advantageous positions, the superior general of the Trinitarians prepared everything at Toledo for the service of the sick and wounded. At last, on 16 July 1210, the bugles are heard, the two armies clash, the Christians spring like lions on the Mussulmans, attack them, break their battalions and cover the field of battle with their corpses. The victory was complete. Saint John of Matha, happy to see the cross triumph, returned to Rome where the affairs of his Order required his presence. He soon received there the news of the death of Blessed Felix of Valois, his dear collaborator. This loss, though foreseen, was extremely painful to him. John the Englishman, who had penetrated himself with the spirit of the rule better than any other disciple, and who moreover had great capacity, was designated to govern the monastery of Cerfroy; he arrived in that so important house at the beginning of the year 1213.

Our Saint had himself consumed a robust health in the austerities of penance, the fatigues of journeys and the solicitudes of his numerous foundations; his exhausted strength no longer sufficed for his zeal; from then on he applied all the activity of his mind to his personal perfection and the interior direction of his institute. To his accustomed mortifications he joined the continual practice of prayer. If he went out often from Saint Thomas *in Formis*, it was to go and sit at the bedside of some sick person or to succour the bashful poor. He took scrupulous care to hide his good works; but the marvellous effects of the extraordinary power which God had communicated to His humble servant, and to which the demon, diseases and death itself obeyed, had filled the city of Rome with the virtues and the name of John of Matha.

Illustrious by so many labours, adorned with so many heavenly gifts, celebrated for his learning and his writings, John of Matha, ravished in spirit to heaven, saw there Saint Felix all shining with light, and had a revelation that in a year he would go in his turn to rejoin his friend in the abode of glory.

On this divine warning the holy founder assembled at Rome the principal heads of his numerous and immortal family which he had seen spread rapidly in several kingdoms, and penetrate even into Asia with the generous Crusaders of Jerusalem. He wished to dispose everything with foresight for the greater good of the Order. These last arrangements made, death did not make itself awaited. Wasted by fever, or rather consumed by divine love, he received the sacraments in the admirable sentiments of lively faith and ardent charity which had animated all his actions, then ordered his grave to be dug, and passed the following day in ecstatic contemplation. On the third day he gathered about his death-bed his weeping children, made them his last farewells, exhorted them to the great work of the redemption of captives, and blessed them a last time. Shortly after, his soul mounted to heaven. It was on 17 December of the year 1213.

At the news of this death all Rome was moved: everyone wished to see again the still radiant face of the man of God, and to satisfy this general devotion the body of the Saint had to be left exposed four days in the midst of the church. Several miracles were wrought on this occasion: a woman deprived of the use of an arm was healed on the spot; four blind men recovered sight. Never were more solemn obsequies; the Pope and a good number of cardinals wished to assist at them. Not yet satisfied, Innocent III saw to it that the mortal remains of the Saint should be buried under a magnificent mausoleum of white marble, on which he had this simple inscription engraved: “In the year 1197 of the Incarnation of the Lord, the first of the Pontificate of Innocent III, on the 15th of the Calends of January, the Order of the Most Holy Trinity was founded, with its own rule

granted by the Holy See, by Brother John, divinely inspired. The same was buried in this place, in the year of the Lord 1213."

Theodore Van Thulden published at Paris in 1633 a very fine series of engravings, twenty-five in number, representing the life of Saint John of Matha and his labours as founder of the Order of the Redemption of captives. The last plate represents the general view of the convent of Cerfroy. — Erasmus Quellin painted him standing in the midst of the captives. — His half-length portrait will be found in the Mazarine Library.[5] — In the same place, a large full-length figure, and near him a captive indicating the Order of Mercy.[6] — In the Cabinet of Prints at Paris one sees the Saint sailing on the water, kneeling on his mantle;[7] the Saint in the midst of the captives; the Saint saying Mass. — Statue of the Saint holding the irons of the captives; having near him a stag bearing a cross between its antlers. — The Trinitarians bear a coat of arms: they have adopted, as being born in France, the ancient escutcheon of our kings, with fleurs-de-lis without number, with the red and blue cross on white, the three same mysterious colours under which the angel had appeared to Saint John of Matha and to Innocent III: the white destined to represent the eternal Father, principle of the divinity; the blue, as livid, represents the person of the Son of God all covered with bruises in His Passion, — and the red, or colour of fire, the Holy Spirit whose property is to inflame hearts. Thus, therefore, in the vesture as in the arms of the Order of the Redemption, everything recalls the Trinity whose name it has taken.

RELICS AND CULT OF SAINT JOHN OF MATHA

Accustomed to venerate Saint John of Matha during his life, the peoples invoked him after his death, and the miraculous favours which they obtained through his intercession seemed to justify a cult which the Church authorized only by her silence, until the Order of the Most Holy Trinity, jealous to propagate the glory of its two great patriarchs, pursued the cause of their canonization at the Holy See, and obtained from Urban IV a bull dated the 1st of May of the year 1262, in virtue of which the solemn honours of canonization were rendered to Saint John of Matha and Saint Felix of Valois on 4 October of the following year.

But the convent of Saint Thomas *in Formis*, on Mount Cælius, having later ceased to be inhabited by a religious community, the memory of Saint John of Matha suffered by it. In 1655 two Trinitarian religious of the new observance set out from Spain and conceived the pious project of drawing the sacred remains of the great founder from oblivion and having them reach Madrid. This transport was effected clandestinely, and official inquiries came in 1721 to establish the identity of the Saint's relics and gave occasion to a very brilliant ceremony, after which they were exposed in the church of the Trinitarians of Madrid to be preserved there in perpetuity, conformably to a papal decree dated 6 September 1129.

In 1832, the Trinitarians having had to leave Spain, like all other religious, the body of their holy founder was shut up in the palace of the Nunciature. The feast of the translation of the relics of Saint John of Matha is celebrated in the Order of the Holy Trinity on the fifth Sunday after Easter.

Finally, after several bulls already obtained in favour of the cult of Saint John of Matha, at the instance of Louis XIV, on 24 January 1671, the Sacred Congregation of Rites, with the approval of the Holy Father, had the names of Saint John of Matha and Saint Felix of Valois inserted in the Roman Martyrology, and since 1694 the office of these two Saints has been raised to the rite of double, *de præcepto*, as the universal Church celebrates it today.

The ancient diocese of Embrun attached itself early to venerating the place where John of Matha was born and had dwelt. Two particles of his relics were granted in 1674 to the parish church of Faucon and exposed to public veneration, by virtue of an authorization of Mgr de Genlis, archbishop of Embrun; they have since been honoured there with great piety. The Order of the Most Holy Trinity was re-established in France on 15 September 1859 in its ancient convent of Faucon, native place of its holy founder. It still possesses two houses, one at Notre-Dame de l'Isle, near Vienne (Isère), and the other at Cerfroy (Aisne).[8] Saint John of Matha is honoured with a special cult in the numerous houses of the Trinitarian ladies (black) of Valence.

The diocese of Marseilles venerates him in the convents of the discalced Trinitarian nuns established at Sainte-Marthe (suburb), Aubagne, Cassis, Genevois, Roquefort, Cerges and Les Accates. The archconfraternity of the Penitents of the Trinity, which has existed in that city since 1306, celebrates the feast of Saint John of Matha with much pomp. There has been published, in these last years, an excellent *Life of Saint John of Matha*, by Rev. Fr. Calixtus of Providence, Trinitarian religious (Paris, Wattelin, 1867, 12mo). See also the *Hagiological History of Gap*, by Mgr Depéry.

Saint Guthman (Cuthman) of Steyning

Died 889 [as in the heading].

Honour thy father and thy mother, that thou mayest live long.

This Saint, sprung of the blood of the Anglo-Saxons, was born in the southern part of England.[1] His parents formed him early to piety, and from childhood he made it a duty to obey them with the most perfect punctuality. His first occupation was to keep his father's flocks, and he sanctified it by continual prayer. The habit he had contracted of being always united to God so purified all his affections that he no longer clung to the earth. His prayer was the more efficacious as it had for its foundation the spirit of simplicity, abnegation, meekness, humility and obedience. After the death of his father he provided by the labour of his hands for the subsistence of his mother, who was very aged; he did not even blush to beg in order to have wherewith to assist her, which obliged him to change dwelling often. He suffered in a spirit of penance all that his state had of the painful and humiliating. Being at Steyning, he built there a little hut to lodge in it with his mother. The life he led there was more angelic than human. Scarcely had he finished his hut when he traced the plan of a church, at which he set to work at once. The inhabitants of the country, touched by his piety and zeal, furnished him with the means to carry out his project. The holy man laboured all day, and gave to prayer a considerable part of the night. "Lord," he said, "this is the place of my rest; here I shall come each day to render You my homage." God glorified His servant by a great number of miracles, both during his life and after his death. The relics of Saint Cuthman were formerly honoured at Steyning. A part of them was carried to the abbey of Fécamp in Normandy. Saint Edward the Confessor gave Steyning to this same abbey. This donation, as well as that of Rye, of Bosham and of several other neighbouring places, made to the abbey of Fécamp, was confirmed by William the Conqueror, by Henry I and Henry II, kings of England. The charters of these princes were preserved in the archives of the abbey. The parishes of Steyning and Rye were of the exemption of Fécamp; and when the bulls of the popes make the enumeration of the parishes which enjoyed the privilege of this exemption, they say, speaking of those of Steyning and Rye, that they are situated in England. One must not, as some authors do, take Hastings, a famous seaport in the province of Sussex, for the Steyning of Fécamp, which is nothing else than the borough of Steyning, situated in the same province. Saint Cuthman was anciently first patron of Steyning or Esteninges. His name is found in the ancient missal which the Anglo-Saxons used before the conquest of England by the Normans. This missal was kept at the abbey of Jumièges. There is found in it, on 8 February, a proper Mass for the feast of Saint Cuthman. Hickes counts the shrine of Saint Cuthman among those which the English venerated before their separation from the Roman Church. Our Saint is honoured on this day at Fécamp, and was also in most of the Benedictine abbeys which were in Normandy. He flourished at the end of the ninth century. See the *Narratio de Sanctis qui in Anglia quiescunt*, which Hickes published in his *Thesaurus linguarum veterum septentrionalium*, vol. i, in the epistolary dissertation, p. 121. See also, in Bollandus, two different lives of Saint Cuthman, and the lessons of the Breviary of Fécamp, which are very exact.

Blessed Peter Aldobrandini (1089)

He came of the illustrious family of the Aldobrandini. He became a religious in the monastery of Vallombrosa, which Saint John Gualbert had just founded. The religious of this monastery having accused of

simony, in 1063, Peter of Pavia, archbishop of Florence, Peter Aldobrandini was chosen by his brothers to uphold this accusation by the ordeal of fire.

"Neither the pope (Alexander II) nor the council (of Rome) had permitted the monks to justify themselves by the ordeal of fire, as they had offered. It was not the same with the people of Florence, who forced the religious to demonstrate by this means the truth of their accusation. A day was therefore fixed for this purpose, and when it arrived an immense crowd of laymen and priests, men and women of every age and condition, assembled near the convent of Saint Saviour. There two pyres, built by the people, rose, having a length of ten feet, five in breadth and four in height. They were separated by a path strewn with dry and very inflammable wood. In the church hymns were sung and fervent prayers addressed to heaven to know him who, according to the abbot's orders, should pass through the flames; the choice fell on Peter, monk of Vallombrosa, a man of irreproachable conduct. Peter went to the altar to celebrate Mass; all hearts were moved. Four monks then proceeded toward the pyres: the first bore the image of Christ, the second the holy water, the third twelve blessed candles, and the fourth a vessel full of incense to kindle the fire. All raised their hearts to God for the success of this perilous undertaking. As soon as the priest had finished the sacrifice he took the cross of the Saviour and made solemnly the circuit of the pyres, accompanied by the abbot and the monks; when he had approached the flames, the purpose of the ceremony was explained to the people. The fire was already lit, the flame crackled with ardour; the priest knelt before God and besought Jesus Christ to permit him to pass through the flame safe and sound, if Bishop Peter were guilty. The people answered: Amen. At last the monk made the sign of the cross over this burning furnace, seized the crucifix, and with a serene countenance passed through the flames without being touched: God and his faith protected him. When he reappeared at the other extremity, the people rushed before him, fell at his knees, kissed his feet, deeming themselves happy to be able to tear off a shred of his robe. It was with great difficulty that his brethren succeeded in delivering him from this crowd. As soon as the Holy Father learned this event, he deposed the accused as convicted. The monk Peter, who was surnamed Igneus, rose to great honours: he was bishop and cardinal."

We borrow this account from the *History of Gregory VII* by the Protestant Voigt, translated by M. l'abbé Jager.

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[1] See 20 July.

[2] Saint Paul might be that Spanish bishop named in the chronicle of Liutprand, who was martyred at Rome with two others, under Decius, while he was visiting the threshold of the Apostles. 3rd c..

[3] He evangelized a part of Liguria.

[4] According to Wassebourg, archdeacon of Verdun, Hermenfrid was at first a great lord, a familiar of Childebert at the court of Austrasia, and the comrade-in-arms of Theodoric, king of Burgundy, at the battle fought in 612, in the territory of Sens, on the river Vanne. A miraculous vision is said to have made of the soldier a monk of Luxeuil, and of the humble cenobite a bishop of Verdun. The modern historians of Verdun contest these facts. Ferrari and du Saussay inserted Hermenfrid in their martyrologies.

[5] See 3 March.

[6] See this day [31 January].

[7] It is said that in memory of this event the butchers of Trier had the custom of hurling every year from the top of the mountain into the Moselle, which passes at its foot, a flaming wheel, symbol of Apollo. At Trier, and in a great number of other places, this ceremony was practised on the first Sunday of Lent. It is still done now on the eve of Saint John the Baptist in some villages on the banks of the Moselle. This mountain was still called Keven, that is to say in Celtic the mountain *par excellence*: it is from Keven that are derived Cévennes, Geneva, Gehenna.

[8] It was believed that it was first named *Monasterium Tabuleium*, because it was built of stones cut in the form of tables. It would then have been called *Theologium* or Tholey, because it was at the origin a school of theology. But as one sees on the other hand in the testament of Prince Adalgisel that the monastery is named *Tabolejum* there, this denomination belies the etymology of *Theologium* as well as that of *Tabuleium*. However it may be with the signification and derivation of the word Tholey, on which pious authors have embroidered very fine themes, what we know of it most clearly is that this monastery was founded in the year 623 in honour of Saint Maurice, by Prince Grimo, a relative of Dagobert, at the prayer of Modoald, archbishop of Trier, contemporary of Saint Paul. From this we must conclude that this house had existed but a short time when the future bishop of Verdun, who was to make it illustrious, met it on his steps. Although enclosed in the diocese of Trier, this abbey belonged to the diocese of Verdun until the fifteenth century,

by virtue of the testament of the donor and founder, Prince Grimo, friend of Saint Paul.

[9] *Vies des Saints et Saintes d'Auvergne*, by Jacques Branche, religious of the convent of Notre-Dame de Pébrac.

[10] Chastelain, *Notes on the Martyrology*, p. 578.

[11] Chap. 15 [of the *Dicta et facta*]. See Chastelain, *Not. sur le Martyrol.*, p. 578. — See Father Martène, *loc. cit.*, vol. v, p. 1046.

[12] Prov. xxiii.

[13] See his life on 20 November.

[14] This place was later called Cerfroy, because of the apparition of the stag, and became the head house of the order.

[15] On Mount Cælius, so named from the Roman aqueducts or *formæ* which covered this hill.

[16] By Pfeffel, no. 4778 (3S), fol. 86.

[17] By Diepenbeck, same place, fol. 122.

[18] Vol. xii, fols. 100, 102, 104, 105, 111. All drawn by Quellin and engraved by Borreckens.

[19] Note of M. l'abbé Ricard, director of the *Semaine religieuse* of Marseilles.

[20] Bollandus conjectures, but without foundation, that our Saint came of the Britons of Wales, or of the province of Cornwall.

9 February

Martyrologies

THE ROMAN MARTYROLOGY

At Alexandria, the birth into heaven of Saint Apollonia, virgin, from whom the persecutors, under the emperor Decius, first tore all her teeth; then a pyre having been built and lit, while they threatened to burn her alive if she would not pronounce with them certain impious words, she, deliberating within herself, and feeling in her heart the flame of the Holy Spirit, suddenly tore herself from the hands of these impious men and leaped of her own will into the fire that was prepared, so that the authors of this cruelty were terrified that a woman had been quicker to run to death than the executioner to make her suffer it. 249. — At Rome, the martyrdom of Saint Alexander and of thirty-eight others, who were crowned with him. — At Soli, in Cyprus, the holy martyrs Ammonius, Alexander and twenty other companions of their sufferings. — At Antioch, Saint Nicephorus, martyr, who had his head cut off under the emperor Valerian, and gained the crown of martyrdom. 260. — In Africa, at the castle of Lemellef, the holy martyrs Primus and Donatus, deacons, who were slain by the Donatists in a church whose altar they were defending. 3rd century. — At the monastery of Saint-Wandrille, Saint Ansbert, bishop of Rouen. 695. — At Canosa, in Apulia, Saint Sabinus, bishop and confessor.[1] 566.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Pamiers, feast of Saint Valerius or Valier, first bishop of Couserans.[2] — At Mouzon, Saint Victor, martyr, cruelly massacred by command of the lord of the place for the defence of the chastity of Saint Susanna, his sister, who also had her eyes put out for the same cause. His sacred body has been honoured by several miracles. — At Senlis, Saint Audebert, bishop and confessor. — At Arras, the feast of Saint Poppo.[3] — At Limoges, the feast of Saint Stephen of Muret.[4] — At Avignon, the feast of Saint Clarus of Apt, bishop and martyr. His birth into heaven is on 28 January.[5] — At Maestricht, Saint Sulpicius, bishop. — At Menat, in Auvergne, Saint

Bracchio. — In the church of Saint Peter at Saintes, memorial of Our Lady of the Miracle: this name of Our Lady of the Miracle had been given to the high altar of the cathedral to recall the following marvellous fact: One year, in the night of the octave of the Purification, the church of Saint Peter was suddenly found all illuminated; the bells rang of themselves. The inhabitants of the town, who had run up in crowds, dared not enter the church, but contemplated, through the exterior openings, an admirable spectacle. Celestial personages bearing candles in their hands surrounded the altar of the Queen of heaven and rendered her their homage. One of the guardians of the church obtained from one of these mysterious personages the candle he

carried, which was long preserved with veneration. At this altar of Our Lady of the Miracle there was an image of the Blessed Virgin, bearing the same name, which it had been the good fortune to withdraw from the first devastations of the Huguenots, but which was destroyed at their second invasion of the town of Saintes. — At Périgueux, Saint Chamassy.

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; he became illustrious by his miracles, and delivered that town more than once from the scourge of plague. His entry into heaven is celebrated on 2 January, amid a great concourse of people. 1185.

Martyrology of the Order of the Camaldolese. — At Nocera, in Umbria, Saint Rainald, bishop and confessor, who, from monk of the monastery of Avellana, was raised to the government of the church of Nocera; he died most holily in that city, and his body, exempt from corruption, is preserved in the cathedral, where it works miracles and is honoured.[6] 1225.

Martyrology of the Order of Cîteaux. — Saint Peter Orseolo, confessor: first doge of Venice, and afterwards a religious of the Order of Saint Benedict, he became illustrious by his piety and virtues, and flew away to heaven on 10 January, at the monastery of Cuxa. His memory is honoured on 14 January.[7]

Martyrology of the Order of Friars Preachers. — At Catania, in Sicily, the Blessed Bernard, confessor, of the Order of Friars Preachers; he was of a noble family of Scammacca: God made him admirable by the contemplation of heavenly things and by the glory of his virtues.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Cyprus, Saint Philagrius, bishop and martyr. The Menaea of the Greeks mention, on this same day, Saint Pancras, bishop of Taormina in Sicily, and Saint Marcellus, bishop of Syracuse. Saint Philagrius, Saint Pancras and Saint Marcellus were all three disciples of Saint Peter. Loosed from their bodies, they now taste the delights of Eden. 1st century. — In Asia, Saint Athenodorus, who was bishop in the province of Pontus. About the year 270. — At Membressa, in Africa, the saints Ammon, Aemilian, Lasus, Didymus, Poemen, Ammon and thirty-eight other martyrs. — At Carthage, Saint Prima, illustrious martyr, to whom the emperor Justinian dedicated a church. — At Antioch, in Syria, Saint Romanus the Wonderworker. 5th century. — In Ireland, Saint Attracta or Tarahata, sister of Saint Coeman, virgin and solitary. She was consecrated to God by Saint Patrick. 5th century. — In Italy, Saint Rufinus and Saint Memor, bishops of Canusium, a town of Apulia which no longer exists. Their relics were translated to Bari. 500 and 514. — At Naples and at Lesina, in Italy, Saint Sabinus and Saint Eunomius, bishops. — At Tarragona, Saint Nebridius, bishop of Egara, an ancient town of Spain destroyed by the Saracens. This see depended on the archbishopric of Tarragona. 6th century. — In England, Saint Teilo or Eliud, bishop of Llandaff, in Wales. About the year 580. — At Atripalda, in Italy, Saint Sabinus, bishop, and Saint Romulus, deacon. — In Ireland, Saint Cronan, bishop. 6th century. — At Canosa, in Apulia, Saint Peter, archbishop of that city. 8th century. — In Bavaria, Saint Alto, abbot. About 760. — At Ratisbon, Blessed Marianus Scotus, abbot of the monastery of Saint Peter in that city, and Blessed Murchertach, recluse in the same place. 1088. — In Scotland, feast of Saint Erhard, named Eberhard by the Germans; professor of Holy Scripture at Trier, then founder of a monastery at Ratisbon, he died in that last city at the end of the 8th century. The Germans honour him on 8 January. — At Nocera, in Umbria, Saint Rainald, nineteenth bishop of that city and patron of the cathedral church. He healed a leper by embracing him and was often visited by the Mother of God, by Saint Agnes, by Saint Thecla and by the apostles Saint Peter and Saint Paul.

Saint Apollonia, Virgin and Martyr

249. — Pope: Saint Fabian. — Emperor: Philip the Arabian.

Reason and faith agree in making us think that the Saints who have suffered more particularly in some part of their body also have a particular compassion for those who suffer in the same manner.

Saint Apollonia[1] is invoked by those who suffer in their teeth, because she herself had her teeth broken and suffered much from it.

We have few documents on the illustrious virgin Saint Apollonia, but the little we have is excellent. She flourished in the third century, in the city of Alexandria, where the persecution against the Christians was so great that Saint Dionysius, bishop of the same city, from whom we hold this history, made no difficulty of writing that it seemed: "that this time was the one of which our Saviour had said in the Gospel that the elect could scarcely guard themselves in it from falling into error and into the snares of the enemies." For not only did the emperors and princes stir up persecutions against the faithful, but it seemed further that each one had power to torment them, as happened in the case of Saint Apollonia. She dwelt at Alexandria, where everyone regarded her as a model of virtue and of Christian modesty, when a persecution arose there, not by an edict or by an order of the emperors, but on the occasion which we are going to relate. There was in the city a magician, a sworn enemy of the Christians; at the solicitation of the spirits of darkness, his masters, he strove to animate the whole people to uphold paganism and to continue to adore the gods, and by this means excited them to persecute the Christians, who, by adoring one God only and by preaching that a crucified man was God, ruined all the divinities that were adored. The speeches of this magician were like so many sparks of fire which, falling into the hearts of these idolatrous people, already disposed to revolt, so inflamed them that they threw themselves into the houses of the Christians, where they pillaged and ravaged indifferently all that was beautiful and sacred, burned the rest and massacred as many of the faithful as they could meet. The ravage and carnage were so great, writes our author, that one would have said, to see the city, that it was taken by the enemies, and that all its riches were abandoned to the insolence and pillage of the soldiers. Several faithful, seeing this storm, were obliged to go out of the city and flee into the deserts, abandoning with a good heart their temporal goods, in order to preserve in their souls the precious treasure of the faith: they all persevered so generously that there was but one man who yielded to the violence of the persecution and denied Jesus Christ. As for Saint Apollonia, she always remained constantly at Alexandria, without fearing to lose either goods or life, being most joyful to find the occasion of crowning by martyrdom her purity, which she had kept from her childhood to an advanced old age. The pagans, having laid hands on her, first gave her so many blows on the face and on the cheeks that they broke her jaws; and, not content with this cruelty, they tore out all her teeth one after another; and hence it is that she is invoked particularly by persons who have pain in the teeth and gums. Then these barbarians dragged her out of the city to a place where they had lit a great fire; there they threatened to burn her quite alive if she did not renounce Jesus Christ. At these words the Saint paused a little and asked for time, as if she wished to deliberate on what she should do; in effect, the pagans left her free, thinking that she was going to recoil before the horrible torment of the fire. But Apollonia, profiting by the occasion, escaped from their hands; and, impelled by an admirable ardour of divine love which inflamed her heart, she flung herself impetuously into the fire, to the great astonishment of the pagans, who saw a girl more ardent to suffer death than they themselves had been to make her endure it. Her body, like a holocaust, was at once devoured and consumed by the flames, which sent her most pure spirit into heaven, in the year 249 of Our Lord, on 9 February, under the empire of Philip.

Touching this action of Saint Apollonia, who seems to have procured her death herself by throwing herself into the fire, one may read Saint Augustine in the *City of God*: he speaks there of some holy women who, in the time of persecution, had thrown themselves into rivers to guard themselves from the unchaste pursuits of their persecutors, and who nevertheless are placed by the Catholic Church in the number of the martyrs. He says that this honour must not be refused them, provided it be authorized by the Church, like that which is rendered to Saint Apollonia, because these girls, adds this holy Doctor, did not carry themselves to these extremities by any precipitation or movement of nature, but by a holy impulse of the divine Spirit, whom

they obeyed, as we are obliged to believe of Samson. When God commands something, and makes it clearly known that it is He who commands, who will dare to call this obedience a crime, or who will wish to condemn an action full of piety?

One sees at Rome a very ancient church which bears the name of Saint Apollonia and where devotion has always drawn a great number of the faithful. She is very much venerated in the West, where it would be difficult to count the altars and statues that have been raised to her.[2]

There is a pilgrimage of Saint Apollonia in the church of La Templerie, in the diocese of Laval. People go there above all for toothache. Saint Apollonia is ordinarily represented standing, holding a palm and pincers gripping a tooth.[3] These pincers are the symbol of popular devotion rather than the demonstration of her torment; for it is not proved that this instrument was used to break her jaw. The portrait of Saint Apollonia figures in the works of Rubens, and the painter Circignani wrote the history of her martyrdom on the walls of the church of Santo Stefano Rotondo at Rome.[4]

Saint Nicephorus, Martyr

260. — Pope: Saint Dionysius. — Emperors: Valerian and Gallienus.

In the matter of friendship, there is only one on which one can always count: that of God.

Under the reign of Valerian and of Gallienus his son, so fatal to the Roman empire and so disastrous to the Catholic religion, there happened at Antioch a fact which should give us horror of a hardened heart, and serve us as an example of perfect charity and fidelity to grace. Two men, of whom one, named Sapricius, was an ecclesiastic, and the other, called Nicephorus, a layman, had bound together so close a friendship that one would have said they had but one soul, one heart and one will. This good understanding lasted until the devil, enemy of peace and union, sowed discord between them. He succeeded so unhappily for their repose that they hated each other as much and even more than they had loved each other before. Nevertheless, afterward, Nicephorus, touched by the hand of God, came to himself, and considering that to walk in this life without charity is to take the road to hell, employed his friends with Sapricius, to beg him to pardon him for the love of Jesus Christ and to be reconciled together. The priest, who ought to have been the first to seek peace, rejected this proposal and would not pardon his brother who humbled himself before him. Nicephorus, not contenting himself with this refusal, sent him two and three times other common friends for the same purpose: but they could not bend the heart of Sapricius, harder than diamond. At last Nicephorus went in person, in order to soften him by his presence; and, throwing himself at his feet, he begged him with much urgency and humility to be willing to pardon him for the love of God, but Sapricius repulsed him roughly, never willing to open the door of his heart to so just a request.

Meanwhile the fire of persecution against the Church was rekindled by the cruelty of the emperors; Sapricius was arrested and interrogated before the prefect, to whom he declared constantly that he was a Christian and a priest, and that he would never adore the gods. He was put to the torture to shake his courage; it was in vain; he said to the president: “You have all power over my body, because God has given it you, but He has reserved to Himself alone the disposal of my soul.” The judge, seeing by his countenance that it was losing time to imagine one would make him renounce Jesus Christ, condemned him to have his head cut off.

Nicephorus, warned of the sentence which had been pronounced against Sapricius, accosted him as he was being led to execution, and, throwing himself at his feet in the open street, said to him: “Martyr of Jesus Christ, pardon me the faults for which you are angry with me.” But Sapricius passed on without answering. Nicephorus thought that he wished by this contempt to put his affection to the proof, and to find out whether the request for pardon which he made him was feigned or true: he ran therefore to wait for him in another street, and asked pardon again with words more humble and more touching, so that the very executioners who led Sapricius to martyrdom mocked Nicephorus, seeing that he asked pardon of a man who was going to

die: but he could not yet soften this heart harder than steel and diamond.

He did the same again when he had arrived at the place of execution, without the heart of Sapricius being touched any more than before. But one sees in this a terrible judgment of God: he who had despised life in the torments had not the courage to suffer death, and when it was a question of receiving the blow, he said to the executioner: “But why do you wish to cut off my head?” — “Because you despise,” he said, “the commands of the emperors, and you will not adore our gods, holding Jesus Christ for a God.” Sapricius answered him: “Do not put me to death for that, for I am ready to sacrifice to the gods and to obey the emperors.” Nicephorus was present at this sad spectacle. “What are you doing?” he said to him; “beware of renouncing Jesus Christ our good master and of letting yourself be robbed, by a cowardly desertion, of a crown which has cost you so dear.” But he who had obstinately closed his heart to the pardon of his brother was not to open it to receive from God so great a mercy. This wretched man therefore remained in his perfidy and obstinacy, and denied the faith which he had sworn to his Saviour and which he had generously defended in the terror of torments. Nicephorus, seeing the loss of Sapricius, burning with the love of God, cried out, all transported with charity: “I am a Christian, and I confess that my Lord Jesus Christ, whom this man has denied, is God; let him go, and put me to death in his place.” The president, informed of what was passing, commanded that Sapricius be delivered and that Nicephorus have his head cut off; which was executed.

The martyrdom of this glorious servant of Jesus Christ happened on 9 February, in the year of Our Lord 258 or 260, under the empire of Valerian and Gallienus. But who does not see in this martyrdom of Saint Nicephorus how dangerous it is to have a hardened and vindictive heart toward one’s neighbour? For it is a sentence issued from the mouth of Jesus Christ: “If you do not forgive others the offences you have received from them, your heavenly Father will not forgive you either the faults that you commit.” And elsewhere: “Forgive, and it shall be forgiven you. The same measure will be used toward you with which you have measured others.” It is no use being a religious or a priest, or possessing some other dignity that makes one recommendable, having begun well and suffered much for Jesus Christ: all that serves for nothing without charity. Sapricius was a priest and had suffered much, and yet he lost courage; and, by a just judgment of God, he did not merit the gift of perseverance, nor the crown of martyrdom which he seemed already to hold. Nicephorus, on the contrary, who was a layman and less obliged than the priest to follow the evangelical doctrine of love, by the heroic acts which he did in asking pardon of his enemy, made himself so agreeable to God that he merited the palm of martyrdom and received the crown of charity.

Saint Nicephorus is represented with a crown in his hand or brought by an angel. This symbol is easily understood: it is either the expression of the victory won by charity, or the rendering of the name Nicephorus, which signifies *bearer of victory* or *bearer of the crown*; unless one prefers to see in it the real apparition of an angel who would have made the crown refused by Sapricius shine before the eyes of the Martyr.

The Roman Martyrology makes mention of Saint Nicephorus, as also do the Greeks in their Menology. Metaphrastes has written his martyrdom, and Bollandus collated it with a manuscript of the library of the Most Christian King. Saint Francis de Sales, bishop of Geneva, relates the whole history of it naïvely and in a touching manner in his excellent *Treatise on the Love of God*, book x, chapter 5.

Saint Ansbert, Archbishop of Rouen, Chancellor of France

695. — Pope: Sergius I. — King of France: Childebert III.

There is no one who, having left his house or his fields for love of me, shall not receive a hundredfold in this world and eternal life in the other. — Mark x, 29.

Saint Ansbert or Austrebert was born in a borough of the Vexin called Chaussy,[1] near Mantes, under the reign of Clovis II and of the queen Saint Bathildis. His father was called Siwin: he was noble, much employed in the armies and in the councils of our kings, where he acquired much glory. As for our Saint, he

was touched by God from his tenderest years, and began from then to despise the vanities of the world, in order to breathe only Jesus Christ. After his studies his father exercised him in hunting, and made him take the other diversions proper to nobility, to make him taste the world: but it was in vain, because he had already placed his affections elsewhere.

Siwin, who regarded only the fortune and temporal future of his son, sought for him and found an advantageous marriage. He obtained for him the hand of Angadrisma, daughter of Robert, count of Renty, and chancellor of King Clotaire III. Ansbert and Angadrisma had an equal aversion for marriage: they consented to it only out of obedience, and, after having mutually communicated to each other their design of keeping chastity till death, they had recourse for it to prayer, and prayed the Father of mercies to inspire them with what they ought to do. Blessed Angadrisma in particular asked Our Lord to send her some evil that might tarnish her beauty, that she might no more be loved by men. Her prayer was heard, and her face appeared at once covered with a leprosy so hideous that it made those who looked at her shudder; and in spite of the remedies of the physicians this ugliness grew ever greater. This accident obliged the parents of Ansbert and of Angadrisma to permit their separation, above all after they had learned from the mouth of their daughter that she had vowed her virginity to God before this alliance. Far from having pain in resolving on it, Ansbert was very glad that she who had been destined for his companion should be spouse of Jesus Christ. She was therefore led to Saint Ouen, archbishop of Rouen and former chancellor of France, and received from him the blessing and the veil of virgins, to be consecrated to the heavenly Spouse; then, by a marvel of the divine power, she recovered her first beauty with such brilliance that everyone recognized that Jesus Christ accepted the sacrifice which she made to Him of herself. Afterward she betook herself to the Beauvaisis, where she became the mother and superior of a monastery called Oroër, near the city of Beauvais, which has since been destroyed by the ravages of war, and whose revenue remained annexed, until the Revolution, to the chapter of the cathedral of that same city. The celebrated abbey of Notre-Dame de Saint-Paul had succeeded this ancient monastery.

Saint Ansbert, happy to see his wishes thus realized, breathed now only for a solitary life like that of his spouse; nevertheless he was constrained to remain still some time at the court of Clotaire III, for he had been substituted, or rather associated with Robert in the charge of keeper of the seals. But this new dignity changed in no way his humour, nor his inclination for the religious life, which he considered as an asylum, a shelter against the embarrassments of the world and of the court: for although he remained there in body, his mind was always in heaven; and the agreeable sound of the musical instruments which he heard in the palace served only to raise his thought toward paradise, and to make him often savour, in his heart, Psalm cl, which begins with these words: “Praise the Lord in His saints.” At last, being unable to breathe longer an air as contagious as was then that of the court of France, under the last kings of the first race, he resolved, by a quite extraordinary example, to renounce the world absolutely and to lay down the seals of the chancery, to make himself a perfect disciple of Jesus Christ and of His holy cross. Being therefore enlightened by a strong light of the Holy Spirit, and inflamed with the fire of His divine love, he went out secretly from the palace, saying nothing to anyone, at the time when Ebroin had just been named mayor of the palace, and betook himself to the abbey of Fontenelle,[2] in the diocese of Rouen, where he knew that Blessed Wandrille led an altogether heavenly life with a great number of religious. He took the holy habit at once, and soon after made his vows there, and became in a short time a religious so perfect that Saint Wandrille begged Saint Ouen, archbishop of Rouen, to ordain him priest, so that he might be entirely consecrated to the service of the altars: a favour which was then granted only to those who were consummate in all kinds of virtues. This dignity did not hinder him from occupying himself with manual works with the other religious. It is told that going one day into the fields, he met Prince Theodoric, third son of Clovis II, who was going hunting; he predicted to him that he would be king after his brothers Clotaire and Childeric; in proof whereof he assured him that the part of the field where he had had his tent set up that day, though extremely beaten and trodden by feet, would not lose its greenness. The prince answered to this that if God one day placed the crown on his

head, he would make him bishop, so that the Church might be honoured and receive increase by his examples and his doctrine.

Meanwhile Blessed Wandrille, after having governed the abbey of Fontenelle holily for the space of twenty years, passed from this life of miseries to a happier one, and left as successor in his abbey another religious called Lambert. He, who was cousin of Saint Angadrisma, and thus allied to Saint Ansbert, lived with him in such good understanding, during his government, that he consulted him in all his affairs with the same confidence as if he had been his father. Some time afterward the Church of Lyons found itself vacant by the decease of Saint Genesius, former almoner of the queen Saint Bathildis; King Theodoric, by the counsel of Duke Pepin of Herstal, who was mayor of the palace and cousin of Saint Wandrille, named to fill this see Saint Lambert, and our Saint was made abbot of Fontenelle in his place. This nomination filled with joy all the religious, who blessed God for having given them so good a Father. The Saint neglected nothing to acquit himself well of this charge: he had for maxim of his government to make himself loved rather than feared, persuaded that the most stubborn humours yield to gentleness. He divided his cares, giving one part to the spiritual, and employing the other on the temporal of the monastery. He had a hospital built to retire in it twelve poor old men, in honour of the twelve Apostles, and provided them liberally with all that was necessary for their food. He had also two other lodgings made for the poor; he made them dwell there eight together in each room, and took care that nothing should be wanting to their support, on condition that they should assist night and day at the divine office, particularly at the holy sacrifice of the Mass, in order to pray there for the salvation of the Christian people and for the exaltation of the Catholic Church. Without enlarging in detail on all the virtues of our Saint, we shall report only some words of the historian of his life, which include them all: “Though he was the superior of the others, he was the humblest of all; he was poor in his clothing, frugal in his food, chaste in all his actions, shining by the serenity of his face and by the light of his mind, admirable by his patience, illustrious by the effects of his charity and by the great alms he gave to the poor. Thus, adorned with all virtues, he shone like a lamp in the midst of his brethren.” Two years after his election he went to found an abbey in the borough of Douzère, in Dauphiné, and afterward returned to resume the government of Fontenelle, which became more and more flourishing under his administration.

At that same time Saint Ouen, archbishop of Rouen, full of virtues and holy actions, was called by God to receive the reward of his merits. Saint Ansbert failed not to be present at his funeral with his religious. After this good office all the inhabitants of this metropolitan city cast their eyes on him to put him in the place of the deceased, and at once sent deputies to ask him of King Theodoric III, who was at his castle of Clichy-lès-Paris, where he was holding an assembly of the notables of his kingdom, among whom was Saint Lambert, archbishop of Lyons. This news was agreeable to the prince, who saw the fulfilment of his prediction: he begged Saint Ansbert to come to him, under pretext of some matter of conscience which he wished to communicate to him, because he was his confessor. But the holy abbot, suspecting the thing, refused absolutely to go until the king had assured him, by a second embassy, that nothing would be done against his will touching the archbishopric of Rouen. On this word of Theodoric, Saint Ansbert betook himself to the court, where by the suffrages of all the prelates, of the king and the princes, his election was confirmed: so that, in spite of his resistance, he was consecrated bishop, in that same palace, by the holy archbishop of Lyons.

Thus this humble servant of God began to shine in the Church like a burning light, no longer hidden under the bushel, but set on the candlestick. Now, among all the fine actions which he did at his entry into his archiepiscopal city, we shall remark only this one: after having celebrated holy Mass, he wished to entertain all the assistants, the poor as well as the rich; and, having had two great tables set up, he made all the nobles sit at one, each according to his rank, then took his own place in the midst of that of the poor, to imitate Him who, being infinitely rich, made Himself poor for our love. He cared not only for the spiritual temples, I mean the faithful, whom he charitably provided with everything, both for body and soul, but also for the

material temples which are the churches, ordering that the canonical portion that was due to him, as archbishop, should be employed in their repair. He also showed his piety by the authentic privilege which he granted to the abbey of Fontenelle, in the fifth year of his pontificate, exempting it from all other jurisdiction than that of the sovereign Pontiff; which was approved by fifteen bishops, four abbots, and other persons of consideration.

He took care also of the relics of his predecessor, which he had put in a rich shrine, and solemnly translated to the abbey of Saint Peter, which has since borne the name of Saint-Ouen; and the holy archbishop forgot not on this occasion to make a feast like that which he had made on the day of his entry and to observe the same ceremonies in it; indeed, he left the table of the rich to place himself at the table of the poor, to serve them there with his own hands.[3]

However, as virtue is always envied and persecution is the touchstone to prove the Saints, God permitted that Saint Ansbert should not be exempt from it. A civil war having arisen among the French princes, Duke Pepin of Herstal, mayor of Austrasia, after divers successes, made himself absolute master of the one and the other France, to the prejudice of King Theodoric, who was constrained to yield to force. Some restless and turbulent spirits accused the holy bishop to Pepin of favouring his enemies Varalon and Gilimer; and this duke, giving them too easily credence, relegated him to the monastery of Hautmont, in Hainaut, on the river Sambre. Our Saint remained some years in this place of his exile, but he did not stay idle there, for, profiting by this occasion which he thought happy for himself, he renewed there his first fervours, that is to say his fasts, his watchings, his prayers and his tears which he shed in abundance. The whole neighbourhood even felt his benefits, both by the good examples of his life and by his learned preachings. He also composed in his retreat some treatises of piety which have not come down to us. He lived thus in repose in the place of his exile when Prince Pepin, after having recognized his innocence, commanded him to return to his church. But God, who called him more happily to the enjoyment of His glory, made him know the approach of his death; wherefore he sent a humble request to the same prince, to ask him only that he would permit his body, after his decease, to be carried to the monastery of Fontenelle, where he had received the religious habit. Some days afterward, knowing for certain that his hour had come, he called the religious of the monastery to celebrate the sacrifice of the Mass, and, after the holy communion of the body and blood of Jesus Christ, he gave the blessing to the assistants, and himself fortified himself with the sign of the cross; in this manner, without any illness of which we have knowledge, he fell asleep peacefully in the Lord, on 9 February, in the year of grace 693, according to Cardinal Baronius and Bollandus, who has carefully investigated the chronology of the abbots of Fontenelle.

Saint Ansbert of Rouen has been represented: 1° seated, holding a discipline and reading;[4] 2° holding a chalice in his hand, perhaps to recall that, being at Fontenelle, he took care of the convent's vineyard (?).

RELICS OF SAINT ANSBERT

The body of this illustrious prelate was carried to his abbey of Fontenelle, as he had desired before his death. During the whole journey there was nothing but miracles: the possessed were delivered, paralytics healed, and other afflicted persons received relief in their ills. At Grand-Fresnoy a woman fallen, for a long time, into the power of Satan, approached the coffin of Ansbert with confidence and was delivered. At the very place where she received this favour, the gratitude of the faithful built a chapel under the invocation of the Saint. This sanctuary was visited in the course of ages by numerous pilgrims, because of the miracles which the Lord wrought there. But here is the greatest miracle of all, in our opinion: at the end of thirty days, and after a long journey, this same body was found as fresh and as ruddy as if it had enjoyed perfect health and had only been asleep; and, moreover, his arms were found marked in several places with the sign of the cross, because he had always borne it, to use the terms of the Spouse of the Canticles, like a seal upon his arm and upon his heart. He was therefore at last laid in the church of Saint Paul at Fontenelle, where the

glory of his soul has made itself sufficiently known by a great number of miracles, the account of which is easy to see in his life written by Aigrade, religious of that same house, and which Surius reports in his first volume. Bollandus has enriched it with several notes. After divers translations, the relics of Saint Ansbert were finally given to the abbey of Blandinberg, near Ghent. It is there that in 1519 they were destroyed by the Beggars or Calvinists of Flanders, in the troubles of the Low Countries.

See the life of Saint Angadrisma, wife of Saint Ansbert, on 14 October, her feast day at Beauvais.

Saint Bracchio (Braque), honoured at Menat in Auvergne

Died about 576.

Saint Braque was born in the country of Touraine for the world, and in Auvergne for heaven. He passed a part of his youth in the service of Sigivald, count of Clermont and near relative of Theodoric, king of Austrasia and Auvergne. His ordinary exercise was hunting. He went often into the forests of Pont-Gibaud with his equipage. One day, having loosed his hounds after a wild boar, they pursued it with horn and cry to the cabin of Saint Aemilian, who had withdrawn into this forest to live apart from the commerce of men. The boar, furiously pursued by the pack, betook itself promptly to the enclosure of the servant of God's hermitage, as to its stronghold, with the same assurance as if it had retired into its lair. Witness of this extraordinary thing, the young man accosted the holy hermit and conversed with him. The whole conversation of Saint Aemilian turned upon the nothingness of the world and upon the sweetness and advantage of the service of God. The young man went away much moved and quite pensive. His resolution was not yet taken to renounce the world, which he loved as one loves it at that age; but the work of this great conversion was begun; a first impulse had just been given, which was not to stop until the complete change of this young heart. Braque, worked upon by grace, rose from his bed two or three times in the night and prostrated himself on the earth, praying God to come to his help in these difficulties. Thus he strengthened himself in the will to give himself to God. Now, he did not yet know how to read; but having had some letters traced for him on a paper, he studied them most assiduously and knew them very quickly. Whenever ecclesiastics came to the palace of his master, he addressed himself to the youngest and begged them to give him a lesson, so that in a short time he learned to read well. And meanwhile Sigivald having departed from this world, Braque judged that it was time for himself to withdraw from it, to go and make the sacrifice of his life to his Creator. For this he threw himself into the hands of Saint Aemilian, his first master, under whose direction he made two years of novitiate, learned the whole psalter by heart and formed himself so thoroughly to the solitary life that his master judged him capable of ruling his hermitage after his decease, although he had other religious who had made longer profession of solitude than he. Under his direction the humble hermitage became a great monastery, for the development and maintenance of which Ramichildis, daughter of Sigivald, gave him several important lands and possessions. He departed from this world, recommendable by his holiness and rich in merits, to go and gather the fruits of them in heaven.

His life is drawn from that of Saint Aemilian, his director, and both are by Saint Gregory of Tours, book i of the *Life of the Fathers*, chapter 12.

Saint Eumachius or Chamassy, of Périgord (6th century)

Eumachius was born at Périgueux, in a very modest condition, but had the happiness to be brought up in a very Christian manner. Arrived at adolescence, he became servant of a lady named Boetia, whose esteem he promptly acquired. As he surpassed all the other domestics by his charity, his good offices, his zeal and fidelity, the keeping of the flocks was entrusted to him. When he pastured them on the banks of the Isle, he busied himself unceasingly in meditating the law of God, and took care to distribute to the poor not only the food that was given him, but even his own garments. The works of his charity were not long in being known, and his mistress, having been informed of it, had him come before her and made grave reproaches to him,

even threatening to put him out of the house. The Saint withdrew into a little solitude, near a fountain called the Font-Chaude, neighbouring the Isle, and there he rejoiced at having had to suffer for Jesus Christ. One day of the rigorous season, when he was occupied in praying for the clergy and people of Périgueux, snow fell from heaven in great abundance, but, while it covered all the places round about, it did not touch his little dwelling, and it is added that an eagle, spreading its wings above him, protected him. The other actions of his life are little known: it is known only that he arrived at the priesthood. In the ancient breviary of Périgueux his feast was kept on 3 January. He died in the place which today bears his name and which is near the confluence of the Vézère with the Dordogne. After his death the reputation of his holiness spread far, and a great number of miracles were wrought at his tomb. The people took him for patron and dedicated to him the parish church which still exists today.

Father Dupuy. — Proper of Sarlat of 1677. — This notice was drawn up by the R. P. Carles, missionary at the Calvary of Toulouse.

Saint Audebert, Bishop of Senlis and Confessor (700)

Audebert, born in the city of Senlis, was from childhood loaded with the superior gifts of grace. Gentle toward everyone, innocent in morals, of a penetrating mind, assiduous disciple of the wise, he began early to be powerful in knowledge and in virtues. Renouncing all the goods of the world, he resolved to choose the better part among the clerics and withdrew to Villemétrie, near a fountain, not far from the town, to attend more freely to the things of heaven. After the manner of the anchorites, while passing his life in labour and penance, he never ceased his prayer, his reading and the contemplation of eternal things. For all these qualities and merits he was raised to the priesthood by the blessed pontiff Agmarus, in order that he might produce abundant fruits by procuring the salvation of souls.

The blessed prelate was not deceived in his hope, since the new priest obtained at Senlis so great a renown of piety and religion that he was asked, by the suffrage of the people and clergy, as successor of Agmarus, when the latter had gone out of this world. The queen Saint Bathildis, to whom he was agreeable by his renown of virtue, having confirmed this election, he was consecrated by Blessed Lambert of Lyons. Excellent pastor, recommendable by his very great piety, remarkable by his prudence, animated by an extreme solicitude for all that concerned the poor and the clerics, he neglected nothing of what regarded the good government of his church; he founded also some monasteries, first that of Crépy, in honour of Saint Agatha: it was double, that is, there was a monastery for men and another for women; in both, by his care, flourished the zeal of discipline and the love of perfection. In his old age Audebert had to suffer many molestations from Ebroin, mayor of the palace, oppressor of the people and of the Church; he was exiled with several excellent bishops, and it was only after the death of the tyrant that the beloved Pontiff could return to the midst of his people. He assisted at divers councils, notably at those of Paris, Sens, Thérouanne, Soissons and Corbie. At last, after having governed his church about half a century, arrived at the age of ninety years, he rested in peace in the Lord, about the year 700, on 9 February, and was buried in the church of Saint-Rieul, where his relics have been preserved with the honour that is due to them. A chapel formerly existed in his honour at Villemétrie, beside the fountain which has retained the name of Saint-Audebert.

Proper of Beauvais.

Blessed Bernard of Scammacca, Dominican (1486)

Born at Catania, Bernard of Scammacca belonged to a noble family; he gave himself at first to the pleasures of the world and led a disorderly life. God did not abandon him; he returned from his wanderings and entered the Order of Friars Preachers. He gave himself to works of frightful penance, and made himself so agreeable to God that he was seen raised from the earth several times during prayer, while his face shone with a supernatural brilliance. He died in 1486. His body, exhumed some years afterward, was found fresh and

without corruption, a state in which it is still preserved today. On 5 March 1825 Leo XII approved his cult.

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[1] Totila, king of the Ostrogoths and one of the conquerors of Italy in the 6th century, is known for his veneration toward the servants of God, his contemporaries. A first example may be seen in the life of Saint Benedict of Monte Cassino; here is another furnished by that of Saint Sabinus, who was bishop of Canosa for fifty-two years. This venerable prelate, as Saint Gregory informs us, had become blind toward the end of his days. Now Totila, wishing to put his holiness to the proof, put himself in the place of the one who served him at table; he therefore made a show of being only a cup-bearer; but Sabinus, accepting the cup from the Goth's hand, drank a health to the king. Another time he drank, without suffering any harm from it, a poisoned cup prepared by his deacon, who had the ambition to succeed him, and it was the deacon who died before him whom he pretended to replace. Hence it is that Saint Sabinus is represented receiving a cup from the hands of Totila or from those of his unscrupulous deacon. Saint Sabinus is one of the patrons of Bari, in Italy.

[2] See 5 July.

[3] See 25 January.

[4] See 8 February.

[5] The feast of Saint Clarus, bishop of Apt and martyr, is marked on 2 January in the Breviary of Jean Nicolaï, printed in 1532. The feast of this Saint, whom people invoke for diseases of the eyes, has continued to be made on the same day. Caesar Trivulce, elected bishop of Apt in 1533, made a present of part of his relics to Anthony Trivulce, bishop of Toulon. Saint Clarus was formerly honoured in the church of the episcopal palace, whence his bust was transferred in 1754 to the chapel of the White Penitents: it is preserved today in the parish church of Apt. (*History of the Church of Apt*, by the abbé Bozé.) Before the French Revolution the cult of Saint Clarus, very widespread in Provence, was specially in honour in the collegiate church of the Accoules at Marseilles, where he was honoured as patron of the important corporation of tailors. Today the cult has been transferred to the parish church of Saint-Cannat, where it is the object of an annual pilgrimage on 2 January. Traces of this veneration are also found in the little parish of Ceyreste and at the hospice of La Ciotat.

[6] Blessed Rainald belonged by birth to a very distinguished family which drew its origin from the emperors of Germany. He had received a brilliant education, which he went to hide in the hermitage of the monastery of Fonte Avellana, where he soon appeared adorned with all the virtues. The bishop of Nocera, a town of the duchy of Spoleto, having died, he was chosen to replace him, in spite of the repugnance which the pastoral charge inspired in him. Full of charity for the poor, he treated himself with a holy rigour. He ate little, lay on the bare earth, took only a few hours of sleep, and passed the rest of the night in meditation. Worn out by the austerity of his life and by old age, he died in 1225 and was buried in the cathedral, where his body is preserved, without corruption. His feast is fixed on 9 February. Blessed Rainald was a contemporary of Saint Francis and bound in friendship with that great servant of God.

[7] See the life of Saint Romuald.

[8] Also called Apollonia, Apolline, etc.

[9] Some authors make mention on this day of another Saint Apollonia, martyr, daughter of Apollonius, a Roman senator, who, after having been cruelly scourged, put on the rack, and flayed alive, had at last her teeth broken and her neck cut, for the confession of Jesus Christ, under Julian the Apostate, in the year 365. But Bollandus avows that the acts which he reports of it, drawn from an ancient manuscript, are apocryphal.

[10] Engraving without the author's name, at the Mazarine Library, no. 4778 (33), fol. 64.

[11] The work of this painter is reproduced in the *Triumphs of the Church Militant*, in the Cabinet of Prints at Paris.

[12] Diocese now of Versailles.

[13] The Benedictine abbey of Fontenelle, or of Saint-Wandrille, was founded about the year 648, in the Pays de Caux. It has produced a great number of Saints; let us name Saint Lambert, Saint Gennadius, Saint Agathon, Saint Gaon, Saint Sindard, Saint Hildebert, Saint Bain, Saint Landon, Saint Benignus, Saint Vandon, Saint Ansegisus, Saint Gerard, etc. Destroyed in 850, it was re-established by the duke of Normandy in 1035; it was rebuilt again in the 18th century. Nothing now remains of it but ruins.

[14] The most important act of the episcopate of Saint Ansbert, besides the translation of Saint Ouen, was, in 689, the assembling at Rouen of a council at which were found fifteen other bishops, four abbots, three archdeacons, and a great number of priests and deacons. Divers canons very useful to the Church were drawn up there, but the detail of them is not known. It appears however that the principal object of the council was to confirm the privileges granted by the preceding kings to the religious of Fontenelle, for the choice of an abbot. Besides Saint Ansbert, who presided there, the bishops who were there are Rathbert, who is believed to be Robert of Tours, Saint Rieul of Reims, Airard of Chartres, Ansoald of Poitiers, Saint Aquilinus of Évreux, Saint Gerbold of Bayeux, Saint Annobert of Séez. The other prelates whose sees are not known are: Cadoenus, Arnonius, Fulvius, Fulcran, John, Willibert, Taurinus and Desiderius. It is believed however that this last is the bishop of Rennes of that name who was assassinated with Rainfroi, his archdeacon, in a place of Upper Alsace named since Saint-Didier, four kilometres from Delle.

[15] Wood engraving of the 15th century, after.

10 February

Martyrologies

THE ROMAN MARTYROLOGY

At Monte Cassino, Saint Scholastica, virgin, sister of Saint Benedict, abbot, who saw her soul under the figure of a dove at the moment when it left her body to fly away to heaven. 543. — At Rome, the holy martyrs Zoticus, Irenaeus, Hyacinth and Amantius. 304. — Again at Rome, on the Via Labicana, ten blessed soldiers, martyrs. — In the same place, on the Via Appia, Saint Soteris,[1] virgin and martyr, who, according to what Saint Ambrose writes, sprung of a noble race, despised for Jesus Christ the consulships and prefectures with which her ancestors had been honoured; summoned to sacrifice and having refused it, she was long buffeted with violence, then having triumphed over all the other torments, she was at last struck with the sword and flew away joyful to her heavenly spouse. 304.[2] — In Campania, Saint Silvanus,[3] bishop and confessor. — At Stabulum Rhodi, or Maleval (*Mala Valle*), diocese of Siena, Saint William, hermit. 1157. — In the country of Rouen, Saint Austreberta, virgin, celebrated for her miracles. 704.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Dordrecht, in Holland, Saint Sura, virgin and martyr.[4] 11th century. — At Besançon, Saint Prothadius, bishop and confessor. 624. — At Clermont, in Auvergne, Saint Sigo or Sigon, bishop and confessor. — Blessed Hugh, of Cambrai. 1164. — In Belgium, Blessed William, priest and solitary, founder of the monastery of Notre-Dame d'Olive in Hainaut. About 1246.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — In Sicily, near the town of Frazzanò, Saint Lawrence, religious of the Order of Saint Basil, citizen of the same town and its principal patron; remarkable for the austerity of his life, for his apostolic preachings and for the glory of his miracles; at the moment of his death, the image of Our Lord on the cross inclined its head toward him as if to call him. His birth into heaven is celebrated on 30 December. 8th century.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Bethlehem, in Judea, Saint Andrew and Saint Aponius, martyrs. Year 41. — At Alexandria, the saints Apollo, Prothaeus, Orion, Plausus, with numerous companions, martyrs. — At Magnesia and at Antioch of Pisidia, the saints Charalampus, priest, Porphyrius and Baptus, soldiers, and three holy women, all martyrs. Year 202. — At Piacenza, in Italy, Saint Peregrinus, confessor. About the year 400. — At Antioch, in Syria, Saint Zeno, who lived forty years in the religious habit. About the year 419. — Saint Baldegundis, abbess; that is all that is known of this flower which adorns the garden of the virgins. — In England, Saint Trumwine or Tumma, bishop of the Eastern Picts. About the year 700. — At Piperno, Saint Leonard of Veroli, disciple of Saint Francis of Assisi; he passed sixty-six years of his life in the Order of Friars Minor: he had entered it at the age of 20 years. 1290. — At Rimini, Saint Clare Agolanti, who was married twice: for a long time her heart was like a great highway where the good seed which the Holy Spirit cast into it was trodden under foot by the world and carried off by the demon. It came to her mind one day to say a *Pater* and an *Ave* in praise of God. That was enough of this good action to lead her to reflect and then convert her. Pius VI approved her cult in 1784. — At Lesina in Dalmatia, and at Naples, Saint Paschasius, abbot, whose relics were transported from the first of these two towns to the second. About the year 1300. — At Padua, Blessed Arnald of Catania, abbot of the monastery of Santa Giustina. Year 1235. — At Alessandria, in Piedmont, Blessed William Zucchi. He was keeper of the materials of the cathedral, and fulfilled gratuitously, for love of Our Lord Jesus Christ, the functions of overseer of the workmen all the time that was taken to build this church. He had a particular care of the bashful poor: it is reported that the alms-purse from which he drew his largesses was never exhausted, whatever the sum he distributed. Thus it had passed into a proverb at Alexandria to answer those who returned to the charge to ask for money: "Do you think I possess the purse of Saint William?" Year 1377.

Saint Scholastica, Virgin

543. — Pope: Vigilius.

A sage of antiquity, Cicero, has said: "Let your posture be always such that you could serve as model for a beautiful statue." One might say to Christians with far more reason: "Let all your words be such that they could be written down, to be read over again aloud, at the last judgment, before the human race and the assembled heavenly spirits."

Saint Scholastica was accustomed to say: "Be silent, or speak of God; for what thing in this world is worthy of being spoken of?"

Grace and nature united Saint Benedict and Saint Scholastica: having had but one same womb to bear them and one same rule to form their life, they had at last but one same tomb to preserve their ashes; one may therefore say, even literally, of this brother and sister, that, having loved each other with a perfect love during their life, death could not separate them. They were born at Norcia, a little town of Italy, on the Nera, which separates the Sabine country from Umbria or the duchy of Spoleto. Small by the circuit of its walls, this city is celebrated for having given the republic of Rome several great captains, and still more celebrated by the birth of these two principal founders of the religious state.

Their father was named Eutropius, and was of the illustrious and ancient family of the Anicii, so praised by ecclesiastical and profane writers: their mother was called Abundantia, and was lady of the town and country of Norcia. Our Saint received at baptism the fair name of Scholastica (Scholar). Her father, who remained a widower after the birth of these two children, took the greater care of her as he had vowed her to the service of Our Lord, and destined her for the monastic life, after the manner of that time; this at least is what Saint Gregory the Great, the first author of her life, seems to say. Scholastica made great progress in virtue, and rendered herself faithful in corresponding to the divine graces; far from imitating the girls of the world, who begin so to speak by opening their eyes to luxury and the vanities of the world, she, on the contrary, closed them for ever to all kinds of pleasures, and despised beauty, riches and the alliance of the greatest princes, meditating day and night only on the means of renouncing all things of the earth, and of making a complete divorce with the children of men, to be the spouse of the Son of God. Indeed, instead of attaching herself to the immense goods of which her brother had left her sole heiress, she resolved to imitate him in his retreat.

She spoke of it to her father who was still living, begging him with tears, and by all the affections of his heart, to permit her to enter a monastery near their house, in order to serve God there with more purity all the days of her life. Eutropius condescended easily; for although he seemed to remain a widower a second time in losing this daughter, nevertheless, remembering the vow which he had made to God at her birth, he could not oppose her resolution.

Behold then Scholastica a religious, and altogether entered into the school of Jesus; she soon gave there fine examples of virtue. Abstinence, vigils and silence were her ordinary practices; sweetness and good-nature seemed natural to her; the candour and simplicity of her soul were seen upon her countenance with so much brilliance that all the other religious regarded her as a model of perfection; but one may say that of all the virtues, that which excelled most in her was prayer, which she possessed in a very eminent degree.

While this holy Virgin applied herself thus to the practice of virtue, and made new progress in it every day, she learned that her brother Saint Benedict had passed from Subiaco to Monte Cassino, and led there an apostolic life, enlightening those idolatrous peoples with the splendours of the Gospel, overthrowing the temples of the false gods, and abolishing all the marks of paganism; and, moreover, that he had under him a great number of disciples whom he formed to perfection, and governed as father and abbot, having drawn up a rule for them to keep them all in the uniformity of one same observance; in a word, that he excelled in the conduct of souls. At this news she resolved to go and find him, and to put herself under his discipline, in

order to participate in this new spirit which God was spreading in the world by his ministry. She obtained permission for it from her superiors, and the consent of the other religious, who, touched by a heavenly inspiration, dared not oppose this design of Scholastica. In effect, Our Lord wished, by her, to open the way to queens, empresses, princesses and so many illustrious girls who, following her example, have embraced the rule of Saint Benedict, of which she made profession first. To succeed better in her design, and to approach nearer her brother, it is believed that she had built the monastery of Piumarola, distant a league and a half from that of Monte Cassino, though there are some doubts on this. This house was at once peopled with holy girls, who were attracted to this new manner of life by the agreeable odour of the Saint's virtues. They lived under the direction and conduct of the great Saint Benedict, who gave them his rule, to which they submitted with all their heart, as far as the weakness of the sex could permit them.

Among the fine instructions which Saint Scholastica gave them, one of the most important was to flee conversation from outside, and even with devout persons; she believed that it was much more advantageous for them to remain in their cell than to seek these conversations, and that it was easier to preserve the spirit of recollection by conversing with God than by dealing with creatures. To teach them by her example what she said to them by word of mouth, although she might have received great consolations in conferring often with Saint Benedict, she nevertheless contented herself with speaking to him once only in the year, to receive from his mouth the necessary instructions, whether for her own conduct or for the government of her daughters, who consulted her on all their difficulties; and this one lesson a year from such a master was sufficient for so wise a scholar.

On the day of the interview she came accompanied by some of her religious, and the Saint found himself there assisted by several of his brethren. So that neither the one nor the other should go too far from his monastery, they divided the road between them, and met at a farm of the abbey of Monte Cassino at the foot of the mountain, where a chapel was raised in memory of these holy visits. These conferences were the more desired as they were less frequent; and as they were always profitable, Saint Scholastica failed not to impart them to her daughters, who by this pious commerce lived with great perfection in the monastery of Piumarola.

At last the time arrived at which it pleased Our Lord to call to Himself the brother and the sister; and as they both had a revelation of it, they wished to see each other once more on earth, in order to converse there on the joys of paradise, of which they hoped soon a perfect enjoyment.

This last conference took place on the 6th or 7th of February; moreover it was very different from the others: they no longer spoke of the exercises of penance and mortification, but only of the eternal glory promised to the just: that occupied them the whole day, which seemed to them even shorter than the others. At the hour of Vespers they gave some food to their body, their soul having been holily satiated; but Saint Scholastica, being ever impatient to hear of the delights of paradise, begged her brother most urgently to do her the grace to continue this conversation, and to give her at least one night to treat at more leisure of this blessed life. This request appeared so extraordinary to the Saint, who was a finished model of regularity and observance, that he refused it at once. Although she was his sister, and for so good a subject, he answered in a rather severe fashion: "What do you say, my sister? Do you not see that it is impossible for me to grant you what you ask?" The Saint, seeing her brother's firmness, answered him nothing; but, addressing herself to the heavenly Spouse, she sighed, and shed tears, to pray Him to decide this innocent quarrel in favour of whom it should please Him. At that very hour heaven poured down torrents of water: for although it was serene and there appeared in the air no cloud, there came such a furious storm of wind, rain, lightning and thunder that it was humanly impossible for Saint Benedict to go out of that place. The servant of God, recognizing in this an evident miracle, and considering that at the same instant that his holy sister had shed tears the rain of heaven had come down on the earth, was obliged to avow in his heart that the Son of God loved marvellously her whose desires He had heard so promptly, and to whose sighs He had appeared so sensible. He made her

nevertheless some complaint; but the Saint, on her side, reproached him with having been so hard in granting her request. “My brother,” she said to him with her angelic sweetness, “I had besought you to pass some time here; but, seeing that you refused it to me, I addressed myself to my Lord who heard me, and who has done what you see and what you hear.” Saint Benedict, knowing by these prodigies that it was God’s good pleasure that he should remain, resumed his discourse on the excellence of beatitude; it was all that the Saint desired: the nearer a stone approaches its centre, the more swiftly and impetuously it descends; in the same way the soul of Saint Scholastica, seeing herself on the point of being reunited to her God, who is the true centre of the just, took more pleasure in hearing of this happiness, which she desired with so much passion.

On the morning of the following day, the storm having entirely ceased, the Saint and the Saintess took leave of each other and retired each to his monastery, to await there the will of God, in a firm hope that they would see each other soon in the other life: which happened in effect; for the violence of love, to use the expression of the Spouse of the Canticles, having wounded the heart of Saint Scholastica, made her breathe forth her beautiful soul without any illness, four days after, about 10 February, in the year of Our Lord 543, and of her age the sixty-third. This soul beloved of God was seen ascending to heaven in the form of a brilliant dove, by her brother Saint Benedict, who was then praying at a window of his cell: this place was later marked by a chapel. The holy abbot was so ravished with this vision that he set himself to sing hymns and canticles in praise of Jesus Christ; then he gave notice of it to his religious, whom he sent to raise the body from the monastery of Piumarola and carry it into the tomb which he had had prepared for himself, so that, as their souls had had but one same spirit and one same will in this life, their bodies should also have but one same sepulchre after their death.

RELICS OF SAINT SCHOLASTICA

These holy relics were brought into France more than two hundred years afterward, on the occasion which I am going to report, and which deserves to be told. In the year 583 the Lombards ravaged Italy and ruined the abbey of Monte Cassino, as God had revealed long before to Saint Benedict; his holy body and that of his sister were buried anew under the ruins of this beautiful edifice. But about the year 660 Saint Mummolus, first abbot of Fleury, reading the passage of the *Dialogues* of Saint Gregory where this revelation is spoken of, and seeing that it had already had its effect, was touched with compassion that the bodies of these two Saints should thus remain without honour under the debris of the monastery. As the French Christians have always been careful of the relics of the Saints, he himself, inspired from heaven, sent Aigulf, one of his religious, who afterward suffered martyrdom, to bring back the body of their holy Father. He arrived at Monte Cassino at the moment when some men of Le Mans, excited by a like inspiration, had gone there with the design of seeking the body of Saint Scholastica. The one and the other did their duty so well that having found the holy bodies they carried them off and brought them to Fleury, where there arose a holy dispute, because the religious of that monastery wished to retain both to put them together in one same sepulchre, and the men of Le Mans wished to have that of Saint Scholastica. At last it was settled that these should have the body of the Saint, and that that of the Saint should remain at Fleury. But here is a new difficulty: Saint Aigulf having mixed all the bones in one same case, it could not be discerned which were those of the brother or those of the sister. The large ones, which were imagined to be those of Saint Benedict, were therefore separated from the smaller, which were believed to be those of the Saint; and God made the truth known by this miracle: it happened that two bodies were being carried to burial, one of a boy and the other of a girl, and, in doubt, the body of the girl was brought near the larger bones, and did not revive; but it revived at once when it touched the small ones, and reciprocally that of the boy, on touching the small ones, gave no sign of life; on the contrary, from the instant the large ones were applied to him, he revived. In memory of this miracle a chapel was raised, at a short league from the abbey of Fleury, under the title of Sainte-Scholastique.

The truth being recognized, the body of the Saint was carried to the city of Le Mans, which received it with incredible joy and laid it with great pomp in a church of Saint Peter, built for the Benedictines, and which

was occupied, in the 17th century, by canons. In memory of so particular a favour, every year on 11 July, the people of Le Mans keep the feast of this translation with a general procession throughout the whole town: the streets are hung with tapestries, strewn with flowers, and embellished with pictures and other marks of devotion toward Saint Scholastica, their dear patroness. They also experienced a very sensible assistance from her in 1563 [the later note says 1562]; for the heretics having surprised the town of Le Mans, burning and sacking all sacred things, even to the bones of the Saints, could not violate those of this holy Virgin; but that very night of 11 July, on which the feast of her translation is celebrated, they were seized with such a panic terror that they all fled in disorder and confusion, without anyone running after them. They forgot even the registers of their consistory, which are found now in the public library of Le Mans. This event increased the devotion of the people toward Saint Scholastica. The clergy makes a second general procession in memory of this signal benefit.

M. l'abbé Léon Chanson, professor of ecclesiastical history at the seminary of Le Mans, has had the kindness to transmit to us the verifications which we had asked of him on the subject of the translation of the relics of Saint Scholastica and of their preservation:

"Here there is a slight error: the body of Saint Scholastica, brought from the abbey of Fleury to the city of Le Mans, in 660, was laid in a monastery of virgins, which the bishop Saint Beraire had built to receive it there… The holy relics remained in the keeping of these religious until the end of the 9th century (874). At that time the Normans, who infested the region, burned the monastery built by Saint Beraire. The body of Saint Scholastica was saved from the pillage and hidden in a private house.

"In 969, under the pontificate of the bishop Siegfried, Hugh, first hereditary count of Maine, had built, near his palace, the church of Saint-Pierre, to place the precious relic there. Hugh had chaplains placed in this church; later it was erected into a royal collegiate church. The relics of Saint Scholastica remained there until the French Revolution. They escaped the fury of the revolutionaries and are deposited in a parish church, called Saint-Benoît. The collegiate church called Saint-Pierre has no longer existed since the Revolution.

"The feast of the translation of Saint Scholastica is mentioned in all the old liturgical books of Le Mans. It disappeared from the calendar in the 18th century, at the time of the reform of the breviary and missal (1748); it has regained its place on 11 July in the diocesan Proper, approved on 2 March 1855 by decree of the Sacred Congregation of Rites.

"The procession and pomp described in the passage to be verified no longer take place at Le Mans since the Revolution, although the cult of Saint Scholastica and her relics is still very popular in that city.

"What is said next of the protection whose effects the town of Le Mans experienced in 1562 is historical; likewise it is established that a part of the relics of Saint Scholastica was granted to Charles the Bald and to Richilde, his wife. She had them carried to the abbey of Juvigny, diocese of Verdun.

"The relics of Saint Scholastica are still at Juvigny-les-Dames, not at the abbey which no longer exists, but at the parish church. The abbey of Saint-Pierre of Solesmes obtained a notable part of them in 1870.

"There was also at Le Mans a confraternity of Saint Scholastica authorized by several bulls of the sovereign Pontiffs, the originals of which are still at the church of Saint-Benoît at Le Mans."[1] The Roman Martyrology, those of Bede, Usuard, Ado and the Benedictines speak of her honourably. Pope Saint Gregory makes ample mention of her in the second book of his *Dialogues*. Saint Berthaire, martyr and abbot of Monte Cassino, wrote a homily in praise of this Saint: it is found in the seventh volume of the works of the Venerable Bede.

Saint Austreberta, Abbess of Pavilly

630–704. — Popes: Honorius I; John VI. — Kings of France: Dagobert I; Childebert III.

Arbor florida virginitatis, / Flos angelici candoris, / Hortus religiosæ paupertatis, / Planta cœlestis paradisi. [Flowering tree of virginity, flower of angelic purity, garden of religious poverty, plant of the heavenly paradise.] — Ancient Litany of Saint Austreberta.

During the reign of Clotaire II, king of France, a prince of the blood of the first kings of this monarchy, called Badefroy or Badefrid, who bore the title of count of Hesdin, and who was afterwards mayor of the palace under the reign of Childeric II, married a princess of Germany sprung of the kings of that country, who was called Framechildis or Framea, and whose virtues were so eminent that she merited the title of Saint. These two persons, being united in affection, asked God to bless their marriage, and Framechildis received from heaven the assurance that she would conceive a daughter who would be mother of several others, by bringing them forth to the Church by the example of her holy life. Some time afterward, as she was on the point of bringing her into the world, an angel appeared to her and enjoined her to call her daughter Austreberta, a mysterious name in the language of the country, for it signifies *hidden wheat* and *daughter of the Holy Spirit*.

This illustrious girl was therefore born at Thérouanne, which was formerly a frontier town of the Low Countries, but which was ruined by the Imperialists in the year 1533. History assures us that at the moment of her birth the chamber of her mother was lit by a great light which perfumed the whole quarter with a most sweet odour, and that there was seen in the air a white dove, which, after having fluttered through the whole town, came at last to rest in this chamber and on the head of the child (630).

Austreberta began, from her weakest years, to give marks of the grace of God which worked in her; for she had so great an inclination to good that all things of the earth were insupportable to her. She conceived early a firm resolution to preserve her purity all the time of her life; she found herself strengthened in it by the apparition of a veil which she saw descend on her head one day when, by chance, she was looking at herself in a fountain in the midst of the garden: the Holy Spirit marking to her thereby the state to which He destined her.

She had no converse with the world, but passed the time either in the retreat of her chamber, or in the service of the Church, or finally in the company of the princess her mother. She was sought by several very advantageous matches; they would have deemed themselves happy to possess a princess who had added so many acquired virtues to the illustrious qualities of her birth. Now, though the heart of Austreberta was in no way inclined to marriage, nevertheless Badefroy, who hoped for every kind of obedience from his daughter, promised her to a young prince. But this generous virgin, having commended herself to her heavenly Spouse, and having begged one of her brothers to keep her company, set out secretly from her father’s house, who made his residence at Marconne, and betook herself to Thérouanne, where she hoped to hide herself so well that it would be almost impossible for her father to discover her (653). It seemed that the elements had conspired together to oppose her designs: the river Canche had so overflowed that it had broken down the bridges and ruined all the means which could facilitate the passage; so that, if the Saint had had less confidence in the protection of her heavenly Spouse, her flight would have ended on the bank of this river. But, full of courage, she walked boldly on the waters; and, taking her brother by the hand, she gave him the boldness to do the same and to follow her, and thus she reached the other bank of the river. Saint Omer was then bishop of Thérouanne; she presented herself before him, declared to him her resolution and the object of her coming; the holy prelate, recognizing something extraordinary in her action, thought he ought to refuse nothing to a person who was favoured in her design by so visible a protection of the hand of God; he gave her the veil, and authorized by this ceremony the vow she had already made in private, to consecrate her body and soul to the service of her Spouse.

After she had received the veil, which was like the livery of the Immaculate Lamb, Saint Omer put her back into the hands of her parents, whom he had appeased, and who at last granted to this virtuous girl the liberty to accomplish what she had so happily begun. There was at that time, on the Somme, a celebrated monastery

of girls, called Port, which flourished in holiness, under the conduct of a very wise abbess, named Burgofledis. It is in this house that Austreberta was received as a present from heaven; she gave there from then on so many testimonies of her virtue that, immediately after her profession, the abbess and the religious elected her prioress, all deeming themselves very happy to walk in her footsteps. This dignity made her relax nothing of the regular observances, but she was the first at everything, however painful and humble it might be. One time when she was baking bread in her turn, as well as the others, wishing to remove some coals that had remained there, the fire unhappily caught her broom, and put the provision of the religious in danger of being lost. Saint Austreberta commanded her companion not to trouble herself, but to stop at the door while she made her prayer. It was short but efficacious: for, fortifying herself with the sign of the cross, she entered the blazing oven, and cleaned it with the end of her sleeves, without being hurt either in her person or in her garments; and thus was accomplished in her the promise that God makes to the just soul, not to abandon it either on the waves of the waters or in the ardours of the furnaces. Moreover, it seems that God gave a secret property to all that had been in the service of this virtuous virgin, to resist the violence of fire, for the fire having broken out, in the 17th century, in a quarter of the town of Montreuil-sur-Mer, where her sleeves were preserved with respect in a monastery of religious who bore the name of this Saint, there was no remedy more powerful to resist it than to present this relic to the flames, and they stopped at once: which has happened again several other times in the same town.

Saint Austreberta having given proofs of her virtue in this house, where she had made her apprenticeship in the religious life, God called her to the conduct of an abbey in Normandy, through the mediation of the abbot Philibert, who was in great reputation, and who governed the monastery of Jumièges, of which he was the first abbot. A lord of Pavilly, named Amalbert, to favour the design of one of his daughters, named Aurea, who wished to be a nun, had a monastery built on his lands; an abbess had to be found to govern the new community that was to be established there: he conferred with Saint Philibert; the latter named our Saint, of whom so many marvels were told, prioress of Port. The Saint, being warned of it, at first refused it; but her bishop commanded her to follow Saint Philibert, who had come into Picardy to let her know of her election, and to conduct her himself to Pavilly. She went there then, and was received there, with all imaginable satisfaction, by the religious who awaited so worthy a superior. Her election was confirmed by the episcopal blessing, which was given her with the title of abbess by the great archbishop of Rouen, Saint Ouen, formerly chancellor of France under King Dagobert.

But the new abbess soon had to suffer from the indiscipline of certain religious, whom ambition or jealousy possessed. They carried malice even to poisoning what was to be served to her at table. Austreberta, whom her heavenly Spouse had favoured with the gift of prophecy, discovered a design so unworthy, not only of a religious but even of a Christian soul; and, reassuring herself by the words of Jesus Christ, who promises His faithful servants that poison shall not hurt them, she ate of what had been prepared for her; then, turning to her daughters, she said to them in a gentle word: “My daughters, what have you done? I pray God that He pardon you the evil you have undertaken.” This sweetness, though extreme, made no impression on these hearts, incapable of recognizing the merits of their abbess. But, passing from a mortal poison to a spiritual one, they found the means to accuse her, to the lord Amalbert, founder of the monastery, of too much rigour, and almost of cruelty toward his daughter, whom he loved most tenderly: they added maliciously that this foreign superior was squandering the goods of the abbey and making herself insupportable by her humours.

Amalbert, who was rather violent by nature, let himself be carried away easily by the first movements of his anger, without taking the trouble to examine the value and the circumstances of this accusation; he came to the monastery all excited, and with the resolution of treating Austreberta with little respect. But he went perhaps further than he had premeditated; after some discourse he passed from words to actions, and, putting his hand to the sword, wished to strike the Saint, who, far from withdrawing, generously offered her neck to him who threatened her with death, showing him thereby that she was quite ready to sacrifice her life for

justice. This lord, astonished at such courage, felt his anger changed into gentleness, and his fury into benevolence: then, blaming himself for having been too credulous at the report of these slandering girls, he rendered respects to Austreberta as to a Saint whom God left in the world for the glory of religion. However, this persecution was not the last she suffered in this new establishment: for the enemy, seeing that he had gained nothing by his hidden artifices and by the ministry of others, resolved to attack her himself openly, and by a declared war. Indeed, it happened one night that all the religious being at Matins, the demon excited so great a trembling in the whole monastery that he overthrew a part of the dormitory. The frightened religious wished to go out of the church, but their holy abbess prevented them by the prohibition she made of it; one only, following the movement of her own will, went out secretly from the choir: but she had no sooner set foot in the dormitory than the ridge-pole fell to the ground, and she was crushed under its ruins. When the office was finished, the abbess, followed by all her daughters, went with the cross to see the ruin that the enemy had caused, and they had a consolation in this disaster: two young novices, who had remained asleep in the dormitory, and whom it was thought were buried under the debris, were found, the one on the slope of a wall, where she had been carried by her guardian angel, and the other in her bed, which had fallen quite upright, without her feeling anything of this ruin: a signal mark of God's help. As for the rebellious religious, the abbess had her body drawn from under the heaps of stones to carry it to the infirmary, while she prayed in the church; having made her prayer, she took some oil from the lamp, blessed it with the sign of the cross, and, approaching the dead woman, anointed her with this oil, and brought her back at once to life and health. The vigilance of this holy abbess seemed untiring to procure the good of those whom God had confided to her care. As she was visiting, during the night, according to her custom, the cells of her sisters, to see if each was at her duty, the prioress, awakened by this noise, thought it was a simple religious, reproved her for failing in the rule, and, for penance, ordered her to go and pray before the cross which was planted in the cloister. The abbess received this command as if it had come immediately from God, went joyfully, and even remained there in prayer till the next morning; the religious found her content, and in perfect satisfaction of soul. At last it pleased God to call her from this world, and to crown her labours with the reward she merited: in the year of grace 704, on the day of the Purification of Our Lady, her heavenly Spouse sent her an angel to let her know that she would enjoy, in eight days, the happiness she had so long desired. The next morning she gave notice of it to her daughters, and, feeling herself worked upon by the ardours of fever, she fortified herself with the last sacraments of the Church. At the end of eight days, on a Saturday, seeing herself near death, she raised her eyes to heaven and perceived a fair company of holy angels who were coming to meet her. Then, turning toward the priests and some religious who were reciting the litanies, she said to them these words: "Be silent, my brothers; do you not see the procession which enters this room? Know that all the Saints whose names you have invoked in your prayers are present in this place to assist at my decease, and then to lead me in their company into heaven."

At last, raising her eyes a second time, she rendered her soul uttering these words: "I come to you, my Lord, whom I have so loved." Her body was buried in the same place of Pavilly, in the church of Saint Peter, where God has wrought numerous miracles through her intercession.

RELICS AND CULT OF SAINT AUSTREBERTA

The relics of Saint Austreberta were carried to Montreuil-sur-Mer in the course of the 11th century. In 1032 was erected the monastery which, by reason of these relics, took the name of Sainte-Austreberte. On 29 Vendémiaire, year II, the Conventionnel André Dumont had the shrine that contained them broken: some bones were taken from it and are today preserved in the parish church of Montreuil, together with her veil, her cuffs and a part of her head. These relics were recognized and authenticated in 1803, then in 1805, by Mgr de La Tour d'Auvergne, bishop of Arras. The church of Saint-Wandrille, arrondissement of Yvetot, and the chapel of the bishop's palace of Arras each possess relics of Saint Austreberta.[1]

At Sainte-Austreberte, a village situated near Pavilly, there is a pilgrimage where people go to honour the relics of Saint Austreberta.[2]

Another locality in the canton of Hesdin bears the same name.

Besides these places, the parishes of Saint-Venant, in the Pas-de-Calais, of Gaillefontaine and of Pavilly, in the Seine-Inférieure, are under the patronage of Saint Austreberta. A chapel dedicated to her in the church of Esclavelles (canton of Neufchâtel) is the goal of a much frequented pilgrimage.[3]

Her feast was celebrated in the dioceses of Rouen, Saint-Omer, Boulogne, Amiens, but not in that of Thérouanne. The simple feast of the ancient breviaries of Amiens has changed into a simple memorial, with proper lesson. Saint Austreberta figures in the present Propers of Rouen and Arras.

Saint Austreberta is ordinarily figured in a religious's costume, and crowned by two angels. Leaning against the walls of a fortified castle, she holds a cross in her right hand and puts the other on her heart. On her right, a column; on her left, a crozier and a crown on a cushion. She is also represented near a blazing oven;[4] but it is wrong to make her sometimes carry burning coals in her lap, which is in no way conformable to the legend that we have related.

There was formerly in the church of Port a picture representing Saint Austreberta in the midst of a blazing oven, with this inscription:

Je trouve assurément les ardeurs de ce four / Moins vives que le feu de mon divin amour. [I find assuredly the ardours of this oven less lively than the fire of my divine love.]

A painting in the parish church of Montreuil-sur-Mer shows us the consecration of the Saint.

In the *Perfect Life of Saint Austreberta* [*Vie parfaite de saincte Austreberthe*], by Simon Martin, are found five engravings representing: 1° Saint Austreberta holding a great cross, a discipline and a crown of thorns, between Saint Juliana and Blessed Margaret of Arbouse; 2° the miracle of the veil which appears to her in a fountain; 3° the crossing of the Canche dry-foot; 4° the miracle of the furnace of Port; 5° Saint Austreberta in her agony, seeing the procession of the Saints who come to fetch her soul.

M. l'abbé Cochet[5] says, speaking of Gerponville: "We remarked there a statue of Saint Austreberta, in an abbess's costume, at whose feet the green wolf eats an ass laden with linen." Father Cahier will explain this attribute to us. After having seen in the ass[6] a symbol of humility, he adds further on (p. 532): "This popular legend will have been grafted upon that, without any trace of it being found in the ancient biographies of the Saint or of Saint Philibert who had named her abbess. It is claimed that the monastery of Pavilly had charged itself with whitening the linen of the sacristy of Jumièges and that an ass served Austreberta to carry the bundle. The beast was so reasonable and so well made to its office that it went off all alone to make the delivery. But, through the forest of Jumièges, a wolf threw itself on the docile animal. Saint Austreberta, who came upon the scene, reduced the eater to replacing his prey. This was carried out as long as the abbess wished, who was not content with one single journey. Also, a commemorative chapel, replaced later by the Croix-à-l'Âne, was raised in these woods from the 8th century, it is said; and divers sculptures more or less exactly interpreted pass for being the reproduction of it."

M. Ch. Henneguier writes us that this tradition gave rise to a popular festival which, from Pavilly and Marconne, was transplanted to Montreuil. It was the Feast of the Green [*fête du Vert*]. A man clothed in a wolf's skin, painted green, carrying a load of linen, went up from the banks of the Canche to the abbey, followed by a numerous cortège. That is the origin of the name of the street of Vert-Montant.

The rich album, still unpublished, of MM. Duthoit contains the drawing of the three shrines of Montreuil. The monastery of Pavilly, destroyed by the Normans, was raised from its ruins in the 11th century, but devoted to a priory of Benedictines, under the name of Sainte-Austreberte. It was united in 1653 to the

conventual priory of Saint-Sauve, an establishment which itself disappeared in 1740.[7] As to the abbey of Montreuil, the chapel was burned, by accident, in 1805. The other buildings, little remarkable, serve today as barracks, bakery and college. The seal of this monastery represented the holy Patroness, holding a book in one hand, a beaded crozier in the other, with the legend: *Sancta Austreberta*. She is standing; a mantle which covers her head falls on her shoulders and descends to her feet.[8] Saint Austreberta is mentioned in the Roman Martyrology, and Surius reports her life in his first volume. Father Giry also made on this Saint, in the year 1635, a whole book, where the reader will see the miracles and prodigies that God has wrought by her merits and intercession. We have completed and rectified this life by means of M. Corblet's work on Saint Austreberta.

Saint William of Aquitaine, Saint William of Malavalle, and other Saints of the same name

1157. — Pope: Adrian IV. — King of France: Louis VII the Young.

The Lord waits with patience, not willing that any should perish, but that all should have recourse to penance. — II Peter iii, 9.

Never does a contrary appear with more brilliance than by the opposition of its contrary, and never does virtue spread its rays with greater lustre than by the opposition of vice. This will appear very evidently in the life of Saint William, first count of Poitou, duke of Guyenne or Aquitaine, and persecutor of the Church, then most remarkable penitent and glorious confessor of the grace of Jesus Christ; so that we may say these words of the holy Apostle: "Where sin abounded, grace did more abound." This illustrious penitent was born in Poitou, and from his youth he showed all kinds of evil inclinations, breathing only libertinism and debauches. After the death of his father he was recognized by all the barons and lords of the country as duke of Guyenne and count of Poitou, and received in this quality the homage and oath of fidelity of all his subjects. It is said that he was of so high a stature that he seemed a giant. Some good works are indeed remarked which he did at the beginning of his government, such as building churches; but his evil nature soon dragging him into excesses, he ravished, in the face of his people, the wife of his brother, and abused her for the space of three years, without anyone daring to speak to him of it. The bishop of Poitiers alone, called Peter, second of that name, took the boldness, like another Saint John the Baptist, to say some words to him of it; but this cruel prince, after having made him suffer a thousand indignities as a recompense for so charitable an advice, drove him from his presence. This passion made him quick and violent, and to content his appetites he used great rigour. He had those who wished to oppose his designs outrageously beaten, and even sometimes put to death, and made himself by this means insupportable to his domestics, cruel to strangers, without pity for his people and an enemy to himself. He stirred up quarrels between the lords, his vassals, and took pleasure in seeing them cut one another's throats. He did not know what it was to pardon, and the hatred he had once conceived against someone never went from his thought, still less from his heart, where he always kept the desire of vengeance.

The disorder of this vice paved the way for more execrable crimes, for he discharged his rage against the sanctuary of God, striving, so to speak, to divide the tunic of Jesus Christ which the soldiers left whole, and to tear in pieces the Church, which is always one, without being able to be divided. The troubles of that time served his pernicious design well: after the decease of Pope Honorius II, a dangerous schism arose in the Church. Peter of Leo, by the malice of some, unjustly usurped the apostolic See and had himself named Anacletus, against Pope Innocent II, who was elected by all just and canonical ways. The party of Innocent had on its side justice and equity, and that of Anacletus the violence and temerity of the lords; so that Innocent was constrained to yield to force and to take refuge in France. He assembled a council in the town of Étampes, by the vigilance and wisdom of Saint Bernard, a wisdom authorized by the holiness of his life: the prelates declared that the election of Innocent was canonical, and that of Anacletus contrary to divine and

human laws. To this conclusion, which was regarded as a judgment from heaven, the king of France, Louis VI, called the Fat, he of England, and with them almost all Christendom submitted. Only Gerard, bishop of Angoulême, and the duke of Guyenne remained obstinate, and, protesting against the council, appealed to the antipope. Innocent represented to them gently the justice of his cause, and sent them deputies to bring them back to their duty by the way of gentleness, but they took no account of it. Wherefore the true Pope, seeing that mild remedies profited nothing, took in hand the sword of anathema and cut them off from the number of the faithful. The duke was so irritated at it that he published an edict through all his lands in favour of Anacletus, imposing very severe penalties on all those who should refuse to recognize him as pope; he banished the bishops who followed the party of Innocent, and seized their goods; and with his own hand, as executor of justice in his own cause, he put the bishop of Poitiers, also named William, and surnamed Adelin, out of his see, and drove him from the town.

To remedy these disorders and bring this duke back to reason, the Pope deputed Saint Bernard with Joscelin or Gosselin, bishop of Soissons, and gave them the quality of legates in Guyenne. The Saint found the duke very obstinate and very difficult to approach: which obliged him to retire to a monastery of his Order; but, after he had remained there some time, the duke visited him and was seven hours in conversation with him, during which Saint Bernard spoke to him only of the uncertainty and shortness of this life, of the vanity of the grandeurs of the world, of the punishment of the wicked and the reward of the good.

But the fruit was not yet ripe: the duke listened neither to grace nor to reason; thus, far from drawing profit from the words of Saint Bernard, he grew more embittered against him, protesting that if he did not leave that place, where he thought himself in safety, he would put him to death. The holy abbot was touched by this ill humour of the duke, and still more by his proceeding, because he named new bishops of his party, and put them in the place of those he had driven out; which made the happy success of the affair doubtful. The pope, being warned of it, joined to the other legates Geoffrey, bishop of Chartres, and several other prelates celebrated for learning and holiness. The duke having received the news, against general hope, took a day to be at Parthenay, where, after several conferences, he consented to quit Anacletus, to obey Innocent, provided that the bishops whom he had named should be maintained in their sees, because, having annexed most of the ecclesiastical goods to his domain, he had no desire to restore what he had thus usurped.

As it was despaired to gain anything on him, Saint Bernard said that so many parleys were not needed, but that it was necessary to have recourse to God, who takes pleasure in making His power appear when human power is at an end. The whole assembly entered the church, except the duke and his partisans, because they were excommunicated; and Saint Bernard presented himself at the altar to offer to God the august sacrifice of His Son, in whose interests they were assembled, since the affair regarded the Church, His spouse. After the consecration, the holy abbot took the body of Jesus Christ on the paten, and, going out of the sanctuary, advanced toward the door of the church with a face full of zeal, eyes sparkling with charity and a tone of voice that gave terror; and, holding thus in his hands this precious pledge of our redemption, he spoke to the duke in this manner: “We have prayed you and you have despised us; all these servants of God have besought you, and you have taken no account of it: here is the Son of the Virgin, the Head and Lord of the Church which you persecute, who comes before you; here is your Judge, and your soul will soon pass through His hands; let us see whether you will make account of Him, or whether you will turn your back on Him as on us.” The duke, unable to bear the force of Saint Bernard’s voice, and still less the presence of the living God, was seized with such a fright that he fell to the ground, and, foaming like a madman, could not say a single word; he was raised by his officers, but fell back as many times, until Saint Bernard touched him with his foot, and commanded him to rise and say aloud his intentions. At that moment the hand of the Almighty made such a change in the hardened heart of William that, having made him from a child of rebellion a son of obedience, he promised, in presence of the whole company, to renounce Anacletus, to recognize Innocent as the true and lawful Pope, to put the bishops back in their sees and to restore their

goods; in proof of his obedience he gave the kiss of peace to the bishop of Poitiers, and employed to re-establish him the same hand which had served him to drive him from his palace. As for Anacletus, he was carried off some time afterward by a sudden death, as also the wretched Gerard of Angoulême, who broke his neck falling from his horse. The legation having at last had so happy a success, Saint Bernard returned to Clairvaux; and as the duke, for having quitted the schism, had not entirely left his debauches, he set himself to pray for his conversion, adding to his own the prayers of the religious, and obtained from the mercy of God what he asked, for the duke felt himself touched inwardly, and, remembering the remonstrances that Saint Bernard had made him in that seven hours' interview, he became quite another, and lost in a moment the desire of the liberties which made him love life. His mind was now occupied only with holy thoughts, and he often pronounced these words from the depth of his heart: "Enter not into judgment, Lord, with Thy servant, for no man shall ever be justified before Thee." William thinking no more than of the salvation of his soul and the pardon of the offences with which it was charged, was told that there was a hermit in a forest near Poitiers whose life was very exemplary; he resolved to go and see him and take his counsel on what he had to do to repair the disorders of his past life. This holy personage, who was not informed in his solitude of the news of the world, knew nothing of the change that had happened in his lord; when therefore he knew of his arrival, he imagined that after having persecuted the bishops of the cities, he came to the desert to tyrannize the hermits; he repulsed him at first and reproached him with his bad life; but, after having seen the abundance of his tears and the protestations he made of amending, he opened the door to him and spoke to him some time on the necessity of doing penance. As William desired to know the means of it, the hermit, not thinking himself enlightened enough for that, sent him to another more learned and more capable than himself. The latter received him with charity, congratulating him on his conversion, and assuring him of the divine mercy, though it had been infinitely offended by all his impieties. Then he counselled him to think no more than of heaven, to abandon his temporal States in order to lead no more than a crucified life. This prince, for whom the whole Church had shed tears as for a lost child, and whom she had held in execration as the sworn enemy of her repose, returned resolved on this exemplary change, which caused so much joy to the angels and so much consolation to the faithful. He wished nevertheless to proceed quietly in this holy undertaking, so as not to be thwarted by his relatives nor turned aside by his kinsmen, who in like circumstances are not the least enemies. He put his public and private affairs in order, and made his testament, by which he left his two daughters under the protection of the king of France, destining his elder, called Eleanor, to Prince Louis, son of the same king, and assigning to her, for the dowry of her marriage, Guyenne and Poitou. He also made many pious legacies to several monasteries, and distributed his finances to the poor; finally he took his rings and jewels to make the same use of them. Having thus regulated all things, he stole secretly from his court, and went to see again this holy hermit without being followed by anyone. Being met in this poor equipage by lords, they judged ill of him and of his design, and gave him a thousand imprecations; but God, who penetrates the depth of souls, loaded him with a thousand blessings for this malediction. When he had arrived, the hermit spoke to him in this manner: "You have not forgotten the crimes that you have committed, how much blood you have shed, in what incests and adulteries you have plunged yourself, how many murders and thefts have been done under your name in all your States. God is merciful, it is true, and He stretches out His arms to those who return to Him; but penance must be proportioned to the greatness and multitude of the sins, and one must strive, without flattering oneself, to satisfy for them. It is much that after so many abominations God shows Himself favourable to the sinner, and is unwilling to refuse him His grace. Find not strange then the penance that I wish to enjoin on you; it is suitable to the quality of your offences: to expiate all the crimes you have committed by the movements of your impurity, you shall wear the hair-shirt and you shall fast the rest of your days. For the thefts and brigandages of your soldiers, you shall sell your jewels and give the money to the poor, reserving nothing for yourself but divine Providence; and for the human blood that has been cruelly shed by your violences, there is in this desert an armourer who will make arms to the measure of your body; and instead of wearing them as before above your clothes, you shall wear them on the flesh, covered only with a hair-shirt." This penitent,

seized with extreme grief for the enormity of his sins, stripped himself at once of his garments, took a rough hair-shirt, put the helmet on his head, donned the cuirass and bound himself all round with ten chains. The armourer riveted so skilfully the nails by which they held that he could not remove them, and the hermit commanded him to go in this equipage and throw himself at the feet of Pope Eugene III (Innocent had lately died), to be absolved of his crimes and of his excommunication which was not yet lifted.

The horror of his sins and the fear of being forestalled by a sudden death weighed so heavily on his heart that he went off at once toward Pope Eugene, who was at Reims: and there, throwing himself at his feet, he asked him, with profound humility, to be absolved of all his crimes. Eugene seeing him in this state could not persuade himself that it was this redoubtable duke of Guyenne, but rather an impudent man who humbled himself in appearance to gain money. He repulsed him at first, and treated him very roughly; God inspired this severity in the head of the Church, the better to prove the fidelity of his new servant. The duke withdrew striking his breast, crying mercy and confessing publicly his sins, his murders, his three years' incest, his disobedience, and his rebellion against the Church, but with so many tears and sighs that the whole assistance, instead of being scandalized by it, was edified. He presented himself a second time to the Pope, but His Holiness would not receive him until he was assured that he was truly in repentance, until he had heard his sobs, seen the tears that flowed from his eyes, and known that his bed was the pavement, and that he wore a cuirass nailed to his body, these marks of contrition not being easily found in a dissembling soul. Then the Pope addressed a brief to the patriarch of Jerusalem, with power to absolve this penitent entirely of the excommunication of his crimes.

The duke, more satisfied than if he had had his head crowned with all the crowns of the universe, set out at once from Reims, and took the road for Italy; at the first seaport, having found a vessel quite opportunely, he embarked and arrived in a few days at Jerusalem; he went therefore and prostrated himself at the feet of the patriarch, and presented to him, with abundance of tears and sobs, the Pope's brief, begging him to be pleased to absolve him. The patriarch, seeing his great penance, the sorrow of his heart, the long road he had made, the pleasures and honours he left, and knowing that he was the duke of Guyenne, lifted the excommunication, and gave him a general absolution of all his crimes. This prelate would gladly have kept him in his palace, because his father had served formerly the late duke of Guyenne; but this penitent prince thanked him for it with much humility, contenting himself with a hole in a wall which resembled the cabin of a leper: he remained there nine years, without other nourishment than black bread and pure water. He had no other garment than his cuirass; the hair-shirt served him for shirt, the earth for bed, a pebble for pillow, and the roof for covering. His skin was flayed and his flesh all bruised, because of the arms which he never took off; but his fervour slackened not in the midst of these austerities, and his spirit even became more vigorous by them. His eyes opened only to look at heaven; he beat his breast, wept continually and passed all the nights in prayer, saying to those who were surprised at it that the servant of God must pray without ceasing, employ himself in good works, and eat and drink only by measure, even if it were only water. Finally he was not ashamed to confess publicly his sins, and to protest that the sun, since the creation of the ages, had not seen a sinner like him.

Meanwhile his absence put the people of his household in trouble: they sought him on all sides, and having learned that he had taken the road to Jerusalem, they embarked immediately. Having found him in this poor cabin, they could not at first resolve to speak to him, because of the piteous state in which they saw him; nevertheless they did so at last, and strove to persuade him to return and to quit his rigorous austerities, representing to him that he would merit more at his court, where he would keep his people in repose, and make fine ordinances, than in this solitude, and that his quality obliged him to labour rather for the public utility than for his own particular interest. The Saint closed his ears to their words as to the hissing of a serpent, knowing well that they showed the bait and hid the sting, and that they covered with a specious pretext the evident dangers to which the princes of the world are exposed, and from which they escape only

with difficulty. These, therefore, seeing that they could not bring him back by gentleness nor win him by their reasons, resolved to carry him off by force; but this design having come to the Saint's knowledge, he withdrew into the deserts; after having remained there some months, he recrossed the sea to return to Italy, and landed at last on the confines of the lordship of Lucca. At that same time the Lucchese were at war with several of their neighbours; and when this new pilgrim landed in their territory they had laid siege some days before to a castle of which they could not make themselves masters. Duke William, whose martial humour was not yet extinguished, felt moved by an object so agreeable to his memory: having relaxed somewhat his austerities, he afterward quitted them altogether, broke the chains with which he was girt, stripped off the arms which were as if glued to his body, and, taking the garments which the occasion offered him, came to Lucca, addressed himself to the chief men of the State, and, offering them his service for the war, gave them his word to put into their power, in twenty-four hours, the castle which they held besieged. O mortal resolutions, how light you are! O human constancy, how inconstant you are! What does this penitent heed, and whither does the heart of man carry itself when God abandons it? But Our Lord has not led him thus far to lose him, nor that he should serve as a trophy for the demon. The Lucchese, judging by his stature and bearing, but still more by his word, what he was in fact, accepted his offer, and gave him the command of the army. But as he was preparing to execute what he had promised, and was taking arms to set out on the campaign at the head of the army, he became blind, and begged someone to give him a hand to walk, because he saw no more. This happened in presence of the captains, who knew not what to think of so strange an accident: but he recognized well that it was a stroke from the powerful hand of God, and a conduct of His holy Providence, which wished to afflict him without losing him, and by this bodily blindness give him back the light of the soul. He prostrated himself publicly on the ground, and, all bathed in tears, confessed his sin and resumed his first fervour. He left Lucca after having recovered his sight and embarked to return to Jerusalem, resolved to expiate the rest of his crimes. Being at sea, he was taken by pirates, from whom he suffered a thousand ills, and who doubtless would not have left him his life, because he was a Christian, had not God taken him under His protection and furnished him the means to escape from their hands as soon as they had put him ashore. Seeing himself at liberty, he went up again to sea to go to Galicia, to visit the relics of the apostle Saint James; after which he returned to Italy, and hid himself in the forest of Livania, which was only a retreat of wild beasts and a lair of venomous reptiles. It was in this place that he recommenced his penance, resolved to continue it, in spite of all the attacks of the demons, who employed a thousand artifices to frighten him: the forest seemed sometimes to tremble at the horrible cries and frightful howlings of these spirits of hell; but by the favour of heaven he was without fear in the midst of so many subjects of fright, and enjoyed, amid these tempests, a great tranquillity, even provoking his enemies to combat. A demon appeared to him in the form of the duke his father, and commanded him to quit the desert, assuring him that his crimes were pardoned and that it was the will of God. William soon perceived this artifice, and protested that he would redouble his penance, since it gave them so much spite: he put into it an invincible courage and tormented his body so cruelly that it seemed either not to be his own, or to be of bronze.

Once the door of his cell was broken in under the effort of his enemies, who wounded him in such wise that he remained as dead, and he was in danger of his life, because the place being very solitary there was no appearance of human help. But the Most Holy Virgin, whose favour he had implored during the combat, appeared to him, followed by two other holy women, shining like a sun; and, gently touching his wounds, she restored him to health and gave him a new courage to persevere in his resistance against the enemies of his salvation.

Meanwhile the report of his holiness spreading through all the country, several came to him to range themselves under his direction: this made him undertake to restore to vigour the Order of Hermits, which had entirely fallen from regular observance. He ordained that those who should be received into it should make the vow of obedience to a superior, should conduct themselves by his counsels, and undertake nothing without him. God gave His blessing to this design; so that this Order spread into many provinces of France,

of Saxony and of Bohemia, and the Church received great service from it.

His actions preached only mortification, and his discourses turned only on penance; he often said to his religious: “That several souls who had formerly made profession of religion burned in hell and sighed after the hair-shirt of Saint Jerome, after the tears of Arsenius, after the bed of Eulalius, after the nakedness of Saint Paul, after the food of Elisha, and after the roughest austerities; but that these desires served them for nothing, because they had not put them into execution during their life.” He governed this community for some time in peace; but afterward he was tormented by his own disciples, divine Providence permitting it so, that his life might be a continual martyrdom: he was even forced, by their calumnies, to leave the desert, from which he could not be driven by all the evil spirits. He withdrew therefore to a mountain named Pereo, but left it at once, because of the shepherds who brought their flocks there and troubled his solitude. From there he went down to the town of Castiglione Aretino, in Tuscany, where he miraculously healed his host’s wife, and when he saw that the town, on account of this healing, began to consider him and to do him much honour, he left by night and came to a valley near Siena called Stabulum Rhodis, otherwise Mala-Val. He remained alone in this desert until, feeling exhausted by old age and broken by so many austerities, he was constrained to take a servant, named Albert, to serve him in his necessities. He took care to instruct him in virtue, and the other, in recompense, went to fetch him what he needed to live. One day when they were at prayer, the lamp which lit them fell to the ground and went out, and all the oil was spilled; but everything was restored to its first state by the prayer of the Servant of God. At the end of two years he was struck with an illness whose issue he predicted to the physician, assuring him that his remedies would serve him for nothing, since the Holy Spirit had revealed to him the day and hour of his decease. To dispose himself for it he wished to receive the holy Viaticum, in order to fortify himself against the enemies of our salvation, who make their last efforts when men are on the point of leaving this world. His companion failed him not in this extremity: he had a priest come, who brought him the body of Our Lord; he received it with testimonies of piety and compunction which drew tears from the eyes of those present. He predicted to Albert, who was saddened at their separation, that God would provide him with a faithful companion; and he had no sooner finished this discourse than Reginald, a good man, wise and rich, came to present himself to him and promised to abandon the world and pass the rest of his days in this desert. At last, on the tenth day of February, in the year 1157, raising his hands on high to thank the divine Goodness for the graces he had received from it, he rendered his soul to his Creator. His body was buried in a little garden which he cultivated himself, and above his tomb was erected an oratory which Christians visit with much veneration, because of the graces they receive there from God by the merits of the Saint. But even if there were no other miracle than that of his conversion and penance, is it not more than sufficient to make us admire the force and recognize the excess of the divine mercy, which appears no less admirable in drawing man from his sin than His power appears infinite in drawing the world from the abysses of nothingness? His life has been written at great length by Bishop Theobald, and abridged by Surius, from whom we have borrowed it.

OTHER SAINTS OF THE NAME OF WILLIAM

Historians recognize today several Williams, whose actions are not easy to distinguish. What Father Giry relates refers above all to William of Malavalle and to William of Guyenne. His account interests so much that we have not dared to change it. We shall only supplement it by several notices.

Saint William of Malavalle, hermit. — His youth is unknown. He made the pilgrimage to Rome; Pope Eugene III sent him to Jerusalem for the expiation of his sins. He set out in 1145. In 1153 he became a hermit in Italy. In 1155 he entered the frightful solitude of Malavalle. He died in 1157. His life is related by Father Giry, as has just been seen, with the greatest details. The solitaries, his disciples, built a hermitage with a chapel over his tomb. Such was the origin of the Order of the Williamites, which Gregory IX put under the rule of Saint Benedict. This congregation was afterwards united to that of the Hermits of Saint Augustine. They wore a white habit like the Cistercians. The feast of Saint William was kept at Paris in the church of the

Blancs-Manteaux, which belonged to the Williamites from 1297 to 1618.

Saint William, founder of the Hermits of Monte Vergine, in the kingdom of Naples. This Saint is named on 25 June in the Roman Martyrology.

William the Pious, count of Auvergne, founder of the celebrated abbey of Cluny, in Burgundy, a foundation which we related in our first volume, in the life of Saint Berno. He was called duke of Aquitaine, because Auvergne then formed part of Aquitaine. He was never duke of Guyenne. But having religiously preserved for his ward Ebles the succession of his father, Ranulf II, which comprised the second Aquitaine and the county of Bordeaux, that is, what has since been called Guyenne and the county of Poitou, he was the cause that Guyenne and Poitou became hereditary in the sequel and belonged in their own right to the descendants of Ebles.

William, last duke of Guyenne. — Ebles, who died in 963, had for successors: William II, called Towhead [*Tête-d'Étoupe*] (died 963); William III, who lived almost to the end of the century; William IV, surnamed Fierebrace or Iron-Arm [*Bras-de-Fer*] (1030); William V, called the Great (1036); William VI (1058); William VII (1086); William VIII, his son, father of William IX. William IX, whom several style William X, is the one whose life Father Giry relates, confounding him with Saint William of Malavalle. He came into the world in the year 1099, succeeded his father in 1126. Many of the disorders of his father are attributed to him, with whom historians often confound him. He conducted himself very ill. He nevertheless put some bounds to his debauches by his marriage with Eleanor, sister of the viscount of Châtellerault, of whom he had, in 1123, Eleanor, his heiress. After the death of this first wife, he took in second marriage Emma, daughter of the viscount of Limoges, already widow of the lord of Cognac, who was carried off from him in his absence by the son of the count of Angoulême. Father Giry relates the rest of his life. Only, those who do not wish to confound this William with William of Malavalle, instead of making him retire into Italy, say that he died in his pilgrimage to Saint James of Compostela.

Blessed William of Brabant (1240)

Pope: Gregory IX. — King of France: Saint Louis.

Blessed the man who has not stood in the way of sinners. — Ps. i, 1.

Blessed William was born in Brabant of an honest family, and received from his parents a good education; but the lightness of youth and a certain petulance of character prevented him from profiting by it as he should have done. Thus when he came to the years of adolescence, and the passions began to develop in him, the salutary curb of religion was powerless to restrain his ardour and direct it toward good. The young man, in spite of the remonstrances and reproaches that were addressed to him, gave himself without restraint to his disorderly passions. His parents, thinking to find a means of bringing him back to good by having him learn a trade, placed him with a baker of the place; but William soon left his father's house, and under pretext of studying French, which was not spoken in his country, he came to France to lead a vagabond and disordered life. Misery and hunger soon made this new prodigal son come to himself, and he remembered also the happy days he had passed in his family, the wise counsels he had received there, and the forgetting of which was the sole cause of his misfortunes. This thought pursuing him unceasingly, he resolved to go and present himself at a monastery, where he might be reconciled with God and quietly exercise his trade. He was then in Thiérache, near the town of Vervins, and it was at some distance from that place that he met a monastery of Premonstratensians in the diocese of Laon. The tempter was not long in attacking William in this solitude and inspiring him with disgust of it. The unfortunate young man, instead of confiding to some wise and experienced guide the thoughts which the spirit of darkness raised in his soul, let himself go little by little to its guilty solicitations, and relapsed into the faults which he was beginning to expiate in this holy house where everything bore him toward God. Soon even this sojourn became odious to him, and quitting it like a

fugitive, he re-entered the world to continue his vagabond and libertine life. But God, who had designs of mercy on this strayed soul, pursued it unceasingly by the goad of remorse. He wished to bring back this great sinner to penance, and show the world once more what His grace can do in the most rebellious and weak hearts. One night, then, in his sleep, William thought he saw an angel who presented himself to him and told him, in the name of God, that he must change his life, do penance for his sins and go and live in a desert. “It is in the hamlet of Morlanwelz, in the place called the Potter’s Field, on the confines of Hainaut and Brabant, that he must betake himself; it is there that he will find a suitable spot, belonging to a nobleman named Eustace.”

William, leaving then the house where he was, betook himself at once to the place which the Lord had just designated to him. He inquired on his way of men who pointed out to him the hamlet of Morlanwelz and the house which the pastor inhabited: it was indeed to him that the penitent wished to present himself first. The minister of the Lord was almost frightened at seeing before him this man still girt with his arms and of a strange and almost fierce aspect. But his thoughts soon changed when he saw William throw himself at his knees, melting into tears, and asking him, in the name of Jesus Christ, to receive the avowal of his crimes and give him the pardon of them. Some moments afterward the new penitent, his conscience purified and his soul restored to peace, rose to communicate to the priest the design that God had inspired in him, and implore the help of his counsels. Arrived at the place which Providence had indicated to him, Blessed William, with the concurrence of some virtuous men, and above all of Eustace, lord of the place, set himself to build a little cabin in which he might retire. The woodcutters and shepherds of the neighbourhood looked at him with a curiosity mixed with astonishment: some took him for a madman or a hypocrite, others for a great servant of God. The extraordinary penances which he imposed on himself, the practices which his humility had made him adopt to expiate his past wanderings, might give rise to these various judgments. The testimony of a wise and prudent man soon came to manifest in a certain manner the virtue of the holy penitent of Brabant. John, doctor in theology, dean of the basilica of Saint Lambert at Liège, and then canon regular at the monastery of Oignies, near Namur, having heard speak of William, came to visit him in order to know well what spirit animated him and why he adopted certain quite extraordinary practices of penance. He conversed with him on spiritual things, in which he found him very well versed. He urged him to drag himself no more on his feet and hands as he had sometimes done before, and the hermit, having yielded to the counsels and advice of the enlightened man who spoke to him, gave by this docile obedience a new proof of the purity of his intentions.

At that same time the noble and virtuous Eustace came to die, and Bertha, his wife, who shared his sentiments of piety, continued toward the servant of God all the good services which he had received until then. She procured him a little land which he cleared with care to draw from it the things necessary to life. God, at the same time, inspired William with the thought of studying the Holy Scriptures, to draw from them the sentiments that keep up devotion in souls. He tasted in this reading ineffable sweetnesses; thus it was not rare to meet him in his garden-plot, a gardening tool in one hand and a sacred book in the other. The brilliant virtue of the pious hermit drew often near him men who came to ask his counsels and be edified by his examples. Bertha, seeing this concourse of the faithful, had a little church built in that place for the convenience of travellers and of the inhabitants of the country. Meanwhile the Lord, in order to keep His worthy servant in a continual mistrust of himself, and to exercise his virtue more and more, permitted him very often to be the butt of all sorts of temptations. The evil spirit laid snares for him unceasingly, and appeared to him even sometimes under the forms most capable of troubling him. But the pious anchorite drove him off, as Saint Anthony formerly did in the deserts of the Thebaid, by the sign of the cross and the invocation of the holy name of Jesus, in whom he placed all his confidence. He was even seen, on several occasions, to overcome the temptations of the flesh by throwing himself into the cold and icy waters of a neighbouring pond, and coming out afterwards with his garments quite soaked. In this state he went to the church to entreat the Lord, beating his breast, to pardon him his past sins and grant him the grace never to fall back into them in the future. These trials, rather ordinary in the lives of great penitents, were soon followed

by sweet and ineffable consolations. William had even several visions, in one of which the Lord made known to him that He called him to the priesthood. The Blessed was then a deacon, without it being known at what period of his life he had received this order and the others which precede it. To conform to the will of heaven, which his ecclesiastical superiors recognized like himself, he received the priesthood from the hands of John of Béthune, bishop of Cambrai. Returned to his solitude, he began to preach with force and unction to the inhabitants of the country and to all those who came to visit him.

The man of God, soon understanding what an advantage a monastery would be in the country, resolved to found one himself. With this design he betook himself to Fontenelles, near Valenciennes, where the daughters of the lord of Aulnoy, Joan and Agnes, had established, a short time before, an abbey which enjoyed a great reputation for regularity. Edified by the spectacle which presented itself to his eyes, he asked that some of the religious of this community should come and begin to lead the regular life in the monastery which he had prepared. The proposal was accepted with joy, but the extreme poverty of the place, and the lack of the most indispensable things, did not permit them to continue it then. It was only some years later that seven religious, called from the monastery of Moustier, near Namur, came to inhabit the new abbey, which was consecrated to the Blessed Virgin, under the name of Blessed Mary of Olive [Notre-Dame d'Olive]. The rest of the life of the venerable William was entirely employed in the works of the sacred ministry. He preached the word of God with an accent which touched souls deeply and brought them to repentance of their faults and to the practice of virtues. His vigilance and solicitude for the holy girls gathered in the monastery of Olive were no less great, and he procured them both spiritual and temporal succours. It was in the midst of these acts of charity and priestly zeal that the Lord called him to Himself, in the year 1240, in the sixty-sixth year of his age.

Lives of the Saints of Cambrai and Arras, by M. l'abbé Destombes.

Saint Clare of Rimini (1346)

Pope: Clement VI. — King of France: Philip VI of Valois.

There are fine things to be said of Blessed Clare of Rimini: they may be seen in her *Legend*, published by Cardinal Joseph Garampi; we shall give here only an abridgment. She was born about the middle of the 13th century, at Rimini, where a great miracle was to happen in our days. Her father was called Chiarello and her mother Gaudiana; they both belonged to a noble and opulent family. Clare married young, and, having remained a widow some time afterward, her heart became like a great highway, where the good seed which the Holy Spirit cast into it was trodden under foot by the world and carried off by the demon; for this heart was so open to vanities that misfortunes themselves could not close it: exiled in consequence of a civil war, she returned only to see her father and one of her brothers mount the scaffold; she had even passed to a second marriage when Our Lord, who had long sought her for His spouse, invited her at last to this divine union. One day when she had entered the church of the Franciscans, it seemed to her that she heard a voice which said to her: "Strive, Clare, to say a *Pater* and an *Ave* in praise of God, and, as a mark of your remembrance, to recite them with attention, without thinking of anything else." She did not understand at first what this advice meant, but it led her to reflection. From then on she abandoned tumultuous assemblies to retire into her gardens and the most solitary places. It is in recollection that God speaks to our souls: Clare received a heavenly visit: the Blessed Virgin came, so to speak, to take her by the hand and tear her from the world; this Queen of virgins, surrounded by a multitude of angels, appeared to our Blessed in the same church of Saint Francis, and, turning toward her: "Clare," she said to her, "of what use were to your first husband, whom you loved so much, both his great riches, and his strong youth, the help of physicians, the greatness of his house, his superb palaces, since a little fever, leading him to death, has at last separated him from you?" These words touched her heart: this light from heaven made her see the wanderings of her life; she resolved to pass it from then on at the feet of her Saviour, watering them with the tears of penance. Her

husband permitted her to live as a religious and to wear the habit; and as he died a short time after, Clare, seeing herself free to take Jesus Christ as her only spouse, devoted herself to great austerities; to mortify her delicacy, she walked barefoot: which she did the rest of her life. To punish her body for the jewels and pearls that had adorned it, she wore on her neck, arms and knees circles of iron; she had also a sort of cuirass of the same metal, which is still preserved at Rimini; she no longer lay except on coarse planks, to expiate the pleasure of having reposed on soft beds, and her stomach did penance for good cheer by receiving no more than the poorest food; it was ordinarily bread and water, to which she added a little oil on Sundays and great feasts.

These are the arms she employed to combat her old habits, which, in the beginning especially, gave her great combats. What courage she needed, principally to triumph over the demon of gluttony, who recalled to her the delights of her feasts of former days! One day when she was almost vanquished on this point, Jesus Christ, whom she was praying with fervour, inspired her to say these words: “Arise, O Christ, and help me! Arise, Thou who art the Defender of men; O offspring of David! Alleluia.” Clare had no sooner pronounced these words than she felt herself full of strength against the temptation; but wishing to destroy it down to its root, I mean in the inclination and the habit that had become a second nature, she goes to seek a disgusting animal, has it roasted and carries it to her mouth, saying to herself: “Eat, glutton; eat this delicious dish!” Annihilated, after such a defeat, this enemy attacked her no more afterward. Not content with these austerities and the rigorous fasts she imposed on herself, from the feast of Saint Martin to Christmas, and from Epiphany to Easter, she joined to them vigils, passing in prayer the greater part of the nights; during Lent she retired into a nook that the old wall of the town offered her; there, exposed to cold, to rain, and to all the injuries of the weather, she asked God for mercy, confessed her faults and recited more than a hundred times a day the Lord’s Prayer, shedding abundant tears. She drew from this love for God a supernatural tenderness for the unfortunate, and her own brother felt the effects of it one of the first. He had been proscribed a second time, in consequence of the troubles which agitated his country, and found himself sick at Urbino. Clare flew to him, gave him all the succours he needed and helped him to sanctify his sufferings. There was, near the cathedral of Urbino, a solitary and abandoned tower; it was there that this holy dove retired, addressing to the Lord, from the midst of the rock, groanings inspired by the Holy Spirit. She went out of it only to beg at doors a little bread, of which the poor profited more than she; to give her brother the care of a mother, to help the servant in the vilest details of the household, to console the prisoners, to relieve the sick, whose wounds seemed to her those of her Saviour. Toward evening she visited the churches and returned to groan in her tower: “My God,” she often cried, “help me; my God, succour me; Thou art our only support, O Son of David!” Calm being restored, she returned to Rimini with her brother and the rest of her family, and continued there her works of charity, which she very well knew how to combine with her pious exercises and with holy communion, which she received often. The misfortunes of war having obliged the Poor Clares of Begnode to take refuge at Rimini, where they found themselves in great destitution, Clare was no sooner informed of it than she went from house to house begging for these poor religious.

They lacked wood: one day, our Blessed, having found in the country a tree-trunk, loaded it on her shoulders for her dear protégées. As she passed before the palace of Dino, this man, who was her relative, perceived her and commanded one of his servants to take the tree and carry it where she would; but Clare, after having given a thousand blessings to her relative for his charity, would not have the merit taken from her of carrying, without human respect, through the city of Rimini, this wood for her Saviour, who had not blushed to carry for her the wood of the cross before all the people of Jerusalem. A poor man of Rimini having the most pressing need to dispatch a message to Urbino, in winter, the humble servant of the poor made this painful journey in cold and snow: the fire of divine love warmed her against the icicles that bristled on her tunic. She lodged pilgrims, she reconciled enemies and divided families, she appeased factions. She even put herself up for sale to ransom a man condemned to have his hand cut off; and the lords of the town, moved by this charity, pardoned the guilty man. But she, who obtained the pardon of others, never pardoned herself when

she thought she had offended her brethren. A word not polite enough had escaped her toward someone; the grief of having caused him pain made her return at once to her cell, and, taking pincers, she held her tongue out of her mouth for so considerable a time that she made it all bloody, and was afterward several days unable to speak. Her love of neighbour was not limited to bodily necessities; she burned with zeal for the salvation of souls, and God favoured her with the grace of conversions. Among the souls she conquered for the kingdom of heaven, one remarks above all a widow who abandoned herself to luxury and all the pleasures of the earth, whose hair she cut with her own hand and whom she clothed in sackcloth; the tyrant of Mescotello, who abandoned his domains for the hermit's life; finally, a learned man given up to his passions: this was doubtless the most difficult of her conquests; she did so much that he left all to give himself to God. Several pious persons, wishing to profit by the graces that God granted to our Blessed, put themselves under her direction, and, by the advice of God Himself, who explained Himself to her at night during her prayer, she bought, with the help of good people, instruments of Providence, the ground where her cell was, in the old wall of the town; she built there a monastery which was at first known under the title of the Annunciation and afterward took that of Our Lady of the Angels, a name which it still bore in the last century. Clare did not bind herself to enclosure in this house; but if she went out, it was only to attend more freely to works of mercy. Nothing was lacking to her to make her zeal toward her neighbour fruitful: God had given her the graces called gratuitous; above all He favoured her with the gift of miracles. At Gubbio she healed a lord gravely ill by touching him with her hand. At the gate of the town of Baroncello a blind child recovered sight when she had laid her hand on his head. As she was going from Assisi to the church of the Portiuncula, which is about a mile distant, her companions saw that her feet did not touch the ground: the angels bore her to the church of their Queen. Her religious had one day locked her in her cell, so that she could not return to her retreat in the town walls, where she was accustomed to give herself to the most rigorous penances: she disappeared, though the door remained shut. Far from availing herself of these miracles, she punished herself for them as one would for a fault: in these cases she withdrew from the applause of the people, passing the night in tears and macerations, to avoid vainglory. It was in the same thought of humility that she went to meet trials. Sometimes she drew from her charity only insults and calumnies; then only she thought herself well paid. She was even publicly accused of heresy. This resemblance to her Jesus was not enough; she wished to represent in her person all the most painful circumstances of His passion: one year, on Good Friday, she put a rope round her neck, had her hands tied behind her back, then was dragged through the streets of the town, as formerly Our Lord in those of Jerusalem; she was fastened to a column where she endured the railleries and contempt of the crowd; she was beaten with rods, in a word, by her own order, she was made to drink the chalice of her Saviour to the dregs. She repeated this scene for several years, more worthy of the admiration of heaven than imitable by the children of earth. As reward she had the happiness to contemplate, in a vision which lasted fifteen days, all the details of the sufferings of her Spouse, as if she had been present at this bloody tragedy. How tender was her compassion when this beloved Lover stretched to His Beloved, from the height of His cross, His arms nailed by love! When He wished to draw her to Himself, He often called her by these words: "Arise, my Beloved, and come." It would be too long to relate here her ecstasies and the other caresses with which God favoured her. She remained once five whole days without the use of speech, lost in the highest contemplation. Another day after holy communion an invisible hand laid on her head a crown so heavy that she could make no movement, and the angels were obliged to carry her back from the church to her cell. Our Lord having appeared to her one night on a majestic throne, surrounded by the Apostles and by Saint John the Baptist, He deigned to show His dear Clare the wound of His side, telling her to draw from that source all the graces she wished. She often prayed for her companions and her benefactors before an image of Our Lord: one day this image said to her: "I cannot refuse your entreaties; be assured that the persons whom you love, we shall inscribe them in the Book of life"; a promise which the event has shown to be true. People still press in crowds to the church of our Blessed, during the Octave of its dedication, to obtain the pardon of sins; this feast is called the Pardon of Blessed Clare, who obtained of God this indulgence, as the inscription of the high altar, placed in 1568, attests. The demons, jealous of so many

favours, forgot nothing to make her lose them; they went as far as to rush upon her with frightful howlings; they threw her on the ground, they drove her violently from her bed; but she triumphed easily over all their malice by her humility and her austerities. Meditating on the fast of Our Lord, she resolved to deprive herself of all drink: when this privation was near to making her die, heaven brought to her lips a divine beverage in a golden cup: having drunk of it, her thirst disappeared entirely. Our Lord brought her Himself, in the night, a liquor so sweet that, during the last twelve years of her life, she could never, despite her devouring thirst, drink anything else in her exile than the blood of Our Lord, accomplishing thus the words of the Prophet Jeremiah: "There shall be persons who can no longer drink wine or water, and who shall thirst only for the spotless Lamb" [citation as printed]. Toward the end of her life she seemed to return to the simplicity of childhood; she remained six months deprived of all exterior feeling, living only in God: she lost her sight, and, come out at last from this ecstasy, she could however no longer converse with anyone. At last, when Our Lord had detached her gradually from the earth, the last thread that bound her to it was broken by an effort of love. She flew away to the dwelling of her Spouse, saying: "Lord, into Thy hands I commend my spirit," on 13 February in the year 1346. After her death her face became resplendent, and all her body spread a sweet odour, to bear witness to the glory in which her soul dwelt. She was honoured from then on as a Saint. She was buried in the church of her monastery, where her relics, honoured by several miracles, are preserved. Her cult was approved in 1784 by Pope Pius VI, on 10 February.

Seraphic Palm [*Palmier séraphique*].

Saint Prothadius, Bishop of Besançon (624)

Saint Prothadius, says the new *Life of the Saints of Franche-Comté*, is named in our catalogues immediately after Saint Nicetius, and in our ancient Litanies he occupies the fourth rank among the holy Confessors. Born about the year 570, of an illustrious house, he was the son, or at least the near relative, of the celebrated Prothadius who, according to Fredegar,[1] enjoyed an almost sovereign credit at the court of Theodoric II, and who ended by being butchered by the soldiers of that prince, about the year 605. Prothadius had early stripped himself of all that the world calls fortune or greatness, to labour with Saint Nicetius for the good of the church of France, and in particular of the church of Besançon. Saint Gregory, pope, saluting the kings of France, congratulates them on the successes obtained in the Sequania (Franche-Comté) by the ministry of Prothadius. Saint Nicetius, a short time before his death, designated him for his successor. He was raised to the see of Besançon in the year 613. Prothadius showed himself irreproachable in everything: his conduct was noble and worthy; his conversation and his steps announced a man filled with the Holy Spirit. Profoundly humble, he lost sight of his titles to think only of his duties; friend of holy purity, he took pleasure in crucifying his flesh by abstinence. As gentle to others as severe to himself, he delighted to see in his diocese one family, and in each of the faithful a beloved child. Saint Prothadius composed for his church a ritual which we still have, and which offers interest not only as an ancient monument, but also as a work of high wisdom. Under his episcopate the relics of Saint Stephen, stolen by robbers, were miraculously found in the waters of the Doubs, in a spot that is still called today the Gulf of Saint Stephen. This illustrious pontiff died, full of days and merits, at the beginning of the year 624. He was buried in the church of Saint Peter. In 1624 his relics were put in a new shrine of silver; they remained there exposed to the veneration of the faithful until the French Revolution. At that ill-omened epoch, a cleric of Saint Peter's, Claude-François Guenot, saved them from profanation by entrusting them to Jean-Claude Gurnaud, semi-prebendary cleric of Sainte-Madeleine, who himself handed them, some days before his death, to Philiberte Gurnaud, his sister. It was in the hands of the latter that they were recognized, on 3 July 1804. On 17 July 1804 they were brought back solemnly to Saint Peter's by the archbishop, followed by the metropolitan chapter, by numerous clergy and a considerable concourse of the faithful. It was the day of the Saint's feast: it has continued to be celebrated on 17 July under the rite of double; previously it had been fixed on 10 February. *Lives of the Saints of Franche-Comté,* by the professors of the College of Saint-François-Xavier of Besançon.

Saint Sigo or Sigon, Forty-eighth Bishop of Clermont (9th century)

Saint Sigo governed the bishopric of Clermont under the reign of Charles II, surnamed the Bald. He was always recommendable by the justice of his conduct and the purity of his intentions. He employed all his activity in correcting the disorders and repairing the ruins, whether material or moral, caused by the invasions and devastations of the Normans. He restored to their ancient lustre a number of churches which they had despoiled or overthrown, among others that of Notre-Dame du Port (860). It is believed that the Normans, not having taken the trouble to demolish this edifice, and fire having destroyed only what was combustible, the masonry suffered little damage. Thus Notre-Dame du Port, founded by Saint Avitus (594), offers a precious monument of the architecture of the 6th century. He assisted at and subscribed the council of Soissons, in the year 853, under the same prince. Finally, his life was so embalmed with the odour of holiness that after the time of his earthly life he merited to be glorious in the memory of Christians. His relics, says James Branche, from whom this is taken, are honourably raised up in the church of the Port, where he was buried with pomp and renown, on the eighteenth of the month of February, as is said in the table of the Saints of Auvergne. Cf. *Chronicle of the bishops of Clermont*.

Blessed Hugh of Cambrai (1164)

Saint Norbert, illustrious founder of the Order of Prémontré, having come to Valenciennes, met there the bishop of Cambrai, Burchard, with whom he had had intimate relations at the court of the emperor of Germany. The so touching gratitude of these two virtuous friends, the emotion and tears of the bishop, the virtue and holiness of Norbert, the grace above all which acted strongly on his heart, all had concurred to determine Hugh, Burchard's chaplain, to attach himself to the man of God who presented himself to him. After having nursed him during the illness he had at Valenciennes, Hugh declared to him that he wished to live with him. He was at that moment the only disciple Saint Norbert had to replace the first three, who had died a short time before at Valenciennes. On leaving that town they began to evangelize together the populations of the diocese of Cambrai, then they betook themselves to divers regions of Germany. Saint Norbert neglected nothing to bring Hugh to the perfection of the holy state he had embraced and to teach him how all privations must be borne with joy. "He taught him by what ways the sinner returns to God, by what labours and works he merits His graces, by what virtues he makes himself agreeable to His eyes. He spoke to him of the humility that leads to heaven, of the simplicity that makes one penetrate there, of the obedience that gives knowledge of the things of God, of the patience that makes one possess one's soul in peace, of the chastity that approaches God, of the virginity that makes one walk with Him, of the poverty finally by which one possesses the kingdom of heaven." After having accompanied Saint Norbert in his apostolic journeys, Hugh followed him still to Reims, where they were presented to Pope Callixtus II, then into the forest of Coucy where the seat of the Order of Prémontré was established. It is there that he passed a great part of his life, occupied with the conduct of that monastery.

When, afterward, Saint Norbert was named archbishop of Magdeburg, Blessed Hugh and many other religious of his Order wished to follow him, in order to labour near him. But the Saint knew that it was not the will of God, and he commanded them to choose among themselves a new superior. He did not conceal the pleasure which the election of Hugh would cause him, whose high wisdom and admirable qualities he appreciated. The disciples understood the thought of their master and followed it faithfully. God permitted Hugh to have in a dream a testimony that this choice was conformable to His will. During the night which preceded it he thought he saw Our Lord descend near him, and Saint Norbert, who said, showing his disciple to Jesus: "Lord, I present anew to Thy most holy majesty him who was entrusted to me for Thee."

After the death of Saint Norbert, Blessed Hugh, who was filled for him with an altogether filial affection, prayed God in the simplicity of his heart to give him a testimony of the mercy He had used toward His servant. This prayer was heard the following night; Saint Norbert appeared to him surrounded by a brilliant

light, and told his disciple that he enjoyed the happiness of heaven. Blessed Hugh himself recalled this vision, but he did not say that it was to him that God had granted this favour. He died in 1164, thirty years after his master the blessed Saint Norbert, whose virtues he applied himself all his life to imitating.

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[1] The body of this Saint was transferred, by the care of Pope Sergius the Younger, into the church of the title of Saint Eusebius, as an ancient inscription engraved on marble in that place attests. One reads in the ancient Proper of Troyes that a part of the relics of Saint Soteris was preserved in a shrine at the monastery of Sainte-Marie-aux-Bois, not far from Sézanne.

[2] Saint Soteris was aunt of Saint Ambrose. — Cf. *De exhortatione virginitatis*, chap. xii, and the book *De virginibus*, to Marcellina. These two fragments contain all that is known of this Saint.

[3] Saint Silvanus was bishop of Terracina, a town of the States of the Church.

[4] Saint Sura, also called Zuwarde and Soteris. — She is represented with a cleaver or chopper in her hand. Intending to raise a church, she passed for being very rich; whereupon she was assassinated. It is believed that the instrument of her death was one of those great knives which fishermen use to disembowel fish or cut them in pieces. (Cf. Boll., 2nd vol. of Feb.)

[5] D. Piolin, note communicated in March 1872.

[6] See the *Hagiography of Amiens*, by M. Corblet.

[7] De Sivry, *Dictionary of Pilgrimages*, i, 250.

[8] Decorde, *Historical Essay on the canton of Neufchâtel*, p. 91.

[9] *Calendarium Benedictinum*, i, 10 February.

[10] *Churches of the arrondissement of Yvetot*, ii, 195.

[11] *Characteristics of the Saints* [Cahier], p. 32.

[12] *Gallia Christiana*, Rouen diocese. — Toussaint du Plessis, loc. cit., i, 105.

[13] *Société de Sphragistique*, i, 60. — M. Corblet.

[14] *Chronicle*, chap. 24.

11 February

Martyrologies

THE ROMAN MARTYROLOGY

In Africa, the birth into heaven of the holy martyrs Saturninus, priest, Dativus, Felix, Ampelius and their companions, who, having assembled, according to custom, to celebrate the Lord’s day (Sunday), were seized by soldiers, in the persecution of Diocletian, and suffered martyrdom under the proconsul Anulinus. 304. — In Numidia, the memory of several holy martyrs who were arrested during the same persecution, and who, having refused to deliver up the divine Scriptures, in conformity with the emperor’s edict, were tormented by the cruellest torments and put to death. 303 and 304. — At Adrianople, the holy martyrs Lucius, bishop, and his companions. Saint Lucius, after having suffered much from the Arians under the emperor Constantius, consummated his martyrdom in chains. The others, most of whom were the most considerable citizens of the town, having refused to receive the Arians who had just been condemned at the council of Sardica, were beheaded by sentence of the count Philagrius. 348. — At Lyons, Saint Desiderius, bishop of Vienne and martyr. 608. — At Ravenna, Saint Calocerus, bishop and confessor. About 170. — At Milan, Saint Lazarus, bishop.[1] 449. — At Capua, Saint Castrensis, bishop. About 450. — At Château-Landon, in the Gâtinais, Saint Severinus, abbot of the monastery of Saint-Maurice of Agaune, by whose prayers King Clovis, then a worshipper of the true God, was delivered from a long illness. 507. — In Egypt, Saint Jonas, monk, illustrious for his virtues.[2]

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Soissons, Saint Gaudinus, bishop and martyr, who was thrown down and drowned in a well by some of his diocesans whom he had publicly reproved for the sin of usury. About 700. — At Vienne, in Dauphiné, Saint Simplicius, tenth bishop of that see and successor of Saint Avitus, gloriously crowned with martyrdom.

297. — In the abbey of Saint-Gildas, in the diocese of Vannes, Saint Eoharn, hermit, massacred for his piety by brigands. 1020. — At Clermont, in Auvergne, Saint Desiderius, bishop. Although his actions have not been brought to light, his holiness served him as a torch to conduct happily the affairs of his diocese. He was buried in the church of Saint-Allyre. 602. — At Tréguier, in Lower Brittany, Saint William, bishop.[3] — At Beauvais, Saint Odo, bishop of that see and confessor. 880. — In the diocese of Autun, Saint Ardain or Ardan, abbot of Tournus, whose relics have been honoured by several miracles. 1036. — At Le Mans, feast of Saint Audry or Aldric, bishop of that see, whose birth into heaven is marked on 7 January. — At Saint-Flour, the feast of Saint Tillo, whose entry into heaven is reported on 7 January. — At Tours, the feast of Saint Volusianus, bishop of that see, of whom the Roman Martyrology makes mention on 18 January.[4] — At Saint-Cornelius-of-Aix-la-Chapelle (Inden), the decease of Saint Benedict of Aniane, who has also been named Euticius, monk at Saint-Seine, in Burgundy, founder and first abbot of Saint-Saviour of Aniane, between Lodève and Montpellier, who opposed with vigour the heresy of Felix of Urgel, and became very famous by the *Concord of the Monastic Rules*, which he composed by order of Louis the Debonair and presented to the assembly held after the council of Aix-la-Chapelle. 821.[5] — At Ajaccio, the seven blessed founders of the Order of Servites of the Blessed Virgin Mary.[6] — At Algiers, the feast of Saint Julius, Saint Paul, Saint Victoria and their companions, martyrs. Arrested at Abitinae, a town of proconsular Africa, in the house of Octavius Felix, which served them as a place of prayer after the overthrow of the Christian churches, they were dragged to Carthage, where the proconsul Anulinus put them all to death, not without having first tried to insult the virtue of Saint Victoria. “Have I not celebrated the holy Sunday with my brethren?” the pious virgin answered. “Have I not shared with them the banquet of Christians?” 304. — At Bayeux, Saint Contest, bishop of that see and confessor. — At Saint-Riquier, Saint Fricor. 630.[7]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Antioch, Saint Simeon, monk of the Order of Saint Basil, who lived several years on a column, whence he received the surname of Stylite; his life and conduct were admirable. His birth into heaven is celebrated on 5 January.

Martyrology of the Congregation of Vallombrosa. — The seven blessed founders of the Order of Servites of the Blessed Virgin Mary.

Martyrology of the Friars Preachers. — The betrothal of the Blessed Virgin Mary with Saint Joseph. — Moreover, the memory of Saint Joseph, confessor, spouse of the Blessed Virgin.

Martyrology of the Roman-Seraphic Order. — At Bourges, in Aquitaine, Blessed Joan of Valois, queen of France, by whom the Order of the Most Holy Annunciation, under the rule of the ten virtues of the Blessed Virgin Mary, was instituted and put under the obedience and direction of the Friars Minor. Her soul went up to heaven on 4 February.

Martyrology of the Seraphic Order. — Saint Martina, virgin and martyr, mentioned on 30 January.

Martyrology of the Order of Carmelites, Calced and Discalced. — The octave of Saint Andrew Corsini, bishop and confessor.

Martyrology of the Order of Saint Augustine. — At Monte Cassino, Saint Scholastica, virgin, sister of Saint Benedict, abbot, who saw her soul go out of her body and fly away to heaven in the form of a dove. Her feast is celebrated on 10 February, but in our Order memory is made of her today.

Martyrology of the Order of Servites. — In the desert of Monte Senario, the solemnity of the seven blessed founders of the Order of Servites of the Blessed Virgin Mary, whose bodies rest in that place.

Martyrology of the Order of Capuchins. — Saint Viridiana or Veridiana, virgin, of the Third Order of Saint Francis our Father, remarkable for worthy fruits of penance and for the glory of her miracles; who rendered

her soul to God at Castelfiorentino, in Tuscany, on the 1st of this month.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

To the holy Saturninus, Dativus, Felix and Ampelius, mentioned by the Roman Martyrology, must be added Saturninus, reader, Mary, Hilarion and the children of the latter, another Felix, Emeritus, Ampelius, Rogatianus, Quintus, Maximian, Thelica, Rogatianus, Rogatus, Januarius, Cassianus, Victorianus, Vincent, Caecilianus, Restituta, Prima or Primavera, Rogatianus, Givalius, Rogatus, Pomponia, Secunda, Januaria, Saturnina, Martin, Dantes, Felix, Margaret, Major, Honorata, Regula, Victorinus, Pelusius, Faustus, Dacianus, Matrona, Caecilia, Victoria, Berectina [read "Bérédina"], Secunda, another Matrona and another Januaria, all inhabitants of the town of Abitinae, who were put to death for not having wished to deliver up the holy Scriptures. The authenticity of their acts is entire and sincere, says Baronius, at the year 303, no. 58, of his *Annals*.[8] — In Africa, the holy Felix, Victor, Januarius, Vitalis, Irenaeus, martyrs. About the year 250. — At Apamea of Syria, or at Apamea of Bithynia, or at Apamea of Pisidia, or even at Pamiers, in France, the holy Paeon and Euphrasius. — In Armenia, Saint Basil, monk. — In Campania, the holy Basilianus, Amantius and Tulicus, martyrs. — At Turin, Saint Tigrinus, Roman martyr, whose body was given to the chapel of the Jesuits of that town, in 1611. — At Troia, ancient town of Apulia, Saint Secundinus, bishop. About 550. — In Ireland, Saint Aedh or Echen, bishop of Clonfert, whose birth was obtained by Saint Brigid, and who ordained priests Saint Columba and Saint Berach. Saint Aedh is represented ploughing with a plough drawn by white stags. Year 557. — In England, Saint Caedmon, monk and singer at the convent of Whitby, formerly Streaneshalch. God had granted him the gift of poetry and music. About 680. — Among the Greeks, Saint Theodora, empress of the East, wife of the emperor Theophilus. She opposed the persecutions directed by that prince against the holy images; having become after him mistress of the empire, jointly with her son, she established on the patriarchal see of Constantinople Saint Methodius, in the place of the impostor John, and contributed with all her power to the conversion of the Bulgarians, whose king Bogoris entered a monastery. Outraged later by her son Michael III, she shared the disgrace and exile of the patriarch Saint Ignatius, and died in 867. — At León, in Spain, Blessed Martin, priest and canon regular.[9] Year 1221. — At Osnabrück, in Westphalia, Saint Adolphus, twenty-eighth bishop of that see since Charlemagne, who had erected it. In his pastoral zeal he sought souls like precious stones.[10] Year 1222. — In Madeira, Saint Peter of Guarda, of the Order of Friars Minor. Born at Guarda, in Portugal, he passed thirty years of his life in the convent of Saint Bernard of Madeira, in the humble functions of cook. Often, in his kitchen, in the midst of the preparations of the meal, he would kneel down and pray. God cast upon this contemplative existence so benevolent a look that He sent angels to do the work of this holy man who did the work of angels. 1505.[11]

Saint Saturninus, Saint Dativus, and their Companions, Martyrs in Africa

304. — Pope: Saint Marcellinus. — Roman Emperor: Diocletian.

I saw the souls of them that were slain for the word of God and for the testimony which they held; they stood before the throne of the Lamb, with palms in their hands. — Apoc. vii, 9.

In the days of Diocletian and Maximian, hell directed against the Christians a new war. It sought out, to burn them, the holy mysteries and the divine Scriptures, overthrew the basilicas of the Lord, and forbade the celebration of the sacred rites and the holy *Collects* or assemblies. But the army of the Lord could not tolerate so unjust a command; filled with horror for these sacrilegious orders, it at once seized the arms of faith and went down to battle, less to wrestle against men than against the demon. It is true that several fell, detached from the faith which was their support, by delivering to the Gentiles, to be burned by them, the divine Scriptures and the holy mysteries; the greater number however knew how to die in preserving them with courage, and in shedding their blood willingly to defend them. Full of the God who animated them, after

having conquered and cast down the demon, these martyrs won in their sufferings the palm of victory, and wrote with their blood, against the *traditores* [those who handed over the Scriptures] and their associates, the sentence by which the Church cast them out of her communion, because it was not permitted that there should be at once in the Church a God of the martyrs and a God of the traditors.

Thus one saw from all sides innumerable legions of confessors run up to the place of combat; and wherever each of them found an adversary, he pitched there the camp of the Lord. In the town of Abitinae, in the house of Octavius Felix, when the blasts of the warlike trumpet had resounded, glorious martyrs raised the standard of their King. And while they were celebrating, according to custom, the sacred mysteries, they were arrested by the magistrates of the colony, assisted by the soldiers on guard [*stationarii*]. They were the priest Saturninus with his four children, Saturninus the younger and Felix, both readers, Maria, a virgin consecrated to the Lord, and Hilarion, still a child. With them, the senator Dativus, Felix, another Felix, Emeritus, Ampelius, Rogatianus, Quintus, Maximian, Rogatianus, Rogatus, Januarius, Cassianus, Victorianus, Vincent, Caecilianus, Restituta, Prima or Primavera, Rogatianus, Givalius, Rogatus, Pomponia, Secunda, Januaria, Saturnina, Martin, Dantes, Felix, Margaret, Major, Honorata, Regula, Victorinus, Pelusius, Faustus, Dacianus, Matrona, Caecilia, Victoria, Berectina, Secunda, another Matrona and another Januaria. All, joyful in their chains, were led to the Forum. On this first field of battle Dativus marched first. Dativus, whom pious parents had begotten to wear one day the white robe of senators in the heavenly court. After him came the priest Saturninus, surrounded by his four children; half of them were to share martyrdom with him, and he left the other to the Church, as a pledge destined to recall his name and his devotion. The whole army of the soldiers of the Lord followed them, with the brilliance and splendour of heavenly arms, the shield of faith, the cuirass of justice, the helmet of salvation and the two-edged sword of the holy word. Invincible under such armour, they gave the brethren assurance of their approaching victory. At last they arrived at the forum of the town. It is there that they fought their first combat, in which, even in the judgment of the magistrates, they carried off the palm of a glorious confession. In this same Forum heaven had fought for the divine Scriptures, when the bishop of the city, Fundanus, had consented to deliver them to be burned. Already the sacrilegious magistrate had cast them on the flame, when suddenly, under a cloudless sky, an abundant rain had extinguished the fires, while hail raged in a terrible manner, and the unchained elements ravaged the country far and wide, after having respected the Scriptures of the Lord. It was therefore in this city that the martyrs of Christ received their first chains, which they had so desired. From there they were directed upon Carthage, and during the whole road, in the transports of a lively joy, they sang hymns and canticles to the Lord. When they had arrived at the tribunal of Anulinus, then proconsul, they kept the ranks of their holy militia with courage and firmness; and the cruel attacks of the demon broke against the constancy which the Lord inspired in them. But because all these soldiers of Christ, being gathered together, were too strong against the rage of the devil, he wished to call them one after the other to single combats. It is not of ourselves, it is with the words of the martyrs that we wish to trace for you the account of these combats, so that men may come to know the audacious cruelty of the enemy, in the torments that were invented and in his sacrilegious attacks, and that at the same time they may praise in the patience of the martyrs and in their confession the all-powerful virtue of Christ our Lord.

The officer, presenting them to the proconsul, announced them as Christians whom the magistrates of the Abitinians had sent to him, because, against the edicts of the emperors and Caesars, they had held their Collects and celebrated the mysteries of the Lord. The proconsul asked Dativus first what his condition in the world was, and whether he had held Collects. Dativus confessed that he was a Christian, and that he had assisted at Collects. The proconsul insisted to know who was the author of these holy meetings, and at the same time ordered the officer to stretch Dativus on the rack and tear him with iron claws. The executioners carried out these orders with cruel eagerness; already the martyr’s sides were laid bare and prepared for torture; the iron claws were raised above the victim, when suddenly the generous martyr Thelica cleft the crowd and came and presented himself for the torments. He cried out in a loud voice: “We also are

Christians, we have held meetings." At these words the fury of the proconsul is inflamed; he sighs, and deeply wounded by the dart which tears his heart, he has the martyr of Christ first struck with vigorous blows, then stretches him on the rack, where the iron claws put his members in shreds. But in the midst of the rage of his executioners the glorious martyr Thelica poured out before the Lord in these terms his prayers, with the homage of his gratitude: "Thanks be to God! In Thy name, Christ, Son of God, deliver Thy servants." The proconsul, interrupting this prayer, asked him: "Who then was with thee the author of your meetings?" — And the martyr, unmoved, in the midst of the ever more cruel furies of the executioner, answered in a loud voice: "The priest Saturninus and we all with him." Generous martyr! he gives to all the first rank! he has not named the priest to the exclusion of the brethren; but with the priest he has associated the brethren in the honours of a common confession. The proconsul then asked for Saturninus; the martyr showed him to him. It was not betraying him, since he saw him already fighting at his side with him against the devil; but he wished to prove to the proconsul that he had assisted at a solemn Collect of the Christians, since a priest was with them. Meanwhile the martyr united his prayers to his blood; and, faithful to the precepts of the Gospel, he asked pardon for his enemies who put his flesh in shreds. In the midst of the cruellest torments he reproached his executioners and the proconsul with their impiety. "Wretches," he cried, "you are unjust; you act against God. O most high God, Thou wilt punish their crimes. Wretches! you sin, you act against God. Keep the precepts of the most high God! Wretches! you commit injustice, you tear innocent men; for we are not murderers, we have committed no fraud. O God! have pity. I give Thee thanks, Lord! grant me to suffer for the glory of Thy name. Deliver Thy servants from the captivity of this world. I give Thee thanks, and I feel myself incapable of testifying my gratitude to Thee." Meanwhile the iron claws, applied more strongly, printed on the martyr's members deeper furrows; floods of blood escaped bubbling from the thousand springs that were opened to them.

At this moment the proconsul cried: "Thou art going at last to begin to experience what you will have to suffer." Thelica, who heard it, added at once: "Yes, what we shall have to suffer to arrive at glory. I give thanks to the God of empires. I see it, the eternal empire, the incorruptible empire. Lord Jesus Christ, we are Christians; it is Thee whom we serve; Thou art our hope; Thou art the hope of Christians; most holy God! most high God! almighty God! For the glory of Thy name we offer Thee the tribute of our praises. Almighty Lord!" In the midst of this prayer the devil, by the voice of the judge, having said to him: "Thou shouldst have kept the order of the emperors and Caesars," Thelica, despite the exhaustion of his body, answered him with the courage and constancy of a soul that feels itself victorious: "I have learned only one law, the law of God; what do all the others matter to me? It is that which I wish to keep, for it I wish to die, in it I shall consummate my sacrifice; for outside this law there is no other." These words of the glorious martyr, in the midst of his torments, were for Anulinus the cruellest of tortures. At last, when he had glutted his rage and ferocity, he cried: "Stop!" Then, having the martyr shut in a narrow prison, he reserved him for sufferings more worthy of him and of his courage.

After him, the Lord recalled to the combat Dativus, who, from the rack on which he had remained stretched, had contemplated close at hand the generous combat of Thelica. As he repeated often and aloud that he was a Christian, and that he had held a meeting, there was seen suddenly to come out of the crowd Fortunatianus, the brother of the most holy martyr Victoria. He was a great personage, clothed with the honours of the toga, but who until then had remained the enemy of the Christian religion. He had not ceased to attack with impious words the martyr stretched on the rack. "Lord," he said to the proconsul, "it is he who, profiting by the absence of our father, and when we ourselves were detained here for our studies, it is he who seduced our sister Victoria, and drew her with him far from the splendours of Carthage, as far as the colony of Abitinae, accompanied by the two virgins Restituta and Secunda. He had never entered our dwelling, except when, by perfidious insinuations, he had sought to corrupt the mind of these young girls." But the illustrious martyr of the Lord, the great Victoria, could not suffer that a servant of God, her colleague and fellow-martyr, should be unjustly accused. At once she cleaves the crowd, and with an altogether Christian freedom: "No counsel,"

she said, “decided my departure, and I did not come with him to Abitinae. I can prove it by the testimony of the inhabitants. I did everything of myself and in all freedom. I celebrated the mysteries of the Lord with the brethren, because I am a Christian.” Then the impudent advocate set himself to heap upon the martyr the most infamous accusations: but from the height of his rack the generous athlete destroyed them by the force of truth.

Meanwhile Anulinus, inflamed with anger, orders that recourse be had a second time to the iron claws. At once the executioners lay bare the sides of their victim; and, when they have prepared them for their iron claws, they begin to rage by bloody wounds. Their cruel hands seem to fly more swiftly than the transported voice that commands them. They tear the skin, pluck out the entrails, and, by an atrocious barbarity, lay bare the mysteries of the heart which the breast conceals. In the midst of these tortures the soul of the martyr remained immovable, his limbs were broken, his entrails poured out, his torn sides were exhausted, but his heart remained whole and unshaken. Dativus, formerly senator, remembers his dignity, and under the blows of a furious executioner he addresses to God this prayer: “O Lord, O Christ, let me not be confounded!” The blessed martyr merited to be heard, and the effect was as prompt as the prayer had been short.

Soon the proconsul, violently moved, cries: “Stop!” and leaps from his tribunal. At once the executioners ceased; it was not just that the martyr of Christ should be punished in a cause which regarded Victoria alone, his companion in martyrdom. Meanwhile a cruel informer, Pompeianus, brings infamous suspicions against him; he adds to the cause of the martyrdom odious calumnies: but the blessed one, repelling him with contempt: “Demon,” he said to him, “what art thou come to do in this place? What new efforts art thou come to attempt against the martyrs of Christ?” The authority of the senator, the power of the martyr triumphed over the influence and furies of the advocate. But it was necessary that the illustrious athlete should be a second time submitted to torture for Christ. He was asked whether he had assisted at the meeting; he answered constantly that he had come upon it while the meeting was in progress, that he had in consequence celebrated the mysteries of the Lord in the society of his brethren, with the zeal that religion demands, but that moreover he had not been the sole cause of the meeting. This answer excited more violently than ever the fury of the proconsul. In this recrudescence of barbarity, the iron claws of the executioner charged themselves with imprinting on the body of the martyr the double character of his glory. But Dativus, in the midst of these new torments, still more terrible, repeated his old prayer: “I ask Thee, O Christ,” he said, “let me not be confounded. What have I done? Saturninus is our brother.”

While, with no other guide than their rage, the hard and pitiless executioners tore his sides, the priest Saturninus is called to the combat. Ravished in the contemplation of the heavenly kingdom, he had considered the torments of his brethren only as something light and little frightening. It is in these dispositions that he began the struggle. The proconsul said to him: “Against the orders of the emperors and Caesars, hast thou not feared to assemble all these men?” The priest Saturninus, with the inspiration of the Holy Spirit, answered: “We have celebrated the mysteries of the Lord in all freedom.” — “Why?” — “Because it is not permitted to suspend the mysteries of the Lord.” Scarcely had he finished when the proconsul had him at once tied beside Dativus. Meanwhile Dativus saw the shreds of his flesh fly rather as a spectator than as a victim capable of complaints. His mind and heart applied to the Lord, he counted as nothing the pains of the body. He only addressed this prayer to God: “Come to my help, I beseech Thee, O Christ! have compassion on Thy children. Save my soul; keep my spirit, and let me not be confounded. I ask Thee, O Christ! give me strength to suffer.” Then the proconsul said to him: “In this great city you ought to have used your influence to recall men to better sentiments, and not violate without reason the edict of the emperors and Caesars.” But Saturninus cried with more force and constancy: “I am a Christian.” At these words the devil remained vanquished; the proconsul said: “Stop!” At the same time he had Dativus thrown into prison, and reserved him for a martyrdom more worthy of his courage.

Meanwhile the priest Saturninus, whom the blood of the martyrs had bathed even on the rack where he was hung, felt himself strengthened in the faith of those whose blood still inundated him. Asked therefore whether he was the author of the meeting, whether he himself had formed it, he answered: “Yes, I was present at this meeting.” Then the reader Emeritus springs to the combat to fight with his priest. “It is I,” he said, “who am the guilty one; it is in my house that the meetings were held.” The proconsul, already so many times vanquished, trembled before the impetuous ardour of Emeritus; yet he had the strength to turn to the priest, and said to him: “Why didst thou act against the decree of the emperor?” Saturninus answered: “The Lord’s day must never be omitted; so the law wills.” The proconsul continued: “Yet thou oughtest not to have despised the prohibition of the emperors; it should have been observed and nothing done against their orders.” The sentence against the martyrs had been fixed for a long time; he gave the order to the executioners to rage, and was obeyed at once with cruel eagerness. All together rushed on the body of an old man, a priest.

Soon, in their rage that ever grows, they have broken all his sinews; they then tear his members in frightful torments of a new kind, such as barbarity alone could invent against the priest of God. You would have seen these executioners throw themselves on their victim as on a prey delivered to the insatiable hunger which provokes them to multiply the wounds. They lay bare his entrails, and the crowd sees appear with horror the bones of the martyr in the midst of floods of vermilion blood. Then the priest feared himself that in the midst of the long delays of the torture his soul might leave his body during the suspension of the torments, and he made to God this prayer: “I beseech Thee, O Christ, hear me. I give Thee thanks, O my God! command that I have my head cut off. I beseech Thee, O Christ, have pity on me. Son of God, succour me.” But the proconsul who had heard him said to him: “Why didst thou act against the edict?” And the priest answered: “The law wills it so; it is so that the law orders.” O admirable and truly sublime answer of a priest and a doctor worthy of all our praises! even in the midst of torments he proclaims the holiness of the divine law, and for it he faces all the torments. The name of *law* frightened Anulinus: “Stop!” he cries to the executioners. And he relegates him to the dungeon of the prison, reserving him for the torture he coveted. Then he had Emeritus approach and said to him: “Is it indeed in thy house that the meetings were held against the edicts of the emperors?” Emeritus, all inundated with the graces of the Holy Spirit, answered: “Yes, it is in my house that we celebrated the Lord’s day.” — “Why didst thou permit them to enter?” — “Because they are my brethren, and I could not prevent them.” — “Yet thou oughtest to.” — “I could not, because we cannot live without celebrating the Lord’s day.” The proconsul at once had him stretched on the rack, then submitted to a cruel torture. The executioners had been renewed so that the blows might be more vigorous. As for Emeritus, he prayed thus: “I beseech Thee, O Christ, succour me. Wretches, you act against the precepts of the Lord.” But the proconsul, interrupting, said: “Thou oughtest not to have received them.” — “I could not not receive my brethren.” — “The order of the emperors and Caesars was prior.” — “God is greater than the emperors. I pray Thee, O Christ! I pay Thee my tribute of praise, O Lord, O Christ! grant me to suffer.” In the midst of his prayer the proconsul cast him this question: “Thou hast then some Scriptures in thy house?” — “Yes, I have them, but in my heart.” — “Hast thou them in thy house, yes or no?” — “It is in my heart that I have them. I pray Thee, O Christ! to Thee my praises! deliver me, O Christ! it is for Thy name that I suffer. I suffer for a moment, I suffer willingly; O Lord, O Christ, let me not be confounded!” At the words of the holy confessor the proconsul said: “Stop!” and he drew up a report on the profession of faith of the martyr, as also on that of his companions, adding: “You shall all be punished according to your deserts, and according to the profession of faith that you shall have made.”

Meanwhile already the rage of the monster, satiated by the torments of the martyrs, began to abate, when a Christian named Felix, who was soon to find in torments the truth of his name, presented himself for the combat. The whole legion of the soldiers of the Lord was there, always unassailable, always invincible. The tyrant, his heart cast down, his voice without energy, soul and body without vigour, said to them all: “I hope that you at least will be wise enough to choose life, by observing the edicts.” The confessors of the Lord, the

invincible martyrs of Christ, said to him with one voice: “We are Christians; we cannot not keep the holy law of the Lord, to the shedding of all our blood.” Anulinus, confounded by this simple word, had Felix struck with sticks; and soon the martyr, completing his glorious passion in the midst of the torment, gave up his soul and flew away to the tribunal of the great King, to be united to the choirs of the Blessed. But he is immediately followed by another Felix who was to be in all like him, both in name and in the profession of his faith, and in martyrdom. Descended into the lists with the same courage, he was broken like him under the stick: like him he breathed out his soul in torments, and merited thus to share the glory of the first martyrs. After him the struggle was continued by Ampelius, the guardian of the law, the most faithful preserver of the divine Scriptures. The proconsul having asked him whether he had assisted at the meeting, he answered with joy, without fear, and in an assured voice: “Yes, I assisted at the meetings with my brethren, I celebrated the Lord’s day, and I keep the Scriptures with me, but engraved in my heart; O Christ, I give Thee thanks; hear me, O Christ!” Scarcely had he finished when he was struck on the head, and was led back to prison with the other brethren. He went there with joy, as if he had been introduced into the tabernacle of the Lord. Next came Rogatianus, who, having likewise confessed the name of the Lord, was joined to the brethren of whom we have just spoken, without passing previously through any torture. Then Quintus, who rendered a noble and glorious testimony to the name of the Lord. After having been struck with sticks, he was thrown into prison and reserved for a martyrdom more worthy of his courage. Maximian followed him; generous like him in his confession, he shared his glory in the combats, and merited like him the triumphs of victory. After him came Felix the younger, who proclaimed aloud that the mysteries of the Lord are the hope and salvation of Christians. And while he was being struck, like the others, with sticks, he said: “I have with all the fervour of my soul celebrated the mysteries of the Lord; I have assisted at the meetings with the brethren, because I am a Christian.” By this confession he merited to be joined to the other brethren. Meanwhile the young Saturninus, worthy son of the holy martyr the priest Saturninus, advances eagerly for the combat which he covets; he is nobly impatient to equal the glorious virtues of his father. The proconsul in fury, and yielding to the demon who inspires him, says to him: “And thou also, Saturninus, hast thou assisted at the meetings?” — “I am a Christian.” — “That is not what I ask thee; but whether thou hast taken part in the mysteries of the Lord.” — “Yes, I took part in these mysteries, for Christ is my Saviour.” At this name of Saviour Anulinus was inflamed and had the father’s rack raised again for the son. When Saturninus had been stretched on it: “Well! now,” Anulinus said to him, “what is thy faith? Thou seest in what state thou art reduced. Hast thou the Scriptures?” — “I am a Christian.” — “I ask thee whether thou hast assisted at your meetings, whether thou keepest the Scriptures?” — “I am a Christian. There is not, after the name of Christ, another name that we ought to adore as divine.” — “Since thou persevereth in thy obstinacy, thou must be submitted to torture. Answer, hast thou some of the Scriptures?” Then he said to the executioners: “Strike him.” These, already wearied by the blows with which they had torn the father, threw themselves nevertheless with rage on the sides of this young adolescent, and mingled the blood of the son with the blood of the father, still moist on their cruel claws. Then you would have seen, along the deep wounds that opened the sides of the young Saturninus, flow floods of blood that belied not its origin; but that of the father mingled with that of the son on the instruments of torture. In this sacred mixture the young martyr seemed to recover new strength; he felt the pain less; the blood of his father was a remedy for his wounds. Then in a powerful voice he was heard to cry: “I keep the Scriptures of the Lord, but in my heart. I beseech Thee, O Christ! give me patience; my hope is in Thee.” Anulinus said: “Why did you act against the edict?” — “It is because I am a Christian.” The proconsul, hearing this word, said to the executioners: “Stop!” At once the torture was suspended; and Saturninus was led into the company of his father.

Meanwhile night hastened the hours, and the day inclined to its decline. The torture had to cease with the sun; the dark rage of the executioners had fallen; it languished, as the cruelty of the judge had languished. But the other soldiers of the Lord, on whom Christ made shine in His divine brilliance the eternal light, sprang forward ever with more courage and constancy. Then the enemy of God feels himself vanquished by

the glorious combats of so many martyrs; all his terrible attacks have prepared for him only defeats; the day abandons him, night seizes him, the rage of his executioners itself yields to the fatigue that exhausts it: he has no longer the strength to begin again with each of the athletes a too unequal struggle; he will therefore try to address at once the whole army of the martyrs, and put their devotion to the proof of a new interrogation. “You have seen,” he said to them, “what those have had to suffer who persevered, and what they will have to suffer still, if they persist in their profession of faith. All those, therefore, among you who wish to merit their pardon and have their lives saved must renounce their faith aloud.” At these words the confessors of Christ, the glorious martyrs of the Lord, are seized with a joyful transport. It is not the promises of the proconsul that animate them, it is the Holy Spirit who has shown them victory in sufferings. They raise their voice with more energy than ever, and cry all together: “We are Christians.” These words alone have felled the devil; Anulinus is shaken in his resolution; he is confounded, and has the blessed confessors thrown into prison; it is there that they will await martyrdom.

Women, ever eager for sacrifice and devotion, the glorious choir of holy virgins was not to be deprived of the honours of this great combat; all, with the aid of Christ, fought in our Victoria and triumphed with her. Victoria, indeed, the holiest of women, the flower of virgins, the honour and glory of confessors, great by her birth, greater still by her religion and holiness, the model of temperance, in whom the graces of nature were heightened by the brilliance of modesty, and in whom were allied to the beauty of the body the true beauty of the soul, faith and the perfection of holiness, Victoria rejoiced to find in martyrdom the second palm that her heart coveted. From her childhood there had been seen shining in her the brilliant signs of purity; in the years of inexperience there had been admired in her the chaste rigours of a generous soul, united in advance with that majesty which martyrdom gives. Finally, when she had reached the age at which virginity receives its perfection, and her parents wished, despite her refusals and resistance, to give her a husband, to escape from the hands of the ravishers the young girl had taken refuge in the depths of the earth; but the breath of the Holy Spirit protected her, and the earth gave her asylum. She would never have suffered for Christ her master, if she had died on this occasion, for the sole motive of saving her modesty. Thus delivered from the torches of Hymen, after having foiled the snares of her parents and her betrothed, in the midst, so to speak, of a numerous concourse gathered for her nuptials, a pure and spotless virgin, she had flown away to the dwelling of chastity, to the harbour of modesty, the Church. There she had consecrated her body to God in perpetual virginity, and had dedicated to Him as testimony her hair, as the holy offering of a modesty that nothing was to shake.

She ran therefore today to martyrdom, holding in her hand the palm of triumph united to the flower of chastity. Asked by the proconsul what was her faith, she answered in a clear voice: “I am a Christian.” Her brother Fortunatianus, a personage clothed in the Roman toga, put himself forward as her defender, and sought to show by vain arguments that his sister had lost her wits. Victoria answered: “My mind is not disordered; I have never changed.” — “Wilt thou return with Fortunatianus thy brother?” — “No, I will not; I am a Christian. My brothers are these men who keep the precepts of God.” Hearing this answer, Anulinus laid aside his authority as judge, to descend to attempts at persuasion toward this young girl: “Think of thyself,” he said to her; “thou seest thy brother’s solicitude to save thee.” — “No, my mind is not disordered; I have never changed. I have assisted at our meetings, I have celebrated the Lord’s day with the brethren, because I am a Christian.” At these words Anulinus fell into fury; he had the most holy martyr of Christ relegated to prison, with all the others, and reserved for them all the honour of the same sufferings as their master.

Meanwhile Hilarion remained alone; he was one of the children of the martyr priest Saturninus, who anticipated, by the ardours of his devotion, the weakness of his age. Eager to share the triumphs of his father and his brothers, not only did he not tremble before the cruel threats of the proconsul; he knew how to confound them and reduce them to nothing. As he was asked: “Hast thou followed thy father and thy

brothers?" at once from this little body came a voice already full of energy. The breast of the child had dilated wholly to let escape this noble answer: "I am a Christian, and it is of myself and of my free will that I assisted at our meetings with my father and my brother." It was still the voice of the father, of the martyr Saturninus, that resounded by the mouth of his tender son; it was the tongue of a brother animated by his brother's example, and which rendered homage to Christ our Lord. But the blind proconsul did not understand that he had against him no longer men, but God Himself fighting in His martyrs; he did not feel, in the tender age of a child, the superhuman courage that animated him. Wherefore he flattered himself that he would terrify Hilarion by the punishments reserved for his age. "I will cut off thy hair," he said to him, "and thy nose and the tips of thy ears, and I will send thee away thus mutilated." At these threats the young Hilarion, holily proud of the virtues of his father and his brothers, and who had already learned from his ancestors to despise torments, cried out raising his voice: "Do all thou wilt, I am a Christian." At once the order was given to throw him into prison, and the voice of Hilarion was heard crying, in the height of joy: "Thanks be to God!" It is there, therefore, in this prison, that the struggle of the great combat ended, there that the devil was cast down and vanquished, there that the martyrs began to rejoice in eternal thanksgivings, thinking of the glory that the sufferings of Christ were to procure them.

All died in that prison, except two who had succumbed under the blows. Hunger, cold, thirst, the weight of chains, the foulness of the place, all kinds of misery procured them a more obscure martyrdom, but no less meritorious, than the bloody martyrdom that is suffered in the amphitheatre or in the public square.

Caronins, Dom Ruinart, *Acta Sincera*.

Saint Severinus, Abbot of Saint-Maurice in the Valais

507. — Pope: Symmachus. — King of France: Clovis I.

Let your loins be girt about with purity, and lamps burning in your hands [good works]. — Luke xii, 35. — S. Greg., hom. xiii.

Two holy persons of the name of Severinus were found at the same time at Paris, under the reign of our first Christian kings. The first was a holy solitary whose feast is kept on 24 November; the second is he whose history we are going to relate.

Born about the middle of the 5th century, in Burgundy, of one of the most illustrious families of the country, he had the happiness to be brought up in the purity of the Catholic faith, at the moment when Arianism reigned in these provinces. He left the world early to follow Jesus Christ in solitude, poverty and penance. He embraced the religious state in the monastery of Agaunum, in the diocese of Sion, in the Valais, where Sigismund, king of Burgundy, built, some time afterward, the celebrated abbey of Saint-Maurice. Severinus made himself in a short time so remarkable by extraordinary fasts and abstinences, by continual prayers, and above all by an ardent charity, that he was elected abbot of this community, a sort of parish where men and women lived in separate cells, bearing the yoke of celibacy freely and without solemn vows. He governed them with the greatest wisdom, being less the first by command than by example, for he always walked before all in the way to heaven. As God had favoured him with the gift of miracles, he wrought a great number of supernatural cures which soon made his renown fly to the most distant provinces, particularly to the court of Clovis, king of France. This prince had for some time suffered from a fever that consumed him, without all the medicine being able to bring either remedy or even any relief. Warned by Tranquillinus, one of his physicians, that this malady was incurable by human remedies; instructed, besides, by renown, of the miracles that Severinus, the great abbot of Saint-Maurice, wrought, and of the cures he had already wrought, he sent to him to beg him to come to see him. Saint Severinus could not resist this desire of the king, above all because, a few days before, God had made known to him by revelation that He willed to withdraw him from this world, and that he would die in another country than his own. His religious and his spiritual

children, seeing this resolution of their holy abbot, employed all their prayers to prevent this departure, which was to separate them for ever from his agreeable company; but the love of God triumphed in him over all other affections and strengthened him as a true son of Abraham: he obeyed the voice from heaven, which commanded him to go out from the place of his birth to go to another which he knew not. He took his road by Burgundy, and, passing through the town of Nevers, he learned from his hosts that the bishop Eulade was kept in bed for a year with strong pains, and that he was deprived of the use of speech and hearing. Our holy traveller asked to see him, and after a long and fervent prayer which he made beside him, he commanded him to speak, and at once the dumb man pronounced these words: “Blessed be the name of the Lord through all ages, who has had mercy on me by your means!” Then Severinus, taking him by the hand, said to him: “Servant of God, rise in the name of Our Lord Jesus Christ, who has chastised you to save you, and afflicted you to crown you. Today you shall celebrate with me at the holy altar, and, according to custom, you shall bless your people.” The bishop rose, went down to the church, and offered the holy sacrifice of the Mass with Saint Severinus; then both passed the whole day in thanksgivings and praises to the Almighty, who thus renders Himself admirable in His Saints, healing a Saint by another Saint; for the bishop Eulade is recognized in this quality in his diocese, and the Martyrology of the Saints of France makes memorial of him on 26 August.

The next day the abbot took leave of the bishop, and, pursuing his road, he came in a short time to Paris. Meeting at the gate a deformed leper, he kissed him and healed him; all the people at once broke into acclamations and praises, which obliged the servant of God to retire to the church, to make his prayer there. From there he went to the palace to find the king, and, prostrating himself on the ground, he made his prayer with all the assistance, among whom was the holy queen Clotilda; then, rising, he covered the king with his monastic habit: at that very hour the fever ceased, and the king rose to render thanks to God for the benefit he had received by His servant Severinus. The whole court rang with joy, and the king ordered a general procession, to thank God for the grace he had just received. At the instance of the holy abbot, he set at liberty all the prisoners of the town. This was the only recompense that the Saint accepted for the good offices he had rendered this prince. Everyone, above all the king and queen, would have gladly detained long this marvellous guest, who carried with him so many blessings, for he healed all sorts of sick at the court and in Paris; but the love of solitude which he always had in his heart made him think of his retreat: besides, he had received from heaven the assurance that he would soon leave earth to go and enjoy God. He took leave therefore of the king, the queen and the whole court, and, leaving Paris, went near Château-Landon, in the Gâtinais, diocese of Sens, where he retired into a little oratory built only of wood, which was administered by two holy priests named Paschasius and Ursicinus. He had no sooner entered it than, foreseeing the approach of his last hour, though there appeared in him no sign of death, he disposed himself for it and armed himself with the arms of the Christian, the sacraments of the Church, which he had these good priests bring him. He recommended to them his companion Faustus, who had followed him to France with his disciple Vitalis; and then, loaded with graces and glorious with the victories he had won over the enemies of his salvation, he was called to heaven to receive there the reward of all the fine actions he had done during his life; which happened on 11 February 507. At the hour of his decease his room was filled with an extraordinary brightness, which made sufficiently appear what road his blessed soul had taken on leaving this world. The two priests, with his religious, raised his body and buried it in that same oratory, which has since been illustrated by many miracles wrought by his intercession.

Saint Severinus is represented: 1° inundated with the rays that descended from heaven at the moment of his death; 2° healing King Clovis. — He is honoured as patron at Château-Landon and at Paris. There still exists in this last city a graceful church dedicated to him.

THE ABBEY OF SAINT-SÉVERIN AT CHÂTEAU-LANDON

Childebert, son of Clovis, enlarged this edifice and had built there a magnificent church under the title of Saint-Séverin, which he endowed with rich revenues for the maintenance of the divine office. In 1151 King Louis VII erected an abbey beside this church made celebrated by the miracles of Saint Severinus. The canons regular of Saint Augustine were charged with serving it. In 1480 it received the reform of the canons regular of Bursfeld, in Guelders; lastly, and since 21 November 1636, it belonged to the Congregation of France of Sainte-Geneviève. When the Huguenots pillaged the church they scattered a part of the relics of our Saint; the rest disappeared in 1793.

The life of Saint Severinus was written by Faustus, his disciple and companion, and abridged by Surius. Bishop Equilinus, Abbot Trithemius and Usuard make an honourable mention of him, as also the Roman Martyrology, and Cardinal Baronius in his *Remarks*, and in the sixth volume of his *Annals*, at the year 503.

Saint Benedict of Aniane, Abbot

750–821. — Popes: Zachary; Paschal I. — Kings of France: Childeric III; Louis I the Debonair.

Who, thinkest thou, is the faithful and wise steward, whom his lord hath appointed over his family, to give them their measure of wheat in due season? It is he who is always active, always vigilant. — Luke xii, 37,

We can assure, without exaggeration, that the holy abbot whose life we are going to give was one of the greatest men who ever appeared in the Church; for, if he had not the glory of being founder of an Order, because he had embraced a rule already established, that of the great Saint Benedict, he nevertheless laboured as much to procure the glory of God as the very patriarchs of the most celebrated Orders: indeed, we shall say nothing but what is true when we advance that he was the reformer of all the monasteries of France in the 8th and 9th centuries, as well as the founder of a great number of new religious houses, which were the source of several others founded in the following centuries: so that if this holy abbot had the honour of bearing the same name as the great Saint Benedict, first patriarch and founder of the monks of the West, he also had great part in the qualities of his spirit.

Benedict was born in Languedoc, which was formerly called Gothia, because of the Gothic peoples who then occupied a province in that country. Aigulf, his father, as distinguished by his birth as recommendable by his valour, possessed the county of Maguelone, so called because of a town which bore that name, and which was on the shore of the Mediterranean; it was formerly an episcopal see, but it is now destroyed. This lord, father of Benedict, gave proofs of his great courage in several important expeditions which King Pepin the Short, who then reigned, had entrusted to him; he made himself especially celebrated in a famous battle against the Gascons, who were not yet subject to France: they wished to seize the province that the count defended; but he sustained their shock with so much firmness and repulsed them with so much vigour that he defeated them entirely. The victory he won over them was so complete that it gained him a quite singular esteem from the king and all the great men of the kingdom. The extraordinary favour in which he saw himself with Pepin gave him authority enough to have his son Benedict received into the rank of the young lords who were brought up at court, to form them in the exercises of arms and the other employments suitable to their birth. Benedict received in this school all the education that his father expected from it, and learned there all that a person of his rank ought to know; he had a mind naturally well made, a solid judgment, a reasonable conduct, and the qualities of the body corresponding to those of his mind made him loved by everyone. The king, to whom his merit was well known, wished to give him testimonies of his esteem. When he saw him of age, he made him first his cup-bearer; but having recognized afterwards that he had great dispositions for arms, he gave him employment among his troops. Benedict showed in all encounters that he had no less courage than the count his father, whose valour and wisdom he imitated.

Charlemagne, son and successor of Pepin, having taken the government of the kingdom in place of his father, was not long in recognizing for himself the distinguished merit of Benedict; he therefore failed not to keep

him in his employments and to destine him even to higher dignities. The benevolence, good reception and great marks of esteem which this monarch showed our young hero were powerful motives to prevent him from thinking of anything but profiting by so great a favour; it was easy for him to convince himself that he would infallibly attain the highest fortune; the credit of his father with the prince, his personal merit, the charges which he already held, the friendship of all the lords of the court which he had conciliated: all that seemed likely to stop Benedict in the world. But it was at that very time that God, who wished to make of him a great Saint rather than a great captain, touched his heart and made him know the vanity of all the grandeurs of earth; recognizing from day to day that the highest fortune to which one can aspire with the great of the world is always small, since it can be overturned in a moment, either by the caprice of men or by a premature death, he resolved to aspire to a glory less subject to the change of times. He formed therefore the design of abandoning the court and all the hopes he could have there. He kept his secret in himself, and did not communicate it to his father, who, loving him tenderly, would not have failed to oppose his resolution. God permitted that he should be the space of three years without finding means to execute what he had conceived; but, if he remained exteriorly and by necessity at court, he had his mind always raised to heaven; he began to exercise himself in the practice of all the virtues: he deprived himself of the most innocent pleasures, he passed the nights in prayer, he hardly used wine any more, he spoke very little, he avoided all dangerous companies to preserve a greater purity: in a word, no longer counting on the employments of the secular militia, he thought only of fighting under the standard of the Cross. Uncertain in what manner he would do it, sometimes he thought of going off under the habit of an unknown pilgrim, sometimes he projected passing into some foreign country to lead there a poor and abject life; sometimes he persuaded himself, from a motive of charity, that it would be good to follow some lucrative trade in order to give the poor the fruits that he would draw from it; at other times he thought of going to preach the Gospel among the idolaters.

He thus formed a host of innocent designs, when an accident determined him entirely to execute what had been inspired to him from heaven: one of his brothers, having imprudently undertaken to cross the river Ticino, near Pavia, by swimming, without having well known its dangers, found himself so overcome by the current of the water that he began to be lost. Benedict, who was on horseback, and who had charity for everyone, would not fail in it toward his brother; he threw himself, mounted as he was, into this river, and his brother, who was drowning, having seized him by the arm, engaged him in a moment in the same peril in which he found himself. The two brothers would infallibly have perished if the divine Goodness, which had regard to the extreme charity of Benedict, had not favoured him with a succour prompt enough to overcome the violence of the torrent, from the midst of which he happily withdrew, always sparing his brother, whom he brought back too to the shore, and whose life he saved in this perilous accident.

Benedict recognized the hand of God upon him on this occasion: he made a vow on the spot to defer no longer to withdraw from so many dangers in which he found himself engaged in the midst of the world; and, animated with a new fervour, he accomplished at once what he had promised: he abandoned the court and the fortune to which he could pretend, and withdrew secretly, consulting no other persons than a certain religious named Widmar or Guimer, who was blind in body, but very enlightened in the affairs of salvation; this pious solitary even wished to follow him everywhere. Benedict, then, accompanied by this true friend and by his people, who did not yet know the object of his journey, made a tour in Languedoc, his native country; but scarcely had he arrived there than, pretending to return as soon as possible to court to continue his employments, he set out with his equipage and his ordinary people, so as to give his relatives no suspicion of what he was about to do. He took the road to Aix-la-Chapelle, where Charlemagne then made his residence; but having arrived in Burgundy, at the monastery of Saint-Seine, in the diocese of Langres,[1] whence the river Seine takes its origin, he humbly asked to be received into that house: it was granted him, after he had given proofs of his good intentions and of the motives which obliged him to leave the world; he then declared his design to his people, rewarded them and sent them back to his father’s lands, bidding them farewell for ever;

he had his hair cut off on the spot and then received the religious habit.

He began at once to weep bitterly over his sins and to do penance for them; he treated his flesh hardly; he lived only on bread and water, and in small quantity, so that, if he took food, it was rather not to cause himself death than to satisfy his hunger; he regarded wine as a veritable poison for him: the bare ground was the place where he took a little rest, after long vigils; he passed whole nights in prayer, and quite often he was seen standing, bare-footed, on the pavement of the church, in the very depth of winter, chanting the psalms and thinking of the mercies of God toward him; he had obtained the grace of a true compunction, and he possessed the gift of tears to such a degree that he shed them in abundance as soon as he entered into the consideration either of his sins or of the last ends. He sometimes also passed nights in performing the most painful and vile functions of the monastery, such as cleaning the shoes of travellers, sweeping and doing other like very humiliating things; he wore only worn garments, and when they had to be mended he put patches on them himself, without examining whether the colour was the same as that of the habit; he had become so pale and so dry that he would sooner have been taken for a dead or dying man than for a living one. An exterior so neglected, vigils so frequent, an abstinence so extraordinary, joined to a continual silence which he would break only in necessity, gave occasion to some of his brethren, who did not at all relish his conduct, because it condemned their tepidity, to make him pass for a fool and for a man who ran wild in his devotions; he was mocked, despised, pointed at with the finger and subjected to other like outrages, which never shook his patience and never drew any complaint from his mouth; on the contrary, he was delighted to see how his penances and practices of charity were interpreted; he increased what could confirm his brethren in their thought, well content to be treated like Jesus Christ, who also was accused of madness by His kindred, at the very moment when He gave proofs of His greatest love for men.

The superior of this monastery, who had the spirit of God, did not judge so; but, recognizing a high wisdom under the veils of an apparent folly, he gave him the office of cellarer; this humble religious, accepting by obedience what he would doubtless have refused had he been permitted to follow his inclination, acquitted himself well of this employment, granting all he could without wounding his conscience, refusing what was asked of him against his duty, never having false complaisance or respect of persons in the distribution of the things entrusted to him, but making humble excuses when he could not satisfy the desires of each. He took great care to provide for the necessities of the poor, for the reception of passing guests, and for the needs of the young children who were trained to piety in the monastery.

Benedict had been nearly six years in this office when the abbot of that house came to die. So much wisdom, so extended a mind and so great a gentleness had been remarked in our Saint up to then that his greatest enemies and those who had most despised him had of themselves the thought of electing him for their superior. At the first proposal made to him of it, he was extremely surprised, being unable to imagine that anyone could think of him for such a dignity; but at the same moment, remembering the retreat of the Saviour when it was spoken of making Him king, he did not hesitate on the choice he ought to make; his humility made him believe that in conscience he ought to take flight. He left therefore the monastery of Saint-Seine, because he wished to flee the dignities that he thought not befitting him, and returned to Languedoc, on the very lands of the county of Maguelone which belonged to his father, and which would have been his own inheritance had he remained in the world: God permitted it so to give Benedict room to succeed better in the designs which divine Providence had upon him (780). He stopped near a little brook named Aniane,[2] which was not far from the river Hérault nor from the church of Saint-Saturninus. He was accompanied in that place by the holy religious Widmar, of whom we have already spoken, and by some other disciples who came from day to day to join them; this place was a true school of penance for these solitaries; their occupation was to pray, to work and to sing day and night praises to God; Benedict, feeling his heart burn with a secret love, groaned unceasingly and shed tears in abundance, beseeching heaven to inspire him with the means of procuring the glory of his God as much as he desired.

He contracted at that time a close friendship with three holy persons of the neighbourhood, namely Attilio, Nibridius and Anianus, who led a very exemplary life, and whom he consulted in his difficulties. He went one day to find Attilio, one of the three, who dwelt nearest to his hermitage, to tell him that he was tempted to quit the place where he was, to return under the obedience of the abbot of the monastery whence he had come, “because,” he said, “almost all those who come with great fervour to ask me to live poor and solitary are no sooner reduced to leading a regular life, and to receiving nothing more than by weight and measure the things necessary for life, than they ask to return into the world to enjoy their first liberty”; but Attilio, who was very experienced and a great friend of God, made him understand that he must not abandon on that account the work he had begun, the more so as God had made known to him that He wished to use him as a torch to spread His light everywhere.

Benedict, who had a docile heart, believed what this holy man told him; he continued his undertaking, and heaven loaded him with such great blessings that the place he inhabited soon had to be augmented by a great number of cells, for those who asked to be received; he was even constrained, in the sequel, to abandon the valley where he was, because it was too narrow to contain all the postulants that presented themselves: this was for him an occasion to build elsewhere another monastery which was soon finished, though there were scarcely any but his own religious who were the workmen of it; thus there was no thought at all of the rich ornaments of architecture, but only of multiplying the cells that were needed. The holy abbot was the first to carry earth, wood and stones; everyone followed his example, and yet nothing was omitted in so great a labour of any of the ordinary duties of regularity; he received the alms that were made him, but he would never receive donations in writing or by contract which would bind the donors to divest themselves for ever of the goods they offered, wishing to leave to the benefactors the liberty of taking back, when it pleased them, their liberalities.[3] The fine order, the holiness of life and the good odour that this monastery spread everywhere produced so great an enthusiasm that in a short time a great number of other like monasteries were seen, filled with holy Solitaries, around that of Benedict: he was recognized everywhere as first abbot. He was untiring; he provided with a matchless care for all his houses, both in the spiritual and in the temporal; he visited from time to time all his dear disciples, and he sustained them always, as much by his examples as by his discourses, in the rough labours of the austere life they had embraced.

His charity was not limited to providing for the needs of his religious alone, it extended still to all the people of the country: he ordered, in the time of a great famine which happened in the country, that the goods of his monastery should be shared with the poor, without troubling about the morrow, and he repeated this same action of charity three different times. His detachment was so great, and he troubled himself so little about the goods of this life, that when it was announced to him that something had been stolen in the monastery, he would not have search made for it. The inhabitants of the country having one day brought him a man whom they had already covered with wounds, because he had carried off in the night several horses belonging to one of his houses, he at first pretended to take possession of this thief; but it was only to withdraw him from the hands of justice with which he was threatened, for the true servant of God, more charitable in this than the Samaritan, sent for on the hour, in his presence, a very experienced surgeon, to whom he gave commission to wash and bandage the man’s wounds; then he took care to dissipate with his usual gentleness the fear with which he saw him seized; he had him well regaled, and, after having made him know, not so much the wrong he had done to his house as the offence he had committed against his God and the wound he had caused to his soul, he sent him away in full liberty.

It was in this same spirit of charity that he would not allow a man to be pursued who, having been well received and well lodged in one of his convents, had carried off from it all he could: “Let us leave this man,” said the pious abbot, “he loses more than we on this occasion, since, thinking to make a gain by stealing what is ours, he makes a notable loss by depriving himself of the grace of God.” One of his religious thought another day that he ought to warn him that he had recognized in the hands of a certain man a horse which had

been stolen from them a short time before, and that, if he wished, it would be made to be restored to him. The Saint, whose charity made him cover the greatest faults of his neighbour, reproved this religious severely, telling him that one must not believe so easily evil of one's brother; that this man whom he accused might have a horse like the one they had lost, but that one must not imagine on that account that it was the same.

God, whose wise providence knows how to recompense a hundredfold those who have no attachment to earth, inspired then Charlemagne, who knew the perfect disinterestedness of the Saint, to have built for him a monastery in which he might receive in full liberty all those who should come to present themselves to lead the monastic life under his conduct: this monarch wished that in this edifice neither the richness of the material nor the industry of art should be spared. A magnificent church was made at the same time, proportioned to the elevation of the building; all the great men of the kingdom wished to share with the emperor the glory of having contributed to this work, and this celebrated monastery became the head of an infinity of others, whether in Languedoc or in the most distant places.

The pious abbot thought that he could not better testify to God his gratitude for so many benefits than by making his religious observe a quite heavenly life; he undertook to make the first and true rule of the great Saint Benedict flourish again; and as it was a little altered and confused, because of several constitutions and mitigations which relaxations had caused to be introduced into it, he employed all his care to make its purity revive: he gathered for this purpose all the other rules, and, moreover, consulted on it the greatest men of his century: so that he had the happiness of recovering, in its integrity, this holy rule which has served as a torch for so many illustrious persons in knowledge and holiness; after having put it in order, and having cleared up its difficulties, he applied himself to having it observed as exactly as was possible to him. The number of the religious having become very considerable, he first established all sorts of officers to celebrate the divine service well. Then, not ignorant of the usefulness of the sciences, whether for combating heretics or for holily occupying the solitaries, he formed masters in all kinds of disciplines; thus, without altering the exact regularity which drew the admiration of everyone, he made flourish in this royal house schools for the humanities, philosophy, theology and the understanding of the holy Scriptures; he also took care to collect books, which gave him occasion to compose a fine library: thus this great man found the means to drive from the province where he was the darkness of ignorance, and raised a great number of subjects who rendered afterward, whether as bishops, doctors, missionaries or abbots, very considerable services to the Church.

The conduct of this great servant of God was so approved by everyone, and his reputation spread so far, that people took pleasure and merit in offering him on all sides lands and great sums to build monasteries in the provinces; mention is made of twelve principal ones of which he was recognized as first abbot; everyone desired either to see him, or to speak to him, or to aid him in his undertakings. Louis the Debonair, having left Aquitaine, of which he had been king, to take the government of the empire in the place of Charlemagne his father, who was dead, could not remain long deprived of the presence of Benedict. Having recognized by his own experience what use his counsels had been to him, he had him told that he begged him to draw nearer to the city of Aix-la-Chapelle, where this prince had established the seat of his empire; he gave him first for this purpose the monastery of Marmoutier, in Alsace; but, judging him still too far from his person to have him conveniently when he should need his counsel, he had built for him, in a place fairly near his imperial palace, a celebrated monastery named Inden, from the neighbouring river which bore that name. Benedict profited by the benevolence of the monarch not for his private interests, but to be the mediator and protector of all peoples; for through his intervention the poor and the afflicted were heard by the prince, who took leisurely knowledge of their needs in the frequent audiences that he gave them, and which he granted to Benedict in their favour. This emperor found it so good that the holy abbot made himself the defender and protector of widows and orphans that, when he came to the palace, he anticipated him and went to meet him, putting with an agreeable air his hand into the robe of this amiable and zealous procurator of the good of the poor, to draw out himself the bundle of petitions that he came to present to him in their favour; he read them

on the spot, and answered them favourably as soon as he could. The inclination he had to make justice reign everywhere moved him again to persuade the emperor to arrest the disorder of the seculars who possessed the goods of churches and monasteries, and who diverted them to profane uses, against the intention of the founders and to the great scandal of the peoples; he set before him in detail the whole extent of this disorder, which led this prince to make on this point an admirable reform worthy of his piety. The remonstrances which this holy abbot made to this monarch appeared always so judicious and so useful to the good of his empire, and his advices on what was proper to be done were always found accompanied by so great good sense, that his counsel was never neglected, because it had always been found well to have followed it.

The emperor gave a great proof of what we advance to the glory of Benedict when, by the advice of his council, he wished that this holy abbot should be in some manner first superior of all the monasteries of his States, and that he should labour, in this quality, at a general reform of all that it would be proper to retrench in particular houses: it was to obey the wishes of his prince that he assembled (817) all the superiors of the monasteries of France, and that, having well examined in this general assembly all that there was to reform or establish, he made statutes so judicious, so conformable to true religious life and so necessary to revive the ancient spirit of the holy solitaries, that they were received and approved by the assembly. Confirmed by the authority of the emperor, they were published everywhere and exactly observed: it was a thing worthy of admiration to see so many different houses, spread through all the provinces, have no more than one same rule, that of Saint Benedict, one same manner of living, one same spirit, the same chant, the same habit, the same weights and measures for bread and wine; in a word, a conformity, or rather an uniformity as perfect as if it had been only one single house under one single superior. It needed a mind as extended as that of the incomparable Benedict, and the authority of the emperor, to make such an undertaking succeed: the thing will not appear incredible if one remembers that we speak of the 8th and 9th centuries, in which all the religious or solitaries that there were then pretended to follow the rule of Saint Benedict: each, in truth, interpreted and softened it in his own way, but our Saint reduced it to a form which everyone was obliged to approve and follow. The Order of Saint Benedict will be eternally indebted to this holy abbot, not only for the cares which he took in his time to re-establish the ancient regularity, but also for the work entitled the *Concord of Rules*, which he composed and left in writing: he shows there what is the true spirit and sense of the rule of the great patriarch Saint Benedict, in relation to the rules of the other Fathers, comparing them one with another and showing how this rule of Saint Benedict is supported and authorized by all the others whose spirit it contains. This work, which has been, since, enriched with learned notes by the Rev. Fr. Hugh Ménard, Benedictine, is not the only one that our Saint composed: some others are still attributed to him, such as collections or conferences drawn from the Homilies of the Fathers, and fit to excite the religious to a greater perfection, and others like them, which show sufficiently that this humble abbot had not only a great virtue and a mind naturally extended and capable of great undertakings, but that he was also learned and a great friend of letters. The schools which he established in his monasteries are still proofs of it: he took himself the trouble to form the lectors; he explained the holy canons of the Church to his religious, he gave them the understanding of the writings of the holy Fathers, he went to expound in the monasteries the sense of the holy Scriptures, and gave clear solutions to all the doubts that were proposed to him. The famous Alcuin, who was the preceptor of Charlemagne and the oracle of his time, distinguished so well the capacity and piety of our Saint that he contracted with him an inviolable friendship, and kept up so great a commerce of letters with him, above all since he was elected abbot of Saint-Martin of Tours, that a large volume could have been composed of them; history even adds that Alcuin sent him presents as a testimony of esteem, and that being in his abbey of Saint-Martin he begged him to send him religious formed by his hand, as he had sent to so many other prelates who had asked him for them. For his part, Theodulf, abbot of Fleury and bishop of Orléans, sometimes employed his muse to celebrate the merit and virtues of Benedict. He makes no difficulty, in one of his poems, of comparing him to Saint Benedict of Monte Cassino. If indeed the latter was the creator, the former was the restorer of monastic discipline in the West.[4]

The victories which Benedict won over the heretics of his time are again convincing proofs of the depth, solidity and integrity of his doctrine. Felix, bishop of Urgel in Spain, spread everywhere the venom of a pernicious heresy which had already infected some provinces of France; he attacked nothing less than the filiation of the divine Word, affirming that Jesus Christ, as man, was only the adoptive Son of the eternal Father; it was enough to renew the most dangerous heresies that the Church had had to combat in preceding centuries. Our Saint, uniting himself with the most zealous defenders of the faith of our mysteries, laboured with untiring care at the extinction of this bad doctrine; he even undertook, three different times, the long and painful journey of Spain to go and triumph over heresy in its source and principle, and he contributed not a little to the convocation of the synod held at Urgel itself, the town where the see of the heretical bishop was, who was there condemned, and whose doctrine was declared rash and entirely contrary to that of the Church. We have still three other councils held, the one at Ratisbon, the other at Frankfurt, and the third at Aix-la-Chapelle, which all fulminated anathema against the error of which we speak.[5]

The great zeal that Benedict showed for the interests of the Church in general took nothing from the cares that his charge obliged him to have for all the monasteries of France of which he had been declared the father as well as the reformer. He undertook painful and long journeys to go and give new strength to his disciples in the profession they had embraced. Several miracles are reported which God wrought in his favour during these journeys: the religious of a monastery which was poor were in grief at being unable to give their holy abbot a reception worthy of his merit; God provided for it, making fish of an extraordinary quality and size to be found in waters where there could not naturally be any. Another time, on a like occasion, poor religious were in affliction at being unable to present any refreshment to this worthy Pastor, overcome with weariness and fatigue: divine Providence, which fails not in need, made excellent wine to be found in abundance in a vessel where there was none. But these were not the only marvels that happened in the course of the life of this great servant of God: those we have just reported were pure effects of divine Providence, which provided for the needs of him who was poor, and who had taught his disciples to remain in poverty to follow the counsels of Jesus Christ; but here is what the holy abbot did himself in favour of his neighbour. He arrested, by the virtue of his prayers and his tears, the impetuosity of a torrent which was about to engulf houses already half submerged; several times, in fires which cast everyone into consternation, he commanded the fire to suspend its activity and carry its flames elsewhere: he knew how, like another Moses, to make die an enormous quantity of locusts which began to ravage the goods of the earth. His religious, animated by his spirit, also did miraculous actions: several possessed persons who were brought to them were delivered when they had prayed and watched for that purpose; sick persons received perfect health by the same means; but we refer the reader to the entire history of his life for a perfect knowledge of all these marvels. We shall add only that the holy abbot had received from God a particular gift to penetrate to the bottom of hearts: he brought back several times to their duty, by this means, religious who were on the point of abandoning their vocation, by making them know that he knew the deplorable disposition they were in, and he never discovered these sorts of spiritual maladies without applying at once the necessary remedy.

These great favours that Saint Benedict received from heaven, joined to the singular benevolence shown him by one of the greatest monarchs of the earth, failed not, God permitting it so, to draw upon him many envious persons, who suffered with difficulty so much prosperity; several ecclesiastics of apparent merit interpreted very ill his innocent intentions: it was published that he appropriated to himself all the alms that were made him; the officers and guards of the emperor’s palace were stirred up against him by secret intrigues; lords of the court supported the calumnies that had been spread; they wished to surprise the prince and prejudice him against the Saint; so that the party awaited nothing more than to see him driven from the court who was its fairest ornament; false friends even wished to persuade him to retire secretly, without waiting for an exile which they said must be very shameful to him; but Benedict knew well who was the protector of his cause, and God soon showed that He knows how to justify the innocent when He wills; the Saint went to find the emperor as usual, and this wise monarch, who knew how to discern the true from the false, and the good man

from the hypocrite, embraced Benedict tenderly in the sight of all the jealous, and, to give him a more evident proof of his benevolence and esteem on an occasion in which he was expected to be seen exiled, presented him a drink with his own hand: which showed the whole party that he whom God protects is sheltered from all the malices of the envious.

It is time to speak of the passing of this great Saint who ought never to have died, according to the wishes of all peoples. God, who would not leave so generous a soldier without occasion to win continual victories, made the painful trials of sickness succeed to the labours of charity: the Saint was attacked by a fever, and by several other infirmities, joined to great age; he retrenched nevertheless nothing of all his ordinary mortifications; he sighed unceasingly after the heavenly fatherland, and shed a great abundance of tears, in hope and expectation of being able to attain it; he was often found either prostrate against the ground, or standing, with head and arms raised toward heaven, or receiving in his hands the tears that flowed from his eyes, for fear that their too great abundance should soil the pages of the Holy Scripture that he had before him; he read, or had read to him, the deaths of the holy Fathers, to imitate their example in his last moments, as he had tried to imitate their conduct during his life.

The emperor, who was still Louis the Debonair, wished always to have him in his palace, sick as he was, to profit, as long as he could, by the wise counsels he received from him, both for the good government of his States and for the repose of his own conscience. It was only after a long and familiar conference, in which he testified to him all kinds of friendship and gratitude, that he permitted at last his religious to carry him off and transport him to the neighbouring monastery, in order that this worthy and amiable Father might end his days in the arms of his children. He had no sooner arrived there than everyone hastened to inquire in what state he was: for, as there was no one who had not conceived a particular esteem and benevolence for him, and as he had been the consolation and counsel of great and small, of rich and poor, of ecclesiastics and seculars, all the great of the court, the bishops, abbots, magistrates and the common people came to mingle their tears with those of the children and disciples of this worthy father, and their loss was regarded as a loss common to the whole empire. Benedict was grateful for the friendship that was testified to him in his last moments; but he did not fail to ask often as a favour that he might be granted to be alone, to converse more freely and more tranquilly with his God. Once it happened that after having passed three hours in the sweetness of contemplation, though in the midst of the pains of sickness, someone came to ask him how he found himself; he answered that he had never had sweeter moments in his life: I come, he added, to have the happiness of finding myself before my God, in the midst of the choirs of the Saints.

The sentiments of sacred love with which God favoured him then made him not forget the ardent desire he had for the salvation and perfection of others: thus he still had despatched, before dying, letters of instruction for the emperor, on whom he knew that the happiness and salvation of the peoples depended, for some of his monasteries, or for other private persons. Some of these letters, full of charity, are seen in the history of his life, reported by Bollandus. God permitted that he declared to his religious that, in nearly fifty years that he had had the happiness of being in a state of penance, it had never happened to him to eat the morsel of bread that he was accustomed to take each day for his nourishment without first pouring out before God a great abundance of tears.

He always recited regularly the divine office, up to the very day of his death, and it was after having acquitted himself of this noble duty that he said a last farewell to his dear children, and warned them that he was going to leave them in a moment; saying these words: “Thou art just, Lord; have regard to Thy mercy in judging Thy servant,” he left this laborious life to enter into the abode of glory. It is said that the bishop of Maguelone had a revelation of the loss the church had just made: coming out of the sleep in which he then was, he related on the spot to the assistants what had just happened at the monastery of Inden, which was distant nearly two hundred leagues from Maguelone. This great Saint died on 11 February of the year 821. Louis the Debonair had a sepulchre given him in keeping with his merit, in the very place where he died, in

the monastery of Inden, called since Saint-Cornelius, pope, under whose name our Saint had had its church dedicated. It is there that his holy relics reposed, without anyone having since been able to discover them.

Saint Benedict of Aniane is represented: 1° in a hermit's costume; 2° quenching a fire: he rendered more than once this service to the populations of his neighbourhood.

WRITINGS OF SAINT BENEDICT OF ANIANE

We still have of Saint Benedict: 1° a *Code of rules* [*Codex regularum*] which he wrote when a simple monk at Saint-Seine; this code was printed at Rome in 1661 under this title: *Codex regularum, collectus a S. Benedicto Anianensi, auctus a Luca Holstenio*, etc.; 2° a book of *Homilies* for the use of monks, drawn from the works of the holy Fathers, according to the custom of that time; 3° a *Penitential*, printed in the supplements to the Capitularies; 4° a *Concord of monastic rules*. One finds there the text of the rule of Saint Benedict with that of the rules of the other patriarchs of the monastic life. The author's aim was to show the uniformity of these great men in the exercises that they prescribe. Dom Ménard had this concord printed at Paris, in 1638. We have composed this life on the acts reported by Bollandus, but we have specially made use of the learned remarks of the Rev. Fr. Dom John Mabillon, Benedictine, who gathers, in his rich preface to the 4th century of his Order, and in the life of our Saint, all that one can desire to know on this subject.

Saint Castrensis and Other Saints of 11 February

Short lives: Castrensis (430); Desideratus (Didier) of Vienne (608); Gaudinus of Soissons (700); Odo of Beauvais (880); Ardaing of Tournus (1036); Contestus of Bayeux (513).

SAINT CASTRENSIS, AFRICAN BISHOP (430)

Saint Castrensis is one of the patrons of the cities of Capua, Monreale and Sessa in lower Italy. The arts have represented him on a ship, or on land, blessing a vessel. Embarked by Genseric on an old vessel with several confessors of the faith, he reached the coasts of Campania and passed the rest of his days in that part of Italy. This Saint is one of the patrons of navigators in peril. His power was so well recognized on the Neapolitan shore, in the 8th century, that every vessel putting in at Sessa believed it owed some thanksgiving to the servant of God, who had come miraculously from Africa.

SAINT DIDIER (DESIDERATUS), BISHOP OF VIENNE (608)

He was born at Autun of a noble family; he lived at Vienne under four bishops, and there received the order of the diaconate. The last of these bishops, Saint Vire [Verus], having died, Didier was elected in his place in 596. He was deposed by the synod of Chalon-sur-Saône, at the instigation of Aridius, bishop of Lyon, and of Queen Brunhild, whom he had reproved for her disorders. Domnolus was substituted for him in the priestly dignity. Didier was exiled to the Île Barbe. In the year 608, Thierry, yielding to the counsels of Aridius and of his grandmother, had Didier stoned, on his return from exile. Today is the anniversary of the translation, at Vienne, of his venerable relics. Adam and Sigebert speak of Saint Didier in their chronicles. Sigebert sees, in the destruction of Thierry's kingdom, the punishment of the crime committed by that prince against Saint Didier. This holy bishop was contemporary with Saint Gregory the Great, who addressed several letters to him; in the second he recommends to him religious and priests whom he was sending to Saint Augustine in England. These letters are found in *Regist.*, lib. v, epist. 54; lib. vii, epist. 116; lib. ix, epist. 43, and lib. xii, epist. 5. He is likewise mentioned in the Acts of Saint Columban, abbot.

It is believed that the holy bishop of Vienne was assassinated at a place in the principality of Dombes, which has been called Saint-Didier de Chalaronne in memory of that tragic event. Painting gives as attributes to Saint Didier the cord with which he was half strangled on the way to the place of execution, the staff with which blows were not spared him, and the woman whose conduct he reproved.[1]

SAINT GAUDIN (GAUDINUS), BISHOP OF SOISSONS (700)

Gaudin, third successor of Saint Drausinus on the see of Soissons, was very lively and very vehement in reprimanding vices. Having therefore let loose his eloquent indignation against the insatiable avarice of certain usurers, these men, in hatred of the evangelical truth that he preached, surprised him in an ambush, dragged him into a street then named Herliu, and now Saint-Gaudin. There they tortured him in diverse ways, and as he refused to retract what he had said, they threw him into a well where he was drowned, about the year 700 of Our Lord, and so deserved to be inscribed in the catalogue of the Martyrs.

His body was transferred to the cathedral church, with the bodies of Saints Principius and Lupus, bishops, and of Saint Agricola, priest. Raised from the earth on the first of June, it was placed in a silver shrine, which was pillaged in 1567 by the heretics, at the same time that the relics were burned. The place consecrated by his martyrdom did not cease to be frequented by the devotion of the peoples until the end of the 18th century.

Proper of Soissons.

SAINT ODO, BISHOP OF BEAUVAIS (880)

Odo was born in the Beauvaisis. A man of eminent mind, after having been in the bonds of marriage, after having borne arms in the service of the kings of France, he turned to God with his whole heart, and went to make his apprenticeship of the monastic life at Corbie, under the abbot Saint Paschasius, who, having abdicated the government of the abbey, handed it over to him on account of his firmness of soul and his great holiness. He knew how to reconcile the vigour of a chief with the tenderness of a father, and to bring back peace and union among his brethren. Having first reformed and sanctified his monastery, he then enriched it with privileges obtained from the king and from the sovereign Pontiff, and then defended it valiantly against the Normans. Rimbert, who had succeeded Saint Hildeman on the see of Beauvais, having died, and the disloyal election of Frimold having been annulled, Odo was judged by the bishops of the province worthy to govern that widowed Church; for he was able and eloquent, and no less recommendable for his piety than for his learning. He was afterwards employed in the affairs of the Church and of the kingdom, and fulfilled most gloriously several missions, whether apostolic or royal.

Odo enjoyed great credit at court, and princes rose to do honour to his eminent virtue. He received from King Charles the Bald and from his successors the charge either of bringing up the young princes, or of dividing the kingdom among them and defending their rights against factions. He assisted at more than fifteen councils. He aided other prelates by counsels and by acts; more than once he was charged with examining the elect to the episcopate, with correcting clerics, with strengthening the privileges of monasteries and with treating the most important affairs with the king and the sovereign Pontiff. While occupying himself with public affairs, he did not fail his own church: he delivered it from the ravages of the barbarians, who besieged his episcopal city, and from its internal discords. He enlarged the monastery of Saint-Lucian; he had restored to his church the ruins of the abbeys of Flay (Saint-Germer) and of the Oratory (Oroër), fallen into secular hands; he raised the number of the canons of his cathedral to fifty, assigning to each sufficient revenues; he subjected sinners to canonical penance; he developed the cult of Saint Peter and of Saint Lucian, whether by erecting basilicas or by composing acts. By his care there was held, at the monastery of the Isle (today Saint-Pierre-aux-Bois), near Beauvais, a synod for the consecration of Blessed John, bishop of Cambrai.

He laboured strongly to secure for the see of Rome the honour and obedience that are due to it. It was not only for all that he executed of importance in his church that he asked the assent and counsels of the Apostolic See, but he used besides all his credit with the king and the metropolitan so that the orders of the supreme pastor might be religiously observed; he was mediator, and an excellent mediator, between Hincmar and Pope Nicholas I concerning Rothad of Soissons, whom thirty bishops had deposed by synodal sentence. When Ansegisus, priest of Beauvais and abbot of Saint-Michael, was raised to the dignity of archbishop of Sens and apostolic legate, he joined his efforts to his to vindicate the rights of the Roman pontificate in

France; it was his habit, when he gave an opinion, to accompany it with this condition: “Saving in all things the judgment of the Apostolic See.” He also defended the same authority in writing, and deserved so well of the Holy See that Saint Nicholas styled him “faithful among all.” Finally, after having founded prayers for himself and for his parents, leaving us an illustrious example of piety toward God and holy Church, our Mother, accompanied by the praises and blessings of the peoples, he went to the Lord at an advanced age, in the year 880, and was buried at Saint-Lucian. His feast, by the grace and special permission of Pius IX, has been extended to the whole diocese of Beauvais. Saint Odo is the author of these fine words on the prerogatives of the sovereign Pontiff: “Whence then has come to certain men the presumption of not respecting the Roman Church? … Antiquity speaks for her. We see the authority of the Roman Pontiff dominate entirely all the other Churches, so that the bishops hold him as their head, and that, in ecclesiastical affairs, everything depends on his decision and he is the arbiter of what is to be reformed or sanctioned. We see the other bishops governing their diocese exclusively, but the Roman Pontiff has been charged, from the origin, with the care of all the Churches. It is toward him that all must turn their eyes; it belongs to him to regulate religious questions, and the decrees that he addresses to all the Churches of Christ, whether in the East or in the West, are received and observed by all as laws.

“Consequently, let us preserve respect in everything for the great City, and let us apply ourselves with more care than ever not to let diminish in our time what was so well guarded in ancient times… For the city of Rome ought to be honoured more than any other, and the Roman Pontiff has the supremacy over all bishops. So that, if the city is the queen of peoples, the bishop who governs it is, by virtue of the primordial constitution, the prince of all the Churches, and has for them the unceasing solicitude, as for that of all their heads.” The name of Odo has remained attached to the parish of Hondainville, which the Latin charters name *Hodonis Villa*, Odo’s country-estate. This Saint had had a church built there in honour of Saint Lucian.

Proper of Beauvais.

SAINT ARDAING OR ARDAN, ABBOT OF TOURNUS (1036)

Ardaing or Ardan, thirteenth abbot of the monastery of Tournus, succeeded Beraier [Berier], who died in the year of Our Lord 1028. He was well worthy of that high office, who had despised earthly glory to attach himself to God, and who, by the brilliance of his doctrine and the purity of his life, deserved to be called a golden star and a mirror of good works. A famine of three years, which began in 1030, spreading its ravages everywhere, he distributed to the poor relief of every kind, and saved a great number from certain death. While making regular observance flourish in the monastery by a vigilant solicitude, and labouring at the work of his own sanctity, he also knew how to apply himself to restoring the abbey and to increasing its buildings and goods. At last, laden with merits and having directed his brethren most wisely for twenty-eight years, he migrated to the Lord on the 11th of February. He was buried in the north cloister, on the side of the church. His holy relics were raised eighty-five years after his death, on the 13th of July; they were made illustrious by numerous miracles. The Calvinists having entered Tournus in 1562, destroyed them. Nevertheless some bones of the blessed abbot, brought formerly to the abbey of Saint-Symphorian at Autun, preserved with care during the storms of the 18th century, and later recognized in due form, are honoured both in the cathedral church of Autun and in the church of Saint-Philibert of Tournus.

Proper of Autun.

SAINT CONTESTUS (CONTEST), BISHOP OF BAYEUX (513)

Contestus, given to piety from his childhood, fleeing the perverse manners of his countrymen, withdrew to the desert of Elade, near Bayeux, where he embraced the solitary life, desiring to attend to God alone. From all sides the country people gathered around him and, moved by the holiness of his life and the austerity of his penance, inquired of the holy hermit how they might acquire eternal life, and were converted to God with

their whole heart. After some years passed in solitude, he shone with many virtues, and, called by the wishes of all, he was put in the place of the bishop of Bayeux, who had just died. In that charge, relaxing nothing of the austerity of his former manner of life and of his accustomed piety, he fulfilled the part of an excellent prelate. Solicitous for the salvation of his flock, he made many pagans renounce the worship of idols; the sweetness of his eloquence so powerfully penetrated hearts that he brought back the most obstinate from vice to virtue. He gave sight to two blind men by the invocation of the name of Christ. At last, after having drawn upon himself the love of all by his holy life and his fatherly affection, he went, laden with merits, to the Lord. Churches and altars were consecrated to his memory (toward the beginning of the 6th century). By order of Henry II, duke of Normandy, and in his presence, Henry, cardinal-priest, legate of Pope Alexander III in France, came to Fécamp, accompanied by Philip of Harcourt, bishop of Bayeux, and by Arnulf, bishop of Lisieux; he transferred to the same place the body of Saint Contestus, which had been raised from the earth in the diocese of Bayeux, and placed it with several other bodies of Saints behind the high altar. In the year of Our Lord 1857, the marble shrine in which the precious relics were enclosed was opened, and the archbishop of Rouen gave us back a bone of the fibula, as a pledge of the mutual affection which has united our church at all times with the metropolis.

Proper of Bayeux.

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[2] Saint Lazarus of Milan was one of the first to receive the prayers of the Rogations established by Saint Mamertus of Vienne.

[3] Disciple of Saint Pachomius, Saint Jonas flourished toward the middle of the 4th century. A gardener of the monastery, he never tasted the fruits that his hands gathered; he died at the age of eighty-five.

[4] See 29 March.

[5] See this day. — See 13 February, the day on which his feast is celebrated at Pamiers.

[6] See his life on this day.

[7] See 17 February.

[8] See 30 May.

[9] Volume III, page 592 of the edition of the Celestines, successors of M. Louis Guérin, at Bar-le-Duc, which has been warmly recommended to the Catholic world by the Holy Father.

[10] The biographers of Saint Martin of León have said of him that he was a mirror of virtue, a sun of purity, a model of obedience and piety, a bulwark of the faith, a perfume of holiness and the honour of good morals. Of a very heavy mind, he lamented that he could learn nothing: now, one night, Saint Isidore of Seville, under whose invocation the monastery of the canons regular of León was placed, appeared to him in a dream and ordered him to eat a book which he presented to him. From that moment Martin was a learned man.

[11] First a canon of Cologne, he entered among the Cistercians of Camp, near Cleves, following a vision by which he had been vividly struck. His eminent qualities soon raised him to the episcopal see of Osnabrück, of which he was the twenty-eighth bishop. He was chiefly remarkable for his liberality toward the poor, his paternal solicitude for the afflicted, and the foundation of several charitable institutions. He died in 1222, after having governed his flock for twenty years. He was honoured by the faithful immediately after his death. Bishop Francis William raised his body from the earth in 1651. The Jesuits of Osnabrück had erected an altar to him in their church.

[12] See our *Seraphic Palm*, vol. ii.

[13] Today chief town of a canton (Côte-d'Or), 37 kilometres N.-W. of Dijon.

[14] Today Corbières.

[15] Such was the origin of the pretty little town of Aniane, today chief town of a canton of the department of Hérault. In the 16th century the fury of the Calvinists fell on the monastery: and then how many religious, artistic and literary riches perished for ever! The magnificent church of Saint-Saviour, which kings and emperors had taken pleasure in enriching and which the relics of so many Saints should have rendered sacred, was delivered to the flames and destroyed from top to bottom. Altars, statues, pictures, sacred vessels, ornaments accumulated through eight centuries, sonorous bells, nothing was spared. The titles and charters of the monastery, its rich library and all its furniture became in the public square the prey of the fire lit by sacrilegious hands. They fell furiously on the ruins of the buildings, and the cloister, dormitory, infirmary and guest-house were levelled to the ground. When the Protestants had abandoned these devastated places, the monks came to seek again an asylum on the site and settled there as best they could, until Clement de Bonzi, bishop of Béziers, named commendatory abbot of Aniane, learning the sad state of the monastery, resolved to restore it to its primitive splendour. He called there the Benedictines of Saint-Maur, who raised it from its ruins. Since 1790 the buildings, sold as national property, served as a cotton-mill; at present they are occupied by a central prison. (M. Fisquet.)

[16] *Quod fuit Ausoniis Benedictus rector in arvis, / hoc modo tu in nostris es, Benedicte, locis. / Ut cerebro Euphorbi Samius sacus esse putatur, / sic Nursi patris in te revocatur opus.* — is thought to be Euphorbus in mind, so in you is recalled the work of father [Benedict] of Nursia."]

[17] See the *Councils, general and particular*, by Mgr Guérin, 3 stout vols. in-8.

[1] See, for more details, vol. vi, page 113.

12 February

Martyrologies

The Roman Martyrology, the Martyrology of France, the martyrologies of the religious Orders, and additions.

THE ROMAN MARTYROLOGY

At Barcelona, in Spain, Saint Eulalia, virgin, who under the emperor Diocletian, having first suffered the rack, the iron claws and the flames, was at last fastened to a cross, and received the glorious crown of martyrdom. 304. — At Carthage, the holy martyrs Modestus[1] and Julian. — At Benevento, Saint Modestus, deacon and martyr. — At Alexandria, the holy children Modestus and Ammon.[2] — At Antioch, Saint Meletius, bishop, who, having several times suffered exile for the Catholic faith, ended his life at Constantinople, and flew away into the bosom of God. Saint Chrysostom and Saint Gregory of Nyssa honoured his virtues with great praises. 381. — At Constantinople, Saint Anthony, bishop, who flourished in the time of the emperor Leo VI. 893. — At Verona, Saint Quilenus, bishop and confessor.[3] — At Longobardi, in Calabria, Blessed Nicholas Longobardi. 1709.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Paris, Saint Julian the Hospitaller. — On the island of Ré, Saint Basil, commonly called Saint Vêle, monk. 5th c. — At Landévennec, in Brittany, Saint Rioc, religious, who raised his mother from the dead by sprinkling her with water that his master Saint Guénolé had blessed. 6th c. — At Bayeux, feast of Saint Evroul, abbot, native of that city. After having lived at the court of the kings Clovis II and Clotaire III, he broke, with the consent of his wife, the bonds which held him in the world; he withdrew to the monastery of the Deux-Jumeaux, situated in the diocese of Bayeux, which had just been founded by Saint Martin of Vertou with the goods of the two twin brothers who took the habit. The veneration which his virtues drew to him, alarming his humility, he went to hide himself in the forest of Ouche, in the diocese of Lisieux, where he founded the celebrated abbey which afterwards took his name. He died on 29 December 707 at the age of eighty years. (We shall give his life at 29 December.) — At Trier, Saint Gerasina, queen, who is held to have been aunt of Saint Ursula. — At Tours, the feast of Saint Leobard or Libert, of whom the Roman martyrology makes mention on 18 January.[4] — At Tarbes, the feast of Saint Galactorius, bishop of Lescar and martyr; his entry into heaven is marked on 27 July in the martyrology of France. About 507. — At Nordheim, in Alsace, near Strasbourg, Saint Ludan or Loldain [Loudain], confessor. 1202. — At Paris, Blessed Quialilian, confessor, whom Saint Ouen calls an abbot in the life of Saint Eligius. His body was long kept in the church of Saint-Paul in that city. About 669. — In the diocese of Périgueux, Saint Eumacheus or Chamassi; he died in the parish which bears his name, near Le Bugue.[5] — At Clermont, feast of Saint Didier, bishop of that illustrious see: he succeeded Saint Avitus I; his body was buried in the church of Saint-Allyre, where a chapel was formerly dedicated to him. — At Albi, the feast of the first and second invention of the relics of Saint Cecilia and her companions.[6]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Antioch, Saint Meletius, bishop, of the Order of Saint Basil.

Martyrology of the Camaldolese. — At Bagni, in Tuscany, Blessed Joan, virgin, Camaldolese nun, illustrious by her birth and by her virtue.

Martyrology of Vallombrosa. — Saint John of Matha, confessor, mentioned on 8 February.

Martyrology of Cîteaux. — In Burgundy, in the monastery of the Benedictine nuns of Jully, Saint Humbeline, sister of our blessed father Saint Bernard, by whom, having been turned away from worldly vanities and delights, she made great progress in the way of grace, and fell asleep holily in the Lord, her decease having been preceded and followed by great miracles. 1092. — 21 August 1141. Martyrology of the Most Holy Trinity. — Saint Raymond of Peñafort, confessor, mentioned on 23 January.

Martyrology of the Roman-Seraphic Order. — Saint Peter Nolasco, confessor, who fell asleep in the Lord on 25 January.

Martyrology of the Seraphic Order. — Blessed Louisa Albertoni, widow, of the Third Order of Saint Francis, illustrious by her life and her miracles, who fell asleep in the Lord on 31 January, at Rome.[7]

Martyrology of the Discalced Carmelites. — At Alexandria, Saint Euphrosyne, virgin, of the Order of Carmelites, who departed from this world toward her Spouse, resplendent with her virtues, on 1 January.[8] — Saint Dionysius, pope and confessor, of the Order of Carmelites, whose birth into heaven is reported on 26 January.

Martyrology of Saint Augustine. — At Aquila, in the Abruzzi, Blessed Christina, nun of our Order, illustrious for the purity of her manners and the continual mortification of her body. 1543.

Martyrology of the Capuchins. — Saint Romuald, abbot, whose feast is celebrated on 7 February in the universal Church, and among us today.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Crescia [Brescia?], the holy martyrs Valerian, Valentine and Saprutus, under the reign of Hadrian. — At Carthage, Saint Modestus and Saint Posinna, martyrs. — At Salamanca, in Spain, Saint Damian, Roman martyr, whose body, found in the cemetery of Saint Callistus, was given to the Church of that city by Urban VIII. — At Seville, in Spain, the holy Macarius, Rufinus and Justus, martyrs. Probably under Diocletian. — At Cambrai, Saint Hippolytus, Roman martyr, whose relics were given in 1050 to the monastery of the Holy Sepulchre of that city. — At Antwerp, Saint Eloy, Roman martyr, found in the cemetery of Saint Agnes and given to that city in 1632. — At Brescia, Saint Constantius, who built at Conches, near that city, a church and a convent of nuns. — In England, Saint Ethelwold, bishop of Lindisfarne. 740. — At Albenga, in Liguria, Saint Benedict, bishop. 900. — At Turin, Saint Goslin, abbot of the monastery of Saint-Solutor, near that city. About 1061. His relics were raised in 1412. When, in 1536, the monastery of Saint-Solutor had to be demolished, the bodies of Saint Goslin, of Saint Juliana, foundress of that monastery, and of three martyrs, were transported to the chapel of the Consolation in the church of Saint-Andrew, where they remained until the year 1575, when they were given to the Jesuits, and by them placed in their chapel dedicated to Saint Solutor, Saint Adventor and Saint Octavius. — At Kiev, in Russia, Saint Alexis, archbishop. 1364.

Saint Eulalia of Barcelona, Virgin and Martyr

304. — Pope: Saint Marcellinus. — Roman Emperor: Diocletian.

Let us meditate these words of the Saviour: “Fear not them who kill the body; fear rather Him who can send both body and soul into hell” — Matth. x, 28 — and then our faith will be intrepid, like that of Saint Eulalia.

Born at Barcelona, in Catalonia, of parents favoured with all the gifts of fortune, Eulalia was a Christian from her childhood, and showed, during the time of her adolescence, a pronounced inclination for virtue: scarcely fourteen years of age, she was already ripe for heaven.

This young heroine dwelt in the country, not far from the city, with her parents, when news came of the arrival at Barcelona of an emissary of the emperors Diocletian and Maximian, those fierce persecutors of the disciples of Jesus Christ. This man was the barbarous Dacian, who made the blood of martyrs run in Spain. The young Eulalia felt a shudder of fear for the future of so many souls that were about to be tormented, but also an inner thrill of a certain divine joy, which seemed to announce to her a triumph; her brow, indeed, was to be girt for eternity with the double crown of virginity and martyrdom.

Burning with an ardent desire to endure it for the confession of the faith, to encourage the faithful in it, to sustain the weak, she formed the design, under the inspiration of a simple charity, of presenting herself to the tyrant. One morning, then, she escaped from her father's house, came to the city, and went straight to the tribunal of Dacian. This young virgin, in her budding beauty, astonished the tiger thirsting for blood, who saw in her at once a prey worthy of his brutality. "Who art thou, young girl," said the proconsul to her in a honeyed tone, "and what dost thou want?" — "I want to reproach thee for thy cruel conduct toward innocent victims." — "But who then art thou, to speak to me thus?" — "I am a Christian." — "Insult not in me the authority of the divine emperors." — "I am a Christian, and I despise the idols." — "Thou must offer incense to our immortal gods." — "I adore the true God, and I hate thy wretched gods."

Dacian, seeing the extreme youth of this girl, thought he had only to mock her, by having a humiliating punishment inflicted on her. He ordered her to be placed on the shoulders of one of his satellites, who carried her through the streets, while another, raising her robe, in the manner of children whom one wishes to correct, scourged her with a rod of flexible wood. Far from feeling humiliated, the holy child showed herself wholly glorious in a torment endured for her God, and the faithful loudly praised the Lord for her admirable bearing. When the insolent judge saw that he gained nothing by this cruel game, and that he had to do with a person of a strength of soul above her age, he changed his tactics, and, transported with anger at seeing himself braved by so frail a creature, he had her stripped, put on the rack, torn with the iron claws and the steel combs, and burned with burning torches. As the intrepid young girl, aided by grace from on high, mocked her executioners and her judge, laughing at their impotence to subdue her, the tyrant had her thrown into a vat of water of quicklime, over which boiling oil and molten lead were poured on her delicate limbs. The incomparable virgin ceased not, in the midst of these horrible torments, to invoke the Lord, with a gladness that shone on her face and in her eyes. Her body suffered; but the delights of her soul surpassed the pains of the body.

Ashamed and confounded by his defeat, furious at the thought of the contagion that such an example of heroism was about to spread, Dacian ordered Eulalia to be left fastened to a sort of cross: the poor child did not remain long hanging there; the frightful torments she had endured had exhausted her strength: she expired happily, and those present saw her soul escape from her lips in the form of a white dove, which flew away toward heaven. This glorious martyrdom took place on 12 February of the year 304. The virginal body of the young heroine was left as prey to the carnivorous beasts, but it was, in the night, buried under snow, and the Christians were able afterwards to draw it out and give it a fitting burial. It was raised from the earth in 878, transported to the church of the Holy Cross, and later, in 1287, to a magnificent chapel built in her honour.

Saint Eulalia is the principal patroness of Barcelona. There are several villages and several churches of her name in Guyenne and Languedoc. She is very popular throughout the south of France.

About 372, Queen Brunhild sent to Spain Saint Elaphius, bishop of Châlons-sur-Marne, to obtain relics of Saint Eulalia. From that time dates, doubtless, the pilgrimage of Saint Eulalia at Corrobert, in the canton of Montmirail. This pilgrimage, very celebrated formerly, scarcely exists any longer but in name; the chapel has been demolished; a miraculous spring alone has resisted and continues to offer its beneficent water to the rare pilgrims who come to drink there. Pious persons saved the statue of the Saint during the revolutionary storm and carried it to the parish church of Corrobert, where it is still venerated.

She is represented with a palm, a cross in her hand or in saltire, to recall the kind of torment which ended her life and so to distinguish her from Saint Eulalia of Mérida.

This Saint has different names according to the diversity of countries. She is called Saint Eulalia, Saint Olaria or Aulaire, Saint Olacia, Saint Eulalie, Saint Olaille, Saint Aulasia, etc. It is without foundation that Vincent of Beauvais took her for Saint Eulalia of Mérida, of whom Prudentius speaks. This opinion is contrary to the tradition of the churches of Spain. Moreover, these two Saints are distinguished from one another in the Mozarabic missal and in the martyrologies of Saint Jerome, of Ado, of Usuard, etc.

Saint Meletius, Surnamed the Great, Patriarch of Antioch

381. — Pope: Saint Damasus. — Emperor: Theodosius the Great.

I beheld the transgressors, and I pined away, because they kept not thy word. — Ps. cxviii [119:158].

During the first three centuries the Church was persecuted by the Jews and the pagans; and these persecutions cost the lives of thousands of Christians; at least their souls suffered no harm. But scarcely was external peace at last solidly established in the Church when there arose within her bosom a formidable heresy, which carried off a very considerable number of souls: Arianism.

A priest named Arius began to teach that Jesus Christ is not God, but only the highest and noblest of creatures. In a short time this heretical doctrine spread with the rapidity of lightning: the emperor, and even bishops and many priests, shared it, and they persecuted those who continued to believe in the divinity of Jesus Christ, which was the true faith.

Now there was at that time a Catholic priest of the name of Meletius, who was elected bishop of Antioch, that see which was later made illustrious by Saint John Chrysostom. That city above all had been infested by the heresy. The Arians, hoping that Meletius would be one of theirs, went to meet him, with the Catholics, when he came to take possession of his episcopal see, and they testified no less joy and respect than the Catholics. After his death, Saint Gregory of Nyssa and Saint Chrysostom each pronounced a panegyric which makes us know well this holy bishop and the purity of his faith. Saint Meletius was from Melitene, a city of Lesser Armenia; sprung from one of the noblest families of the country, he was instructed and virtuous. He was elected first bishop of Sebaste,[1] to succeed Eustathius, a semi-Arian, whom the Arians had deposed in a council held at Constantinople in 360. This election, made by the Arians, caused doubt for some time as to the purity of Meletius's faith. He tried to fulfil his functions as bishop, but his people were undisciplinable. He was obliged to abandon it and to live in solitude. He retired later to Beroea, in Syria. Since the exile of Saint Eustathius (331), the church of Antioch had been in the most deplorable state: it had had for bishops only intruders or Arians. After the deposition of Eudoxius, one of them, Meletius was raised to the patriarchate of Antioch, where, as we have already said, he was received with the applause of the Catholics and the Arians; for, on the one hand, the Arians believed he was of their opinion, and, on the other, the Catholics knew that his faith was no less pure than his life was holy. This election was confirmed by the emperor Constantius, who, on his return from the Persian war, had come to Antioch, and an act was drawn up of it, signed by the Catholics and the Arians, which was put into the hands of Eusebius, bishop of Samosata, a holy prelate and generous defender of the truth.

As soon as he saw himself on the patriarchal see (361), he thought himself obliged to strengthen the orthodox in the true faith and to combat the errors of the heretics. To render the minds of both more capable of sound doctrine, as he was extremely eloquent, he began by preaching to them the reform of morals, showing them the beauty of virtue and the ugliness of vice. Everyone was impatient to know for whom he would declare himself touching doctrine; it was soon known: the emperor ordered him, and some other bishops, to explain these words of Scripture, of which the Arians made abuse to ruin the consubstantiality of the Son of God: "The Lord created me in the beginning of his ways."[2] Persons were even appointed to write down word for

word all that he would say. Then Meletius made so clear what the Catholic truth was that everyone applauded him. But the archdeacon of his church, who was an Arian, having had the insolence to shut his mouth with his hand, to prevent him from continuing to speak, he explained by signs what his tongue could no longer say; for, after showing the people three fingers, he folded down two, so that, one only remaining, he might make known that there were three persons who, being equal, made together but one God.

This generous profession of faith was the cause of his exile, for the Arians, followers of Eudoxius, intruder on the see of Constantinople after having been deposed from that of Antioch, wished to pass Meletius off as a Sabellian, and so persuaded the emperor that he relegated him to Armenia; but it was necessary to take him out during the night, because of the great affection the people bore him: it was only a month since he had been patriarch. Eusebius, who had the act of this election, as has been said, withdrew to his bishopric; but Constantius, at the solicitation of the Arians, who feared that this act would prejudice them, sent a courier after him, with orders to threaten to cut off his right hand if he refused to give it up. This generous prelate, having read the prince's letter, presented not only his right hand, but also the left, to be cut off, saying: "I shall never give up this writing, which convicts the Arians of a manifest malice." The emperor Constantius having died of apoplexy (361), after having unhappily abandoned the faith of the great Constantine his father, Julian the Apostate, who saw himself sole master of the empire, to re-establish idolatry the better, permitted the exercise of every kind of religion, and recalled all the bishops exiled by Constantius; Meletius therefore returned to Antioch, which he found full of divisions, even among the Catholics; for some, called Meletians, had remained faithful to Saint Meletius; but the others would not attach themselves to his election, in which the Arians had taken part. They continued the assemblies which they had held since the death of Saint Eustathius; whence their name of Eustathians. They elected for their bishop Paulinus, who was consecrated by Lucifer of Cagliari. This schism lasted eighty-five years in the Church of Antioch. Meletius did not long enjoy his recall. Julian, finding in him too strong an obstacle to the re-establishment of paganism, drove him a second time from his see, and sent him back into exile.

But some time after, that apostate prince having been killed in the war against the Persians, all the soldiers turned their eyes on Jovian, who was a Christian and a Catholic, protesting that they had the same belief in their heart, and that only the fear of Julian was the cause of their having made, in appearance, profession of paganism. This pious emperor began his reign by making peace with the Persians, so as to think no more than of the advancement of the Christian religion. To this end, as soon as he was back, he had the temples of the false gods closed, forbade the worship of idols and recalled the exiled bishops. Thus Meletius was re-established on his see (363). Jovian, who recognized the virtue of the holy Patriarch, made a quite particular esteem of him, and honoured him as a distinguished defender of the faith. The Arians, of whom Acacius was the chief, were dismayed. Following the maxim of the heretics, who regulate themselves by the favour they enjoy with the secular powers, they had recourse to hypocrisy; they subscribed, in a synod which Meletius held at Antioch, to a formula of faith which Saint Athanasius had given to the emperor, and so feigned outwardly to embrace the doctrine of the Council of Nicaea touching the consubstantiality of the Son with the Father. Much might be hoped from the zeal of so pious an emperor, when, eight months after ascending the throne, he was suffocated by the fumes of charcoal that had been lit in his room. It was a great loss for the Church, for Valentinian, having been raised to the empire in his place, associated with himself Valens his brother, who was not long Catholic; his wife being an Arian, he had himself baptized at Constantinople by the patriarch Eudoxius, who obliged him, by oath, to declare war on the Church. This prince persecuted it in a frightful manner, while he suffered the detestable ceremonies of the pagans, the Jews and all those who professed a doctrine contrary to that of the Gospel. Meanwhile Saint Meletius watched with admirable care over his people, and continued to make the ardour of his zeal for the faith of the Council of Nicaea shine forth; and, as he saw the need the Church had of faithful ministers who could oppose the malice of the heretics, he applied himself to forming several: among these was the illustrious Acacius, afterwards bishop of a city of Syria; Diodorus, bishop of Tarsus; Flavian, patriarch of Antioch; Elpidius,

bishop of Laodicea, and an infinity of holy anchorites. But one may say that the most celebrated of all his disciples was the great Chrysostom, to whom he administered baptism, and of whom he had an extraordinary care from his tenderest years; it was he who disgusted him with the school of Libanius, where he learned only a human eloquence, and drew him insensibly away from the study of profane things to apply him to the study of holy Scripture.

Valens, who had come to Antioch (372), employed every kind of artifice to engage so great a personage in his party, persuading himself that he would thereby reduce all the others. But having found Meletius inflexible, he sent him for the third time into exile. The people, unable to bear this injustice, rose in such a manner that they would have stoned to death the officer who was carrying him off in his chariot, had the Saint not placed himself before him and covered him with his cloak. Far from diminishing the constancy of the faithful, this persecution animated them more and more to suffer every kind of injury for the confession of the faith of Jesus Christ, so much had the instructions of Meletius kindled in their hearts the fire of charity and established in their minds the dogmas of the true faith. The holy anchorites who visited them often tried to keep up these divine flames until the return of the holy Pastor, which took place in 378, at the death of the persecutor. Valens, having been beaten near Adrianople, fled into a hut where divine justice permitted him to be burned by the Goths. Gratian, who succeeded him, published several edicts for the recall of the exiled bishops and for the re-establishment of the Catholic faith in the East. Returned to Antioch, Meletius, finding that the division among the Catholics continued more than ever, did what he could with the great Basil to appease it: he even offered Paulinus to govern the church of Antioch together, on condition that whichever of the two should survive the other should govern both flocks alone. But Paulinus not having accepted this proposal, our Saint none the less continued to live with him in a spirit of union and charity. He employed himself entirely in feeding the sheep that were his with the doctrine and the word of God; and by the examples of his virtues he acquired such esteem in the minds of his people that many gave his name to their children, believing that thereby they would draw all kinds of blessings on their families; his image also was engraved on rings, in vases and on the walls of houses, to mark the respect borne to so excellent a man. Saint Gregory Nazianzen has left us his portrait in few words: “He was,” says he, “a holy prelate, religious, simple, sincere, full of God, affable, generous, modest, and in whom one saw shine the character of the Holy Spirit.”

Theodosius, who after the defeat of the Goths had been associated with the empire by Gratian, wishing to pacify all the troubles of the churches, and to end particularly a great dispute which had arisen concerning Saint Gregory Nazianzen, transferred from the bishopric of Sasima to that of Constantinople, convoked a council in the latter city, and begged Meletius especially to be present. This pious emperor had a singular affection for him, because, some time before his accession to the empire, he had had a vision in which he had seen in a dream this holy patriarch clothe him with the imperial purple and put the crown on his head: he received him with extraordinary testimonies of esteem and tenderness. Meletius, whom his holiness set above all the other Fathers of the council, who were 130 in number, was the first to show that the translation of Gregory was in no way contrary to the holy canons, because it had been made only for the greater good of the Church. His opinion was followed by that of the other prelates: Gregory was confirmed bishop of Constantinople. Very shortly after this action the blessed patriarch passed from this life to a better, in the year 381, to the great regret of the whole city, and principally of Theodosius, who took care to have his body transferred to Antioch, where it was honourably buried near the tomb of Saint Basil. This pious emperor wished, against the custom of the Romans, that on the way it should be brought into all the cities, and received there with all possible magnificence.

The *Acts of the Saints* of the Bollandists and the Greco-Muscovite calendar represent Saint Meletius the Great standing. We do not know whether this figure has the likeness.

The Roman martyrology and the Menology of the Greeks make mention of Saint Meletius on 13 February. Saint John Chrysostom, in the eulogy he made in his honour, calls him martyr; and all the ecclesiastical

historians speak of him with great veneration. For ourselves, we have drawn what we give of him from the remarks of Bollandus, on the 12th of this month.

Saint Julian the Hospitaller, Commonly Called the Poor, and Other Saints of 12 February

Lives: Julian the Hospitaller; Galactorius, bishop and martyr (about 507); Rioc, hermit in Brittany (6th century); Ludan or Loudain, pilgrim (1202); Blessed Christina Licarelli (1543); Blessed Nicholas of Longobardi (1709).

Be not forgetful of hospitality; for by this some have entertained angels unawares. — Heb. xiii, 2.

SAINT JULIAN THE HOSPITALLER, COMMONLY CALLED THE POOR

The place and the time at which Saint Julian the Hospitaller, or the Poor, lived are unknown. The Spaniards claim him for their compatriot and make his parents natives of Aragon.[1] According to them, they were married after an abduction, and this would explain the fatality with which that family was pursued: our Saint would have been born at Naples, where his father and mother had withdrawn.

We shall borrow from Saint Antoninus, archbishop of Florence, the details which follow.

Living still under the guidance of his parents, and pursuing a stag in the country, Julian heard a voice, as if coming out of the mouth of that animal, which said to him: “Why dost thou pursue me, thou who wilt take the life of those who gave it to thee?” This young man, extremely afflicted at this prediction, resolved from that time to flee far from his father’s house, for fear of falling some day into the misfortune with which he saw himself threatened. He went out, therefore, secretly, and withdrew to a distant country, to a lord who, recognizing the prudence of this voluntary servant, took him into great affection, and, to keep him always in his service, made him marry a young widow, and gave them a country house to govern, where they lived in good understanding and in an exact observance of the commandments of God and of the Church.

It happened one day that Julian’s father and mother, who were still living, unable to bear any longer the long absence of their son, of whom they heard no news, resolved to travel themselves through the world and to seek him. After some time they at last came upon his house, from which, as it chanced, he was then absent. His wife received with much courtesy these two poor old people, as she was accustomed to do for all other passers-by; and, inquiring into the causes of their journey, she learned from their talk that they were the father and mother of her husband: wherefore she received them as well as she could; and, having no more convenient place to put them to bed, she gave them her own bed. The night being past, she went off very early in the morning to church to say her prayers, according to her custom.

Meanwhile Julian, who knew nothing of this, came back home and entered his room:

perceiving a man in his bed with another person, he imagined he had before his eyes two adulterers; seized with grief, he drew his knife and plunged it into the breast of the one and the other, whom he left stiff dead. This done, he went out quite terrified; but he was still more so when he saw his wife coming back from Mass, and learned the fatal accident which had befallen him, and how he had fallen into the misfortune he had fled with so much diligence. He would no longer re-enter his house, but resolved to go that very hour into some desert to do penance. His wife could scarcely stop him long enough to have leisure to sell the little property they possessed. When they had made some money, they went to Rome to be absolved by the Pope, then withdrew near a river whose passage was extremely dangerous, and had built on the bank a hospital for the benefit of pilgrims. There they lived, both of them, in continual penance and in the service of the poor; above all Julian, who made them cross the river out of charity, and then gave them hospitality in his hospital. One night, in the midst of winter, he heard as it were the voice of a poor man calling him to cross the river. At this voice he woke, leapt from his bed, and went promptly to ferry this poor man, who appeared quite sick and all

covered with leprosy; he brought him to his house and set him by the fire; but, seeing that he could not warm him, he bethought himself to lay him in his own bed. Then the sick man appeared shining like a sun, and, taking leave of his host, assured him that his sin was expiated by these pious duties of hospitality which he exercised toward the poor. Some time after, Saint Julian and his wife, laden with good works and merits, passed from this life of miseries to a happier.

In memory of his charitable life and of his care for the poor, he was surnamed Saint Julian the Poor or the Hospitaller. It was formerly a very widespread devotion for embarrassed travellers to recite a Pater in his honour to obtain good lodging. He was also in many places the patron of hospices where one had only to present oneself as a poor traveller to be lodged for three days. This ancient and praiseworthy custom still subsists at Antwerp.

He is painted: 1° ferrying Our Lord in a boat; 2° holding a little boat on his hand and accompanied by the stag which foretold his misfortune; 3° receiving lepers at the door of his hospice.

The minstrels of Paris had chosen him for their patron; which explains the presence of a mask in some modern pictures. The stained-glass windows, those of Chartres for example, have developed this legend. It has likewise been painted on a window of the 14th century in the cathedral of Rouen.

The church of Saint-Julien-le-Pauvre at Paris possessed a curious bas-relief of the 14th or 15th century, representing Saint Julian and his wife crossing the water with Jesus Christ whom they have taken for a leper.[2] Saint Julian has been chosen as special patron by travellers, pilgrims, innkeepers, ferrymen, the roofers of Liège, and shepherds.

We have already said that the minstrels, jugglers and mountebanks have done the same; not that Saint Julian was anything of the sort, but because his charity must have found more than once occasion to exercise itself toward people of that profession, who travel much and are very exposed to meeting with bad lodging.

The memory of Saint Julian is marked on 12 February by Ferrarius in his catalogue of Saints; he is omitted from the Roman martyrology, although the tables of the church of Aquileia mark his feast on 20 January.

SAINT GALACTORIUS, BISHOP AND MARTYR (507)

Galactorius assisted at the Council of Agde (506), whose canons were formerly adopted in all the churches of France; he subscribed there with the title of bishop of Beneharnum, a city believed to be that of Lascurre or Lescar. The following year he was taken by the Arian Visigoths, near a place named Mimizan; they tormented him long to make him abjure the Catholic faith, and ended by cruelly massacring him. The bishops his successors, and all the people of his diocese, regarded him from all time as a martyr.

In conformity with the ancient breviary of Lescar, his memory is honoured twice every year: on the day of his death and on the day of the translation of his relics from the place where he was put to death to the city of Lescar. The bones of the Saint were kept in great veneration in the cathedral church of that city until 1569, when they were burned by the soldiers of the count of Montgomery, chief of the innovators, and the shrine which contained them was pillaged. *Proper of Tarbes.*

SAINT RIOC, HERMIT IN BRITTANY (6th century)

He was son of the king of Elorn, who dwelt in the country of Léon, at the place now called Trann-Elorn. In gratitude for a service received, the king permitted Saint Derien and Saint Neventer to instruct in the Christian religion the members of his family who would consent. The queen and her son Rioc[3] were of that number. But Elorn, far from building them a church, as he had promised, persecuted them, and they withdrew to the castle of Joyeuse-Garde. His mother passed there the rest of her days, died most piously and was buried by her son. He was then about sixteen years of age. Having sold all that he could dispose of, he gave the money to the poor. He chose for his retreat a rock in the sea, on the coast of Cornouaille, toward the

mouth of the bay of Brest, on the shore of the parish of Ramel, a place entirely desert and remote, girt by the sea on every side except at low tide. He entered this solitude about the year 552, and dwelt there forty-one years, all the time that Conan Meriadec conquered and subdued Armorica, down to the reign of King Gradlon, who gave the government of the county of Léon to Fragan. The latter, having come to reside in his government, brought with him his son Guénolé, abbot of Landévennec. Having heard speak of the hermit Rioc, the abbot went to visit him in his cave, and, having saluted him, learned from him that it was forty-one years that he had been doing penance in that place, living on herbs and little fishes which he took on the sand at the foot of his rock; his origin and extraction, and all the other particulars of his life; that, when he had gone up on that rock, he was clothed in a simple cassock, and that this garment having worn out through length of time, God had covered his body with a certain reddish moss which protected him from the injury of the weather.

Saint Guénolé, having heard the account of these marvels, was astonished and rendered thanks to God; and seeing Saint Rioc old and broken with austerities and macerations, he begged him to come with him to his monastery of Landévennec, to which the hermit consented. Saint Guénolé gave him the habit of the monks of his monastery. He lived still some years; after his death many miracles were wrought at his tomb, and Saint Budoc, third archbishop of Dol, having been duly informed of it, declared him a Saint, about the year 630. Like a great number of other Breton saints, Saint Rioc is held to have killed a dragon: an image of the efforts which Christianity had to make to clear the soil of Brittany of all the druidic superstitions.

Taken from Albert le Grand and M. de Garaby.

SAINT LUDAN OR LOUDAIN, PILGRIM (1202)

Ludan was born in Scotland, of an illustrious family. Having lost his father and mother, he took in his heart the resolution to follow more closely the footsteps of Christ. Fearing, if he remained in his country, to meet there obstacles to his project, after having poured out his riches into the bosom of the poor, he left his kindred and set out clad in a poor garment in order not to be recognized. He visited the sepulchre of Christ, the threshold of the holy Apostles and other holy places. On the way, he came, according to tradition, to the borough of Nordheim, in Alsace, at the beginning of the 12th century. There, wearied by the road, he rested under the shade of a tree, was comforted and relieved by an angel, and warned of the imminence of his death; shortly after he fell asleep peacefully in the Lord. Immediately his lifeless body gave forth afar a very sweet odour; there was found on him a note indicating his name, his birth, his country and his pious life. His holiness being thus known, they hastened to honour him as was fitting.

As there were two parishes in the borough on whose territory he had died, each of them wished to have his body, until someone advised praying God to make known His will. Then the body of the Blessed, being placed on a cart and abandoned without guide, the horse which drew it went of itself to the church of Saint George. It is in this church, enlarged later in his honour, that Saint Ludan is honoured amid a great concourse of the inhabitants of the country and of strangers. Several persons, in different maladies, have experienced his credit with God.

Let us add some details to these words taken from the Proper of Strasbourg: The note found in Saint Ludan's wallet bore these words: "I am son of the noble Hildebod, duke of Scotland, and I have made myself a pilgrim for the love of God." After his father's death he had employed his goods in works of piety and built, among other things, a hospital for strangers and infirm persons of every kind. His tomb was destroyed in the Swedish war, 1632; but it has been restored since, and is still seen in the church which bears his name.[4]

BLESSED CHRISTINA LICARELLI (1543)

Among the virgins remarkable for their virtues whom the 16th century produced, one must count Blessed Christina Licarelli, born at Lodi in 1481, known at first under the name of Mathiasa. She showed from her

childhood an uncommon piety and so great an aversion for vain adornments, which ordinarily flatter so much the vanity of young persons, that one could never obtain from her that she should put any care into her clothing. Wholly occupied with fasting and prayer, she neglected her exterior and desired only the things of heaven. One saw her recollected in God, who was the most ordinary object of her thoughts; and all her pleasure was either to speak of Him or to suffer for Him. As soon as time permitted, she went each day to visit an image of the Blessed Virgin which was in a chapel not far from her dwelling, and there she placed her innocence under the special protection of the Mother of mercy. To follow the counsels of Blessed Vincent of Aquila, a celebrated religious of the Order of Saint Francis, who had been her director, and also to answer a heavenly inspiration, Christina, at the age of twenty-five, betook herself to Aquila and presented herself at the monastery of Saint Lucy, inhabited by nuns of the Order of Hermits of Saint Augustine. She was received there and soon showed herself a fervent novice. One remarked above all her great modesty, her extreme sweetness, her perfect poverty and her unbounded obedience. Though ill, she would never dispense herself from the abstinence practised in the monastery. Her sleep, taken on a very hard bed, was of only a few hours. After her profession she inspired so much confidence in her sisters that they chose her prioress of the community. Christina tried in vain to oppose this choice; she had to submit; but she used her authority only to charge herself with the lowest offices of the house and to render to each of the religious all the services that depended on her. Her charity was not confined to being useful to her companions: filled with the spirit of Jesus Christ and seeking only to please Him, the virtuous prioress eagerly seized all the occasions she found to relieve the misery of the poor. Corporal alms were not the only ones she made to her neighbour; her zeal for the salvation of souls led her to address pious exhortations to those who had relations with her, and her salutary discourses thus strengthened the good she wrought by her edifying examples. Her words were only the expression of the sentiments of her heart, for Christina lived only for God. Favoured with the gift of contemplation, she was quite often rapt in ecstasy. Frequent toothaches and came also to exercise her patience and could not overcome it. Having reached the age of sixty-two, she went to be united with her divine Spouse in the year 1543. At the very instant of her decease children announced it by cries and songs which they made heard in the streets. The miracles wrought at her tomb excited the faithful to render her a public cult, which Pope Gregory XVI approved by his decree of January 1840.

See the life of the Blessed by Cornelius Curtius, and the lessons of her office. We have borrowed this abridgment from Godescard (Lille edition).

BLESSED NICHOLAS OF LONGOBARDI (1709)

Nicholas of Longobardi was a poor peasant whom God was pleased to raise to a high sanctity. He was born on 16 January 1649; his parents, being poor, could not have him instructed, but they taught him to love God; he entered the Order of Minims, but for want of learning could not be raised to the priesthood. His austerities, his piety, his miracles soon made him the admiration of all Italy; he made the pilgrimage to Rome and to Loreto, and died on 12 February 1709, pronouncing these words: “To paradise! to paradise!” Pius VI beatified him on 12 September 1786. His body is preserved in a marble urn under one of the altars of the church of Saint Francis of Paola at Rome.

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[5] Saint Modestus of Carthage is patron of Cartagena, in Spain.

[6] Three Saints of the name Modestus today. Baronius remarks on this point that this reunion of several Saints of the same name on the same day, a reunion fairly frequent in the martyrologies, comes from the fact that the days of some of these Saints were unknown, and that the martyrologists, not wishing to exclude these Saints and being embarrassed over the choice of a day, decided to put them on the same day as the Saint whose day was known. He cites the example of Saint Columba of Cordova, whose feast, as long as her day was unknown, was celebrated on the same day as that of Saint Columba of Sens.

[7] Date unknown. Cf. *Acta Sanctorum*.

[8] See that day.

[9] See 9 February.

[10] See 22 November.

[11] See her notice at 31 January.

[12] The relics of Saint Euphrosyne, brought from Palestine by Louis the Young, were formerly at Saint-Jean-aux-Bois and at Royal-Lieu, diocese of Beauvais. M. Bonville, parish priest of Saint-Germain at Royal-Lieu, wrote to us from Compiègne on 14 May 1872: “The abbey of Saint-Jean-aux-Bois has completely disappeared, except for a portion of a cloister, whose vaults are admirable, and which has been converted into a stable, and a remnant of dwelling today occupied by a private person. The church of the 13th century serves as parish church. It is magnificent, ranks among the historical monuments, and the government maintains it as far as possible. The abbey of Royal-Lieu, a hamlet of my parish, likewise razed, except for the abbess’s lodging, occupied today by a proprietor, has kept no trace of its church. The enclosure of the abbey is under cultivation. I do not know what has become of the relics of Saint Euphrosyne, who was honoured in the church of the said abbey and whose statue was brought at the Revolution to the chapel of Our Lady of Good Help [Bon-Secours] which is in my parish. The finest tombstones of that church serve today as paving for that of Saint-Germain. As to the relics which that abbey possessed, I know of none that has been preserved, unless it be the wood of the true cross, which the church of Saint-Jacques of Compiègne has in its possession. The chapel of Our Lady of Good Help, of which I speak above, was built in 1637 by the town of Compiègne, in fulfilment of a vow which it made on the occasion of the plague which decimated it in 1636. Louis XIII there renewed in person, on 8 September 1638, his consecration to the Holy Virgin. Served until the Revolution by the Capuchin Fathers, and since by secular priests, it is the object of a pilgrimage so celebrated that it begins on 25 March and lasts nine days.” — See the life of Saint Euphrosyne, vol. 1, p. 24.

[13] See 10 December.

[14] Prov. viii, 22.

[1] It is at least certain that his legend is more popular there than anywhere else: literature has seized upon it and produced on this theme some masterpieces: let us cite the play of Lope de Vega entitled *El animal profeta*, and the ballad found in vol. ii of the *Romancero general*.

[2] See the *Statistique monumentale de Paris*.

[3] Riwal, Rieu or Riou.

[4] In Alsace he is called Sanct-Loclen.

13 February

Martyrologies

The Roman Martyrology, the Martyrology of France, the martyrologies of the religious Orders, and additions.

THE ROMAN MARTYROLOGY

At Antioch, the birth into heaven of Saint Agabus, prophet, of whom Saint Luke makes mention in the Acts of the Apostles. 1st c. — At Ravenna, Saint Fusca,[1] virgin, and Saint Maura, her nurse, who, under the reign of Decius, having endured numerous torments by order of the president Quintian, were at last pierced with the sword, and so consummated their martyrdom. 3rd c. — At Melitene, in Armenia, Saint Polyeuctus, martyr, who, having suffered much in the persecution of the same emperor Decius, obtained the crown of martyrdom. 259. — At Lyon, Saint Julian, martyr. — At Todi, Saint Benignus, martyr. Persecution of Diocletian. — At Rome, Saint GREGORY II, pope, who resisted most vigorously the impiety of Leo the Isaurian, and sent Saint Boniface into Germany to preach the Gospel there. 731. — At Angers, the funeral of Saint Lezin, bishop, a man of eminent holiness.[2] 616. — At Lyon, Saint Stephen,[3] bishop and confessor. About 512. — At Rieti, Saint Stephen, abbot, a man of admirable patience, at whose decease, according to the report of Saint Gregory, pope, the angels assisted, visible even to the persons present. — At Prato, in Tuscany, Saint Catherine de’ Ricci, virgin, of the city of Florence, of the Order of Friars Preachers, remarkable for the abundance of heavenly gifts with which she was filled; the sovereign Pontiff Benedict XIV inscribed her in the fasti of holy virgins; she died, full of virtues and merits, on 2 February, but her feast is celebrated today. 1590.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Digne, Saint Domninus or Domnus, apostle of that city and its first bishop. About 379. — In the diocese of Pamiers, Saint Volusian, bishop of Tours, martyr, whose feast is celebrated at Tours on the February and at Pamiers on today's date. 499. — At Koblenz, Saint Castor, priest, patron of that city and confessor. About 389. — At Carcassonne, Saint Guimer or Cimier [Hilarius?], first prelate of that see.[4] 6th c. — At Meaux, Saint Gilbert, native of Ham, in Picardy, who, from canon of Saint-Quentin, was made archdeacon of the church of Meaux, and then bishop of the same city. 1009 or 1010. — At Tours, Saint Leubacius or Leubais, abbot. About 540. — At Chambéry and at Moûtiers in Tarentaise, the feast of Saint Ephysius, whose entry into heaven is marked in the Roman martyrology on 15 January.[5] — At Tarbes, Saint Gerontius and Saint Severus, commonly Sever, martyrs.[6] — In the diocese of Rodez, Saint FULCRAN, bishop of Lodève, founder of several monasteries. 1006. — At Poitiers, the feast of Saint Leo or Lienne, whose birth into heaven is mentioned on 1 February. 368. — At Séez, the feast of Saint Ebrulfus or Evroul, whose entry into heaven is marked in the Roman martyrology on 29 December.[7] — At Élan, Blessed Roger,[8] Cistercian religious. 1175. — At Rennes, feast of Saint Enogat.[9] — At Nîmes, feast of Saint Eugenia, Roman martyr.[10]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — In Cappadocia, at the borough of Magariasse, Saint Theodosius the Cenobiarch, of the Order of Saint Basil, who, after having suffered much for the Catholic faith, rested at last in peace. His birth into heaven is celebrated on 11 January.

Martyrology of the Canons Regular. — At Rome, Saint Gregory II, pope, counted formerly among the clerics of the church of the Lateran, who resisted most vigorously the impiety of Leo the Isaurian, and sent Saint Boniface to preach the Gospel in Germany.

Martyrology of the Order of Saint Benedict, of the Camaldolese, and of the Congregation of Vallombrosa. — At Rome, Saint Gregory II, pope.

Martyrology of Cîteaux. — Saint Gregory, confessor, first a humble religious of the Order of Saint Benedict, then sovereign Pontiff, second of the name, who resisted most vigorously the impiety of Leo the Isaurian, and sent Saint Boniface, bishop and martyr of the same Order, to preach the Gospel in Germany. If the writings of this pope still existed, and if his actions had been more faithfully kept by history, he would not be esteemed inferior to Saint Gregory the Great.

Martyrology of the Friars Preachers. — At Prato, Saint Catherine de' Ricci, etc.

Martyrology of the Roman-Seraphic Order. — At Castel Fiorentino, in Tuscany, Blessed Viridiana or Veridiena, virgin, of the Third Order of our Father Saint Francis, remarkable for the fruits of penance and for the renown of her miracles. 1 February 1242.

Martyrology of the Seraphic Order. — Saint Ignatius, bishop and martyr, whose birth into heaven is on 1 February.

Martyrology of the Calced Carmelites. — Saint Telesphorus, pope and martyr, of the Order of Carmelites, whose natal day is 6 January.

Martyrology of Saint Augustine. — Saint Titus, bishop, confessor, whose memory is made on 4 January, but who is honoured among us today.

Martyrology of the Capuchins. — At Foligno, in Umbria, Blessed Angela, widow, of the Third Order of our Father Saint Francis, who shone remarkably in prayer, poverty, abstinence and charity, and flew away into heaven on 4 January.

Martyrology of the Discalced Carmelites. — At Alexandria, Saint Euphrosyne, virgin, of the Order of Carmelites, who, resplendent with all the virtues, flew away toward her heavenly Spouse on 1 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Caravi, an ancient city of Spain, which stood near Saragossa, Saint Policetus, deacon and martyr, who perished in the persecution of Nero. — On this same day a father and his son ended their lives on the cross; God knows their names. — At Alexandria, the holy Tullian, Antias, Cyriacus and Ammon, martyrs. — At Antwerp, Saint Palladius, Roman martyr, whose body was transferred to that city, to the church of the Jesuits, in the year 1652. — At Turin, Saint Juliana, pious matron, whose relics, after the destruction of the monastery of Saint-Solutor, were deposited in the church of the Jesuits of that city. It is she who gathered the bodies of the holy Octavius, Solutor and Adventor, soldiers of the Theban legion (today patrons of Turin), and had them buried in an oratory which she dedicated to them. 4th c. — In Palestine, Saint Martinian, hermit.[11] 830. — In Ireland, Saint Modomnoc, or Dominic of Ossory, disciple of Saint David of Menevia. 6th c. — In England, Saint Ermenilda, queen of Mercia, wife of King Wulfhere and mother of Saint Werburga; she was afterwards a religious and abbess at the monastery of Ely. About the year 700. — At Meda, in the diocese of Milan, the holy Haymo and Veremund, founders of a monastery of women in that place. About 590. — At Vercelli, Saint Peter, bishop. Saint Peter of Vercelli, having undertaken the pilgrimage to the holy places, was made prisoner at Babylon with other Christians. He was delivered by the intervention of a holy man named Bonin, to whom the prelate afterwards entrusted the government of a monastery. About the year 1010. — In Germany, Blessed Jordan, second general of the Order of Friars Preachers. He laboured for the canonization of Saint Dominic. He died at Acre, in Palestine, and wrought several miracles after his death. His books and sermons have been collected; he preached in French to the Templars who were overseas, and made himself heard although he scarcely knew our tongue. 1237. — At Séez, Saint Passivus, bishop of that see. 560.

Saint Polyeuctus, Martyr

259. — Pope: Saint Dionysius. — Roman Emperor: Valerian.

Felix. How did Albinus die? — *Albinus.* Brutally, impiously, braving the torments, disdaining life, without regret, without murmur and without astonishment, in obstinacy and hardness; as a Christian at last, with blasphemy on his lips. — Corneille, *Polyeucte*, Act III, scene 6. [Prose rendering of the French verse.]

In the time of the emperors Decius and Valerian there lived in the eastern lands two men of war, Nearchus and Polyeuctus, united by the bonds of friendship more closely than if birth had established between them the ties of blood and kinship.[1] Nearchus was a Christian remarkable for his faith and piety; but the noble Polyeuctus was a pagan. For the rest, if he had not yet the outward marks of Christianity, he possessed its spirit; he was a fruitful olive-tree which lacked only to be planted in the house of God. Now Decius and Valerian caused it to be published that punishments and rewards were to be decreed against the Christians. Nearchus then feared for his friend, and persuaded himself that the diversity of worship was going to bring about the rupture of their friendship. Polyeuctus, seeing him given up to sorrowful thoughts, asked him affectionately the reason of his affliction. Nearchus strove to dissimulate his anguish; but his eyes filled with tears betrayed him. “I must keep silence,” said he to him, “for in this your friendship could not console me.” — “Have I offended you in anything?” answered Polyeuctus.

At these words Nearchus could hold out no longer. “Dear friend,” said he to him, “it is in thinking of our approaching separation that my soul is overwhelmed with so much sadness.” Polyeuctus was as if thunderstruck. “Whence could come,” he cried, “this separation which death itself could not bring about?” Nearchus answered him: “And yet this separation which death could not have brought about is going to take place.”

Polyeuctus, unable yet to see whither such discourse tended, rises, embraces his friend and says to him: “Explain thyself, for I can no longer bear this reserve so little friendly.” Nearchus looked fixedly at his

friend, and everything in him denoted a soul a prey to the most violent sentiments. He could contain himself no longer. “It is this edict of the emperor, O dearest Polyeuctus, that is going to separate us for ever.”

Polyeuctus understood perfectly what these words meant; but in that instant a thought which God sent him came to raise his cast-down spirit; for he had had a vision, of which he hastened to inform his friend: “There is something, Nearchus,” said he to him, “which will prevent this separation from taking place, for I saw the Christ whom thou adorest approach me, strip me of this wretched garment in which I am clothed, and clothe me in a precious vesture: who could tell its beauty and its brightness? He fastened it on my shoulders with a golden clasp; then he gave me a winged horse.” The exchange of a wretched garment for a better took place when he passed from the earthly militia into the ranks of the army of Christ. And this winged horse, what could it signify other than his swift ascent from earth to heaven? Nearchus thrilled with joy. “Dost thou know Christ?” he asked him with gladness, “that Christ, Polyeuctus, who is truly God.” Polyeuctus answered him: “How could I have been ignorant of him? When thou spokest of him, was not my soul seized with fear? Did not the reading thou madest of his discourses ravish me with admiration? Only the name of Christian was lacking to me, since I was one by sentiment. What are we doing, O Nearchus? Why do we not declare ourselves publicly the servants of Christ? But first instruct me on some points of the life of the spirit.” Nearchus rose suddenly, and said: “Be without disquiet, tender friend, for it is written that God can of these very stones raise up children to Abraham, that is, that the Gentiles can be saved by Jesus Christ. It is again written that the workmen who went to work at the last hour will be rewarded like those who went to work at the first; so that, though come late, thou shalt be rewarded like the first. See the thief who was crucified with Christ: a simple and short word obtained heaven for him, as if he had won it by many merits.”

This discourse gave birth in the soul of Polyeuctus to a great confidence. “All this,” said he, “manifests to us clearly that one of us must undergo martyrdom; I picture to myself in thought all that there is of beauty in heaven; I see Christ before my eyes, and the brightness of this vision inflames my face. But it is time that we read the edict of the emperors, that we may know what it requires of us.” He seized the edict; and, after having read it, he tore it into a thousand pieces which he threw to the wind; turning round afterwards, he perceived that they were carrying the idols, which were about to be placed on altars to receive senseless adorations. He feigned to approach the altar with a calm air. There he takes the idols one after another, breaks them on the ground and reduces them to dust. This action drew to the spot his father-in-law Felix, whom the emperors had charged with directing the persecution; he showed himself at first enraged, then, touched by a human affection and a most sensible compassion toward the Saint, he spoke to him thus: “Polyeuctus, consent at least to live until thou hast seen thy wife.” — “If your daughter,” answered the Saint, “will follow me, the thought of heaven and the hope of incorruptible goods will make her happy; if not, she shall perish with your gods.” Felix shed abundant tears, for he had lost all hope. “Woe is me,” he cried, “the magic art of Christ has precipitated Polyeuctus into error.” — “I confess it,” answered Polyeuctus, “it is by Christ that I have been called to the knowledge of the truth.” As he spoke thus, those who persecuted the Saints approached, and, seizing the person of the martyr, they struck him on the mouth. But the generous Polyeuctus took little pains over these blows, for he saw at his side Jesus Christ who had suffered for him.

He had still another trial to struggle against; his father-in-law and his wife presented themselves, shedding tears and manifesting the liveliest grief; but the martyr, who was not ignorant of the snares of the demon, drew himself up in all his firmness and opposed to the emotion which the sight of his wife first caused him all the energy of his faith; then he spoke thus to his father-in-law, in a grave and penetrating tone: “Servant of profane idols, why by your tears and those of my wife do you seek to make me renounce the confession of the name of Jesus Christ? You should rather weep over yourself, thinking that, after having served temporally princes who must soon perish, you will be delivered to an eternal fire.” Looking then at his wife, who wept bitterly and said to him: “What has happened to thee then, Polyeuctus? By what deceit hast thou been led to break our twelve gods?” the martyr smiled gently and said: “Courage, Paulina, listen to me; I

shall teach thee the knowledge of the true God; make haste to adore him and to exchange this short life for another which is eternal." During this conversation the persecutors, seeing with spite that the example of Polyeuctus was converting a great number of Gentiles to the Christian faith, pressed his condemnation to death. When the sentence was notified to him, he appeared scarcely moved. The trial was terrible for a young convert, enjoying as he did the sweetness and charm of life! He soon let a great joy appear, like someone who would begin to enjoy the beatitude of heaven. He repeated to those who were present: "I have seen an altogether heavenly young man approach me, speak to me and urge me earnestly to forget all earthly things."

At the moment when he was about to receive baptism in the blood of Jesus Christ there was one thing only of earth that came back to his mind, and it was the friendship of Nearchus. Having perceived this worthy friend, he said to him: "Courage, Nearchus, and remember our alliance!" Then he presented his neck to the sword and died as a hero.

The brethren who were present hastened to deposit his holy body at Melitene, a city of Armenia. Now four days passed between the death of Polyeuctus and the deposition of his body. Nearchus was present also; he took the blood of the martyr, his friend, on a fine linen, and bore it to the city of Cananeote, to which he thus gave a precious inheritance.

Such are, in all their simplicity, drawn up by Nearchus and slightly abridged by us, these admirable acts of Saint Polyeuctus, from which Corneille drew one of the masterpieces of the French theatre.

The attribute given to Saint Polyeuctus is the sword which cut the thread of his days. — He is also represented asleep, seeing Jesus Christ who brings him a vesture of precious stuff, figure of the happiness of eternal life. The Greeks keep his feast with much solemnity on the 9th of January. There was at Melitene, in the 4th century, a church of Saint Polyeuctus where Saint Euthymius often went to pray. There was also a magnificent one at Constantinople, under the emperor Justinian: men made there their most solemn oaths. Our kings of the first race confirmed their treaties by the name of the holy martyr Polyeuctus.

Saint Volusian or Voussien, Bishop of Tours, Martyr

499. — Pope: Symmachus. — King of the Franks: Clovis.

Princes have persecuted me without cause. — Ps. cxviii [119:161].

The pious man fears neither princes nor the great; yet he employs against them no other arms than those of prayer and the faithful accomplishment of the divine precepts. — Commentary on Ps. cxviii, 161.

Saint Volusian, bishop of Tours, was born at Lyon of a senatorial family, originating from Auvergne. In spite of the benevolent attentions of the emperors, of which they were often the object, his ancestors preferred to the imperial favours the grace of baptism. They did not hesitate, indeed, to embrace Christianity, as soon as they had known its divinity. The father of Volusian was named Apollinaris and his mother Malertera.

Faithful to the glorious traditions of his family, the young Volusian gave early the example of Christian virtues; but his ardent and generous soul could not content itself with a common and vulgar perfection, and he embraced the monastic life at the celebrated monastery of Lérins, that nursery of bishops which cast so lively a lustre in the Church of France. We are ignorant of the circumstances which brought him to Tours, under the episcopate of Saint Eustochius. This pious bishop, charmed with his virtues, kept him near him, and he remained there under the episcopate of Saint Perpetuus, of whom he was moreover a relative.[1] Maan pretends that he was likewise a relative of Sidonius Apollinaris;[2] but this opinion does not appear to us sufficiently solidly established. At the death of Saint Perpetuus, the people of Tours, great admirers of the virtues of Volusian, chose him for their bishop. It was in the year 491. A worthy imitator of his illustrious relative, he employed his immense fortune for the relief of the poor and the needs of his church. He erected the parish of Manthelan, in the arrondissement of Loches, and consecrated the basilica of Saint John at

Marmoutier.

The honours of the episcopate diminished in nothing the lustre of his humility, and he preserved, on the episcopal throne, the simplicity and modesty of the monk. He knew by his gentleness how to gain the affection of his people; but, a man of conscience, of firmness, he soon made himself suspect to Alaric, who held then under his domination a great part of Gaul and of Touraine as far as the Loire. The Arian monarch, understanding that the conversion of Clovis to Christianity was going to deal a rude blow to his authority, and dreading above all the influence of bishops, shrank not from persecution. The courageous eloquence and the abundant alms of Volusian designated him as one of the first to the rigours of the barbarian king. Torn violently from the episcopal see which he had occupied so worthily for seven years, he was led into exile in the city of Toulouse.

In spite of the deep grief he felt at being separated from his church, Volusian did not remain inactive; no longer able to instruct his people, he made his word constantly heard to the Arians; he disputed with their bishops, and by the ardour of his zeal and the efficacy of his discourses he made Catholic truth triumph.

The Goths, driven out by the victorious troops of Clovis, resolved to carry the holy bishop off in their flight as far as Spain; but as the courageous Pontiff ceased not to reproach them with their heresy with a holy boldness, they cut off his head in the neighbourhood of Pamiers, and so added to his merits the crown of martyrdom, about the year 499. Tradition relates that the Saint leaned on his staff in presenting his head to the executioner's sword. This staff remained in the earth and became afterwards a fine tree which was still seen in the 17th century.[3] His body, buried first near Foix, was transported later to a church which Count Roger caused to be built in his honour. Augustinian religious built a monastery around this tomb, which soon became a place of pilgrimage, made very celebrated by numerous miracles.

The Roman martyrology fixes his feast on 18 January; but the church of Tours celebrates it on the February, and that of Pamiers on the 13th, by virtue of a permission of the Holy See.[4]

Such are, in brief, the life and death of Saint Volusian: researchers and archaeologists will be grateful to us for adding here, as an appendix, a document that we owe to the kindness of M. Pouech, canon at Pamiers.

"What may have escaped you," that learned ecclesiastic wrote to us on 12 November 1871, "is a document of 1384 reported as proof by Dom Vaissete, author of the *History of Languedoc*, and of which I give you here an extract which I take from the book of M. Adolphe Garrigou, one of the scholars who have written on the old country of Foix, not having at my disposal the work of Dom Vaissete. Here is this piece:

"'To all those who shall see the present writing, we make known that we, Hugh, by the grace of God humble abbot of the monastery of Saint Augustine of Foix, diocese of Pamiers, have found, seen, learned and read word for word, in the archives and (of?) the sacristy of our monastery, divers acts, books and ancient manuscripts destined to preserve the memory of the facts relating to the abbey, to its basilica and to its ancient canons or regulations. We have seen in these titles that the blessed Volusian, martyr of Jesus Christ and archbishop of Tours (*sic*), of good memory, whose body reposes in the basilica of Foix, in the time of Clovis, first Christian king of France, when a band of Goths and Arians, a true public pest, invaded Gaul, and the city of Tours, decimated by the sword and given up to pillage, was deprived of its bishop and pastor, we have read, we say, that the blessed Volusian was taken and bound by these detestable enemies of the faith and led into exile as far as Toulouse. There it is read again that these fierce Visigoths, suspecting their own king Alaric, who dwelt at Toulouse, of an understanding with Volusian to give back the city to the Frankish armies, removed the latter, who was kept outside the walls of the city bound and chained. They wished to conduct the holy bishop to Spain or to some distant country, in order to rule alone over the city and to be able without obstacle to naturalize their perverse doctrines in the bosom of a Catholic population. Volusian, dragged to the place of Couronne, a mile from the village, says Villepeyrouse, was beheaded by these barbarous soldiers and so received from them the crown of martyrdom. Moreover it is read that the same

night in which the Saint was put to death he appeared to two pious women, Juliana and Julietta, and that he told them the circumstances of his martyrdom, ordering them to go and find the clerics and the faithful of Foix, that his body might be carried into the basilica of that city and receive burial there: which was done without delay and as if by enchantment, according to what these authentic writings, worthy of all belief, report…' I suppress here some fifteen lines foreign to the subject… After which Abbot Hugh adds: 'We have found these facts reported in ancient monuments, in manuscripts worthy of faith, and we draw from them an irrevocable testimony of what we advance, and in order that all belief may also be added to it. We, the abbot aforesaid, at the prayer of the consuls and of the community of Foix, draw up the present diploma and furnish it with our own seal. Done and given in our aforesaid monastery, on the 23rd of the month of October, in the year of the incarnation of the Lord 1384.'

"This diploma, according to the author aforesaid (M. Adolphe Garrigou, in his book entitled *Studies on the old country of Foix and the Couserans*, at Toulouse, at Renault's, 1846), is reported in Latin in vol. i of the *History of Languedoc*, Proofs, page 22 — which I cannot verify for myself.

"It is on this written monument that the learned historians of Languedoc composed their narrative touching the exile and death of Saint Volusian, a narrative which the chroniclers who have written after them do no more than reproduce. Now this narrative of the learned Benedictines, supported by this diploma which they must have regarded as authentic, already has authority. But we have besides other earlier authors who may have drawn from the same source, the archives of Foix, and who, speaking of Saint Volusian, relate likewise uniformly his martyrdom. These are:

"1° In the 18th century, Father de La Couldre, *Life of Saint Volusian*, Limoges, 1722, at François Meillac's.

"2° In the 17th century, the abbé de Lascases, former rector of Foix, native of that city, in his *Historical Memorial on the troubles of the country of Foix from 1490 to 1610*, Toulouse, at Arnaud Colomiez's, 1644, and de Marca, *History of Béarn and the country of Foix*.

"3° The *History of the counts of Foix*, in Latin, by Bertrand Hélie, of Pamiers, 16th century.

"The latter may have consulted the archives of the monastery of Saint Volusian while they were still in their integrity.

"Now, previous to that epoch, one cites a multitude of acts of donations made to the monastery of Saint Volusian, martyr, going back to its foundation in 1104 by Paschal II, at the prayer of Roger I, first count of Foix, and related by André de Ravenne, religious of the Observance. The monastery was founded under the name of Saint Augustine; but from 1111 it passed under that of Saint Volusian, martyr, or at least it is so named.

"Lascases, after Hélie Durand and other earlier writers, relates at length the translation of his relics, and all qualify the Saint as martyr.

"Finally one cites again acts of donation to Saint Volusian, martyr, going back to the 10th century." (Manuscript of 1438, cited by A. Garrigou, page 330.)

Saint Gregory II, Pope

669–731. — Emperors of the East: Anastasius II; Theodosius III; Leo the Isaurian. Christ is my witness: when I contemplate His Image, I am seized with compunction and my tears flow like the rain of heaven. — Saint Gregory II.

Gregory, second of the name, was born at Rome: his father, who was called Marcellus, transmitted to him with his patrician blood all the traditions of Roman politics. He was a Benedictine monk, sacellarius and librarian of the holy Roman Church, when he was raised to the dignity of cardinal deacon by Pope Sergius I,

who was particularly fond of him. He joined an eminent holiness to a profound knowledge of Scripture and of all the ecclesiastical sciences, which he had made a special study of in the patriarchal house or school of the Lateran. He followed to Constantinople Pope Constantine, whom he was to succeed, and made the emperor Justinian II, who held him in great esteem, understand all that was irregular in the acts of the Council *in Trullo*.[1]

He was elected pope forty days after the decease of Constantine, his predecessor: he judged the difficult times into which he had come and feared them not. Four great events mark his pontificate: the restoration of monastic life in Italy; the conversion and ecclesiastical constitution of Germany; his struggle against the iconoclast Leo the Isaurian; the emancipation of Rome and of Italy from the yoke, grown insupportable, of the emperors of the East.

He began first to repair the walls of Rome; but various unfortunate circumstances stopped him in this useful enterprise, so much was Italy tormented by a horrible tempest. He laboured with more success to re-establish monastic discipline in Italy. A man named Petronax had come to Rome out of piety and had embraced the religious life there: the Pope made use of him to raise up the monastery of Monte Cassino, ruined by the Lombards about a hundred and forty years before. When Petronax, accompanied by some Brothers of the monastery of the Lateran, arrived at Monte Cassino, he found there anchorites who lived in great simplicity amid the ruins of the ancient abbey: he joined them to himself, and all together they set themselves again to observe in its primitive purity the Benedictine rule, in the very place where the founder had written it.

Saint Gregory re-established also at Rome the monasteries which were near the church of Saint Paul, reduced to solitudes for a long time, and he established there monks to sing the praises of God day and night. He made also a monastery of a hospital for old men which was behind the church of Saint Mary Major, and re-established the monastery of Saint Andrew, called *de Barbara*, so abandoned that there was not a monk left in it. Both communities came to chant the office every day and every night in the church of Saint Mary. After the death of Honesta, his mother, the holy Pope gave his own house to God, and built there from the foundations a monastery in honour of Saint Agatha, to which he assigned houses in the city and lands in the country.[2] In thus re-establishing the monasteries, above all the monastery of Monte Cassino, this great Pope was founding for the centuries of the Middle Ages not only retreats for piety, but asylums for letters, arts and sciences. For, during the centuries of the Middle Ages, the monasteries were the only schools in the West. Without them and without the sword of Charles Martel, Europe, enslaved to the Mahometans, would be, as regards sciences, letters and arts, where Africa is under the Moors and the Bedouins.

No less vigilant to repress the disorders which crept in among the faithful than to re-establish the monasteries, the holy pope Gregory II held, on 5 April 721, a council at Rome, at which there were present twenty-two bishops, with all the Roman clergy. Among the bishops of this council there were three foreigners: Sedulius, a Scot of Great Britain; Fergustus, a Pict of Scotland; and Sindered of Spain, who had left the archbishopric of Toledo at the invasion of the Saracens. Centre of unity, Rome was an asylum ever open to fugitives.

To sum up, the Roman Pontiffs continued to civilize England: they began to civilize Germany; they raised everywhere to the sciences, letters and arts inviolable sanctuaries in the monasteries. They urged the princes to protect these hearths of civilization and to repel the bloody invasion of Mahometanism, which in fact was to brutalize the human race; in a word, the Roman Pontiffs were the saviours of the West, and by that very fact of the world. The East itself was no less indebted to them at that epoch; for it owed to them the preservation not only of the Christian faith, but also of good sense, with the taste for letters and arts. England owed its conversion to Rome; Germany owed its own to England. The English continued their pilgrimage to the tomb of the Apostles. Tormented by the fire of zeal which Jesus Christ came to cast on the earth, and pressed by that passion for the apostolate proper to the English, the numerous missionary monks formed in the island of Saints came to ask the blessing of the successor of Saint Peter, and from thence spread over the

countries of the North, inaccessible to men of the Latin race, and which attracted all the solicitude of the reigning Pope. Already, in the year 716, he had sent to Bavaria three legates: a bishop, a deacon and a subdeacon, to erect an archbishopric and a bishopric in the country where the populations were converting in crowds, and to provide there for the teaching of Christian doctrine. He consecrated bishop Saint Corbinian, who afterwards fixed his see at Freising, in Bavaria. In the year 718 an Anglo-Saxon monk presented himself before Gregory II, and, drawing from his cloak a letter of his bishop, Daniel of Winchester, awaited humbly the Pontiff's reply. The monk's name was Winfrid; he will be called later Boniface. The Pope gave him commission to go and preach the Gospel to the still infidel nations of Germany, Thuringia, Frisia, Hesse and Saxony. The account which he rendered him of the successes of his first mission led Saint Gregory II to recall him to Rome to ordain him bishop with jurisdiction over all the churches he should found. The elect took the episcopal oath: here are some words of this solemn act which founded ecclesiastical law in Germany: "I, Boniface, bishop by the grace of God, promise to you, blessed Peter, prince of the Apostles, and to your vicar the blessed Gregory, as to his successors, by the indivisible Trinity and by your most sacred body here present, to keep the fidelity and purity of the Catholic faith, and to persevere, with the help of God, in the unity of the same faith, on which depends, without any doubt, the salvation of all Christians… I, Boniface, humble bishop, have written with my own hand this text of my oath, and, laying it on the most sacred tomb of Saint Peter, I have made before God, taken as witness and as judge, the oath which I promise to observe." In sending Boniface back to the nations of the North, the sovereign Pontiff gave him the book of the holy canons; he added letters for Charles Martel, for the bishops and the Christian people whom he exhorted to give good welcome to the delegate of the Holy See; and lastly for the idolatrous Thuringians and Saxons, to whom he accredited him as the envoy of God in the interest of their souls. A letter of Saint Gregory II to Leo the Isaurian, emperor of Constantinople, said: "We are setting out for the extremity of the West, toward those who ask for holy baptism. For since I sent thither bishops and clerics of our Church, their princes have not yet been brought to let themselves be baptized, because they desire that I should be their godfather."[3] We do not know whether the holy Pontiff was able to baptize the princes of whom he speaks, for the majority of the acts of his glorious pontificate are unknown to us. But what we know well is that, in proportion as the light of faith advanced in the West, it withdrew from the East. The reign of Leo the Isaurian, contemporary with our holy Pope, was not made to arrest the deplorable decadence of Asia, of Africa and of Greece.

A cattle-dealer, then a soldier before being emperor, Leo undertook, like Mahomet, to reform religion by sabre-blows. He had at first distinguished himself by his courage, and during the first years of his reign he had inflicted several reverses on the Moslems who had come to insult him even under the walls of Constantinople. But he had been surrounded from his childhood by Jews and bad Christians who altered the purity of his faith. One of these Jews said to him one day in jest, after having blasphemed the image of Our Lord Jesus Christ: "Is it not true that if thou wert emperor thou wouldst destroy all these impious images?" — "I swear," he answered, "that I would not leave a single one standing." The emperor remembered the oath of the child. He did not see that, in destroying the images, he did but imitate the Moslems, the most cruel enemies of religion and of the empire. The Church, in this circumstance, saved truth, good sense and Christian art.

Superstition had urged Leo to proscribe images; pride and the demon of rapine made him persevere in the fatal way on which he had entered in the year 726.

The edict which he published to have removed from the churches all the images which adorned them was presented for the signature of the patriarch of Constantinople: it was then Saint Germanus, a venerable old man belonging to one of the first families of the empire. Saint Germanus refused to subscribe: "Christians," said he to the emperor, "do not adore images, they honour them, because they recall to them the memory of the Saints and of their virtues." Leo III would understand nothing of the clear and simple observations of the

bishop. He did not, however, go to the last extremities, because the people loved Germanus and the edict against images had excited a great ferment in minds. The bishop profited by the respite allowed him to uphold sound doctrine and to strengthen the courage of some of his colleagues who feared the anger of the emperor. He wrote also to the Pope to inform him of what was passing. Saint Gregory answered him at length to congratulate him on his vigour and to explain to him himself the Catholic doctrine. “The honour which the Church renders to images,” said he, “passes to the person represented. The name of idols is given to images of what is not and has no existence except in fables.”

Meanwhile the Isaurian grew weary of employing only caresses and gentleness. He returned one last time to the charge, enjoined Saint Germanus to adopt his edict, and threatened him with exile, nay with death, if he prolonged his resistance. “Remember,” said the Patriarch to him, “that you swore at your coronation to change nothing in the tradition of the Church.” For sole answer the emperor gave him a blow on the face and had him deposed by the Senate. Germanus, then stripping himself of the pallium or patriarchal mantle, said to the tyrant: “My person is in the power of the prince, but my faith yields only to the decisions of a council.” The emperor exiled the octogenarian Pontiff and put in his place a more docile intruder.[4] 730.

Then began the general destruction of images. Nothing stopped any longer the fanaticism of these new Vandals who were called Iconoclasts. The soldiers of Leo the Isaurian rushed into the churches and into private houses, breaking statues, defiling or tearing religious images and massacring those who tried to oppose their violence. The emperor, no less covetous than fanatical, confiscated to his profit a great number of statues of gold and silver, precious vessels serving for the holy mysteries, gems which adorned the images of the Blessed Virgin, so venerated in the empire, and had broken in pieces a great brazen crucifix placed by Constantine the Great under one of the porticoes of the imperial palace. The inhabitants of Constantinople had a great veneration for this crucifix; they rose, and women of the people rushed on the officer who had broken it and massacred him. These women were put to death with a multitude of Catholics. The martyrs were smeared with pitch, several images were heaped on their heads and set on fire, and the charred corpses were thrown to the dogs. The tyrant went further. The celebrated library of Constantinople was enclosed in a basilica situated between the imperial palace and the church of Saint Sophia. This basilica, called the Octagon, because of the eight superb porticoes by which one entered its enclosure, was the residence of the professors of belles-lettres and of theology, paid by the State. Leo the Isaurian wished these professors to subscribe his edict. They refused, combating with as much firmness as respect the opinion of the emperor. He, furious at being unable to persuade them, resolved to exterminate them, and, more cruel than the fierce Omar, who had contented himself with delivering to the flames the books of the library of Alexandria, he had burned, with the books and the basilica, the learned professors who refused to share his error. Thus was inaugurated the heresy of the Iconoclasts. John Damascene, called on this occasion Chrysorrhoas (river of gold), resisted also in the East. Gregory II calls the whole West to himself. Wounded consciences repel a heresiarch emperor. Leo, irritated against the Pope above all, seeks to rid himself by a crime of this powerful contradictor. Marinus, equerry of the emperor, is charged to organize a conspiracy against the Pontiff. The principal conspirators are discovered and punished. The exarch Paul assembles troops and prepares to make himself master of Rome, to have another Pope elected by force. The Romans, warned of their proceedings, take up arms; the Florentines, the Lombards of Spoleto and all the inhabitants of the environs, run up too, resolved to defend the city. Paul was obliged to return to Ravenna.

The Saracens ceased not to disquiet Constantinople, where nevertheless their spirit of opposition and malignity was so well served; but the emperor, henceforth less a warrior than a disputer in false theology, was more afflicted by the resistance of the Pope than by the progress his enemies were making around the capital.

Two great results, two immense events were being prepared, unknown to Leo, by his senseless obstinacy. There is no doubt that the troubles stirred up in Italy contributed to the independence of the Popes and served

the establishment of the empire of the Franks to the prejudice of the Greeks.

The Romans, moreover, in this sort of interregnum, upheld the interests of the Pope, confounded with their own; for from the exarchs and the Lombards they had everything to fear. These two powers, excited by Leo, nevertheless try to come to an understanding to occupy Rome. Liutprand commands the Lombards, and the troops of the exarch, astonished to march together. They crown Monte Mario with their fires and advance as far as the foot of the mausoleum of Hadrian (Castel Sant'Angelo). Gregory goes out of Rome, preceded by his clergy: a new Saint Leo, he represents that the misfortunes of the city will be all those of Christendom; that the Saracens, far more than the emperor, will rejoice at the disaster of this metropolis of the worship of Jesus Christ. Gregory moves the king and draws tears from him.

Liutprand prostrates himself at the feet of the Pontiff. The temple of Saint Peter was near; Gregory shows the monarch the sacred place which contains the tomb of the Apostle. Liutprand, abashed, walks toward the church, kneels before the confession of the Prince of the Apostles, strips himself there of his royal garments and lays them, with his belt, his sword, his golden crown and his silver crown, beside the tomb; he then begs the Pope to pardon his enemies. Gregory pronounces this solemn pardon, and the king takes the road to Pavia again. Wise and instructed minds saw clearly all the moral forces which these events brought to the Church. Minds destitute of energy, which penetrate nothing of the secrets of Providence and see only the confused spectacles of submission offered to their eyes, could also themselves convince themselves, in spite of their ignorance, of the necessity of obeying the sovereign Pontiff, when they had just seen at his feet the most formidable prince of Italy, he whom all regarded as disposed to overthrow the power of Gregory.

Leo, in his criminal impetuosity, wrote to him to foretell him the fate of Pope Martin; but the fatigues of the pontificate and this succession of hostilities had destroyed the health of Gregory, who died in 731, on 10 February. The letters of the holy Pope to Leo the Isaurian are full of force, of truth and of that evangelical courage which nothing shakes. One may judge of them by the following extracts:

"God is our witness, all the letters you have written to us we have communicated to the kings of the West, to conciliate for you their peace and benevolence; we praised you, we exalted you, in view of the conduct you held then. Thus they received your images, as it becomes kings to honour kings; but when they had learned from Romans, Franks, Vandals, Moors, Goths and other Westerners who were at Constantinople what you did in their presence to the image of the Saviour, they trampled on your own images and tore your face. The Lombards and the Sarmatians have invaded the Pentapolis, occupied Ravenna and driven out your magistrates. That is what your imprudence has earned you."

"What are our churches," he says in another letter, "if not works of man's hand, if not stones, wood, lime, mortar? What makes their ornament are the paintings which represent to us the histories of Jesus Christ and of the Saints. The Christians employ their goods on them. Fathers and mothers, holding in their arms their little children newly baptized, point out to them with the finger these holy histories; they show them likewise to young men and to newly converted Gentiles; thus they edify them and raise their mind and heart to God. But you, you have turned the simple people away from them, and instead of leading them to thanksgiving and to the praises of God, you have cast them into neglect of their duties, into frivolous amusements, fables, songs, the sound of lyres and flutes. Hear our humility, Lord; cease to persecute the church, follow it such as you have found it. Dogmas do not regard emperors, but Pontiffs; for we have the mind of Jesus Christ. The constitution of the Church is one thing, that of the world another."

This pontificate was a reign of wisdom, of glory and of courage. Gregory II governed the Church fifteen years, eight months and twenty-three days. In four ordinations which he celebrated in the month of September, and in another in the month of June, he created a hundred and fifty bishops, thirty-five priests and fourteen deacons. Baronius says he was worthy to be compared to Saint Gregory the Great. He was buried in the Vatican: after him the See remained vacant five days.

Saint Martinian, Hermit

830. — Pope: Gregory IV. — Emperor and King: Louis the Debonair.

Everywhere the demon sets snares for man; everywhere he gives him battle; but as soon as he finds no woman to second his efforts, he retires vanquished. — Saint Ambrose, *Sermon on Lent*.

We shall see in this history, more than in any other, the truth of these words of Job: “The life of man upon earth is a continual warfare and temptation”; for the more precautions Martinian took to avoid temptations, the more temptations sought him out to torment him. He was a native of the city of Caesarea, in Palestine; and he had no sooner tasted the pleasures of the world than, recognizing their vanity and brief duration, he wished to deprive himself of them; from the age of eighteen he left the cares of the city, and withdrew into a solitude near Caesarea, to embrace the monastic and religious life.

In this retreat he gave himself so much to every sort of spiritual exercise that it was soon recognized that he was particularly chosen by God; he did therefore several miraculous things which marked his holiness. He drove spirits from the bodies of the possessed, healed a great number of sick, and did other similar actions, which drew everyone to him, to obtain some favour from heaven by his prayers. The demon, seeing the progress Martinian was making in virtue, was jealous of it, and wished to trouble him by panic terrors and by frightful visions and apparitions; having taken one day the form of a dragon, he scratched the foundations of his little cell, to make it fall on him; but the holy hermit, not leaving his prayer for that, said to his enemy whom he saw clothed in this terrible shape: “Thou wilt labour in vain, wretch; thinkest thou to be able to astonish me, so long as I have my Lord Jesus Christ at my side?” Then the demon fled like a whirlwind, crying: “Wait, wait a little, Martinian; I will overthrow thee and humble thee: I will drive thee shamefully from thy cell; I shall well find the means, whatever confidence thou hast in him of whom thou speakest.” Martinian did not for that quit the field of battle, but held firm twenty-five years in his solitude, living with the purity of an angel. The demon bethought himself of this artifice to seduce him: as, once, some persons of the city of Caesarea were speaking with much admiration of the holiness of his life, a courtesan called Zoe approached them, and told them that Martinian was a savage who had withdrawn into this solitude to live as a beast among the beasts; that there was no need to be astonished if he was chaste in solitude: but that, if she had spoken to him, and had employed her attractions to win him, and he had resisted her, they might then believe him worthy of the praises they gave him. This wicked woman made a pact with them, and promised to go and attack Martinian on condition that, if she did not succeed and did not make him renounce all his pretended holiness, she would be the object of the mockery of the whole city; but that, if she succeeded in her design, it would be for them to pay her for her trouble.

Having thus come to agreement, she went to her lodging, stripped off her fine clothes, folded them in a bundle, and, having dressed herself in poor rags and a cord girdle, she took a staff in her hand and the bundle under her arm. In this equipage she set out from the city in a heavy rain, to betake herself at nightfall near the cell of Martinian. Arrived there, she began to cry in a piteous voice: “Have pity on me, servant of God! I am a poor woman who have lost my way on these roads; I know not whither to go nor where to take shelter so as not to be devoured by the beasts. Holy father, have compassion on this creature of God, though I be a wretched sinner.” Martinian was touched by these sad cries, and, half opening the door of his cell, he perceived this stranger so drenched with rain that she moved him to pity; and although he suspected that it was a bait of his enemy to make him lose the grace of God, nevertheless, from compassion, and fearing that if she were devoured he should be responsible for it, he threw himself into the arms of divine Providence, opened the door to her, made her a good fire, gave her dates for her supper, and finally warned her to go away the next day very early. As for him, he withdrew into another cell, which was farther in in his hermitage, and passed the night in praying and singing psalms, in spite of the artifices of the spirit of

impurity, who did his best to distract him, proposing to him a thousand foolish ideas touching this new guest. At dawn the holy hermit, having come out of his cell to go and dismiss his guest, was greatly astonished to find an admirably adorned person, instead of a beggar-woman whom he thought he had lodged, for Zoe had clothed herself during the night in the precious garments which she had brought in her bundle. He thought at first that it was a phantom, and asked her who she was, what she sought and how she had entered. But when he recognized that it was that poor woman whom he had received the evening before, his surprise increased; and, beginning to consider her, he asked her whence came this change of clothes. Then she began to tempt him in so seductive a manner that she vanquished that invincible heart and drew from his will an interior consent to sin. He would doubtless have fallen into it, had not divine mercy hindered the exterior effect; but Martinian went out of his cell to see if no one were coming to seek him, as was the custom, and, while he looked on all sides for fear of scandalizing those who might find him with this woman, God opened the eyes of his soul by a ray of His grace, and discovered to him the turpitude of the action he was about to commit and the precipice into which he was about to fall. At once, recognizing the extreme danger in which he was, and considering that it was not so much a woman as a spirit of hell that tempted him by its artifices to triumph over his chastity and strip him of all the merits of his past life, he re-entered his cell, lit a great fire and rolled himself in the flames until he had burned a part of his body; then, rising after some time, he said to himself: “What thinkest thou of it, Martinian; did not this fire seem to thee very agreeable for the little time thou hast stayed in it? If thou thinkest thou canst suffer that of hell, accept the proposals of this woman, for it is the way to go there.” He threw himself for the second time into the fire, to burn himself the more, praying the mercy of the heavenly Father to pardon him this consent and not to permit him to lose by a sin so many pains that he had endured in His service from his childhood, since he was ready to die in this fire for His love rather than offend Him.

This wretched woman was present at this spectacle, and, considering that she was the cause of Martinian’s torment, she stripped off her worldly garments and threw them into the fire, and having resumed those of a pilgrim and penitent, she said to Martinian, with tears broken by a thousand sighs, that she no longer wished to return to the city, but desired to finish her days in perpetual penance, in whatever place he would mark out for her; that the demon had indeed solicited her to ruin him, but that God wished to employ him to raise her up and save her. Thus, by the counsel of the holy hermit, she went to Bethlehem, where she was received in a monastery by a virgin called Paula, and lived there twelve years in such austerity and holiness of life that God wrought by her means several marvels; after which He called her to Himself to crown her with His glory.

Martinian remained so burned and crippled that he was not healed for a long time; and, reflecting afterwards on the means his enemy had used to ruin him, he resolved within himself to seek a solitude so remote that no woman could come to find him there. Having therefore made his prayer, he implored the assistance of heaven and abandoned himself to the guidance of the Almighty; then, making the sign of the cross, he set out from his cell and went toward the sea. The demon, all puffed up with glory at seeing him leave the field of battle, began to hiss at him, crying after him: “Flee, Martinian, for I shall pursue thee wherever thou goest, and drive thee out of there as well as from here; I shall never leave thee until I have quite vanquished and overthrown thee.” The Saint answered him: “Thou, wretch! know that I leave not my cell from weariness or disgust, but only in the desire to trample thee under foot; and thou must not take vanity of the issue of the combat, since I have ravished from thee the arms which thou hadst employed to hurt me, and the woman whom thou hadst urged to ruin me will be thy confusion.” The demon, hearing him speak thus, dared say nothing more to him nor pursue him; and Martinian, chanting psalms and hymns to the glory of his Lord, arrived at the seashore. He asked a God-fearing boatman where he might find a place suited to his design and where he should be disturbed by no one. The boatman told him that there was, far out in the sea, a desert island where there was an uninhabitable rock which terrified all who approached it. Martinian begged him to take him to this place, which was the one he sought, and made him promise to bring him from time to time

palm branches, bread and water to live on, assuring him besides that he would pray to God for him and would give him for his recompense all the baskets that he should make. He was therefore taken to this rock, where he was visited three times a year by the boatman and received from him all that he needed for his subsistence. It is not easy to express his joy when he saw himself on the rock, in the midst of the sea, where the women, whose approach he dreaded more than that of all the spirits of hell, were not likely to go and seek him. But, to show that there is no safe retreat in this world, he who had made war on him in his cell and forced him to leave it dared attack him in this stronghold which he judged unapproachable. Sometimes he even so troubled the sea that the rock seemed no more than a deep valley in which Martinian was about to be swallowed up; nevertheless the Saint remained tranquil, and, mocking him, constrained him to flee with shame. He had already passed six years in this solitude, which he believed inaccessible; he recognized at last that there is no place where the occasion of offending God cannot present itself, whether on earth, in the waters or in fire: for a vessel which was sailing on this sea having come to break against the rock, all who were in it were submerged, except a young girl who, saving herself by the help of a plank, came and clung to the rock. She perceived the Saint from there and cried to him: “Help me, servant of God, give me thy hand and draw me from this abyss, or I am lost.” Martinian was greatly astonished at this spectacle; and, recognizing that it was a new invention of his enemy, he armed himself with prayer; and because he was obliged to succour a person in danger of drowning, he drew her from the water, then said to her: “My daughter, we cannot stay together here; stay here and eat my provisions of bread and water, until the boatman who comes to visit me has returned, which he is to do in two months: you will tell him the story of your shipwreck, and he will lead you to the city.”

Then he exhorted her to practise virtue and to live in the fear of Our Lord; and, having made the sign of the cross over the sea, he said to God, his eyes raised to heaven: “I cast myself into the sea, O my God! with the confidence I have in Thee; I would rather be submerged than be in danger of losing chastity”; and he began to swim to save himself. But Providence, which never fails when it is a question of protecting its elect, sent two dolphins who carried him on their backs to the edge of the shore, where the Saint rendered thanks to his Deliverer and begged Him to inspire him what he should do. Setting again before his eyes how he was importuned by the demon on land and on sea, in deserts and on rocks, he resolved to stop in no place any more, but to travel in the world like a pilgrim, begging his bread; he did so for the space of two years which he still lived, passing the night in the place where he found himself and receiving in the villages the alms that was given him out of charity.

When he had arrived at Athens, it pleased God to reward the labours, the combats and the victories of His servant; wherefore He revealed to the bishop that Martinian was in the town and discovered to him at the same time the merit of this holy person. The bishop came to find him in the church, where he was lying on a bench; Martinian asked his blessing and begged him to pray God for him; the bishop did so, administered the sacraments to him and begged him also not to forget him when he should be before God. Then Martinian, having said: “Lord, into thy hands I commend my spirit,” and having made the sign of the cross, gave up his spirit with a joyful and contented face, in the presence of the bishop, on 13 February 830.

The young girl who remained on the rock, profiting by the example of Martinian, lived on the bread and water he had left her; and, at the end of two months, the boatman having come, she told him what had happened and begged him to bring her a man’s habit with bread, water and wool, and to bring his wife to teach her to work: having obtained what she asked, she lived six years on the rock, dressed as a man. She was twenty-five years old when she was wrecked there, and died holily in the thirty-first year of her age: she was called Photina. Two months later, the boatman came as usual to bring her provisions, and, finding her dead, he carried her body to the city of Caesarea; having informed the bishop who she was, the state of her life and the manner in which she had died, this prelate had her buried with pomp and ceremony, as was fitting for a faithful servant of God.

Such is the life of Saint Martinian, hermit, so persecuted and so often combated by the common enemy of men, vanquished and victorious, and who gloriously triumphed over the flesh, the world and hell. He was honoured throughout the East, but specially at Constantinople in a church near Saint Sophia.

The Dolphins which carried our Saint on their backs from the reef to the shore; the tempter devil in the form of a dragon; the courtesan in one or other of her garments; the burning hearth on which he lies to dissipate the drunkenness of a passing pleasure, are the attributes which enter into the representations that have been given of Saint Martinian. — Martin de Vos painted Photina saving herself by swimming and landing at the rock on which the hermit makes wicker baskets.

His history is drawn from Simeon Metaphrastes, who assures that he knew Saint Martinian himself; Surius has reported it in his second volume. Bollandus believes that he lived in the 5th century, and not in the 9th, and that Paula or Pauline, who received in her monastery Zoe, that impure woman who tempted him, and whom he converted, is the great Saint Paula, a Roman, disciple of Saint Jerome. But, as Simeon Metaphrastes, who was of the 10th century, assures that he saw her, and as he calls this Paula or Pauline a virgin, which cannot be said at least in the ordinary sense of Saint Paula the Roman, there is ground to doubt the truth of this author's observation.

Saint Gilbert, Bishop of Meaux, and Other Saints of 13 February

Lives: Gilbert of Meaux (1009); Agabus, one of the seventy-two disciples (1st c.); Domninus of Digne (about 379); Castor of Koblenz (389); Leo or Lienne of Poitiers (end of the 4th c.); Leubacius of Sennevières (about 540); Fulcran of Lodève (1006); Catherine de' Ricci (1590).

SAINT GILBERT, BISHOP OF MEAUX

1009. — Pope: Sergius IV. — King of France: Robert II.

Non est mortale quod opto. — My wishes rise far above mortal things. — Device of Raphael Capizucchi, bishop of Digne (1633–1605).

A very ancient tradition makes Saint Gilbert[1] be born at Ham. His father, Fulchard, and his mother, Geila or Gisela, belonged to the nobility of the Vermandois and lived in intimacy with Count Albert I. They entrusted the education of their son to the canons of Saint-Quentin de Vermand, who were renowned for their learning and holiness. Gilbert made rapid progress in letters and greater still in virtue. His eminent qualities, even more than his birth, made him distinguished by Count Albert, who provided him with a canonry in the collegiate church of Saint-Quentin. His regularity and zeal soon drew him the esteem and admiration of all who knew him. The second son of Albert I, Otto, who, in his father's lifetime, bore the title of count of Vermandois, often drew him to court and testified to him a lively affection. The pious canon went willingly to these invitations, and his piety suffered no harm in contact with the world.

Archanrad, bishop of Meaux, determined by the renown of Gilbert, chose him for his archdeacon. One could then appreciate the zeal, prudence and charity which he put into repressing the violation of rules and guarding the priestly honour. He did honour to that collegiate church of Saint-Quentin, a fruitful nursery which furnished subjects to almost all the churches of France, and which saw come from its bosom nearly forty bishops, seven chancellors of France, six cardinals and one pope.[2]

At the death of Archanrad (995), all the suffrages turned on Gilbert, who put as much repugnance into accepting this dignity as they put eagerness into offering it to him. Stephen I, count of Meaux and Troyes, expressed all his joy to the two clerics who came to Épernay to submit to his approval the choice of the people and clergy.

In spite of his elevation, Gilbert changed nothing in his manner of life, remaining ever faithful to his exercises of piety, to his prayers, his fasts and his mortifications. Seeing in his new functions an obligatory charge far more than an honour, he drew from the deep sense of his duties the resolution to be ever merciful to the poor, severe to the wicked, indulgent to the good; thus it was by a wholly paternal regimen that he governed his fold. During his twenty years of episcopate he gave the example of all the virtues and above all of a perfect humility.

We know only a very small number of the episcopal acts of Saint Gilbert. In 998 we see him subscribe a charter of King Robert in favour of the monastery of Saint-Denis; in 1003 he affixes his seal to a charter of the same king, granted to the abbey of Saint-Père of Melun; in 1003 he gives to his Chapter the revenues of the little abbey of Saint-Rigomer, situated in a suburb of Meaux; in 1008 he assists at the council of Chelles, in the palace of King Robert; lastly we see him give pecuniary aid to the abbey of Saint-Père-en-Vallée near Chartres, that it might increase the number of its religious.

Gilbert was one of the first prelates of France who, following the example of Lisiard, bishop of Paris, divided the revenues of his church into two *mensae*, the one episcopal and the other capitular. This wish had been expressed to him by his Chapter, which desired to be able to use the revenues of its share without the concurrence of the bishop. Before this division, which dates from 12 March 1004 and was approved by Pope Saint Leo IX, the bishop, sole administrator of the goods of his church, made the apportionment of them among the clerics and canons, assigning the part that seemed good to him to the service of worship, the needs of the poor and his personal expenses.

Gilbert, having fallen gravely ill and feeling his end approach, called for the last spiritual succours Leotheric, archbishop of Sens, and Fulbert, bishop of Chartres, who came at his call. “Immortal thanks be rendered to you,” said he to them, “O you, lights of the Church of the Gauls, who come to receive the sighs of an old friend; you who, bringing me the Viaticum of the dying, come to help me struggle against the snares of death and the wiles of the enemy of salvation; you who, with a pious hand, will commit my mortal remains to a Christian tomb.”

After twenty years of wise administration the holy bishop died, on 13 February of the year 1009 or 1010. He was buried in the church dedicated to Our Lady and Saint Stephen, before the altar, under the steps of the apse. Numerous miracles were soon wrought at his tomb.

Relics and Cult of Saint Gilbert John l’Huillier, bishop of Meaux, translated the body of Saint Gilbert in 1491.[3] The convent of Saint-André of Clermont gave, in 1645, a relic of Saint Gilbert to the abbey of Saint-André-au-Bois.

On 25 June 1562 the Huguenots devastated the cathedral of Meaux; some bones of Saint Gilbert alone escaped the disaster. At the epoch of the Revolution they were confounded with the relics of some other Saints, through the carelessness of the constitutional bishop. They are probably with other unnamed relics, in the principal shrine of the cathedral, designated under the title of Saint-Fiacre. In the same church there was formerly preserved, with great respect, a cope of the holy bishop.

Saint Gilbert was specially invoked for dropsy and the *mal des ardents*.[4] The collegiate church of Saint-Quentin, as well as the churches of Meaux and of Noyon, celebrated the feast of Saint Gilbert on 13 February. In the diocese of Meaux his translation was moreover feasted on 30 October. Today only his patronal feast is kept. His name is inscribed in the Martyrology of Amiens of 1737, as well as in those of Molanus, Ferrari, Canisius, Du Saussay, Chastelain, etc.; it is marked on 4 February in some ancient calendars.

Saint Gilbert, vested in his episcopal ornaments, holds the third rank among the six personages who made illustrious the city of Saint-Quentin, in the initial engraving of the *Augusta Viromanduorum* of Hémeré.

Saint Gilbert figured at the principal portal of the cathedral of Meaux, with other prelates of that church. All these statues were mutilated by the Huguenots on 25 June 1562, and since then they have been removed from the place they occupied.

We have borrowed this life from the *Hagiography of Amiens* by M. l'abbé Corblet.

SAINT AGABUS

One of the seventy-two disciples of Jesus Christ; illustrious prophet of the primitive Church; eye- witness of the facts of Christ (1st c.)

The tradition[5] of the Eastern Church, followed and approved by the Western Church, testifies that Saint Agabus was one of the seventy-two disciples of Our Lord. He had the gift of prophecy, as most of the first disciples of Jesus had, as is marked in the Acts of the Apostles,[6] where one reads the following:

"At that same time (the year 44 of Jesus Christ), prophets came from Jerusalem to Antioch. And one of them, named Agabus, foretold by the Spirit of God that there should be a great famine over all the earth, as it afterwards came to pass under the emperor Claudius."

According to this prediction of Agabus, "the disciples resolved to send, each according to his ability, some alms to the brethren who dwelt in Judaea: which they did in effect, sending them to the priests of Jerusalem by the hands of Barnabas and Paul." The Synagogue, in the times of its divine institution, had had its Prophets. The Christian Church likewise had its own in its beginnings. The gift of prophecy was then so common that there were few churches in which there was not some person privileged with it.[7] It was principally then that one saw the accomplishment of the oracle of Joel, who announced that the spirit of prophecy would be poured out upon all flesh. Four daughters of the deacon Saint Philip were all prophetesses. Saint Luke speaks further on[8] of the doctors and the Prophets who were at Antioch, and notably of Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, Saul. Agabus was one of those whom the Holy Spirit favoured most specially. All the writers of the New Testament are so many Prophets; and there are few centuries in which God has not communicated His spirit of prophecy, at least at intervals, to certain privileged persons, illustrious for their holiness. The famine which Agabus here predicts happened under the emperor Claudius, in the fourth year of his reign, the forty-fourth of the common era. Profane historians have spoken of this famine. Suetonius says[9] that this emperor was attacked by the people in the middle of the market, loaded with insults, and pursued with pieces of bread; so that he could scarcely regain his palace by a back door. This famine extended over all the earth, says Saint Luke; that is, in the whole Roman empire; but not everywhere equally. It afflicted Judaea principally. — The faithful of Antioch were informed of the extreme want suffered by the Christians who had remained at Jerusalem, because most had stripped themselves of all their goods, to put them in common and bring them to the feet of the Apostles; they then took a resolution worthy of their charity, which was to send alms to Judaea, to be distributed to the needy. Paul and Barnabas were charged with these alms. Helena, queen of the Adiabenians, and Izates her son came likewise to the succour of the inhabitants of Jerusalem. They put their alms into the hands of the magistrates of that city, and the Apostles into the hands of the priests or elders of that church. The painters represent, in the pictures and stained-glass windows of churches, Agabus breaking his staff or his branch, in vexation that Saint Joseph is preferred to him by lot to be the spouse of Mary, and retiring thenceforth to Mount Carmel to live in solitude and contemplation. This is what an ancient legend of the life of the Blessed Virgin relates. He was one of the most zealous disciples of Jesus, and deserved special favours of the Holy Spirit, which he made serve for the profit of the Church.

The famine which he predicted under Claudius was not the only public prophecy he made in the Church. In the year 58 he came again from Judaea to find Saint Paul at Caesarea, and announced to him all that he was to endure at Jerusalem of ill treatment from the Jews and the Gentiles: "During our stay at Caesarea," says Saint Luke,[10] "a prophet named Agabus came from Judaea, and having come to see us, he took Paul's girdle

and, binding his feet and hands with it, said: ‘Thus saith the Holy Spirit. The man whose girdle this is shall be bound in this manner by the Jews in Jerusalem, and they shall deliver him into the hands of the Gentiles.’” The faithful, assured of the truth of this prophecy of Agabus, tried to turn Saint Paul from going to Jerusalem. But this intrepid apostle, who knew that he must suffer for Jesus Christ, did not fear to expose himself to all perils, and the foregoing prophecy was accomplished to the letter when Saint Paul was at Jerusalem. The Greeks say that Saint Agabus was martyred at Antioch, and they mark his feast on 8 March: the Latins celebrate it on 13 February since the 9th century.

See the Bollandists, 13 February, p. 644; Saint Ado; and the *Seventy-two Disciples* of M. l’abbé de Maistre, to whom we owe this narrative.

SAINT DOMNINUS OR DONNUS, BISHOP OF DIGNE (about 379)

Domninus was an African: inflamed with zeal for the Christian religion, he left his parents and his country and, with Vincent, followed Marcellinus. He landed with them at the castle of Nice, preached the doctrine of Christ in the region of the Alps and assiduously seconded Marcellinus, until the faith had cast its roots in the city of Embrun and in the surrounding countries. When Blessed Marcellinus had been consecrated bishop of Embrun by Eusebius of Vercelli (before 370), Saint Domninus, wishing to propagate the faith farther, chose the city of Digne to labour at the destruction of the idolatry which still reigned there in all its force.

Blessed Marcellinus did not let Domninus and Vincent depart without recalling to their memory the precepts of the Lord to His apostles at the moment when He gave them the mission to go and preach, warning them to recommend penance, to keep a simple manner of life, as well as a mutual and unalterable charity. Encouraged by these counsels, Domninus and Vincent set out for Digne. Their reasons made the worship of false gods fall, their prayers made faith descend into hearts and their miracles confirmed it. They cured a great number of languors, possessions and maladies of all kinds, in testimony of the truth of their preaching. Having come to consecrate a church erected in honour of the Mother of God, Blessed Marcellinus consecrated Saint Domninus bishop of Digne. Become a bishop in the very critical times of the Arian heresy, he let none of his sheep stray from the fold of the true faith. Feeling his end approach, he exhorted Vincent to receive the charge and care of his flock, and migrated to the Lord on the 13th of February. God permitted for a long time that the infirm should be healed and demons driven out at his venerated tomb.

The church of Digne possesses the head and an arm of its holy founder and exposes them each year to the veneration of the faithful.

Proper of Digne; France pontificale, etc.

SAINT CASTOR, PRIEST, PATRON OF KOBLENZ (389)

Castor, whom his noble and pious parents entrusted to Saint Maximinus, bishop of Trier, second of the name, received under the guidance of that prelate the best education; then, as he made continual progress in piety and purity of morals, he was first ordained deacon and afterwards priest. But as he had a determined bent for the solitary life, he withdrew to the desert of Carden to attend to God alone. And several, led by love of solitude and piety, followed the man of God and put themselves under his guidance. In the midst of his disciples he led for a long time a most holy life, better known to God and to himself than to men. He soon began, though against his will, to be renowned for his holiness. A boat laden with salt, which was sailing on the Moselle, having come to pass not far from Carden, where Castor dwelt, he asked, but in vain, that they should give him a little of this salt, when suddenly the boat was shaken by a violent tempest, so that the men, seeing themselves in danger of perishing with their vessel, implored the help of God and the intercession of Castor whom they had just despised. On the spot the holy solitary, making the sign of the cross, delivered from the peril and death which threatened them these uncharitable men. The other miracles of the Saint have been snatched from the memory of men, as much by his modesty as by length of time; and he gave more

marks of his holiness after his death than during his life.

His relics, after having remained long unknown, were pointed out to Saint Weomadus, archbishop of Trier, by a priest of holy life named Martin, whom Saint Castor had warned three times by a voice coming from heaven. After three days of fasts and solemn prayers, Saint Weomadus went down to Carden with all his clergy, found the holy body and laid it with honour in the basilica of Saint Paulinus, where it was glorified by several miracles. Wherefore Hettus, archbishop of the same see, warned by Saint Maternus in a vision, and wishing to attract by divine worship inhabitants to the city of Koblenz, transferred thither a part of the relics of Saint Castor and placed them with great honour in a church newly built to be served by a college of canons. Thus our Saint, scarcely known before, is now honoured in two celebrated churches, where two colleges of canons formerly flourished. Saint Castor is represented holding back a ship that is sinking to the bottom.

Proper of Trier.

SAINT LEO OR LIENNE OF POITIERS (end of the 4th century)

Leo, commonly Lienne, made great progress under the discipline of Saint Hilary and deserved, by the integrity of his morals and his knowledge of the divine Scriptures, to be ordained priest by that great Saint. He fulfilled the duties of this dignity in such a way as to deserve the affection of Saint Hilary, who made him the confidant of his most intimate thoughts. He accompanied his bishop into exile, and suffered with him for the faith: returned to Gaul, he helped him much to deliver that country from the Arian perfidy. The holy bishop having called him near him at his last moments, he saw the heavenly light which descended to him to receive his soul, and in which that already beatified spirit flew away (368). Thus separated from his father and master, he applied himself more than ever to nourish the people with the word of Christ. His life passed in the fulfilment of these pious duties; being already old, he fell asleep in a peaceful sleep on the day that Saint Hilary had predicted to him, toward the end of the 4th century, and went to enjoy the felicity which is not to end. He was buried in a chapel adjoining the house of Saint Hilary; numerous miracles glorified his relics, which the Poitevins surrounded with great veneration. In the year 994 the body of Saint Lienne was transferred to La Roche-sur-Yon; it was long kept there in a church dedicated to him, and where lamps burned unceasingly in his honour.

The house which Saint Hilary had inhabited and near which Saint Lienne was buried became later the abbey of Saint-Hilaire-de-la-Celle and is today the convent of the Carmelites. As for the tomb at La Roche-sur-Yon, it is to be believed that it perished with the holy body enclosed in its marble walls at the time of the calamitous wars which marked the presence of the English in Poitou. In 1476 the church of Saint-Lienne no longer existed at La Roche-sur-Yon, and was replaced by that of Saint-Michael.

Proper of Poitiers.

SAINT LEUBACIUS OR LEUBAIS OF SENNEVIÈRES (about 540)

Leubacius, commonly Leubais, was the principal disciple of Saint Ours [Ursus] and his helper in the works which regarded the glory of God, such as the building of monasteries and the preaching of the Gospel. A voluntary poor man, he announced the poor Christ. There was room for everyone in the bowels of his charity. Austere for himself alone, he regulated his whole life according to the precepts of Saint Ours, his master, and in living according to the rule he lived for God alone. Saint Ours, who had already founded several monasteries in Berry, having entered Touraine, established there, at the place called Sennevières,[11] a monastery and an oratory, and, when he withdrew from that place, he set Leubais over the government of his brethren before fixing his abode at Loches. Saint Ours having ascended to heaven, all those whom he had put at the head of his monasteries received from the bishops the abbatial functions. Leubais was therefore created abbot of Sennevières. He lived in this place in a rare holiness to the extreme of old age, rendered his pure

soul to his Creator and was buried in the parish church which today bears his name. M. l'abbé Rolland addressed to us from Tours, on 18 March, the following information: "The church of Sennevières, dedicated to Saint Leubais, was probably built on the very site of his oratory. Sennevières is a little borough of 390 souls, in the canton of Loches. Unfortunately it is not known what has become of his body. The parish priest writes to me that it was thought in the country that it rested in a vault situated under the bell-tower, in the choir.

"A popular tradition relates that one day Saint Leubais, wishing to cross a stream, ventured on a little footbridge made of alder wood. The plank broke under him, the Saint fell into the water and he cursed the alder throughout the territory of the commune. What is certain is that not a single tree of this species is seen there and that all those that have been tried to be planted there have died."

Proper of Tours, and local notes.

SAINT FULCRAN, BISHOP OF LODÈVE (1006)

Fulcran, born in the territory of Lodève, in Narbonese Gaul, and descending through his mother from the illustrious stock of the counts of Substantion, began from childhood to build the edifice of his future holiness, making himself remarkable by the gravity of his conduct and by the assiduous study of the holy Scriptures, in which he became very learned. Very applied to fasts, vigils and prayer, he made great progress in good and became the accomplished model of all the virtues. In particular, he was so faithful in practising chastity that, on the point of dying and in the presence of the most holy body of Our Lord offered him as viaticum, he declared, in giving thanks to God, that never had the least stain touched the purity of his soul. So many virtues brought him to the order of priesthood, and he rendered himself so agreeable to Theodoric or Thierry, his bishop, that the latter keenly wished to have him for successor.

Wherefore, Theodoric being dead, in conformity with his desire and that of the whole city, the canons of the cathedral church elected for bishop the venerable Fulcran, and, dragging him against his will to Narbonne, the metropolis of the province, they had him consecrated by the archbishop Aimeric, in the basilica of Saint Paul, first bishop of that city, on the 4th of February, in the year of our salvation 949. Returned to Lodève, he was received with great pomp and amid the applause of the people. A trait is told of the holy bishop which does honour to his firmness. William Taillefer, count of Toulouse, had married, in 973, Arsinda of Anjou, sister of Fulk Nerra, count of that last province. This lady gave him no children in the first years of her marriage; that is what determined William, against all the laws of nature and religion, to leave her to take another who was at that moment married. Saint Fulcran, bishop of Lodève, whose holiness then shone with the liveliest brilliance, knew the count of Toulouse particularly; he had no sooner learned his conduct than he was deeply afflicted by it. One day William, having met the holy bishop, hastened to go and embrace him. Fulcran repulsed him and even reproached him publicly with his scandalous life. As for the countess Arsinda or Arsens, she had recourse in her misfortune to prayer, and went in pilgrimage to the monastery of Conques in Rouergue, where rested the relics of Saint Faith of Agen. An anonymous author has preserved to us the history of this pilgrimage, written in Gascon verse.

It is told that one evening, the countess being in her bed, Saint Faith appeared to her in a dream and said to her: "I wish you to consecrate to me, on the altar of Saint Saviour, in my monastery of Conques, the rich sleeves that you wear." — "I will do it," said the countess, "but obtain me a son." — "I shall pray the Lord," said the holy martyr; "but do you accomplish your promise." Saint Faith disappeared and the countess went to sleep. The next day, after hearing Mass, she set out. Saint Faith taught her the roads, for the ways which then led to Conques were difficult to travel. She made this journey with great honour and numerous company; the lords of the country and all the notables of the place received her with extreme joy. Scarcely had she entered the monastery when she asked to be led to the altar of Saint Saviour. Conducted by the lord of the place, she presented herself at this altar and deposited there the sleeves which she had promised. These

sleeves or bracelets were woven of gold, artistically wrought, and enriched with gems; they were fastened to the table of the altar. Then she was led before the shrine of the Saint. She remained at Conques on Easter day, and set out afterwards for Toulouse. A short time after, she brought into the world a son who was named Raymond at baptism, and then a second who was called Henry.

Fulcran had made it a habit, on the feasts of Our Lord and of the Apostles and in time of Lent, himself to serve twelve poor persons at table, to wash their feet and to give them clothing. This great holiness of His servant God manifested by miracles; and notably some water with which he had washed his hands opened the eyes of a blind man of Albi. He rebuilt from the foundations the basilica of Saint-Geniès, and having summoned Aimeric of Narbonne, Ricuin of Maguelone and Deusdedit of Rodez, he consecrated it with these bishops according to the ancient rite. He held the see fifty-seven years. Fever having seized him, he sent for Manfred, bishop of Béziers, his devoted friend, and the canons of his church, and rendered his soul to God. His body was found entire a hundred years after his death. He was receiving the pious homages of the faithful when the heretics, toward the end of the 16th century, tore it to pieces and scattered it. God had confirmed by miracles wrought at his tomb the opinion that was held of his holiness. His body was raised from the earth in 1121. Some particles of his relics escaped the Huguenots. They are kept at Lodève, of which he is the second patron. At the Revolution these precious remains were enclosed in a magnificent silver shrine. Saved from revolutionary fury, they were recognized in October 1805 by Mgr Hollet, bishop of Montpellier, and replaced in the ancient cathedral, today a parish church. Saint Fulcran is represented causing by his prayers the walls of the fortress of Gibret, in his diocese, to fall, which was occupied by brigands who from there infested the whole country.

Proper of Rodez, and History of the Church of Toulouse by M. Salvan.

SAINT CATHERINE DE' RICCI (1590)

Catherine, born of the noble family of Ricci at Florence, showed from childhood a precocious and as it were natural piety. Placed in the suburban monastery of Saint Peter of Monticelli to be brought up and formed to virtue, every day she prayed before an image of Christ on the cross, not without shedding tears, and meditated the Passion, even during the hours of recreation. She was afterwards transferred to the monastery of Saint Vincent, of the Order of Saint Dominic, in the city of Prato; and it was while she was there that she constantly refused to return to her father's house before having received the assurance that she would return to the monastery. At last, at the age of thirteen, despising the delights of the world, she embraced the religious life in the same monastery.

Her charity toward God was burning, and her prayer almost continual: she consecrated to it all the time that her necessary occupations and the little rest she took left her; she subdued her body by macerating it with an iron chain and by the scourge. Very sober in food, she abstained from meat for forty-eight years, living most of the time on vegetables and herbs, sometimes contenting herself with bread and water. Desiring the salvation of her neighbour, she poured out before God most fervent prayers for the conversion of sinners. She was moved with such compassion for a soul that was in purgatory that she was seen to suffer the most acerbic pains which were sent her from heaven in expiation of the penalties merited by that soul. Her prudence was rare, her zeal for the observance of the rule most ardent; she directed for a long time the nuns of her monastery, forming them to holiness by example even more than by exhortations. In this office she practised humility to the point of performing the most painful and lowest labours, to the point of making herself the devoted servant of the sick. Graces from on high descended on her with extraordinary profusion: thus she received from the hands of the Saviour the ring of betrothal and the sacred stigmata, which became exteriorly visible more than once. During the space of several years, on Thursdays and Fridays, ravished in the most sublime ecstasy, she habitually felt all the torments of the Redeemer in His passion, one after the other, and in order. Being at Prato, she saw Saint Philip Neri, who was at Rome, and conversed with him at

that distance. Illustrious by the gift of ecstasies, raptures, heavenly visions and prophetic lights, she foretold the future and discovered hidden things. At last, weakened by grave illnesses and fortified with the sacraments of the Church, she flew away to heaven in the year of Our Lord 1590, the sixty-ninth of her age, on the 2nd of February. The sovereign Pontiff Benedict XIV solemnly set her in the rank of holy virgins, in the year of our salvation 1746. Saint Catherine Ricci is represented receiving from the hands of Jesus Christ the ring of virgins; having a crown of thorns on her head, for from childhood her forehead was seen pierced with bloody wounds which recalled the crowning with thorns; praying before a crucifix which comes to life and detaches itself to embrace her; receiving in her mouth a jet of milk of the Blessed Virgin.[12] Before entering religion, Catherine was called Alexandrina.

Lessons of the Dominican breviary.

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[13] The church of Saint-Jacques at Amiens possesses a considerable relic of the Saint.

[14] See his life on 1 November.

[15] Saint Stephen, bishop of Lyon, succeeded Saint Rusticus; he is counted the twenty-sixth or twenty-seventh bishop of that see. He assisted in 499 at the celebrated conference which took place in his episcopal city between the Catholic bishops and the Arians, in the presence of Gundobad, king of Burgundy, and after which these heretics were converted in great number. He was bound by a close friendship with Saint Ennodius of Pavia. His relics long reposed in the church of Saint-Just. (See the life of Saint Avitus of Vienne on the 6th of this month.)

[16] See 15 May, day of his feast at Carcassonne.

[17] See that day.

[18] See 1 June, the day on which we reserve ourselves to devote a study to various saints of the diocese of Aire, of Bigorre and of Aquitaine, whose history is very obscure.

[19] At Bayeux his feast is kept on the 12th; see, at that day, the mention taken from the Proper of that diocese.

[20] Roger entered the Order of Cîteaux at Lorroy, in Berry, became afterwards abbot of Élan, near Rethel, in Champagne, and died about the year 1175. There is in the church of the ancient abbey of Élan a chapel which bears his name and where his relics are kept in a shrine. His life was written by a monk of Élan. See Chastelain at 4 January, the day on which the name of Blessed Roger is found in the calendar of Cîteaux, printed at Dijon.

[21] See 13 January, vol. i, p. 591.

[22] See 11 September.

[23] See his life on this day.

[24] See 15 February.

[25] Gregory of Tours, *Historia Francorum*, lib. x, c. 31.

[26] Maan, *Sancta et metropolitana Ecclesia Turonensis*, “sanctus Volusianus.”

[27] , *Martyrologium gallicanum*, in Bollandus, 13 February.

[28] M. l’abbé Rolland, *Memorial of the Brothers of the Christian Schools of Tours*.

[29] This council was so called because it was held in a hall of the imperial palace named *Trullus*. The Popes had refused to confirm it, on account of certain canons which tended to destroy the uniformity of discipline between the Greek Church and the Latin Church. It was also called *Quinisext*, because it supplied by its canons for the fifth (*quintus*) and sixth (*sextus*) [councils], which had left none. (See the *Councils* of Mgr Guérin, vol. ii, p..)

[30] Anastasius [the Librarian], in the life of Gregory II.

[31] Labbe, vol. vi, p..

[32] Saint Germanus is cited on 12 May in the Roman martyrology. Born in 638, first elected to the see of Cyzicus and transferred to that of Constantinople in 715, sent into exile in 730; died in 738, at the age of ninety-five. In his exile he often repeated, with Saint Chrysostom: “Though I should die a thousand times a day and suffer even hell for some time, I should regard all that as nothing, provided I see Jesus Christ in His glory.” Besides the numerous letters he had written during his long career, and of which there remain to us only three, relating to the Iconoclasts, he had composed other works which are lost, among others an *Apology of Gregory of Nyssa against the Origenists*.

[1] *Gilbertus*, *Guilbertus*, *Gislebertus*; — Gilbert, Guilbert. — Several saints bore the same name, among others an abbot of Fontenelle (4 November, 11th century), an abbot of Neuffontaines (6 June 1152), a bishop of Scotland (1 April 1240), and the founder of the order of the Gilbertines (4 February 1190). — The name Gilbert, of Germanic origin, signifies “goat’s beard”.

[2] Simon de Brie, or rather de Brion, known under the name of Martin IV.

[3] *Gallia christiana*, viii, p. 1643.

[4] The *mal des ardents*, a species of black plague, ravaged Lorraine in 1089, Tournai in 1092, the Soissonnais in 1128, Paris in 1140.

[5] S. Dorotheus, *Synopsis*; *Menologion*; Usuard, 8 March. See Tillemont, Calmet, the Bollandists at 13 February; Sepp.

[6] Acts xi, 27, 28.

[7] 1 Cor. xii, 10.

[8] Acts xiii, 1.

[9] Suetonius, *Claudius*, c. 18: "*A turba conviciis ac fragminibus panis ita infestatus est, ut aegre, nec nisi postico, evadere in Palatium valuerit.*" etc. See also Josephus, *Antiquities*, bk. xx, ch. 2; Eusebius, bk. ii, ch. 8.

[10] Acts xxi, 10, 11.

[11] *Senapariae*.

[12] Cath. Klauber, *inv. et fecit*. — Cf. fol. 68, vol. 2 of the collection of prints of Paris.

14 February

Martyrologies

The Roman Martyrology, the Martyrology of France, the martyrologies of the religious Orders, and additions.

THE ROMAN MARTYROLOGY

At Rome, on the Flaminian Way, the birth into heaven of Saint Valentine,[1] priest and martyr, who, after having wrought several miraculous cures and given striking marks of his doctrine, was beaten with clubs and beheaded under the emperor Claudius. 268. — At Rome, the holy martyrs Vitalis, Felicula and Zeno.[2] — At Terni, Saint Valentine, bishop and martyr, who, after a long scourging, was put in prison, and, being unable to be overcome, was drawn from his dungeon in the silence of the night, and had his head struck off by order of Placidus, prefect of the city. 273. — In the same place, Saint Proculus, Saint Ephebus and Saint Apollonius, martyrs, who, while they watched near the body of Saint Valentine, were arrested by order of the consular Leontius, and were struck with the sword. 273. — At Alexandria, the holy martyrs Bassus, Anthony and Protolicus, who were cast into the sea. — Also the holy martyrs Arion, priest, Bassian, reader, Agathon, exorcist, and Moses, who perished in the flames and flew away to heaven. — In the same place, Saint Dionysius and Saint Ammon, beheaded. — At Ravenna, Saint Eleucadius, bishop and confessor.[3] 112. — In Bithynia, Saint Auxentius, abbot. 470. — At Sorrento, Saint Antoninus, abbot, who, from the monastery of Monte Cassino, devastated by the Lombards, having taken refuge in a solitude near that city, fell asleep in the Lord, celebrated for his holiness. His body shines every day with numerous miracles, especially by the deliverance of demoniacs.[4] About 830.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Cologne, Saint Valerius, who is believed to have been massacred by the same barbarians who put Saint Ursula to death. — In the diocese of Le Puy-en-Velay, Saint Paulian, bishop, predecessor of Saint Vosy. 6th c. — In the same place, Saint Valentine and Saint Albinus, whose relics rested under the same stone as those of Saint Paulian, but of whom the epoch and the life are absolutely unknown. — At Vaison, Saint Theodosius, bishop, also honoured on 25 October. 554. — In Hainaut, Saint William, abbot, founder of the monastery of Olivet, inhabited by nuns.[5] 1240. — At Tours, the feast of Saint Lupance or Louans, confessor. 5th c. — At Autun, Saint Ragnobert or Racho, or commonly Saint Roch [Rac], whose birth into heaven is on 25 January. About 658. — At Avignon, the Triumph of the Catholic religion,[6] in the church of Orange.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — In Bithynia, Saint Auxentius, abbot, of the Order of Saint Basil.

Martyrology of the Canons Regular. — Saint Vincent, deacon, who was crowned with martyrdom on 22 January.

Martyrology of the Camaldolese. — At Validi, in Umbria, Blessed Angelus, confessor, of the Order of the Camaldolese, who, all resplendent with miracles and virtues, migrated from this world to the Lord on the 15th of January.

Martyrology of Vallombrosa. — Saint Brigid, virgin, mentioned on 1 February.

Martyrology of Cîteaux. — Blessed CONRAD of Bavaria, who, trampling underfoot earthly affections, embraced the monastic life under the discipline of Saint Bernard, in the monastery of Clairvaux. He departed from this world near Bari, in Apulia, all inflamed with heavenly desires, and ascended gloriously to the kingdom of heaven. 1125.

Martyrology of the Most Holy Trinity. — At Córdoba, in Spain, Blessed John Baptist of the Conception, founder of the Discalced Trinitarians, and restorer of the primitive rule of the Order of the Most Holy Trinity for the redemption of captives, celebrated for his austerity, the innocence of his life, his self-renunciation, and his truly admirable courage in suffering all miseries. 1613.

Martyrology of the Friars Preachers. — At Perugia, Blessed Nicholas Paglia of Giovinazzo, confessor of our Order, founder of the convents of Perugia and Trani, who was admitted into the Order by our Father Saint Dominic, was his companion in the preaching of the word of God, and shone admirably in the practice of all the virtues. 1197–1265.

Martyrology of the Roman-Seraphic Order. — Saint Andrew Corsini, bishop of Fiesole, whose birth into heaven is on 6 January.

Martyrology of the Seraphic Order. — The blessed martyrs Peter-Baptist, Martin and Francis, priests; Philip, Gonsalvo and another Francis, laymen, of the Order of Friars Minor, of the strict Observance and Discalced, with twenty others, of whom fifteen, their colleagues in the ministry, belong to the Third Order of Saint Francis, to whom are added two servants who followed them to prison, who all, in the kingdom of Japan, having been put on the cross for the Catholic faith, and pierced with blows of lances, succumbed gloriously, while preaching the same faith, on 4 February.[7]

Martyrology of the Calced Carmelites. — Saint Peter Thomas, bishop and martyr, of the Order of Carmelites, whose birth into heaven is on 6 January.[8]

Martyrology of Saint Augustine. — At Spoleto, the birth into heaven of Blessed Christina, issue of the family of the Visconti: she took the habit of the Third Order of Saint Augustine, led first the eremitic life, then, having devoted herself to the service of the poor and the sick, fell asleep holily in the Lord at the age of 23 years. 1458.

Martyrology of the Capuchins. — Saint Andrew Corsini, bishop of Fiesole, whose feast is celebrated in the Catholic Church on 4 of February.

Martyrology of the Discalced Carmelites. — Saint Telesphorus, pope and martyr, of the Order of Carmelites, whose birth into heaven is honoured on 3 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Bologna, in Italy, Saint Zenon, Roman martyr, whose relics were given in 1623 to the Benedictine nuns of that city and deposited in their church dedicated to Saint Margaret, virgin and martyr. — At Spoleto, in Umbria, the holy Vitalian and Vitalis, with forty-four soldiers, martyrs. — At Aegae, in Cilicia, the holy Julian and Marcian, martyrs. — At Rome, the holy Antiminus, Marcian, Tian, Celerinus, Magnus and Julian, martyrs, put to death on the Flaminian Way. — At Alexandria, the holy Saturninus, Advotus, Precunus and

Maximus, martyrs. — At Toro, in Spain, Saint Valentine, bishop and martyr, distinct from the bishop of Terni of the same name feasted on this day. Reign of Trajan. — Again in Spain, another Saint Vincent whose body was given to the Trinitarians with thirty-five other holy bodies. — On this same day, another Saint Valentine, Roman martyr, whose head was given to Hamay in Belgium and the rest of the body to Armentières in Flanders. Saint Valentine was invoked with success against hernias. — At Cyrrhus in Syria, Saint Maro, anchorite, who had for disciples Saint Limnaeus, Saint James Hypetrius and Saint Domnina. 433. — In Africa, another Saint Valentine, martyr with twenty-four soldiers. — At Avellino, in Italy, the holy

Modestinus, bishop, Florentinus, priest, and Flavian, deacon, martyrs. — At Carrhae, in Mesopotamia, Saint Abraham, bishop and monk at the same time; he was honoured in his lifetime by the emperor Theodosius. 422. — In Bithynia, Saint Auxentius, priest and archimandrite.[9] About 422. — At Ledan, in the province of the Huzites [Khuzistan] in Persia, Saint Barbascemin and his companions, martyrs. Barbascemin succeeded in 342 Sadoth, his brother, on the metropolitan see of Seleucia. Accused of being the enemy of the religion of the Persians who adored the sun, he was arrested with sixteen members of his clergy by orders of Sapor II and shut up in a prison from which an insupportable fetidity exhaled. After eleven months of captivity, during which the bishop and his companions had to suffer the rigours of hunger, thirst and the most unworthy treatment, they were beheaded. 14 January 346. — In Prussia, Saint Bruno, archbishop, and eighteen of his companions, martyrs; he preached the faith to the inhabitants of that country after Saint Adalbert, bishop of Prague, with the support of Boleslaus, king of Poland.[10] In the year 1008. — Saint Couran, bishop of the Orkney Islands.[11] 7th c. — At Spoleto, in Umbria, the holy death of Blessed Christina of the house of the princes Visconti of Milan, who, at the age of 10 years, fled from her father's house with a companion resolved like herself not to engage in the bonds of marriage. Both clothing themselves in the habit of the hermits of Saint Augustine, they plunged into the depths of a forest where the herbs of the place furnished their food, and the water of the springs their drink. At 14 years she entered the Third Order of Saint Augustine. At 20 years God inspired her with the desire to go and visit Rome: she shed many tears at the sight of the sacred monuments of our religion. A little later she entered the hospital of Spoleto, her native city, where, for six months, she served humbly the poor and the sick. She was seen several times, during her prayer, surrounded by a heavenly light. The passion of Jesus Christ was the principal object of her meditations. Her love for suffering Jesus was so ardent that one day, reproaching herself with her cowardice, she tore out a nail fixed in a wall and pierced her foot with it. At the beginning of 1458, the servant of God had knowledge of her approaching end. She passed from slavery to liberty, from misery to joy, from solitude to perfect pleasures, at the age of 23 years. After her blessed death her body remained flexible, her face fresh, smiling and coloured like that of a living person. She was buried in the church of the Augustinians of Spoleto, where numerous miracles were wrought by her intercession. Gregory XVI approved her cult on 6 September 1834. — At Assisi, Saint Angelo Tancredi, one of the first companions of Saint Francis of Assisi and author of the life of the venerable founder known under the name of *Legend of the Three Companions*. 1258. — At Capriola, Saint Vincent of Siena, assiduous companion of Saint Bernardine, during twenty-two years of travels through Italy. 1442. — At Ponte del Garda, in Portugal, Saint Lucy of the Angels, who entered the Third Order of Saint Francis at the age of twenty-three. 1622.

Saint Valentine, Priest of Rome and Martyr

268. — Pope: Saint Dionysius. — Emperor: Claudius II the Goth.

Vita carnium, sanitas cordis. The health of the heart is the life of the body. — Prov. xiv, 30.

The virtue of Saint Valentine, priest, was so brilliant, and his reputation so great in the city of Rome, that it came to the knowledge of the emperor Claudius II, who had him arrested, and, after having kept him two days in prison, laden with irons, had him brought before his tribunal to interrogate him. First he said to him,

in a tone of voice rather obliging: "Why, Valentine, wilt thou not enjoy our friendship, and why wilt thou be the friend of our enemies?" But Valentine answered generously: "Lord, if you knew the gift of God, you would be happy and your empire also; you would reject the worship you render to unclean spirits and to their idols whom you adore, and you would know that there is but one God, who created heaven and earth, and that Jesus Christ is His only Son." One of the judges, taking the word, asked the Martyr what he thought of the gods Jupiter and Mercury. "That they were wretches," replied Valentine, "and that they passed all their life in the voluptuousness and pleasures of the body." Thereupon, he who had interrogated him cried out that Valentine had blasphemed against the gods and against the governors of the republic. Meanwhile the Saint conversed with the emperor, who listened willingly and seemed to have a wish to be instructed in the true religion; and he exhorted him to do penance for the blood of the Christians that he had shed, telling him to believe in Jesus Christ and to be baptized, because that would be for him a means of saving himself, of increasing his empire and of obtaining great victories against his enemies. The emperor, beginning already to let himself be persuaded, said to those around him: "Hear the holy doctrine that this man teaches us." But the prefect of the city, named Calpurnius, cried out at once: "Do you see how he seduces our prince! Shall we quit the religion which our fathers taught us?"

Claudius, fearing that these words might excite some trouble or sedition in the city, abandoned the Martyr to the prefect, who put him that very hour into the hands of the judge Asterius, to be examined and chastised as a sacrilegious person. The latter had the prisoner conducted first to his house. When Valentine entered it, he raised his heart to heaven, and prayed God that it might please Him to enlighten those who walked in the darkness of gentilism, by making Jesus Christ known to them, the true light of the world. Asterius, who heard all this, said to Valentine: "I much admire thy prudence; but how canst thou say that Jesus Christ is the true light?" — "He is not only," said Valentine, "the true light, but the only light which enlightens every man coming into this world." — "If this be so," said Asterius, "I shall soon make the proof of it: I have here a little adopted daughter who has been blind for two years; if thou canst heal her and restore her sight, I shall believe that Jesus Christ is the light and that He is God, and I shall do all that thou wilt." The young girl was therefore brought to the Martyr, who, laying his hand on her eyes, made this prayer: "Lord Jesus Christ, who art the true light, enlighten Thy servant." At these words she received sight at once, and Asterius and his wife, throwing themselves at the feet of their benefactor, begged him, since they had obtained by his favour the knowledge of Jesus Christ, to tell them what they must do to be saved. The Saint commanded them to break all the idols they had, to fast three days, to pardon all who had offended them, and finally to be baptized, assuring them that by this means they would be saved. Asterius did all that had been commanded him, delivered the Christians he held prisoners, and was baptized with all his family, which was composed of forty-six persons.[1] The emperor, warned of this change, feared some sedition in Rome, and, for reason of State, had Asterius and all those who had been baptized seized, then had them put to death by diverse sorts of torments. As for Valentine, the father and master of these blessed children and disciples, after having been long in a close prison, he was beaten and bruised with knotted staves; finally, in the year 268, on 14 February, he was beheaded on the Flaminian Way, where, afterwards, Pope John I had a church built under his invocation near the Ponte Molle. This church having been ruined, Pope Theodosius dedicated a new one, of which also no trace remains. The gate called today the Porta del Popolo anciently bore the name of the holy Martyr. The greater part of his relics is kept in the church of Santa Prassede. The others were brought to France, to the church of Saint-Peter of Melun-sur-Seine, but they are no longer found there today.

Saint Valentine is named, with the quality of *illustrious Martyr*, in the Sacramentary of Saint Gregory, in the Roman Missal of Tommasi, in the various martyrologies and calendars: the English have kept him in theirs. Saint Valentine has been represented: 1° holding a sword and a palm, symbols of his martyrdom; 2° healing the daughter of the judge Asterius. This circumstance of the healing of a young girl, and still more his name of Valentine, which signifies health and vigour, explains why betrothed couples, young people about to marry, those who fear the attacks of the plague, persons, in a word, who are subject to epilepsy and fainting

have placed themselves under his patronage. It was also pretended that, in certain climates, the birds paired for the coming fine season on Saint Valentine's day, as it is received that in other, colder countries they pair on Saint Joseph's. Saint Valentine's day was celebrated in the ancient calendars; at a time when the duties of civil life were merged with those of religious life, and when one could not procure an almanac, as today, for a few centimes, people took a little more trouble to fix the elements of the calendar: each day was marked there by a sign which spoke immediately to the eyes of the initiated. Thus Saint Valentine's day was marked by a sun in the hand of the Saint, or by a waffle-iron: a sun, because it was supposed to resume its strength at that epoch, which is about that of the spring Ember Days, and because the earliest flowers (almond-trees, hazels, etc.) begin to show in a part of Europe; a waffle-iron, to announce the rejoicings of Carnival.[2] Saint Valentine is the patron of Tarascon, in Provence.

Saint Auxentius, Abbot

470. — Pope: Saint Simplicius. — Emperor: Leo I the Thracian.

Take heed of them who cause among you divisions and scandals by departing from the doctrine which you have learned: avoid them. — Rom. xvi, 17.

Saint Auxentius was of Persian origin, though born in Syria, whither his father, who was named Addas, had withdrawn in the time of the emperor Constantius. History teaches us nothing of the first years of his life; it tells us only that he made such progress in virtue and in letters that he acquired the reputation of a man of piety, erudition and science. He drew no less esteem in arms, of which he made profession after his studies: and he obtained a rank in the fourth company of the guards of the emperor Theodosius the Younger.

This employment did not hinder him from continuing his exercises of devotion, and he acquitted what he owed to God in doing his duty near his prince. He made acquaintance with several virtuous persons, and particularly with a holy recluse religious named John, who was in the suburbs of Constantinople; he formed friendship with Anthimus, a worthy priest, of an admirable life, with whom he passed whole nights in watching and singing hymns and canticles of praise to God in the church of Saint Irene, watering the earth with his tears and nourishing his soul on fasting, prayer and the word of God. The report of his holiness having spread through the whole city, he withdrew to a rock on Mount Oxia, in Bithynia, three leagues and a half from Chalcedon. There he proposed to imitate the life of Saint John the Baptist in the desert, even to clothing himself in skins after the example of that divine precursor of Jesus. Whatever care he took to remain hidden, he was nevertheless soon known: for some young shepherds who had lost their flocks, and to whom the Saint made them be found again by miracle, having told it to their parents, these came to see him and built for him, on the top of the mountain, a cell in which he had himself shut up, in order to attend more easily to prayer.

Meanwhile, the more the blessed Auxentius strove to hide himself from the eyes of men, the more God seemed to take pleasure in making his holiness shine forth: as soon as the place of his retreat was discovered, many persons had recourse to him, whether to receive his instructions, which he gave only through a window, or to ask some consolation in their sorrows, or finally to obtain, by his prayers, the healing of their maladies. Blind men, lepers, paralytics, demoniacs and other sick persons were brought to him, and he healed them all, either by making the sign of the cross over them, or by applying a blessed oil. After three days of prayer he delivered the daughter of a citizen of Castomena, whose use of speech a demon had taken away; and he restored sight to a princess of Nicomedia, saying these words to her: "May Jesus Christ, who is the true light, be pleased to enlighten your eyes!"

It was about ten years that Saint Auxentius had been on this mountain when the emperor Marcian, who had succeeded Theodosius the Younger, caused to be assembled, at the request of the great Saint Leo, a general council in the city of Chalcedon; six hundred and thirty bishops repaired to it from all parts of the world, to

condemn the errors of Eutyches, superior of a monastery of Constantinople, who confounded the two natures in Jesus Christ. The esteem in which Saint Auxentius was held was so great that the emperor and the prefects sent to beg him to assist at the council, with order to bring him even if he would not. All that could be done was done to persuade him to come; but as he could not resolve to do so, the religious and ecclesiastics deputed ordered a locksmith to break the lock of his cell. He worked at it uselessly the rest of the day, and next morning new efforts were made to break his window, without being able to succeed. Then the Saint, having had all the bystanders set to prayer, to know the will of God, made the sign of the cross, pronounced these three words: *Blessed be the Lord!* told the locksmith to work, and in a moment the window was opened without any trouble. He was found so exhausted by his austerities that, as he could not be made to keep on horseback, he was set up in a cart.

There were nothing but miracles on his road: he delivered several possessed persons, and even animals; this so astonished those who conducted him that they could hardly believe what they saw with their own eyes. The poor of Mount Oxia followed him as far as the monastery of Phile, dissolved in tears, for fear of losing him, and kissing his feet from devotion; he was no sooner arrived there than he drove the demon from the body of a young man named Isidore, after having made his prayer in the church dedicated to Saint John. The religious, astonished that he was several days without eating, wished to prove him: they put in his cell baskets full of roots, dates and other things on which Solitaries feed, lit a candle, and shut a child in with him to observe him. But, some time after, they found that the candle was still burning without being diminished, and that he had not touched what was in the baskets. Thereupon they pressed the child to say what the Saint had done during all that time: “I saw,” said he to them, “in sleeping, a great multitude of persons who praised God with him, and a dove which brought him food.”

But the child died the next day, in punishment for having said what he had witnessed, against the Saint’s prohibition.

Some time after, he was transferred from that monastery to that of Saint Hypatius, situated in a suburb of Chalcedon; the religious received him there with extreme joy, and put him, according to his wish, in a cell where one could speak to him only through a grating. The Saint wrought there so many miracles that it was necessary to leave the doors of the monastery open, on account of the great number of persons who came from all sides to see him: the superior, who was a holy man, wished everyone to be received with great charity, whatever the condition of the visitors. The blessed Auxentius could not arrive soon enough for the council; nevertheless the emperor, who wished to have its decrees approved by so great a Saint, sent him one of his ships, and begged him to come and find him. When this prince saw him, he admired and regarded with respect the state to which his mortifications had reduced him, and spoke to him thus: “I know that you are a true servant of God; therefore you ought to approve what the holy ecumenical council has ordained, that you may not be a stone of scandal to those who would refuse to receive it.” The Saint answered him: “Who am I, if not a dead dog? And how do you set me, prince, among the doctors of the Church, I who am the last of the flock of Jesus Christ and who have so great need to be instructed by those who are its chiefs?” As the Eutychians maliciously spread the rumour that the council favoured the opinion of Nestorius, the Saint declared to Marcian that he approved it, supposing it had decided nothing contrary to that of Nicaea and had defined that Our Lord Jesus Christ was truly incarnate and had not taken from the Blessed Virgin the quality of Mother of God; the emperor ordered the acts of the holy Synod to be shown him, and Auxentius, after having well considered them, protested that he approved them with all his heart.

This lover of solitude, instead of returning to Mount Oxia, begged to be led to that of Siope, of which the access is still more difficult because of its height. There a cell was built for him in which he had himself shut up with no other opening than a little window to speak to those who came to him. Then the demons, unable to bear so eminent a holiness, employed now violence and now artifices to tempt him and shake his constancy, but it was always in vain: the extraordinary graces he received from God rendered him invincible.

An incredible multitude of persons came to find him to hear the pressing exhortations which he made to bring souls to the practice of virtues and to divine love. He recommended particularly not to go to the spectacles, nothing being more capable of corrupting the purity of body and soul, and of exciting the most criminal passions. He taught also in what manner one ought to pray to God; he even gave formulas of it, to do it with more fervour. He showed so clearly the vanities of all the things of this world and the beauty of those of the other that several persons renounced the world to consecrate themselves wholly to Jesus Christ. He advised to feast not only Sunday, but also Friday: “As the one,” said he, “ought to be passed in joy, on account of the resurrection of the Saviour, and in feasting, by the reception of the divine Eucharist, the other ought to be sanctified by fasts and prayers, on account of His passion.” He wished, however, that, in obliging the workmen to keep Friday, they should nevertheless be paid their wages as if they had worked, that they might lose nothing by having served God that day. One notes, among those who were touched by the pious discourses of the Saint, one named Basil; it is told that this Basil, having withdrawn to a mountain, into a cell, the demons so maltreated him that persons who were accustomed to come and see him to commend themselves to his prayers, believing him dead, led him in a cart to the blessed Auxentius; but the Saint, having made him come to himself, after having called him three times, said to him: “Arise, and receive the power to cast down the demons, without ever fearing them more.” At that very instant he rose, received the adorable body and the life-giving blood of Our Lord Jesus Christ, and went back to his cell, where the evil spirits dared no more attack him. A noble woman, who had been lady of honour to the empress

Pulcheria, was also so penetrated by the Saint’s exhortations that she ceased not to importune him until he had granted her the religious habit, which consisted of a robe and a great mantle woven of hair. Another again, of rank, asked the same grace: there presented themselves as many as seventy, whom the Saint made all nuns. After having well proved their vocation, he prescribed to them certain rules to arrive at perfection, and took care that a church should be built, a mile from his cell, near which they lodged; every Sunday and Friday they went to find him to receive the salutary instructions he gave them, particularly touching the preservation of chastity, the manner of resisting the temptations of the demon, the enormity of the sin of those who succumbed to them, and the happiness of those who remained faithful to Jesus Christ.

Besides the great graces which the blessed Auxentius had received from God, and of which we have spoken up to this hour, we must not forget to say a word of the spirit of prophecy which he possessed in an admirable degree. He discovered the most hidden things and marked the place where what was lost would be found. One night, during his Matins, having had a revelation of the death of Saint Simeon Stylites, by the very soul of this Blessed One who appeared to him, he told the news to a great number of persons who were passing the night around his cell singing the praises of God. And it was found that this death had happened at the very hour he had indicated to them. At last, in the year 470, on 14 February, Saint Auxentius, laden with merits and years, went to receive in heaven the reward of his labours. His holy body, which the religious of the monastery of Saint Hypatius asked with great instance, was granted to the nuns of whom we have spoken; they buried it in a place which has since been called the monastery of Saint Auxentius, where a great number of miracles have been wrought. — Mount Siope still bears today the name of Saint Auxentius.

The Roman martyrology makes memory of him on this day, as does also the menology of the Greeks. Metaphrastes, Lipomanus, Surius and Bollandus report his life written by a contemporary author; there is an ancient manuscript of it in the library of the rue de Richelieu, at Paris. It is from these writers that we have extracted what we have just said of him.

Blessed John Baptist of the Conception, Founder of the Discalced Trinitarians

1561–1613. — Popes: Pius IV; Paul V. — Kings of Spain: Philip II; Philip III.

In Thee, O my God, the repose is deep and the life without trouble. He who enters into Thee enters into the joy of his Lord; he shall have nothing to fear, and he shall have the sovereign good in the sovereign good. —

Aug., *Confessions*, bk. ix, ch. 10. In the year 1394, the Trinitarian religious of the provinces of Castile, Aragon and Andalusia held a general Chapter to raise themselves from the great relaxation into which they had fallen: it was resolved that in each province some houses should be established where the primitive rule would be observed and where the religious would live with more austerity. The Trinitarians of the convent of Valdepeñas [Val-de-Pégnas], founded on 9 November 1396, conforming to the dispositions of this Chapter, changed their habits to take coarser ones and went discalced, having only little sandals of leather or rope after the Spanish manner; but as they soon abandoned these holy resolutions to return to the unreformed houses, Father John Baptist of the Conception, who became superior of that convent, having contributed by his zeal and firmness to maintain the reform, was regarded as its institutor. This, joined to the holiness of his life, merits him a place in this collection. He was born on 10 July of the year 1361, at Almodóvar, a village of a territory which the Spaniards call Campo de Calatrava, in the diocese of Toledo. His father was named Mark Garcia, and his mother Isabella Lopez: they had eight children, four boys and four girls, all recommendable for their virtue and piety. This family lived in so great a reputation that Saint Teresa, passing through Almodóvar, would take no other lodging; fixing her eyes on our Blessed One, she said to him: "Study, John, you will imitate me one day." On a second journey, before leaving Mark Garcia, she asked again to see his children, and, laying her hands on John's head, she said to his mother: "You have there a son who will become a great Saint: he will be the father and director of many souls and the reformer of a great work which will be known in its time." John gave himself marks of what he would one day be, according to the predictions of the Saint; scarcely had he attained the age of reason when he imitated the ancient Fathers of the desert by his retirement, his silence, his fasts and his mortifications. At the age of ten he redoubled his austerities, taming his body when it was scarcely capable of revolting against the spirit: neither the representations of his father and mother nor the prayers of his brothers and sisters could oblige him to moderate himself in this holy war which he made on himself. He wore continually the hair-shirt, took the discipline almost every day and slept in a wooden trough, having only a stone for pillow. One day his father, seeing him on this bed of penance, could not help weeping, and, taking him in his arms, carried him to his room; but scarcely did this holy child see his father asleep than he returned to the bed which was his delight. He fasted almost the whole year on bread and water; sometimes he ate a little grape-syrup. His mother having wished to persuade him to eat honey instead of grape-syrup, he could not resolve to do so, believing it too great a treat for him. On feasts and Sundays he consented to eat a little meat; sometimes also he took what was given him, and, pretending to eat it, carried it to the poor, for his greatest happiness was to serve Our Lord in their persons. Besides food, he often carried them wood, in winter, on his shoulders. When he met any, he took them to his father's house, and, while one of his sisters mended their clothes, he cleaned them, washed their feet, dressed their wounds, changed clothes with them, and never left them without having humbly kissed their feet. Our Lord deigned to show him by a miracle how agreeable to Him this charity was at so tender an age: John had stripped himself of his shirt to cover a poor man attacked by a grave malady: the latter was at once healed. At last his austerities reduced him to so great a languor that he could no longer walk. This state lasted two years, and furnished his brothers and the servants with occasion to reproach him on his penances; he answered them gently: "That if penance had made him ill, it would not fail to cure him." In effect, some time after he recovered health in a surprising manner. I must not forget the devotion he brought, so to speak, in being born, toward the Blessed Virgin. When he was still in the cradle one was sure to appease his tears and cries by presenting him with an image of this good Mother, which he could not look at without a smile coming at once to his lips. As soon as age permitted, he recited every day in her honour the holy Rosary. At nine years, having read that a holy child had at that age consecrated her virginity to God, he ran at once to throw himself at the foot of an altar of the Queen of virgins, and begged her with so much love to keep him all his life without stain that the request was granted him. After having done his humanities with success, he was found capable, at the age of twelve, of beginning his philosophy at the convent which the Discalced Carmelites had in his native town. He was the model of his fellow-students by his virtuous conduct: attentive to all his duties, exact in fulfilling them, modest in his manners, reserved in

his words, a friend of retirement, habitually recollected, he already showed the gravity of mature age; he knew no other places than churches, the school, the hospital and the monasteries; he scarcely went out except to accompany the holy Viaticum when it was carried to the sick; the moments which young people give to their amusements he consecrated to prayer: prayer and the reading of the lives of the Saints were his most agreeable occupation.

When he had finished his course of philosophy, his parents sent him to the University of Baeza[1] to study theology: he gave himself to it with his usual ardour, but without losing anything of the innocence of morals which had made him surnamed the holy child. His reflective mind, understanding early the vanity of a world which passes like a shadow, resolved to separate from it. He appeared quite decided to take the religious habit among the Discalced Carmelites, his former masters; but God, who destined him for other designs, led him to Toledo to finish his course of theology. He lodged there with a holy priest who received some students in his house, and continued to edify everyone by his application to study and his regular life. But as there is no solid virtue without trials, God permits libertines to try to pervert him: they employ first railleries, insults, to the point of buffeting him; but, despairing of triumphing over his patience, they expose him at last to the most dangerous temptation: they introduce into his room a wretched creature who does all to seduce him; but the Blessed One spits in her face, and flees at once to the cathedral of Toledo, where there was a miraculous image of the most holy Virgin, under whose protection he had put himself from his arrival in the city. It is to this Queen, more powerful than armies drawn up in battle, that he does homage of his victory; he trembles with fright at the thought that the world would still offer him like dangers: he returns to his first resolution of taking refuge in a cloister; only his heart hesitates between the Discalced Carmelites and the Trinitarians; to be enlightened in so important a choice he has recourse to fasting, penance; he implores his good Mother, who is not deaf to the prayer of so dear a child. One day when he prayed with tears before the miraculous image, he heard a voice that said to him: “If thou wouldst not be deceived, choose the Order of the Trinitarians.” At these words, fearing an illusion or a surprise of the senses, he humbly repeated his prayer, and up to three times he heard intelligibly the same answer. Then he hesitated no more to enter the convent of the Trinitarians at Toledo; he took the habit there at the age of nineteen, on 26 June 1580. During his novitiate he had for master the blessed Simon de Rojas; it is easily understood that under such a guide he made rapid progress in virtue. The blessed Simon, who knew his virtue, subjected him to very rude trials; one day, among others, he made him an undeserved reprimand in the most severe terms; instead of excusing himself, the holy novice throws himself at his feet and begs him to pardon him; the master turns his back on him and goes away. But what was his surprise when, three hours after, passing there again, he found the Blessed One still prostrate and awaiting his pardon.

Here is an occasion where the holy young man was well rewarded for his humble charity. A poor religious was devoured by an ulcer so fetid that one could no longer dress it: he charged himself with this forsaken poor man and surrounded him with the tenderest cares; but, in the excess of his sufferings, the sick man, instead of thanking him, often quarrelled with him; once, among others, he overwhelmed him with the most unjust reproaches: for sole answer, the Blessed One performed an act so supernatural that nature shudders at the mere recital: he gently licked the wound, which disappeared soon after this prodigy of charity; and, from that day, he never felt any further disgust for the most repulsive maladies. After a year of trial, passed in the exact practice of religious observances and of the most solid virtues, he was admitted to profession on the feast of Saint Peter and Saint Paul, in 1581. The superiors, who knew his merit, wished him to study theology four years more under Father Simon de Rojas, although he had already done his course at the University, and charged him at the same time to repeat the lessons to his fellow-students: he did both things with equal success. He had received from heaven so rare a talent that Lope de Vega called him the finest genius of Spain, and he acquired such knowledge that Father Entrade, a Jesuit, asserted that he was the most erudite man of his century. He was no less zealous to communicate his knowledge than to acquire it; he put himself within the reach of each of his fellow-students, explained to them patiently the lessons they had heard, and

helped them with all his power to gather the fruits. Moreover, this study of science was far from turning him from the far more important study of holiness, and the humblest exterior works were always those he preferred: such as sweeping the rooms, making the beds, distributing soup to the poor at the convent door; he begged for the friends of Our Lord and his own, he succoured them in every way: thus he was called in Toledo only the Father of the poor. The low sentiments which he had of himself would have kept him for ever from the priesthood, but obedience called him to that honour of which he thought himself unworthy. He celebrated his first Mass with a fervour which touched the hearts of all the assistants. It seemed that the Lord, in inundating his soul with the sweetest consolations, wished to prepare him for the sufferings that awaited him. During a most obstinate illness, several very painful operations were performed on him, for which iron and fire were employed; they could not draw a complaint from him: “Cut, burn,” he said, “treat me severely in this world, O my God! that Thou mayest spare me in the other.” The physicians, seeing that he did not recover, advised him to take his native air, which did not produce on him the effect they expected. When his health was most despaired of, God restored it to him miraculously. Back at Toledo, he fell ill again there. Then his superiors, believing that he had need of a milder climate, sent him to Seville.

His illness did not leave him, for he had fever for twelve years: but his zeal and his charity left him even less; he became the apostle of Andalusia, which he traversed almost entirely; people were amazed to see a man so thin and so exhausted announce the word of God with a force and vehemence which seemed to savour of miracle; but they were still more surprised at his knowledge and eloquence: he was compared to Saint John Chrysostom and to Saint Bernard. His brethren, astonished at this success, asked him from what books he drew his sermons: “From the book of charity,” he answered them, meaning by that, according to some, Holy Scripture, according to others, the crucifix. We shall report only one example of the successes which accompanied such sermons. A young man of noble family who, yielding to a sacrilegious passion, was preparing to violate the enclosure of a convent, goes, I know not by what chance, to the preaching of our Blessed One, already begun; the latter, enlightened as to the state of this poor soul, changes the subject of his discourse and represents with force the horrors of sacrilege and the terrible punishments which God reserves for it: the sinner, touched by this prodigy, goes and throws himself at the feet of the holy preacher and avows his fault, which he washes in the tears of penance. The monsters of hell, furious to see him tear so many preys from their murderous jaws, sought several times to destroy him. One night when he was going to administer a sick person, they hurled him into a deep well: but his guardian angel drew him out at once safe and sound. He triumphed over the malice of men as well as over that of demons. He had undertaken to evangelize a crowd of Moors who were in Seville; by dint of prayers and fasts, he at last obtained the conversion of a great part of these unfortunates, who had at first stopped their ears so as not to hear him; but there were some obstinate enough and criminal enough not only to resist the truth but to seek to make him perish who announced it to them, by presenting him with poisoned food; he had only to make three times the sign of the cross over these foods, and at once they filled with filthy worms. Instead of opening their eyes to this marvel, they waited once for our Blessed One at some distance from the city to assassinate him; but God, without whose permission a single hair cannot fall from the head of His servants, made him pass in the midst of them without their being able to perceive him. At this epoch (1390) a horrible plague ravaged Spain: no city had more to suffer from this scourge than that of Los Arcos, where the holy missionary was. Each sought his safety in flight: the sick were dying without help, without any word of consolation. Such a spectacle moved the bowels of the Blessed One, who at once consecrated himself to the service of these unfortunates. Having formed a society of priests and pious seculars, he put himself at the head of this little army, to go and combat on all sides the scourge under the standard of charity. He employed himself, for forty days, in procuring food for the plague-stricken, in giving them the necessary medicines, in hearing them in confession, in disposing them to die well; he thought of all and forgot only himself, to the point that he drew tears of gratitude from these unfortunates, who loaded him with blessings. He seemed to be everywhere at once, and God honoured this zeal by a miracle: one of his penitents was dying, and, at that very moment, the

demon delivered her a furious assault; the Blessed One appeared to her, although he dwelt in a country forty miles away, and did not leave her until he had consoled her, encouraged her, furnished her with the last sacraments and with all that assures the salvation of the soul.

John led this holy life for seventeen years among the ancient Trinitarians, until he went to join the others who had embraced the Reform, which had been established in the new convent of Valdepeñas; he had resisted for some time the grace which called him there, when one day a frightful storm burst above his head; trembling in the presence of death, he examined his conscience and repented of not having followed the voice that urged him to a more perfect life: he took the resolution to embrace the Reform; instead of calming, the storm redoubled; but our Saint having cried out: “My God, I make Thee the vow of it!” the thunder ceased to roar, the wind to blow, and the sun reappeared. The Blessed Virgin having smoothed the difficulties which delayed his entrance into the convent of Valdepeñas, he took the habit of the Reform there on 9 February of the year 1397. The following night he saw himself fastened, he and his companions, on crosses, after the example of Our Lord; he understood then the pains which awaited all who would embrace the Reform: this is doubtless what decided him to accept the charge of superior which the provincial Chapter of Seville gave him. He wished to put himself more than ever under the protection of the Blessed Virgin and took the name of John Baptist of the Conception. He re-established the ancient fasts in the convent and added to them the vigil of all the feasts of his good Mother. But the religious soon wearied of this life of penance; they set about seeking their ease and leaving a sojourn where one had to be a Saint. Remaining almost alone, John Baptist of the Conception had recourse to his superiors; only heaven deigned to console him; one day, during his prayer, he heard come from heaven these words: “Fear nothing, John; pursue thy work, I shall help thee.” Another time, the Blessed Virgin appearing to him, said to him: “I shall be propitious to thee: I shall make thee surmount all obstacles; with me thou shalt end by succeeding.” On such fair assurances, our Blessed One resolved to betake himself to Rome, to the sovereign Pontiff. I could not tell the combats he sustained, the pains he bore in this journey: the demon even tried several times, though uselessly, to make him perish. Landed in a port in Tuscany, our Blessed One did not lose this occasion of visiting Saint Mary Magdalene de’ Pazzi, who lived then at Florence in great reputation of holiness; he wished to consult her on his projects. The Saint, who called him at first by his name, although she had never seen him, made known to him the trials which awaited him, and predicted to him that he would succeed in his work: so that the blessed John left her filled with consolation. Having embarked again, he landed at Civitavecchia, whence he betook himself to Rome.

He had scarcely arrived there when his superiors tried to have him shut up in their convent, and nothing less than an order of the Pope was needed to preserve his liberty. These bad religious, who could not pardon him who held out to them the rope of salvation in their shipwreck, decried him to the Holy See, accusing him of having fled from their house of Valdepeñas with five thousand crowns. No one seconded him in his perilous enterprise: on the contrary, everyone abandoned him. The ambassador of Spain, who wished him well, received from his court the order to pursue him, and the Pope, who had received him at first with benevolence, seemed to forget him. Overwhelmed with grief, ill, he would have succumbed under the weight of so many sufferings, had God not sustained him with His all-powerful hand. The demon then laid for him a snare very hard to avoid. As he had withdrawn to the Discalced Carmelites, who offered him the most fraternal hospitality, these good religious, believing his project of Reform among the Trinitarians almost impossible, pressed him to unite with them: rather to rid himself of their tender solicitations than from a settled resolution, he consented to enter the novitiate. The demon, quite proud of this success, continued his ruse; he appeared to him one day dressed as a Discalced Carmelite, and said to him: “Brother John, if thou takest not this habit, thou shalt die in thirty days.” But this deceitful apparition was soon combated by a heavenly vision; God showed our Blessed One an innumerable multitude of Trinitarians, radiant with a heavenly light, who seemed to ask of God some great grace, and they uttered a cry of anguish which warned him of the peril in which he was. To strengthen him still more, God had the goodness to show Himself to him

for some days, under the form of a crucifix before which he had prayed, accompanying him everywhere, protecting him, and pointing out to him the means of bringing his enterprise to a good end. He prepared for him also consolers well fitted to sustain him under the most painful crosses: these were Saint Camillus de Lellis, founder of the Regular Clerics, ministers of the infirm, and the illustrious Saint Francis de Sales. This holy bishop of Geneva was then at Rome to receive episcopal consecration. The blessed John Baptist goes to find him to explain his design to him; but, before he had spoken, the holy prelate, enlightened from on high, tells him that he knows this work, praises him for having undertaken it, encourages him to bear with patience the contradictions he must experience, and finally predicts to him that God will bless his efforts.

In effect, after two years of useless solicitations, when everything seemed desperate, God who often brings to an end affairs for which men agitate in vain, inspired Clement VIII to give, *motu proprio*, a Brief of approbation for the reform of the Trinitarians; it was on 20 August of the year 1399 that our Blessed One obtained this so desired act, which began with these words: *Ad militantis Ecclesiae regimen*. The Discalced and reformed Trinitarians were authorized by it to found a new Order, with separate superiors, distinct constitutions conformable to the ancient and primitive rule. Assured henceforth of the success of a work which God protected so visibly, the holy religious hastened to return to Spain, but his trials followed him there. First the demon tried to engulf him in the waves, in order to engulf with him an enterprise which was to tear so many souls from hell; next he was nearly poisoned on his arrival in Spain, and he had great trouble to have executed the Brief of Clement VIII which granted to the Reformed the three houses of Valdepeñas, Ronda and Bienparada. He could obtain only the first, and that was only abandoned to him because nothing else could be done, since the inhabitants of that place had received the Trinitarians there only on condition that they should be discalced and reformed; our Blessed One took possession of it in the year 1600, and gave beginning there to the Reform, which was reduced at first to this single convent. But soon those who had abandoned it and had consented that it should remain to him, repenting of having been too easy in granting it, wished to re-enter it: they came at ten in the evening to drive out the reformed. As they knew the house, it was easy for them to enter. They go first to the cell of the Reformer, who, going out at the noise to see what was passing, finds three or four of these religious provided with ropes; he is seized and pushed roughly into the sacristy, where he falls to the ground; his hands are tied behind his back with such violence, with knees set on his shoulders, that his arms are all skinned. He is led, still bound, to a pit full of water to be thrown in; but there these sons revolted against their father, considering that he was so weak that he would soon die there, preferred to put him in a prison with another religious; finally, whether from remorse of conscience or fear of punishment, when day appears, they open the door of this prison, which was a dark and cold grotto, and flee precipitately. Restored to liberty, the blessed John Baptist occupies himself in reuniting his children who had remained faithful, and after having made with them a year of novitiate, he pronounced his vows anew, on 10 December of the year 1600, and the Reform was thus accomplished. More than once, when he had to struggle with poverty, God made him victor by striking miracles. One day when the religious of Alcalá, one of the convents founded by our Blessed One, had not even a morsel of bread, he encouraged them to pass the day with patience, in a perfect fast, when two fine young men knocked at the convent door and presented foods all prepared; and as the porter asked them whence came this gift: “Take, take,” they said to him, “and thank the Lord.” Another time, having gone himself to beg, he had received twelve loaves in alms: he gave ten of them to poor people, and there remained to him only two, which were insufficient for the community, then rather numerous. He ordered nevertheless that of this remainder as many little portions should be made as there were religious, and they were found so increased at the hour of the meal that they could satisfy all who ate of them; there still remained enough for the evening, Providence never abandoning those who trust in it. Persuaded that nothing was more useful for religious than to remain in the humility of their profession, he wished his children to bind themselves by vow not to seek, even indirectly, any dignity, and to accept none without an express command of the lawful authority, and he obtained from Pope Paul V permission to add it to the three vows of religion. With what happiness he pronounced it himself, joyful to

see himself thus delivered from the charges with which the king and the duke of Lerma, his minister, threatened him! This holy rigour, instead of diminishing the number of religious, did but increase it; the good odour of this new institute spread in a short time through all Spain; the greatest cities desired to have houses of it. In 1605, Pope Clement VIII, seeing that there were eight convents of this Reform, permitted them to elect a provincial every three years; the first Chapter was held at Valladolid, where our Blessed One was elected to this dignity. He had not obtained such great successes without great sufferings and great miracles.

At the foundation of the convent of Madrid, he received a rude blow from a soldier, to whom he humbly presented the other cheek. Several of his religious, finding him too severe, complained loudly of him, and asked the nuncio for a visitor to temper the rigours of the Rule. John assembled them at once, knelt before them, and, baring his shoulders, said to them, with tears in his eyes: “If I am the cause of this tempest, cast me into the sea, I consent; strike these bare shoulders, I abandon them to your blows; but sustain, I conjure you, save the Reform!” Hearts could not remain insensible to such touching words; the visitor was named, it is true, but it was to render the Blessed One striking justice. He therefore resumed his functions of superior, but he resigned them at the end of three years, happy to re-enter into obedience. It is perhaps here the place to tell the fine lesson he gave of this virtue while he was provincial. He was walking with his novices in the gardens of the convent: he asked what obedience was; they answered him that it was a virtue of inestimable price and marvellous efficacy. Having then raised his eyes, he saw a little bird that came to settle, singing softly, on a neighbouring branch: “Well!” said he to the novice who had answered him, “if you believe in the efficacy of obedience, climb this tree, take the bird and bring it to me.” The young man sprang up the tree without the least hesitation, and taking the bird, which let itself be taken, brought it quite joyful to his superior. Here are two other miracles no less striking: During the foundation of the convent of Córdoba, a mason who was carrying up a stone, losing his balance, fell with it. Father John Baptist, who was on the square, cried out, stretching forth his hand: “In the name of the most holy Trinity, stop!” The stone stops at once, the mason remains as if suspended in his fall: both descend gently and reach the ground without any hurt; and as the people cried miracle, the humble religious fled very quickly into the depths of his convent. A gentleman of the city, who had lost his son, begged the blessed John Baptist to come to his palace to console his desolate wife; he came, and having placed his scapular on the head of the dead, he made him rise in the name of the holy Trinity and gave him back alive to his mother’s embraces.

At last, consumed by so many labours, this great servant of God fell ill at Córdoba, in the month of January 1613. When it was announced to him that his end was near, he cried out, in a transport of joy: “I rejoiced at the things that were said to me: We shall go into the house of the Lord.” He asked for the holy Viaticum, and, at the approach of his Lord, whom he had served all his life, who came to visit him for the last time on earth, and whom he was soon to rejoin in heaven to possess eternally, recovering all his strength, he leaves his bed, kneels and prostrates himself with his face to the ground; then, as soon as he has received this divine guest, this friend of his soul, he asks to be left alone with Him; he was then heard to speak to Him gently: “Lord,” he said, “Thou knowest that I have done all I could to execute Thy orders.” A testimony, alas! that very few souls can render themselves at that supreme moment! From his room there issued an odour wholly divine, as from the threshold of Paradise. He received next with the same piety the sacrament of Extreme Unction. At the end of some time he came out of an ecstasy into which he had fallen, and asked what hour it was. After it was made known to him, he cried out: “I shall die at three o’clock. Oh! the fair hour! it is that at which Our Lord expired on the cross.” He tried to finish the divine office by reciting Compline with one of his religious, but strength betrayed his courage. He took then his crucifix and addressed tender words to it. He said to the religious, who could not hold back their tears: “Why do you weep? I am going to heaven, where I shall be more useful to you than here.” Seeing him near to death, they threw themselves on their knees and asked his blessing: he refused it at first because the superior was there. The latter had to give him the order, weeping; he blessed them then, embraced the superior with great tenderness, and asked pardon of all of them for the faults he might have committed toward each. He then said to them these words of Our Lord: “Fear not, little

flock, for it hath pleased my Father to give you the kingdom." One of the religious cried out: "And why, dear Father, dost thou abandon us?" The Blessed One, touched by so many regrets, took his crucifix and said to Our Lord, after the example of the great Saint Martin: "If I am still necessary to the Reform, I refuse not the labour; Thy will be done!" But he added in spite of himself: "*Expectans, expectavi Dominum*: I wait for the Lord with impatience." His religious, seeing that the last moment had come, intoned the Creed; and as they sang these words: "*Et incarnatus est*," the soul of the Blessed One went to rest in the bosom of Him who had made Himself man to redeem him: it was on 14 February of the year 1613. He was fifty-one and a half years old: he had passed sixteen of them in the Reform. The brilliance of holiness which he had cast during his life, and the prodigies wrought at his tomb, led his children to solicit his beatification. It was pronounced, after long examinations, by Pope Pius VII, on 21 September 1819, and solemnly celebrated at Rome, in the church of Saint Peter, on the 26th of the same month.

His life has been written by Father Ferdinand of Saint-Louis; by Hélyot, in the *History of the monastic Orders*; and finally by the continuators of Godescard's *Lives of the Saints*, published at Lille, and by M. Darras, in the edition he has given us of Ribadeneira. It is above all from these last three works that we have drawn what we have said of him.

Saint Valentine of Terni and Other Saints of 14 February

Lives: Valentine, bishop of Terni (273); Abraham, bishop of Carrhae (422); Maro, abbot in Syria (433); Louans (5th c.); Paulian of Le Puy (6th c.); Ragnobert or Racho of Autun (658); Blessed Conrad of Bavaria (1125); Blessed Angelo of Gualdo (1323).

SAINT VALENTINE, BISHOP OF TERNI (273)

Valentine, bishop of Terni, in Umbria, was a man mighty in works and in words. He wrought great miracles: among others, he healed of a malady humanly incurable the son of Craton, a philosopher well known in his city. This unhappy father himself solicited this healing most keenly, although he was still a pagan. Valentine promised it to him, if he would first have himself instructed, he and his family, in the Christian religion and receive the sacrament of baptismal regeneration. This preliminary condition having been accepted and executed by Craton and by all the persons of his house, Valentine set himself to prayer, and health was suddenly restored to the young man, which filled all his family with great joy. This prodigy served also for the conversion of three young Athenians who were studying under Craton, namely Proculus, Ephebus and Apollonius, as well as for that of the prefect of the city, named Abundius. The judge Placidus, learning this event, had the head of the prelate cut off, after having vainly tried to bring him to idolatry. The three young men named above transported him secretly to the city of Terni, and for this deed, having been arrested by Licentius, they sealed with their blood the faith which they had received from Valentine. The skull of Valentine, martyr, is preserved today in the city of Kiedrich and is honoured there by a great concourse of people. In the 11th century, when the peninsula of Jumièges was ravaged by field-mice and rats, Saint Valentine, bishop of Terni, was invoked, and he drove all that brood into the Seine: one still shows the road and the abyss where those rodents went to drown. The one is called the Road and the other the Hole of the Mice [*le chemin et le trou des rats*].

Proper of Mainz; Cochet, Lower Seine, etc.

SAINT ABRAHAM, BISHOP OF CARRHAE, IN MESOPOTAMIA (422)

He was a holy solitary who, full of zeal for the increase of the empire of Jesus Christ, went to preach the Gospel in a village of Mount Lebanon. The inhabitants of this village, still idolaters, had no sooner heard him speak against their gods than they resolved on his death: but they were so touched by his gentleness and the patience with which he suffered the roughest treatment that they left him his life. The officers charged with

levying the public moneys, having arrived shortly after, found that most of the inhabitants of the village were not in a state to pay. Already they were preparing to drag them to prison. The Saint, moved at the fate of these unfortunates, made a loan and paid for them. A conduct so generous won the hearts of all those poor people; they attached themselves to their benefactor, who profited by their confidence to instruct them in the Christian religion. Abraham stayed three years with them, then returned to his solitude, after having entrusted the care of their souls to a virtuous priest; but he did not long enjoy the repose which he had gone to seek in retreat; for he was raised to the episcopal see of the city of Carrhae,[1] in Mesopotamia. For having changed his state he lived no less in recollection and in the austerities of penance. He laboured with untiring ardour at the ruin of idolatry and the destruction of the vices that follow from it. He died in 422 at Constantinople, whither the emperor Theodosius the Younger had made him come. That prince kept one of the Saint's garments, which he wore on certain days out of respect for his memory, and gave back his mortal remains to the inhabitants of Carrhae, that the pastor might not be separated from his flock.

See Theodoret, Philotheus [Religious History], vol. iii, c. 17, p. 817.

SAINT MARO, ABBOT IN SYRIA (433)

Saint Maro withdrew to a mountain near the city of Cyrrhus, where he lived almost always exposed to the inclemencies of the air. He had indeed a tent made of goat-skins to shelter himself in time of rain; but he used it very rarely. Having found in his retreat a temple of idols, he consecrated it to the true God to make of it a house of prayer. The reputation of holiness which he had acquired caused him to be raised to the dignity of the priesthood in 405. Saint Chrysostom, who had conceived the highest idea of him, wrote to him from Cucusus where he was exiled, to commend himself to his prayers.[2]

Our Saint had no greater happiness than to converse with God in prayer; so also was he a disciple of Saint Zebinas, who surpassed all the solitaries of his century by his assiduity in prayer. He employed in this holy exercise whole days and nights, without ever wearying; his very fervour did but increase more and more. His custom was to pray standing; it was only in his old age that he relieved himself a little by leaning on a staff. He said little to those who came to see him, for fear of interrupting the exercise of the contemplation which absorbed all his thoughts. Nevertheless he received them with kindness and exhorted them to remain with him; but scarcely any were found who wished to pass the whole night standing in prayer.

God rewarded the labours of Saint Maro by abundant graces and by the power to heal the maladies of bodies and of souls. He had above all an admirable talent for bringing others to virtue. A great number of disciples came to him, and he founded several monasteries in Syria. Theodoret regarded this multitude of monks spread in his diocese as the fruit of the instructions of our Saint. Among the most celebrated disciples of Saint Maro one counts Saint James of Cyrrhus, who gloried in having received from his hands his first hair-shirt. At last the moment when the Saint was to go and receive his reward having arrived, God withdrew him from this world after an illness of a few days. The desire to have his body gave rise to a pious contest among the neighbouring provinces. The inhabitants of a very populous borough carried off this rich treasure to their place, and built over his tomb a great church which they had served by monks.

There were three celebrated monasteries which bore the name of Saint Maro: one in the diocese of Apamea; another on the Orontes, between Apamea and Emesa; the third in the Palmyrene. It is not known exactly in which of the three the body of our Saint was; it appears more probable that it was in the second. He who was abbot of this monastery had the title of primate of all the monasteries of the second Syria, in the acts of the second council of Constantinople, held in 536, under the patriarch Mennas. His name was found also first in the subscriptions of the common letter which the Maronites wrote to Pope

Hormisdas in 517. The Greeks honour Saint Maro on 14 February; but the Maronites[3] keep his feast on the 19th of the same month.

Taken from Theodoret, Philotheus, chaps. 16, 22, 21, 30. See Tillemont, vol. xii, p. 412; Father Le Quien, Oriens christianus, vol. iii, p. 5; Joseph Assemani, Bibliotheca orientalis, vol. i, p. 497; F. Nairon, De origine Maronitarum, Rome, 1679.

SAINT LOUANS (5th century)

Toward the middle of the 5th century a monk of the abbey of Saint-Mesmin of Micy, near Orléans, desirous of consecrating himself wholly to the service of God, left his monastery and withdrew near the city of Chinon, in order to pray to Him and love Him more freely in solitude. Louans, Lupantius [*Lupanthius*] was his name, proposed to imitate Saint Mesmin, who had already made that country illustrious by the lustre of his virtues and miracles. Saint Mesmin was one of the most faithful imitators of Saint Martin, and Louans walked in his steps as faithfully as their great master, to both, had followed those of Jesus Christ. He did not delay to experience all the charms and sweetnesses with which the Lord rewards the sacrifices that are made for Him, in leaving the world and in attaching oneself solely to His service. The first reward of his love was an intimate and ineffable union with God. But the Lord did not permit His friend to remain long unknown to men: the report of his virtue and holiness spread quickly afar and made him known, like those humble and sweet flowers which their perfume always betrays and which can never be entirely hidden.

His solitude soon became noisy: the sick came in crowds to this humble solitary, and went back healed and better than they had come; for the Saint, in healing the bodies, had always some good words for the soul.

He died full of graces and virtues, beloved of God and regretted by men. But his tomb became glorious. It is the privilege of the Saints to survive themselves after death. A parish church was raised on the place of his burial, and as the concourse of peoples to his tomb was considerable, Count Theobald gave this church to the abbey of Saint-Florent of Saumur. Monks came to settle there, with the consent of Hardouin, archbishop of Tours, and each day the canonical office was celebrated there.

Things lasted thus until the sadly celebrated epoch of our French Revolution. The monks of Saint-Louans were driven out and the church destroyed from top to bottom. The cult of Saint Louans had survived the ruins of his sanctuary. Christian souls still remembered his virtues and his credit with God, and in our days this cult has taken a new increase by the discovery of his body.

A few years ago the hospital sisters of Chinon had bought the old dependencies of the priory of Saint-Louans to establish there a house of retreat destined to receive ladies who desire to live quietly and withdrawn from the world. The remembrance of Saint Louans entered doubtless for something in the purchase of this ground. But the salubrity of the air and the enchanting beauty of the site rendered it above all very fit for their design. Providence had doubtless other views.

It was known by the writings of Dom Martène and Dom Rousseau that the body of Saint Louans had been placed under the high altar; the site of the ancient church was known; the choir was indicated in a precise manner by the foundations still existing; so, as soon as the hospital sisters were installed, they had excavations begun. They brought as result the discovery of four sarcophagi, ranged in one line, almost intact, and placed immediately under the altar, as the documents drawn from the authors we have named indicated. The three sarcophagi which accompanied that of Saint Louans enclosed the bodies of Saint Salicus, Saint Corémar [Coremarus?] and Saint Lachia.

The authenticity of these precious relics was juridically established. Monsignor the Archbishop repaired to the spot and, by an episcopal act, permitted the cult which the Church decrees to the relics of the Saints to be rendered to them.

Today a charming little church, in Romanesque style, has taken the place of that which was destroyed in ’93, and the precious tombs rest, as formerly, in a crypt hollowed under the principal altar.

The pilgrimage has taken a new flight. It is no longer the good monks of Saint Benedict who serve this church, but venerable priests who have grown old or contracted precocious infirmities in the labours of the holy ministry, who compose the clergy of the ancient priory of Saint-Louans. The solitude formerly chosen and inhabited by Saint Louans is still consecrated by prayer and by the practice of Christian virtues. The sick come again to pray at his tomb: thus are ceaselessly verified these words of our holy books: *The memory of the just shall not perish.*

M. l'abbé Rolland, almoner of the Brothers, at Tours.

SAINT PAULIAN, BISHOP OF LE PUY (6th century)

Paulian, bishop, governed the church of Velay before the translation of that see and when the city of Vetula was still the most important of the diocese. This church had almost perished, crushed by the storms of persecutions; he raised it up "happily" by his apostolic virtue and his pastoral zeal; finally, the worship of idols being nearly abolished and the Christian religion firmly established, he fell asleep in a holy death.

Saint Paulian was buried in the city which now bears his name, having lost those of Vetula and of Ruessium [Revessio] which it first bore. He had acquitted himself of his pastoral functions with so much glory; he had "so" filled the whole country with the renown of his holiness, that soon after his death an immense concourse made itself from all sides to his tomb. And as God answered with innumerable miracles the wishes of the pious visitors, it resulted that the city took the name of the Saint from whom it drew all its celebrity.

In the same city a church had formerly been dedicated under the invocation of Saint Paulian: it was a parish church, and the relics of the Saint were piously preserved there, with those of Saint Valentine and Saint Albinus, in a stone shrine placed under the principal altar. The monument was destroyed and the shrine broken in the unhappy times of our revolution at the end of the 18th century. However, one of the bones of the holy prelate still remains, which is found now in the church of Saint George in the same city, where it is the object of a great veneration. The feast of Saint Paulian has been celebrated on 14 February from the most remote times.

Proper of Le Puy.

SAINT RAGNOBERT OR RACHO, COMMONLY SAINT ROCH, BISHOP OF AUTUN (658)

Ragnobert or Racho, commonly Saint Roch [Rac],[4] after the decease of Ferreolus, was raised to the see of Autun and was its first bishop of Frankish origin. He signed the privilege granted by Emmo, bishop of Sens, in 658, in favour of the abbot Agon and the monks of the monastery of Sainte-Colombe in the Sénonais. This privilege had for aim to favour the pious design of the brethren of this monastery, which was to conform their life in everything to the rule of the holy Fathers, to evangelical authority and apostolic tradition. It is reported that he made the clergy of his cathedral follow a regular and more perfect life; a perfect model, by his examples, of those he was charged to instruct, he rendered himself worthy of the immortal honours of holiness.

His body, honoured by the piety of the faithful, long reposed in a little church which bore his name, and which was situated near the ancient walls of Autun. In the year 1530 it was transferred, with very great pomp, to the cathedral church of Saints Nazarius and Celsus, by the bishop James Huraut; then, the vaults of this church having fallen into ruin toward the end of the following century, it was transported again to the basilica of Saint Lazarus, where many miracles were wrought by the intercession of the Saint. In the midst of the storms which burst out at the end of the 18th century and at the sacrilegious devastation of the basilica, it was thrown at random into one of the sepulchral crypts of the same church. But his head and the greater part of his bones were drawn out of it by faithful who piously preserved them and gave them back to the bishop of Autun. The prelate had the holy relics canonically examined and brought them back solemnly to the said

church of Saint Lazarus, at the same time as the glorious relics of the Host of Our Lord [Lazarus], on 3 September 1803. Racho is patron of a parish of the diocese of Autun which bears his name (arrondissement of Charolles, Saône-et-Loire).

Proper of Autun.

BLESSED CONRAD OF BAVARIA (1125)

He was son of Henry the Black, duke of Bavaria. After having taken the monastic habit at Clairvaux, he made the pilgrimage to the Holy Land. Having landed, on his return, on the coasts of Apulia, in Italy, he ended his days there near an oratory of the Blessed Virgin. It is said that, to honour the body of the Saint, the lambs that were grazing in the neighbourhood came and knelt beside him. He is often represented in prayer before an image of Our Lady, with at his feet the earthly crown to which he renounced. He is honoured at Melfi, in Italy.

BLESSED ANGELO OF GUALDO (1323)

This Blessed One was born in the environs of Gualdo, a town of the Roman States. Though a young and poor keeper of flocks, he was remarkable for his love of the poor; more than once it happened to him to share his food with them. The pilgrimage to Saint James of Compostela was much in use in the 14th century: Angelo undertook it from a spirit of devotion. On his return to Italy he entered among the Camaldolese religious, as a lay brother. Some time afterwards he went to live as a recluse in a solitude of his native country: he led there an angelic life in fasting and contemplation. On feast days a priest brought him holy communion. The demon wished to turn him from his vocation, but by the sign of the cross Angelo put him to flight. Favoured with the gift of miracles, he wrought several in favour of his neighbour. When he died in the Lord, on 25 January 1325, his body remained kneeling in the position of a man at prayer. He was carried to Gualdo, where the numerous miracles which were wrought at his tomb determined the inhabitants to choose him for their patron. Leo XII approved his cult in 1823.

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[5] Rohrbacher establishes, vol. iii, 331–333 of his *Universal History*, that there were Martyrs under the reign of Claudius the Goth, among others the two Saints Valentine named today in the martyrology. See, besides, the *Acta Martyrum ad ostia Tiberina*, of which the Greek text was found, toward the end of the 18th century, in the library of Turin and published, with learned dissertations, at Rome, in 1793, by the press of the Propaganda.

[6] The Breviary of Verdun of 1625 made memory of these three Martyrs and gave Felicula the title of Virgin.

[7] Saint Eleucadius was a Greek philosopher converted by Saint Apollinaris, disciple of Saint Peter and first bishop of Ravenna. Saint Eleucadius was the third bishop of Ravenna.

[8] Saint Antoninus has been painted 1° appearing on the walls of Sorrento with a banner in his hand, because he several times delivered that city from the assaults of the Moslems; 2° with a demon under his feet, or having near him possessed persons from whose mouths little devils escape. He is invoked especially for demoniacs, because he delivered a daughter of Sicard, duke of Benevento. That princess left at the Saint's tomb all the jewels with which she was adorned at the moment of her cure. — Sorrento, grateful, has had a church built in his honour and has chosen him for one of its patrons.

[9] See his life on the 10th of this month.

[10] It was in 1547 that the heresy of Calvin slipped into the city of Orange. Its first favourers, constrained by the bishop to a public abjuration, underwent the canonical penalties. But in a few years the heresy grew so much, and its sectaries showed so much audacity, that they did not hesitate to celebrate what they call the supper in the church of the Dominicans. Almost all the senators, their president at their head, the principal officers of the prince, the consuls of the city and the notable citizens, as well as a considerable multitude of the common people, hastened to take part in it. The fury of impiety seized them during this tumult. After having broken the crosses and holy images throughout the city, they burst into the churches. They pillage the sacred vessels, which they profane; they overturn the altars, strew the consecrated hosts on the ground and trample them under their sacrilegious feet. They seize a crucifix and load that venerable image with blows and opprobrium; they drag it through the streets and public places. They raze seven churches, among others that of the Conventual Minors, illustrious for the tombs of our princes, which had been built at their expense, and which, delivered to the flames, was soon no more than a sad heap of ashes. They invade the cathedral church and throw its dome to the ground. The Catholics suspended all the exercises of their religion. At the same time Pope Pius IV chose for bishop of Orange Philip de Camera, viscount of Maurienne. While he was on his way to Orange, he learned with what a frightful tempest the bark entrusted to his care was beaten, and withdrew to the city of Avignon. From there he wrote to the prince of Orange and obtained from him an edict

by which the prince, doing justice to the two parties, ordered that all hostility should cease and give place to alliance and concord. Would to God that this blessed peace had lasted and strengthened from day to day! But, alas! soon heresy, breaking its feeble dikes, rushed more furious than ever against the Catholics, so that all the ecclesiastics and the religious Orders were constrained to retire precipitately to Caderousse, following their bishop, who, despairing of the affairs of his church, abdicated the episcopate in the year 1572. The same year, in his place, was set John of Tulle. The latter found minds in such an effervescence, affairs in so great a trouble and confusion, that it was not even possible for him to take possession of his church. In the year 1584 died Prince William. He had for successor his eldest son, Philip-William, who had been formed from childhood according to the rule and doctrine of the Catholics. The bishop eagerly seized the occasion that he keenly desired to arrange everything; he neglected nothing that all might be re-established in the ancient state by the action of the king of France; God helped him and all went according to his wishes. In the year 1599, on 14 February, a day for ever memorable, the bishop, bearing the venerable standard of the holy cross, the canons clothed in their ornaments of ermine, all the Orders of ecclesiastics and religious, the Catholics ran together from all sides, all singing with one voice hymns and canticles, all rejoicing also with one heart and weeping for joy, crossing the city in triumph, went straight to the cathedral church, which had just been restored by the munificence of the prince. The bishop offered in thanksgiving the holy sacrifice interrupted for thirty years. Every year, on this same day, we celebrate this triumph of the Catholic religion and recommend the celebration of it to our descendants. (*Proper of Avignon.*)

[11] For these last three mentions, see our *Seraphic Palm* [*Palmier séraphique*], vol. ii.

[12] See at this day.

[13] See his life on this day.

[14] See his life on 15 October.

[15] The islands of Orkney or Orcades are to the north of Scotland: there are twenty-six inhabited, the others serve only for pasture. The church of the Orcades had been founded by Saint Palladius, who gave the direction of it to Saint Sylvester, one of the companions of his apostolic labours, and who was formerly honoured on the 6th of February. The cathedral of the Orcades was dedicated under the invocation of Saint Magnus, king of Norway. There were anciently in these islands several monasteries. The most celebrated of all was that of Kirkwall, where the bishops made their residence. The city of Kirkwall is today the only one of the Orcades that deserves any attention; it is in the largest of the islands, formerly called Pomonia and today Mainland. — See the life of Saint Patrick on 17 March, at the beginning.

[16] For these last three mentions, see our *Seraphic Palm* [*Palmier séraphique*], vol. ii.

[17] Fête Gabier, *Characteristics*, passim.

[18] In Andalusia. Bishopric and university suppressed; the episcopal see is at Jaén; 12,000 inhabitants.

[1] In Hebrew Charan or Haran: this city is still called today Harran; a new proof of the constancy and even immobility of traditions in the East.

[2] St Chrysostom, epist. 36.

[3] A people so called, from the 5th century, from the monks who acknowledge Saint Maro as patriarch. The Maronites declared for the decisions of the Council of Chalcedon against the Eutychians, and united themselves in communion with the Melchites or royalists, who maintained the authority of the same council. Those of the Maronites who dwell along the coasts of Syria and in the environs of Mount Lebanon have a Catholic patriarch and acknowledge the Pope as supreme head of the Church. Several of them fell into Nestorianism and Eutychianism; they had also engaged in the schism of the Greeks; but they returned to the bosom of the Church under Popes Gregory XIII and Clement VIII. This point of history has been very well elucidated by M. Stephen Assemani. The patriarch of the Maronites, called of Antioch, makes his residence in the monastery of Kanobin, at the foot of Mount Lebanon. Kanobin (*Coenobium*, the convent by excellence, the only one that remains in the mountain of Lebanon) was built by Theodosius and has been the residence of all the patriarchs of Antioch to our days. The present patriarch, says Mgr Mislin, prefers Diman for his summer dwelling, and in winter he resides at Bekerke, in the Kesrouan. He is confirmed by the Pope, and has under him five metropolitans, who are the archbishops of Tyre, of Damascus, of Tripoli, of Aleppo and of Nicosia in Cyprus. (See Father Le Quien, Oriens christianus, vol. iii, p. 46.) The seminary of the Maronites, founded at Rome by Pope Gregory XIII, and formerly kept by the Jesuits, has produced learned men who have cast a great light on oriental literature. It is from this school that came Abraham Ecchellensis, Messrs. Joseph, Stephen Evodius and Louis Assemani. The first two have given excellent works on ecclesiastical antiquity. We owe to the third judicious writings on the ceremonies of the Church. Several authors of the highest merit, such as William of Tyre and Cardinal Baronius, adopting the very suspect opinion of the Arab annalist Eutychius, say that the Maronites take their name from a heresiarch named Maron, whose errors they would have followed for five centuries: but that in the year 1182 all that nation, composed of more than two hundred and fifty thousand souls, re-entered the bosom of the Church. The Maronites reject this opinion, which has been victoriously combated by another of their writers of the 17th century, F. Nairon. According to this author, before the birth of the heresies which desolated the East, all the Christians spread in the vast province which extended from Egypt to Cilicia were called Syrians: but, when different sects had been formed, they bore the name of their chiefs: it was thus that the Syrians, separated from the Church, took the name of Nestorians, Jacobites, and the like. The Christians who remained faithful to the faith of Rome grouped themselves around the disciples of Saint Maro: it is thence that the heretics designated by the name of Maronites the Catholics of Syria.

[4] See *Saints of Besançon*, ii, 110.

15 February

Martyrologies

The Roman Martyrology, the Martyrology of France, the martyrologies of the religious Orders, and additions.

THE ROMAN MARTYROLOGY

At Brescia, the birth into heaven of the holy martyrs Faustinus and Jovita, who, under the emperor Hadrian, after having sustained several glorious combats for the faith of Christ, received victoriously the crown of martyrdom. About 122. — At Rome, Saint Craton, martyr, who, having been baptized with his wife and all his house by Saint Valentine, bishop, delayed not to consummate his martyrdom with them.[1] 213. — At Terni, Saint Agape, virgin and martyr. 270. — The same day, the birth into heaven of the holy martyrs Saturninus, Castulus, Magnus and Lucius. — At Vaison, in Provence, Saint QUINIDIUS or Quinis, bishop, whose frequent miracles attest that his death was precious before God. About 578. — At Capua, Saint Decorosus or Decorus, bishop and confessor. 695. — In the province of Valeria (Upper Abruzzo), Saint Severus, priest, of whom Saint Gregory writes that he raised a dead man by his tears. 6th c. — At Antioch, Saint Joseph, deacon.[2] — At Clermont, in Auvergne, Saint Georgia, virgin. 6th c.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Saint-Benoît-sur-Loire, Saint Faustus, companion of Saint Maurus in his journey to France, and author of his Life. About 620. — In Aquitaine, Saint Veronica, who presented to Our Lord, bearing his cross, a cloth to wipe the blood which flowed from his forehead, and was so happy as to receive it bearing the imprint of the features of his holy face.[3] — At Barcelona, the martyrdom of Saint Cucuphas, whose body was afterwards carried to Saint-Denis, in France, as Ado, archbishop of Vienne, attests.[4] 306. — Near Marmoutier, the decease of Saint Libert, or Leobard, solitary, mentioned in the Roman martyrology on 18 January.[5] 588. — At Évreux, the decease of Saint Aquilinus, bishop, who is found in the Roman martyrology on 19 October.[6] 693. — At Ghent, Saint Columban or Columbanus, confessor, who was long a recluse near the ancient church of Saint-Bavo. 939. — At Saint-Papoul, in Languedoc, Blessed William de Cardaillac, bishop of that city. 1347. — At Rouen, the feast of Saint Waneng, confessor, founder of the abbey of Fécamp, whose birth into heaven is marked on 9 January. 686. — At Ajaccio, the feast of Saint Agatho, pope, cited in the Roman martyrology on 10 January.[7] — At Beauvais, the feast of Saint William, abbot of Chalis, then archbishop of Bourges, cited in the Roman martyrology on 10 January.[8] — At Vaison, Saint Quinidius or Quinis, bishop. 6th c. — At Nîmes, feast of Saint Ferreolus, bishop of Uzès, cited in the Roman martyrology on 4 January.[9]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Alexandria, Saint John the Almoner, of the Order of Saint Basil, bishop of that city, most celebrated for his mercy toward the poor, mentioned on 23 January. Martyrology of the Camaldolese. — Saint Titus, bishop and confessor, mentioned on 4 January.

Martyrology of Vallombrosa. — Before Lent, the octave of Saint Peter Igneus, bishop and confessor.

Martyrology of Cîteaux. — Saint Ildephonsus, bishop of Toledo, whose memory is honoured on 23 January.

Martyrology of the Trinitarians. — The octave of our Father Saint John of Matha, confessor.

Martyrology of the Friars Preachers. — The feast of Blessed JORDAN, who, for the excellence of his doctrine, was judged worthy to succeed our Father Saint Dominic in the government of the Order: having taken the helm in hand, burning with zeal for the salvation of souls, he greatly developed the Order in a short time, and at last, laden with merits, and having passed through many tribulations, he flew to heaven. 1231.

Martyrology of the Roman-Seraphic Order. — Saint Romuald, abbot, Father of the Camaldolese Religious, whose birth into heaven is honoured on 19 June. — At Padua, the Translation of Saint Anthony the Portuguese, confessor, of the Order of Friars Minor, under the pontificate of Urban IV; his tongue was found, in the presence of Saint Bonaventure, general of the same Order, so entire, so fresh and so rosy that it might have been said to be the body of a living person rather than that of a dead one.

Martyrology of the Seraphic Order. — At Padua, the translation of the body of Saint Anthony the Portuguese.

Martyrology of the Calced Carmelites. — Saint Apollonia, virgin and martyr, whose birth into heaven is honoured on 9 February.

Martyrology of the Capuchins. — At Padua, the translation of Saint Anthony the Portuguese, of the Order of Friars Minor.

Martyrology of the Discalced Carmelites. — Saint Peter Thomas, bishop and martyr, of the Order of Carmelites, whose memory is honoured on 6 January.[10]

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Antioch, with Saint Joseph, deacon and martyr, mentioned above: the holy Zeno, Apollonius, Phoebus, Romanus, Zosimus, Barula, Zocus, priest, and Rufina, likewise martyrs. — In Syria, the holy Adventus, Xystus, Pomponius, Gemella, Victor, Generosus, Victor, Gemellian, Saturninus, Castulus, martyrs. — At Utrecht, Saint Faustina, virgin and martyr. The Bollandists ask whether Saint Faustina was not one of the companions of Saint Ursula, of whom there were relics in all the churches of Belgium and Holland. — At Asicha, in Syria, Saint Eusebius, anchorite, whose gentle death ravished the very angels, say the Menaea. 5th c. — At Rome, Saint Faustus, who, after the departure from this world of Saint Maurus, returned from France to Rome and died there at the age of eighty-eight. He was buried in the monastery of the Lateran. — In Ireland, Saint Berach [Berachus], abbot of the monastery of Glendalough, then bishop. About the year 600. — At Monteverde, or Piombino, in Tuscany, Saint Wilfrid, first abbot of the monastery of that place, where sixty monks then lived. About 705. — At Växjö, in Sweden, the holy SIGEFRIDE, bishop and confessor, Vinaman, Unaman and Sunaman, martyrs.[11] Saint Sigefride was one of the first apostles of Norway, converted Westrogothia, and baptized a king of Sweden. About 1002. — In Norway and in Sweden, the holy Henry and Alfard, martyrs, put to death by the Normans [Northmen] to whom they preached the Gospel. About 1055. — At Serravalle, in the diocese of Vercelli, Saint Eusaeus, solitary. He is feasted on the eve of Ash Wednesday.[12]

The Holy Brothers Faustinus and Jovita, Martyrs

120–122. — Pope: Saint Sixtus I. — Emperor: Hadrian.

My spirit, saith the Lord, is pleased in three things: the concord of brethren, the love of neighbours, and a husband and wife who have but one heart and one soul. — Ecclus. xxv, 1.

These blessed servants of Jesus Christ were sprung from an illustrious family of Brescia, a city of Lombardy. They practised virtue from their childhood, for they were docile, modest, devout and united with each other by the bonds of a perfect fraternal charity. Faustinus, who was the elder, was ordained priest by Apollonius, bishop of Brescia, and Jovita received the order of deacon. These holy brothers began to exercise their charges to the great advantage of the faithful who dwelt in the city and in the neighbouring boroughs: and even several Gentiles were, by their preaching, converted to our holy faith, the darkness of their ignorance being dispelled by the light of the holy Gospel; thus the Christian religion grew in lustre and reputation, while that of the false gods went up in smoke.

But the emperor Hadrian then renewed against the Christians the persecution which had been begun by Trajan, his predecessor. Italicus, charged with exercising the imperial cruelties at Brescia, had Faustinus and Jovita arrested, set before them the command of the emperor, and exhorted them to obey it, employing promises and threats to make them condescend to his will; but, having found them generous and constant in the confession of their faith, he would not go further, until Hadrian himself, who was going to France [Gaul], passing through the city of Brescia, should have told him what he wished him to do. The emperor, informed of this proceeding, strove to bring the two brothers to the adoration of his gods and had them led to the temple of the Sun, where was a statue of that false god richly adorned and having its head surrounded with several rays of fine gold; but the blessed brothers having invoked the name of the true God, the statue was at that same instant all covered with soot, and the rays of its head appeared like extinguished coals. Hadrian, who was present, was frightened and commanded the priests and ministers of the temple to clean the idol promptly. Scarcely did they touch it when it fell and was reduced to ashes; the emperor, furious, condemned the two brothers to be devoured by beasts. They were therefore exposed to four lions, which, instead of hurting them, lay down peacefully at their feet; the leopards and bears were then let loose; their flanks were burned with torches to increase their rage, but they were gentle as lambs toward the Martyrs. The priests of the temples attributed this miracle to Saturn, and approached the Saints with his statue to make them adore it: but the beasts threw themselves upon them and devoured them, and Italicus with them. The Gentiles, seeing these prodigies, cried: “O god Saturn! help thy ministers.” Meanwhile the statue remained on the ground under the feet of the beasts, and all soaked in the blood of its priests. The wife of Italicus, named Afra, learning the death of her husband, ran all moved to the theatre where the emperor was and said to him with much resentment: “What gods do you adore, O emperor? gods who cannot guard their sacrificers nor themselves; and your cruelty and this superstitious worship are the cause that I am today a widow.” Thus she was converted to the faith with several Gentiles who were at this spectacle, and among others Calocerus, one of the first of the emperor’s court, with the most of his people. But, to make known that these marvels were works of God, who permitted these animals to follow the movement of their natural ferocity against the enemies of the truth and made them like lambs toward the Christians, the Martyrs having given them command to leave the city, they took at once the road to the forests without hurting anyone. The emperor, seeing that rigour was useless to him to overcome the constancy of these generous brothers, made use of artifice and commanded that they should be laid in good beds, on feathers and down; but they did nothing there but sing hymns to the honour of the living God who was the only hope of their souls. Then they were led to prison with prohibition that anyone should speak to them or give them to drink or eat, in order to make them die of hunger and thirst. But who can overcome God? The angels, appearing, encouraged these brave confessors of the truth, lit up their dungeon with heavenly light, and their heart was filled with joy that they had the honour to suffer for Jesus Christ.

Hadrian, seeing the constancy of the Martyrs and the number of those who were being converted to the Christian religion by their example and by the authority they had in the city, fearing also some sedition, had those put to death who had been converted and led to Milan the holy brothers Faustinus and Jovita, with Calocerus, chained together. It was there that their virtue found new subjects of triumph: the malice of their enemies sought new torments to torture them. All three were stretched on the ground at full length, the face turned upward, then, with funnels, molten lead was poured into their mouths to make them lose breath and life; but the lead, as if it had had feeling, burned the executioners without doing any harm to the Martyrs. They were put to the rack and burning blades were applied to their sides; then Calocerus, feeling very great pain from the fire which pierced his entrails, said to Faustinus and Jovita: “Pray God for me, O holy Martyrs! for I am extremely tormented by this fire.” They answered him: “Good courage, Calocerus, it will not last long, and the grace of Our Lord Jesus Christ will be with you.” In effect Calocerus, feeling himself suddenly relieved, said that he suffered no pain any more; and, although the executioners threw tow, pitch and oil, and had made a great fire around the Martyrs, the flames lost their strength, while they enjoyed in their soul an

admirable peace, and their tongues sang the praises of the Saviour. This was the cause that several of the bystanders, astonished at what they saw, recognized the author of these marvels, adored His majesty and believed in Him.

The tyrant, seeing all these inventions useless, and unable to bear being vanquished by these generous Martyrs, put Calocerus into the hands of Antiochus, governor of the Alps, that he might put him to death; and as he returned to Rome, he had Faustinus and Jovita brought after him, who were again cruelly tormented. But, in exchange, they received many consolations from the holy pope Evaristus, who took care to go and visit them. Thence they were led to Naples, where they continued to make them suffer: then they were cast into the sea; but they were delivered from it by the power of Jesus Christ who fought in them, and came out victorious from the torments, purer than gold from the crucible. At last they were led back to the city of their birth, in order that those who had been converted by their holy life and by their constancy in the faith of Jesus Christ might be shaken and brought back to paganism by their death. Such was the intention of the tyrants; but God drew from it on the contrary the glory of His name and that of the holy Martyrs, and honoured the city of Brescia, where they were bathed in the purple of their blood, with the triumph of their death and the possession of their holy remains: they had their heads cut off there, outside the gate which leads to Cremona, on 15 February, in the year 120 or 122, according to Baronius; their martyrdom, which was very long, began under the empire of Trajan and ended only under that of Hadrian.

They were represented on the coins of Brescia with a cross between the two of them, to recall not their torment, which was not that of the cross, but their preaching. Their true attribute is the *sword* which cut the thread of their days.

The city of Brescia honours them as its patrons and preserves their precious relics. There exists in the same city a very ancient sanctuary which is dedicated under their invocation, and all the martyrologies represent Saint Faustinus and Saint Jovita as models of union between brothers.

Saint Waneng, Founder of the Abbey of Fécamp and Patron of Ham in Picardy

686. — Pope: Conon. — King of France: Theodoric III.

Enter ye in at the narrow gate. — Matth. vii, 13.

Saint Waneng was born under Clotaire II, at the beginning of the 7th century, in the diocese of Rouen. He belonged to a noble family, but more illustrious still by its virtues than by the glory of its ancestors. He was brought up with great care in the love and fear of God. As soon as he was of an age to know himself, he was seen putting into practice in his conduct all the Christian virtues. He was loved and esteemed by all who knew him. The games and amusements in which he was mingled caused him no pleasure, and he fled those in which there might be the least appearance of offence to God. He followed early the profession of arms and conducted himself as a good Christian in that difficult and dangerous state; he became one of the great captains of his time. He was seen as ardent to combat the enemies of his country as applied to wage war on the enemies of his salvation. He sought carefully the company of good people, and bound himself intimately with Saint Ouen, archbishop of Rouen, with Saint Wandrille, abbot of Fontenelle, who were then two lights of the Church. He contributed for his great part to the construction of the abbey of Fontenelle and furnished Saint Wandrille with a part of the things that were necessary to him to bring to a good end this important foundation.

Saint Waneng had always had a great propensity for the religious life; he found it far preferable to his own. But believing that God wished him in the world, he resolved to live in it as not being in it and to consecrate his virginity to God. He chose for patroness and protectress Saint Eulalia of Mérida. Thence has come the cult which is rendered to that Saint in the country of Ham; thence it comes that she was chosen patroness of Tugny, a village situated a league from that town. Saint Waneng could not realize his design of remaining a

virgin. God made known to him that He wished him in the state of marriage, in order to serve as example to married persons. In effect, he showed himself the model of spouses and respected conjugal chastity at a time when the great scarcely knew this virtue. God gave him a son whom he called Desiderius [Désiré]. As soon as this child was in a state to make use of his reason, he taught him to prefer God and His commandments to all the things of earth. And as he knew that examples have more force than precepts, he was for his son a model of all the Christian virtues and wished to have near him none but virtuous persons. Later this child went to shut himself in the abbey of Fontenelle. To the great satisfaction of his father, who had done everything to inspire in him a taste for the religious life, Desiderius was an excellent and holy religious and deserved afterwards, after his death, to be ranked by the Church among the Saints.

The care that Saint Waneng took of his children did not hinder him from fulfilling the duties of a great captain and a wise courtier; but he knew how to give himself to the world without separating from God, and on this account he was highly esteemed and enjoyed the intimacy of Clotaire, who had been king since 633. He contributed by his wise counsels to the peace of the kingdom, to the lessening of the power of the mayors of the palace, to the diminution of taxes, and to the repression of the abuses that had crept into the Church. The king having given to Saint Waneng the administration of the province of Caux, he showed in his government great zeal for justice and an admirable wisdom. He thought himself obliged to give the example of a holy life, and for this he made it a law never to let himself go to raillery, a vice rather common in his time; never to utter words that could hurt modesty and honesty; he avoided feasts and great repasts, in which avidity and intemperance ordinarily reign; he forbade himself luxury in his clothing and his furniture. In return he distributed liberally to the poor what his economy made him set aside. He consecrated a part of his revenues to building monasteries; the most celebrated was that of Fécamp, in the country of Caux, in the diocese of Rouen. It was Saint Eulalia, to whom, as we have said, he had a quite particular devotion, who in a vision asked him to build this last abbey. After having obtained the permission of the king, he prepared all that was necessary to raise this edifice. One thing only stopped him: he did not know what place to choose. Heaven came to his aid; the place was indicated to him in a vision after which he recovered perfect health. He had become so ill that, for some hours, he had been believed dead, and everything had been disposed for his burial. The king and the great of the kingdom vied in congratulating Saint Waneng on his miraculous cure. As for him, he occupied himself in putting into execution the great enterprise that heaven asked of him.

The abbey of Fécamp was quickly built; the king endowed it magnificently. Religious women were assembled there who were placed under the direction of Saint Ouen and Saint Wandrille. The first abbess of this monastery was Saint Hildemarca or Childemarca, who, come from Bordeaux where she had governed a community, was then living in the diocese of Rouen, perhaps at Fontenelle. Soon the new abbey was peopled with holy maidens who came to consecrate themselves to God by perpetual vows. This desert place was a true paradise inhabited by visible angels who lived in an entire separation from the world and had no communications but with God by their prayers and canticles. In a short time there were counted in this abbey as many as three hundred and sixty-six religious.

The abbey of Fécamp soon had a painful loss to deplore, the loss of Saint Wandrille, its wise director. Fontenelle wept for the death of its founder, and Saint Waneng for that of a devoted friend who, with Saint Ouen, had all his confidence. It was the moment when Ebroin reigned as master and made his haughty, violent and sanguinary spirit appear. He who was first the object of his hatred was Saint Leodegar [Léger], counsellor of Queen Bathilde. Ebroin had long detested Saint Leodegar, whom he had always met on his way to oppose his evil designs. After he had had him arrested, maltreated and mutilated in a horrible fashion, he ordered him to be conducted to the castle of Saint Waneng, to whom he had given recommendations as to one of his emissaries. But this was to know Saint Waneng very ill; for he, far from lending himself to the designs of the tyrant, treated Saint Leodegar as a martyr of Jesus Christ and sought to soften his captivity as far as lay in him. The vengeance of Ebroin was not satisfied, he drew Saint Leodegar out of the hands of

Saint Waneng and had him put to death. God avenged this crime, for three years after he was himself massacred. Saint Waneng honoured Saint Leodegar as martyr and withdrew to the abbey of Fécamp, where he put himself in the rank of the servants of the house: wishing to end his days there, in humility and prayer, he showed himself a perfect model of obedience. The hardest and lowest labour was that which he chose by preference and which he accomplished with most joy. He showed to the abbess the same submission that he would have shown to Jesus Christ. He sighed unceasingly after the end of his exile, which came on 9 January 686. Saint Waneng is represented clad in iron, wearing a red mantle strewn with fleurs-de-lis, holding a sword in one hand and a church in the other.

Relics and Cult of Saint Waneng It was during the incursions of the Normans that the relics of Saint Waneng were brought to Ham. They had first been deposited in a place called Mesnil-Saint-Waneng, a hamlet dependent on the parish of Esmery, on the road to Roye, and distant from Ham three-quarters of a league. It is believed that this place had belonged to Saint Waneng; he possessed a castle there and came from time to time to give himself to the diversion of the chase. The Normans, having invaded the Vermandois, pillaged the Mesnil, destroyed the shrine of Saint Waneng and threw his relics into the marshes, where the inhabitants gathered them preciously and kept them until the moment when they were transferred to Ham. Since that time the inhabitants of the Mesnil have always kept the privilege of carrying the shrine of the holy Confessor in the processions. The town of Ham took Saint Waneng for its patron, one knows not at what time exactly. His feast was celebrated in the abbey long before it was in the town. It was only in 1516 that Hangest, bishop of Noyon, granted the inhabitants permission to imitate the monastery and to make the office of Saint Waneng. The town of Esmery had also taken Saint Waneng for its patron; it kept its feast at the same time as Ham, and besides, on 23 September, it celebrated a new feast, that of the translation of a notable relic of this Saint. Let us end with a note on the present state of the relics of Saint Waneng, addressed to us by M. Jacob, parish priest-dean of Ham.

“There remains no more than a not very considerable fragment of the rib of Saint Waneng given by the abbey of Ham to Esmery-Hallon in 1696. The shrine of 1696, *non ignobilis operis*… has been preserved. The fragment has no other authentic than this inscription: *Saint-Waneng*. One may invoke in support a public testimony. At the re-establishment of worship, the custom, suspended by the revolutionary storm, of carrying the shrine of Saint Waneng in the processions was re-established. To remove all doubt, a notable relic (*ilium*) was granted under Mgr Tirmarche, today bishop of Adras, to enrich the shrine of Saint Waneng.

“Here is the record of this gift: In the year 1843, on the 24th of the month of May, in the presence of the members of the parish council of Ham and of several inhabitants of the town, there was made, under the presidency of M. Tirmarche, parish priest-dean of Ham, delegated for this purpose by the bishop of Amiens, the opening of the shrine of Saint Waneng, to proceed to the recognition of his relics and to transfer them to a new shrine.

“On this happy occasion, M. the dean of Ham, wishing to comply with the wishes of M. Baudoincq, then parish priest of Esmery, as well as of the faithful of his parish, extracted one of the bones (*ilium*) to bestow it anew on the parish of Esmery.

“A record in good form was made and signed of this translation of the body of Saint Waneng, and mention is made in it of the donation of this relic.

“The said record is deposited in the shrine of Saint Waneng. — Tirmarche, parish priest-dean of Ham.

“This record bears the imprint of the seal of the Parish of Our Lady of Ham. Moreover the episcopal seal is impressed on red wax.

“Copied at Esmery-Hallon, 4 February 1867, by me, parish priest. — Quéval, parish priest of Esmery. The church of Our Lady of Ham, formerly the church of the abbey, possesses almost entirely the body of Saint

Waneng. Some inconsiderable bones have been detached from it only at various times to enrich the churches of Esmery, Eppeville, Hombleux and Fécamp. It is to the piety and devotion of the sacristan Didet and of one named Manteau that the town of Ham owes the preservation of the precious relics of its holy patron in 1793. Witnesses of the carrying off of the shrines of Saint Waneng and Saint Maurus, these two fervent Christians gathered with solicitude the sacred bones, which the profaners had, under their eyes, deposited in the sacristy, and the following night they buried them secretly in the cemetery with the silk stuffs that enveloped them, and several wooden reliquaries, the presence of which in the midst of the holy relics was to render impossible any error when it should be permitted to give them back to the veneration of the faithful.

"A little more than two years after, on 20 January 1796, they were solemnly recognized by the sieur Renard, parish priest of Our Lady of Ham, and by all the principal inhabitants of the town, in the presence of Louis-François Frémont, priest of Noyon, charged with the administration of that diocese, and who gave them back to the cult and veneration of the pious faithful.

"The following year the same Louis-François Frémont came, with the title of vicar-general, to make a new recognition of the precious relics and to place them in more worthy reliquaries than those in which the necessity of the times had obliged them to be deposited the year before. At last, on 24 May 1843, Mgr Tirmarche, then parish priest of Ham, and since bishop of Adras, made a new translation of the relics of Saint Waneng and Saint Maurus, and deposited them with the greatest solemnity in Gothic shrines furnished with glass which let one see the greater part of the sacred bones, and it is in these shrines that they remain exposed to this day to the veneration of the faithful.

"N.B. The relics of Saint Maurus which the church of Ham possesses are fairly considerable. The tradition is that they are the relics of the great Saint Maurus, abbot. But no proof remains in support of this tradition. If it were founded, it would be a very great treasure which, until now, has remained almost hidden. — Jacob, honorary canon of Amiens, parish priest-dean of Ham. — Ham, 24 June 1867."

We have drawn the little we have said of Saint Waneng from the Bollandists and from a life published in 1700, of which only four copies are known today.

Blessed Jordan of Saxony, Dominican, and Other Saints of 15 February

Lives: Blessed Jordan of Saxony (1237); Saint Georgia of Clermont (6th c.); Saint Quinidius of Vaison (about 578); Saint Severus, priest, honoured in the diocese of Trier (6th c.); Saint Sigefride (Sifroy), bishop and apostle of Sweden (1002).

BLESSED JORDAN OF SAXONY, DOMINICAN

1237. — Pope: Gregory IX. — Emperor: Frederick II.

As the life of the body is sustained by the mixture of food and drink, so, to develop the life of the soul, one must pass alternately from prayer to the study of the holy Scriptures. — Maxim of Blessed Jordan, reported by the Dominican Breviary.

Among the heavenly heroes who made illustrious the nascent family of Saint Dominic, we must not forget Blessed Jordan. Saxony regards it as a glory to be his country. He was born in the 12th century, of the family of the counts of Eberstein, whose piety equalled their nobility. After having begun his studies in

Germany, he came to continue them at Paris. He became skilled in the profane sciences and published, from his youth, some works on mathematics. He succeeded no less in the study of theology, to which he gave himself wholly, as to that which satisfied at once his mind and his heart. The Order of Saint Dominic, instituted toward the end of the year 1216, had received into its bosom one of the greatest servants of Our Lady, Brother Reginald; he preached with such force that people dreaded to go to his sermons, for fear of

letting themselves be won by the grace which flowed from his lips. Our Blessed One, who heard him, was touched and made a vow within himself to enter his Order, thinking he had found the sure way of salvation which he had long sought. He desired to procure the same happiness for his inseparable companion, the friend of his soul, Henry of Cologne: both made a vow to enter as soon as possible the Order of Friars Preachers. Meanwhile Brother Reginald having died, they put off taking the habit until the time of Lent, and gained in the interval one of their companions, Brother Leo, who succeeded afterwards Brother Henry in the charge of prior. At last, the day having come on which the

Church, by the imposition of ashes, warns the faithful of their origin and reminds them that they came out of dust and will return to dust, they prepared to accomplish their vow. They betook themselves, all three, to the convent of Saint-Jacques, at the moment when the brethren were singing: *Immutemur habitu*: let us change our habit. They were not expected; but, though unforeseen, their visit was none the less opportune; they put off the old man to put on the new, while the brethren sang what they were doing. At the death of Reginald a religious had had a marvellous vision; in this same cloister of Saint-Jacques, at Paris, he had seen a very limpid spring which, spreading through the squares of the city, and thence through all the provinces, purified, watered and gladdened all the world, and, ever increasing, cast itself into the sea: it was our Blessed One. In effect, he soon succeeded Reginald, preached first at Paris, then in the whole universe, for twenty years, drew more than a thousand persons into his Order, made himself everywhere agreeable to God, was respectful toward the prelates of the Roman Church, brought the clergy and people to penance, inviting them to enter into the kingdom of God, until he finished his earthly course, like a great river in the sea, which for him was blessed eternity. It was but three months that he had been a novice when his superiors called him to the first general Chapter of the Order, which was held at Bologna at the Pentecost feasts of 1220. On his return to France, he was charged to explain Holy Scripture to the young religious of the convent of Saint-Jacques, and to announce the word of God in the capital of the most Christian kingdom. In the second Chapter of his Order, held at Bologna in 1221, he was elected prior provincial of Lombardy, and at the third Chapter which followed the death of Saint Dominic, he was chosen with a unanimous voice to succeed the holy patriarch: it was scarcely two years and a half since he had entered the Order. But one cannot too soon put such lights on the candlestick; this one soon enlightened the family of Saint Dominic and the whole Church with the brilliance of the fairest virtues.

He had always had for the poor the bowels of a father; never did any go away from him empty-handed: he gave to all, but above all to the first he met. When he studied theology at Paris, he had risen one night, according to his custom, and had set out in haste for the office of the Blessed Virgin at Notre-Dame; fearing to be late, he had taken only his girdle and his mantle over his shirt: a poor man presents himself and asks alms of him; finding nothing else to give him, he abandoned to him his girdle. He was early, instead of late as he feared. Having then entered the church, he set himself to prayer before a crucifix; as he often raised his eyes to it from devotion, he saw it girt with the girdle he had just given to the poor man for love of Jesus crucified. When he had entered religion, this charity became such that he stripped himself more than once in the streets, to cover the suffering and naked limbs of his Saviour: for which the brethren were obliged to rebuke him and even to accuse him in a general Chapter.

As to the brethren, he was so good to them, not only in compassionating their infirmities, in providing with all his power for their necessities, but also in pardoning human frailty, that he gained more of them by the charms of his sweetness than he corrected by severity, although he knew how to use the latter according to times, places and persons, having learned it from Him from whom one learns everything. But his tenderness and compassion were principally for the infirm and the tempted, consoling them often by his presence, reviving them by his words, examples, exhortations and prayers. He had the custom, on his arrival in a convent, of visiting the sick, of inviting the novices to his table, and of sending for those who were tempted in order to console them. When he came to Bologna, it happened that the brethren spoke to him of a novice

who was tempted to leave the monastery; he had led in the world a life so worldly, so delicate, in clothes, furniture, food, games, in a word in all that can flatter the flesh, that he knew not what pain and affliction of spirit were. No illness, no subject of discontent, no effort, unless it were for study, in which he shone much; he fasted only on Good Friday; he scarcely abstained from meat during the week except on that day, which recalls the suffering of a God deprived of everything, and given gall and vinegar to drink; he had never confessed; of all that is recited in the Church he knew only the Lord's prayer. Having come to the convent out of curiosity, he had been received there, because he had a frankness which knew nothing how to hide; but weariness soon made him regret the world: all that he saw, all that he heard, all that he felt seemed to him death; he could neither eat nor sleep any more, and, although he had never been angry in the world, temptation had made him so irascible that he wished one day to strike the sub-prior who had made him enter religion. Our Saint, having sent for him, set himself to console him; after some exhortations, he led him to the altar of Blessed Nicholas, ordered him to kneel and to recite the *Pater noster*, because he knew no prayer. As for himself, laying his hands on the head of the novice, he prayed God with all the fervour of his soul to remove from him all temptation; while he prayed thus, it seemed to the novice that a secret sweetness entered little by little into his soul, and that his heart was no longer the same, and, when the Saint raised his hands above his head, it seemed to him, as he related afterwards to the brethren, that two hands which pressed his heart suddenly let it go, and that his soul remained in a great tranquillity and sweetness; he found himself so consoled, he became so fervent, that he bore afterwards great pains, and did several useful things. The Lord had conferred on Blessed Jordan a special grace for prayer, which no office among his brethren, no fatigue on journeys, no occupation, no solicitude could make him neglect. His habitual manner was to pray kneeling, hands joined, body upright, sometimes seated: he shed so many tears that his eyes became diseased: he gave himself also wholly to meditation, whether in the convent or on journeys, and he felt marvellous sweetnesses in it. On journeys, he had the custom of devoting all his time to prayer and meditation, unless he recited the holy office, or had, with his companions, some conversation on useful subjects; even then he had regulated moments for that, and he advised others to do the same; he often separated from the brethren: sometimes he sang on the road, in a loud voice and weeping: *Jesu, nostra redemptio*, or *Salve Regina*: Jesus our Redemption, or Hail, Queen of heaven. Sometimes, wholly absorbed in meditations and interior joys, he lost his way; but he was never seen either troubled at it, or complaining, or accusing the brethren; on the contrary, he consoled the others when they were troubled by it: "Be tranquil, my brethren," he said to them; "one way only deserves to be cared for: it is that of heaven." He possessed in a high degree the graces called gratuitous, especially that of miracles.

Once, going from Lombardy to Germany, in company with two brethren, and a secular cleric who later became a brother, he met a village named Ursace, in the Alps. Here is how he miraculously furnished to his companions the necessary things in a desert country. Overcome with weariness and dying of hunger, they enter an inn and ask that the table be laid for them and food served; the innkeeper answers: "I have no more bread, for before you several travellers passed, and they consumed all the provisions they found here, except two loaves which I have reserved for my family and myself; but what are two loaves for so many persons?" The brethren reply: "Serve us what you have, for we are pressed by need." The two little loaves are therefore brought, and Blessed Jordan, having blessed them, sets about giving large alms to the poor who had run up from all sides; the host and the brethren, all anxious, say to him: "What are you doing then? have you forgotten that one cannot procure bread here, and that the door has been shut on purpose to keep the poor from entering?" Our Saint, for sole answer, orders the door to be left wide open, and continues his alms; he gives to each of his poor, who were thirty in number, so abundant a portion that it might have sufficed for all together; he himself appeases his hunger as well as that of his three brethren, and what remains is sufficient for the meal of the host and of his family who, at the sight of this miracle, cried out: "This man is truly a Saint." On a journey in Thuringia he healed a woman of a flux of blood, and, in the village of Aren [unidentified], a priest abandoned by the physicians. Another time, passing through the Alps, he restored the

use of an eye to a smith who had lost it by the ardour of the fire.

In preaching the word of God, he had so much persuasion and warmth that one would hardly find his like: this prerogative, this special grace which God had given him shone not only in his public discourses but also in his most intimate conversations; in whatever place he was, with whatever person he conversed, he let escape from his mouth, or rather from his heart, words so inflamed, he explained himself by examples so appropriate, so efficacious, he spoke so well to each according to his condition, he bent himself so much to the taste of each, that everyone thirsted for his word.

He cast the nets of his eloquence above all in the cities where youth studied; he went for this purpose to pass Lent at Paris or at Bologna, and, thanks to his zeal, the convents of those two cities were like hives into which new bees entered continually, and from which heavenly swarms went out for the other provinces. He was so sure of attracting students into his Order that on arriving he had novices' habits prepared beforehand, and the success so exceeded his hopes that one no longer knew where to find habits for the young men who presented themselves. On the day of the Purification he received an army of scholars of Paris; there were that day many tears shed, for on the one side the brethren wept for joy, and the seculars for grief, to see the flower of families thus torn from the world. One feast-day, after the sermon, he was receiving into his Order a scholar, and several others were witnesses of the ceremony; addressing this assembly, he cried out: "If one of you were going alone to a feast, to a great banquet, would the others be so careless that none of them would wish to accompany him? Well! you see, my friends, that this young man is ed by the authority of God to a great banquet: will you let him enter all alone?" A marvellous thing! his word was so powerful that suddenly a scholar, who until then had not had the slightest idea of entering religion, steps forward and says: "Master, I come, at your voice, to associate myself with this one, in the name of Jesus Christ"; and both received the habit at the same time. One of his fairest conquests was a young German lord, more remarkable still for his innocence than for the nobility of his origin and for his riches. His governor and his fellow-students, seeing him about to leave the world at the voice of our Blessed One, made themselves the ministers of Satan to tempt him; they did not fear to shut up with him, in his chamber, a person very beautiful according to the flesh, who, by sensual pleasures, was to turn the soul of the holy young man from his pious design; but he was victor, or rather it was Our Lord who triumphed in him, and he even drew afterwards his governor in his train into the family of Saint Dominic. But his father, rich and powerful, had no other child; informed of his step, he was sad even unto death, and came, with a numerous escort, from Germany to Padua, in the firm resolution either to carry off his son or to kill Blessed Jordan. On arriving in that city, he met our Saint, whom he did not know, and asked him, with an angry countenance and a threatening voice, where he might find Master Jordan. He, remembering his God, who said to the Jews: "It is I," answered also with a joyful countenance and a heart full of humility: "I am Master Jordan." This calm, this sweetness, this frankness, and doubtless also the grace of God which accompanied these words, struck the German lord: he dismounts, throws himself at the feet of the Blessed One, and confesses to him with tears the evil design he had conceived against him.

Men were not alone in letting themselves be taken by the charms which God gave to the word of His servant. One day when the brethren were going ahead of him on a journey, on leaving Lausanne, a weasel happened to pass before them; the brethren having stopped around the hole where it had disappeared, the Blessed One, who came up, said to them: "Why do you stop here?" — "It is," they said, "that a pretty, charming little beast has gone into this hole." Then, bending toward the ground, he cried: "Come out, pretty little beast, that we may see you." It, coming out at once on the edge of its hole, raised its little eyes to contemplate the holy man, who made it climb upon one of his hands, and, with the other, stroked it on the head and on the back; it let him do so. Then he said to it: "Now, return to your little house, and blessed be God your Creator!" It obeyed at once and disappeared.

He was so humble that he fled the pomp of the world and all the honours that were offered him with much wisdom and prudence. One day as he drew near to Bologna, the whole city, at the noise of his arrival, wished to go out in procession to meet him; but he humbly lengthened his step to deceive the crowd, and, going round the city, he reached, by byways, the house of the Friars Preachers without anyone perceiving it. Having once received a blow from a servant, he offered at once the other cheek, according to the counsel of the Saviour. It was especially in the general Chapters that his humility and patience shone out. One day when he was invited to excuse himself, he answered humbly: "Ought one to listen to the excuses of a brigand?" Everyone was edified by this word. Pope Gregory IX, who had much consideration for him, having kept him to dinner on a day when he was to leave Rome, he could not set out from that city until late. Surprised by night, he asked hospitality in the place he had reached: he was repulsed, and could find lodging with his companions only with a poor woman. She had only straw to offer them; the Blessed One rejoiced at it, saying to those who accompanied him that they were returning to the humble state of which they made profession. When he had lost an eye, as a result of a great illness, he said to the brethren assembled in Chapter: "My brethren, thank God, who has delivered me from an enemy; but pray Him, if it please Him and be useful to me, that He deign to preserve the other to me." What shall I say of his continual recollection? The interior life occupied him solely; exterior things were for him as if they were not, to the point that one made him take one garment for another without his perceiving it: as happened one day with a great man of the world, who, from devotion, obtained from him the lace of his shoes, and, in exchange, made him accept his own; the Blessed One did not see that they were gilded, and he dared to appear thus among the brethren.

He had a singular devotion to Our Lady, the Blessed Virgin Mary; he knew that this Star of the sea had charged herself with directing in particular the vessel of which he was the pilot. Here is an example of the favours he obtained from her:

One night, a brother (it was doubtless our Saint), having risen to pray at the foot of his bed, saw the Blessed Virgin, accompanied by heavenly maidens, cross the dormitory and sprinkle the brethren and the cells with holy water which one of the maidens carried. In passing before the cell of a certain brother she did not sprinkle it. He who was witness of this action ran to throw himself at the feet of Our Lady to say to her: "I beseech you, tell me who you are, and why you have not sprinkled this brother." She answered: "I am the Mother of God, and I have come to visit these brethren. I have not sprinkled this one, because he is not sufficiently covered; tell him then to cover himself, for I love your Order with a special love, and what, among other things, is especially agreeable to me, is your custom, whatever you do or say, of beginning and ending it with my praise. Therefore I have obtained from my Son that no one can long remain in your Order in a state of mortal sin, without being covered, repenting, or being driven out, lest he trouble my favourite Order." Saint Dominic and Brother Raoul had the same vision; it must be understood that the promise of the Blessed Virgin regarded the beginnings of the Order, still in all the fervour of its origin, but not the time of relaxation. The Blessed One related also in a Chapter what a brother full of devotion to the Blessed Virgin saw, and everyone supposed that he spoke of himself. At the feast of the Purification, when they began to sing the invitatory *Ecce venit*, this brother saw a fair lady advance with her Son toward the altar and take her place on a throne prepared for her; from there she looked affectionately upon the brethren turned toward the altar, according to custom, and, when they bowed at the *Gloria Patri*, this heavenly Queen, taking the hand of her Son, made with that hand the sign of the cross upon them and upon the whole choir. The servant of God had governed with wisdom for fifteen years the Order of Friars Preachers, when the desire of visiting the Holy Places, as well as the convents of the Dominicans established in those countries, determined him to embark. The crossing was happy, and he was able to satisfy his piety in travelling over that part of the earth which has had the incomparable privilege of being honoured by the visible presence of the Saviour; he had also the consolation of labouring there for the conversion of unbelievers and the correction of Christian morals. After some months which he sanctified by all the labour of zeal and the exercises of piety, he thought of returning to Europe and embarked with two brethren and twenty-nine other persons. Scarcely had the

vessel which bore him moved away from the coast than a horrible tempest assailed it and ended by sinking it, on 13 February 1237. The Blessed One, his companions and almost all the passengers perished. The bodies of these holy shipwrecked persons were cast by the sea upon the shore, and every night heavenly lights were seen to rest above them. This prodigy attracted the inhabitants of the country; on approaching they smelt a perfume of such strength that those who buried the holy bodies kept the traces of it on their hands for ten days; this sweet odour extended much farther. The Dominicans of Ptolemais came to gather these precious remains with respect and buried them in their church. This shipwreck was revealed to a brother of Limoges. Our Blessed One appeared to a holy religious of Brabant, named Lutgard, to console her in her aridities and to announce to her that she would soon be called into the bosom of the glory with which he shone with the Prophets and the Apostles. Numerous miracles were wrought by his intercession after his death. He has always been honoured as Blessed, and Pope Leo XII approved his cult on 10 May 1826, and permitted the Order of Saint Dominic to celebrate his feast.

WRITINGS OF BLESSED JORDAN OF SAXONY Blessed Jordan had composed some commentaries and sermons which have not come down to us. He is also the author of a little chronicle or account of the beginnings of the Order of Friars Preachers. To him is attributed the office of Saint Dominic which is still sung in the churches of that Order. In composing it, he wished to satisfy his devotion toward this illustrious patriarch, whom he had greatly loved and whose canonization he procured in 1234. There were published in 1866 letters of Blessed Jordan, fifty-four in number. What is revealed everywhere in his letters is love of Christian youth, tenderness of heart for all the souls he had known and cherished in the world; it is above all his profound and indissoluble friendship for Henry of Cologne, whom he had met in the schools of Paris and whom he determined to enter at the same time as himself into the ranks of the sons of Saint Dominic. Henry died very young in the convent of Cologne, scarcely five years after his entry into religion. One can read nothing more touching than the letter in which Jordan breathes forth his sorrow on the occasion of this death; this letter is addressed to Blessed Diana Andalò, of Bologna, spiritual daughter of Saint Dominic and signal benefactress of the nascent Order (1225).

The historians of this holy friend of God have preserved for us several of his answers, which are very spiritual.

A secular once put to him this question: Master, has the *Paternoster* as much merit in our mouths, we who are laymen and do not know its worth, as in the mouths of clerics who know what they say? As much, Jordan answered him, as a precious stone which always has its price in the hand of one who does not know what it is worth.

We have drawn this life from Humbert and from other authors, to be seen in the *Acta Sanctorum*, Feb., vol. ii.

SAINT GEORGIA OR GEORGETTE OF CLERMONT (6th century)

In the year 500 there lived at Clermont, in Auvergne, a holy maiden called Georgia. In order not to be turned aside from the fidelity she had promised to God by the marriage to which her parents urged her, she withdrew into a solitude fairly near the city, where her whole occupation was to fast, to pray, to mortify her body in order to make of it a reliquary of virginity. When she had departed from this world, and while her body was being carried to the earth, her body, “purer than a fair lily,” a great troop of doves “as white as white swans” accompanied it to the church and lodged on the roof until the divine office was ended and this virginal relic placed in the bosom of the earth: afterwards they resumed their flight so high into the air that they were lost to sight. It was doubtless a legion of angels come down from heaven to honour the obsequies of this spouse of Jesus Christ who had lived in a purity like their own. Extracted from the *Saints of Auvergne*, by Messire Jacques Branche, who wrote after Gregory of Tours, *De Gloria Martyrum*, ch. 34.

SAINT QUINIDIUS OR QUINIS,[1] BISHOP OF VAISON (about 578)

Quinidius, commonly Quinis, was born at Vaison, a city of the province of Narbonensis, of parents full of piety. A divine oracle gave a glimpse of what he would one day be, even before he was born. When his mother carried him in her womb, having come to Arles for the feast of Saint Genesius, in the midst of a numerous multitude which flowed in from all sides, as she prolonged her vigil and prayer before the closed doors of the church, she heard an admirable concert made by the angels and saw the door open miraculously of itself. While she was in ecstasy before this vision, one of the angels, detaching himself from the multitude of the others, approached her and foretold to her that she would give birth to a son who would one day be bishop of the city of Vaison and the eminent doctor of all the people. The whole course of the life of Saint Quinidius showed how true the angel had spoken; from his childhood the early gleams of his nascent sanctity were seen to shine. Trained in letters and admitted to the clerical state, preserving gravity in his conduct, purity in his life, ever at prayer, ever occupied in searching the divine law, he so enriched his soul with virtues that he filled with the renown of his name not only his country and the neighbouring cities but distant regions. Wishing to flee popular applause, he led the anchoretic life in the diocese of Aix, where the renown of his miracles lasts still today. When he had returned, Saint Theodosius, his bishop, ordained him deacon and deputed him to the fifth council of Arles, held in 532. He then chose him as coadjutor and discharged upon him the burden of his diocese, which his great age no longer permitted him to bear. Saint Theodosius having died some time afterwards, Quinidius governed alone the church of Vaison and did so with all the vigilance of a pastor equally charitable and zealous. Mummolus, count of Auxerre, general of the French army, having treated him in the most unworthy manner on the pretext that he had not rendered him all the honours he believed due to him for the victory won in Dauphiné over the Lombards, he suffered all these ill-treatments with heroic patience; but Mummolus had no sooner gone out of Vaison than he felt himself attacked by a violent illness. His people, who saw him condemned by the physicians, had recourse to the holy bishop and brought him, all dying, to his feet. Quinidius prayed for his healing and obtained it on the spot. He assisted, a short time afterwards, at the fourth council of Paris, which was held in 512, in the church of the apostles Saint Peter and Saint Paul, called since Sainte-Geneviève, and died on 15 February 578 or 579. His feast is marked on this day in the martyrologies of Ado and Usuard, as well as in the Roman martyrology. The city of Vaison chose him as its second patron.

Proper of Avignon and Godescard. — See the life of Saint Quinidius in Bollandus.

SAINT SEVERUS, PRIEST, HONOURED IN THE DIOCESE OF TRIER (6th century)

Saint Severus, a priest of admirable life, lived in the province of Italy named Valeria, today Abruzzo Ulteriore. What time piety and spiritual exercises left him he gave to the cultivation of his fields so as not to grow numb in rest. All the fruits and all the gain that this labour procured him were for the poor and for whoever was in need. Such was the opinion and the glory of his sanctity that the infirm ran in crowds around him to obtain the grace of healing, and that those who could not approach him were content with a morsel of bread or any other food which, blessed by him, restored to them strength and health.

But here is a quite extraordinary grace which God granted to his prayers. He was by chance occupied in pruning his vine when someone came to fetch him to confer the sacrament of penance on a dying man; he stayed some time and waited until he had dispatched his task. He then ran, but the sick man had just expired; when he arrived, at this sight he shuddered, and, throwing himself on the ground, accused himself with a lamentable voice and groans of being the murderer of this soul, and implored the divine mercy; suddenly the dead man began to breathe and to prepare himself for penance. A spectacle so unexpected struck the bystanders with admiration and excited in Severus's heart a joy which made his tears flow. The sick man, having finished his confession and spent seven days more in works of penance, bowed his head again in death, but with a better hope.

His relics were transported by Rutbert, archbishop of Trier, with the help of the emperor Otto I, from Italy to the monastery of Mayen-feld, and deposited in a church dedicated to Saint Martin. The miracles wrought by his relics attracting a great concourse of people, the borough soon took the dimensions of a city; a church was built in honour of Saint Severus, and a fairly numerous college of canons was installed there. Egbert, archbishop of Trier, founded it because of the ever-growing renown of the miracles which attracted to this place multitudes from all countries, even from the depths of Aquitaine.

Proper of Trier.

SAINT SIGEFRIDE, COMMONLY SAINT SIFROY, BISHOP AND APOSTLE OF SWEDEN (1002)

Saint Ansgar [Anschaire] had preached the Gospel to the Swedes in 830; but these peoples had afterwards fallen back into idolatry. Olaf Skötkonung, their king, who wished to re-establish the Christian religion in his States, applied to England for missionaries, and begged King Edred to procure him some. This prince cast his eyes on a holy priest of York, named Sigefride, and success justified the goodness of the choice. Sigefride had scarcely arrived in Sweden when he set about combating paganism with marvellous zeal. He preached first at Växjö, in southern Gothia, where he founded an episcopal see; he then travelled over Sudergothland, Westrogothland, and several other provinces which he won all to Jesus Christ. Never did a missionary show himself a more faithful imitator of the Apostles. Our Saint was of a charity and a disinterestedness which made his ministry honoured by the pagans themselves. Here is a trait which will prove how far he carried these two virtues. Three of his nephews, whom he had left at Växjö while he announced the Gospel in other provinces, were inhumanly murdered by idolaters. The king, indignant at an action so black, which might have dangerous consequences if it remained unpunished, resolved to condemn the murderers to death. The Saint, informed of what was going on, interceded for them and pleaded with so much insistence that he obtained that their lives should be spared. The prince condemned them nevertheless to a heavy fine for the profit of Sigefride; but it was not possible to determine the latter to receive anything, although he was in extreme poverty and had a most pressing need of money to secure the foundation of the new church.

Our Saint died about the year 1002, and was buried in the cathedral of Växjö, where his tomb became famous by a great number of miracles. Pope Adrian IV, who had himself laboured with much zeal for the conversion of Norway and of several other northern countries, canonized him about the year 1158. The Swedes considered Saint Sigefride as their apostle, as long as they were Catholic. Those of the inhabitants of the country who have preserved the true faith still honour him in a special manner. One finds in a supplement, printed at Paris about 1832, and containing the offices of the saints of Poland and Sweden, an office of Saint Sigefride, *Sigfridus*, with proper hymns. In Sweden his feast is celebrated on 23 February: at Milan it is fixed on the 15th of the same month.

In the ancient calendars of Sweden, 15 February was marked by a crozier and an axe: the crozier indicated Saint Sigefride, and the axe recalled the murder of his three nephews, Unaman, Sunaman and Vinaman, who had come with him to evangelize Sweden and whose remains he piously gathered: therefore he is represented carrying three heads. Sometimes these heads are in a tub placed on the hand of the bishop. Elsewhere the Saint sees three heads which speak to him from the depths of the tomb. This last manner recalls that the murderers had so well hidden the bodies of their victims that a miracle was needed for Saint Sigefride to discover them.[2]

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[3] Saint Craton was an Athenian and orator, that is, professor of Greek eloquence, and doubtless also something of an advocate. His conversion was due to the healing of his son, which Saint Valentine wrought on condition that he should believe in Jesus Christ. See 14 February, in the life of Saint Valentine, priest.

[4] Saint Joseph or Josippus, as a great number of martyrologies write, suffered probably under one of the pagan emperors of the first three centuries. The Bollandists show that he must not be confounded with Saint Joseph, archbishop of Thessalonica, and Saint Joseph

the Hymnographer, who dwelt at Constantinople.

[5] See, at 3 February, the legend of Saint Veronica, related by tradition, explained by painting.

[6] In the Roman martyrology, on 25 July. See that day.

[7] See that day.

[8] Ibid.

[9] Ibid.

[10] Ibid.

[11] We gave, on 4 January, the life of Saint Ferreolus. We add here some details which M. Pelissier, honorary canon, parish priest of Uzès, was good enough to furnish — letter of 11 August 1871: “Saint Ferreolus was bishop of Uzès toward the middle of the 6th century. He succeeded his uncle Saint Firminus, who had himself succeeded Roricius, whom the ancient chroniclers call Saint, but who was never honoured with a public cult. The Saints Firminus and Ferreolus are mentioned in the Roman martyrology: the first on 11 October, the second on 4 January. These three bishops belonged to the Gallo-Roman family of the Tonantii Ferreoli, whose head was long prefect of the praetorium of the Gauls and who dwelt at Prusianum, a city situated on the banks of the Gardon, and there Sidonius Apollinaris received that brilliant hospitality of which he speaks with so much enthusiasm in his *Epistle to Ferreolus*. Saint Ferreolus had founded a monastery to the south of the city of Uzès: it is there that he had chosen his sepulchre, it is there that his relics were, for more than a thousand years, the object of a special cult. This monastery was completely destroyed during the wars of religion in the 16th century, and the relics were burned and cast to the wind: today a cross recalls the site it occupied, and every year one of the processions of the Rogations goes toward this cross and makes a station there.”

[12] See that day.

[13] See that day.

[14] He lived in the mountain, earning his bread by making or mending shoes. At the moment he expired three fir-trees sprang up and flowered on the cell of the holy man: this marvel made his death known. He is honoured as patron of cobblers in several places, and notably in the Vercellese. His body is kept in a church which bears his name. 14th c.

[1] Alias Quenin, Clinidius, Cinidius, Quinidius.

[2] Father Cahier, *Caractéristiques*, p. 765.

16 February

Martyrologies

Sixteenth day of February.

THE ROMAN MARTYROLOGY

The birth into heaven of Saint Onesimus, concerning whom Saint Paul wrote to Philemon, and whom he afterwards ordained bishop of Ephesus after Saint Timothy, entrusting to him the ministry of preaching. He was brought to Rome in chains, stoned for the faith of Christ, and first buried in that city; but, later, his body was carried back to the place where he had been ordained bishop. 1st c. — At Cumae, in Campania, the translation of Saint Juliana, virgin and martyr, who was first scourged with great severity at Nicomedia, under the emperor Maximian, by her father, named Africanus, then variously tormented by the prefect Evilatius, whom she had not wished to marry, then thrown into a prison, where she fought visibly against the devil; at last, having overcome the flame of the braziers and the heat of boiling cauldrons, she had her head cut off, and so completed her martyrdom. 299. — In Egypt, Saint Julian, martyr, with five thousand others. 309. — At Caesarea, in Palestine, the holy Egyptian martyrs Elias, Jeremiah, Isaiah, Samuel and Daniel, who, for having voluntarily assisted the confessors condemned to the mines of Cilicia, were seized on their return, cruelly tormented by the governor Firmilian, and at last struck with the sword, under the empire of Galerius Maximian. 309. — After them, Saint Porphyry, servant of Pamphilus, martyr, and Saint Seleucus, of Cappadocia, often victorious in repeated combats, who, having been put again to the question, won the crown of martyrdom, the one by fire, the other by the sword. 309. — At Arezzo, in Tuscany, Blessed Gregory X, of Piacenza, who, from archdeacon of Liège, was proclaimed sovereign Pontiff. He celebrated the twelfth council of Lyons, where the Greeks were received into the unity of the faith, the differences of the Christian princes settled, and the recovery of the Holy Land resolved upon. He governed the Church most holily. 1276. — At Brescia, Saint Faustinus, bishop and confessor. 350.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Nîmes, Toulouse, Amiens and Pamplona, Saint Honestus (Honnet), priest and martyr, whom Saint Saturninus converted as he passed through Nîmes and who was later the apostle of Navarre. Saint Honestus, who had had Saint Saturninus for master, had for disciple Saint Firmin of Amiens. He evangelized in particular Pamplona, an ancient colony of Pompey (Pompeiopolis).[1] 2nd c. — In the diocese of Toul, Saint Simeon, seventh bishop of Metz, famous for his great miracles. About 194. — At Clermont, in Auvergne, Saint Tigridius, priest, who most holily filled the office of archdeacon under Saint Allyre, his brother and his bishop. About 358. — At Bourges, Saint Tetradius, who is believed to have been bishop of that city. 509. — At Rouen, the feast of Saint Austreberta, whose birth into heaven is marked in the Roman martyrology on 10 February.[2] — In the diocese of Tours, the feast of Saint Avence,[3] confessor. — In the diocese of Fréjus, the feast of Saint Armentarius, bishop and confessor, whose birth into heaven is on 30 January. 5th c. — In the diocese of Périgueux, Saint Anthimus, abbot of Brantôme.[4]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Alexandria, Saint Euphrosyne, virgin of the Order of Saint Basil, whose birthday is 1 January.

Martyrology of the Friars Preachers. — At Arezzo, in Tuscany, Saint Gregory X, of Piacenza, etc.

Martyrology of the Roman-Seraphic Order. — At Rieti, in Umbria, the obsequies of Blessed Philippa Mareri, virgin, who, disdaining the carnal union of marriage, withdrew into solitude; then, having built a monastery near that city, she embraced there, with some companions, the strict rule of the Poor Clares, and, under the direction of Blessed Roger of Todi, became a model of all virtues, and at last flew away to her heavenly Spouse, illustrious by miracles wrought before and after her death. The Apostolic See favoured her cult in 1806 by the grant of an office and a Mass in her honour.[5] 1236. Martyrology of the Seraphic Order. — At Arezzo, in Tuscany, Saint Gregory X, of Piacenza. — Saint Onesimus, etc.

Martyrology of the Calced and Discalced Carmelites. — The memory of the Saints whose bodies and relics are kept in the churches of our Order.

Martyrology of the Capuchins. — Saint Marcellus, pope and martyr, whose birthday is the 16th of January, and whose feast is celebrated among us today. — Saint Onesimus, etc.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Valladolid, in Spain, the decease of the venerable Louis Dupont, Jesuit.[6] — At Terni, in Umbria, the saints Proculus, Ephebus and Apollonius, martyrs, of Athenian origin; they were arrested and put to death at the moment when they had just brought back to Terni the body of Saint Valentine, bishop of that city. About 213. — At Ghent, in Belgium, Saint Cornelius, Roman martyr, whose relics were given to that town in 1651.[7] — At Verona and at Bologna, two other saints of the name of Juliana, virgins and martyrs. Both are different from Saint Juliana of Nicomedia praised by the Roman martyrology. The remains of the latter had been at Cumae since 600, when relics of a Saint of the name of Juliana were brought from overseas. The one of Bologna was a Roman virgin. Her body rested in the church of the Benedictines, which was given in 1510 to the poor Clares. — In the East, Saint Flavian, anchorite, who remained shut up sixty years in the same cell. Probably under the reign of Valens. — At Syracuse, in Sicily, Saint Eulalius, bishop: he gave hospitality to Saint Fulgentius of Ruspe fleeing Africa. After the year 303. — At Verden, in Westphalia, Saint Tanco or Tatta, bishop and martyr, previously abbot in Scotland. Having gone to preach the Gospel in Germany, he was bishop of Verden. Some bad Christians could not bear to be reproved for their scandalous conduct: they threw themselves on him in fury and one of them dealt him a lance-thrust of which he died.

Saint Juliana of Nicomedia, Virgin and Martyr

299. — Pope: Saint Marcellinus. — Emperor: Diocletian.

The works of grace are like a garden of delights and blessings. — Ecclus. xl, 17.

Among the holy martyrs who suffered at Nicomedia during the cruel persecution of Diocletian, one has always noted an illustrious virgin, called Juliana, who from her tenderest years embraced Christianity, although her parents, and above all her father, named Africanus, were extremely zealous for the worship of the false gods. Being of an age to marry, she was sought by a young noble named Evilatius,[1] to whom her parents promised her without consulting her. But the holy maiden, to gain time and find a pretext to break off her marriage, sent word privately to her suitor that she would never consent to marry him until he had first obtained from the emperor the dignity of prefect of the city, that is, of first magistrate of the judicature. This condition seemed hard to Evilatius; nevertheless he was so passionately in love with Juliana that, to please her, he employed all his credit and bought that office very dearly; then he had her advised of it, assuring her that she would be married to a prefect as she desired. The Saint, no longer knowing how to rid herself of his pursuits, let him know that she was a Christian, and that she would never marry a man of a religion other than her own; thus she besought him to embrace the faith of Jesus Christ, that they might live together in holy union and in conformity of belief. Evilatius was extremely troubled by this message, and informed the father of Juliana; the latter spoke first to his daughter with all the artifice that fatherly love and zeal for the false gods could furnish him, striving to engage her to marry the new prefect; but seeing that he gained nothing, he added threats and terrors; then he came to scourgings, prison and irons; at last, knowing that his daughter's resolution was unshakeable, and that she would never consent to the marriage unless her husband were a Christian, he put her into the hands of her suitor to govern her mind as he should judge fitting.

Evilatius, in his quality of prefect, at once had her appear before his tribunal; though he was all boiling with anger, nevertheless the beauty which he still loved so dazzled his eyes that he felt in himself a hard combat of love and indignation; but love, triumphing over fury, he spoke to her gently, exhorting her to take him for husband, and assuring her that he would not hinder her from being a Christian, and that he himself would become a Christian, if that could be reconciled with the respect he bore to the edicts of the emperors. He added that he counselled her as a husband what was most advantageous to her, because, if she would not believe him, she would be condemned to death. The virgin, prepared by the blessings of her heavenly Spouse, had no ears for these orders or these threats; she answered with Christian generosity that, though she should be burned alive or devoured by wild beasts, she would not change her resolution. The prefect, irritated to rage by this answer, had her cruelly scourged in a quite extraordinary fashion, for he commanded that she be hung in the air by four straps, and in this state he had her beaten so long with ox-sinews and rods of green osier that the executioners grew weary. And yet this tyrant told her, insulting her, that these blows were but the shadow of what he would make her suffer; but she replied that she hoped God would give her the strength and courage to suffer all torments, and that he would sooner be tired of striking than she of suffering. Then she was hung in the air by the hair, which lasted so long that there was not one left that was not torn out; her eyes grew dim and her eyebrows rose up to her forehead, while they burned her sides with sheaves of lighted straw. At last this same judge had her hands pierced with a hot iron and sent her back to prison.

She was no sooner there than she set herself to prayer; and, during her prayer, the devil presented himself to her under the form of an angel of light and said that the prefect had prepared far more horrible torments; but that God did not wish her to endure them, and that, on leaving prison, she ought to obey the will of the emperors and make no difficulty about sacrificing. The holy prisoner perceived well that this counsel came from a spirit of darkness and not from an angel of light. Therefore she prayed God to strengthen her always in her combats and to discover to her the quality of him who wished to deceive her under the mask of an angel. And then she heard a voice from heaven which said to her: "Juliana, be of good courage; I am with thee; seize him who speaks to thee, I give thee power to make him tell his name." This voice was immediately followed by a miracle, for the virgin found herself whole and free; and, having risen from the

ground, she perceived a demon chained at her feet; she treated him as a slave and asked him who he was, why he had come there, and who had sent him. The demon answered that he was one of the principal ministers of Satan, who had sent him to seduce her as he had deceived an infinity of others. At these words the innocent virgin bound him again and loaded him with blows; this infamous monster showed that he felt them and complained that, after having triumphed over so many of the faithful, he now saw himself vanquished by a girl.

Meanwhile the prefect, whose passion was not cured, commanded that Juliana, if she were still alive, should be brought before his tribunal. She came at once, dragging after her her enemy in chains, and appeared as whole as if she had suffered nothing, and with a beauty above all that can be imagined. Evilatius, astonished and persisting still in his fury, had a furnace heated and ordered the holy virgin to be thrown into it. But the fire lost its force; and by this new miracle the people who were present were so touched that they began to cry out that there was no other God than the God of Juliana; more than five hundred persons embraced the Christian religion and were put to death by command of the prefect. There were also a hundred and thirty women who did the same and showed themselves no less vigorous than the men. All this served only to animate more and more the rage of this cruel judge. He had the virgin thrown again into a great cauldron full of boiling oil; but she found refreshment there, and this all-inflamed liquor spurted back upon the executioners and the ministers of injustice. At last the prefect, no longer knowing what to do, condemned her to have her head cut off; the demon, seeing her go to execution, urged the executioners to kill her promptly that he might be delivered from her hands; but the holy virgin, looking at him with a stern and terrible countenance, made him tremble with fear, and at once he disappeared: which shows the power of the cross of Our Lord Jesus Christ. Then Juliana, consoled in sum, offered first to God the sacrifice of her lips by prayer; and afterwards that of her life, presenting her head to the executioner, who gave her the death-stroke. Thus her spirit flew to heaven to receive there the two crowns of Virgin and of Martyr. It is not certain whether today is the day of her death or of her translation.

Relics and Cult of Saint Juliana A virtuous lady, named Sophia, passing some time afterwards through Nicomedia, took her relics to carry them to Rome; but the ship having been driven by the tempest to the coasts of Italy, they were deposited in the territory of Pozzuoli, where a fair mausoleum was erected to her. As for the unhappy prefect Evilatius, he was chastised by the hand of God and paid, even in this life, the penalty due to his cruelty; as he had embarked, the vessel perished in the tempest, and all who were in it were drowned: he alone, to increase the rigour of his death, was driven by the waves to the edge of a desert, where he was doubtless devoured by wild beasts. Mention is made of Saint Juliana in all the martyrologies, particularly in the Roman, where one may see, from the learned remarks of Baronius, what authors have treated most expressly of her life. Saint Gregory the Great, writing to Fortunatus, bishop of Naples, speaks of her relics in epistles 84 and 85 of the seventh book. These precious remains made her memory very famous in several cities of France, as at Sens, Reims, Autun, Soissons, Limoges; and particularly at Paris, where her sacred head was seen in the parish church of Saint-Jacques-du-Haut-Pas, of which she is recognized as patroness. Something of her remains at Notre-Dame de Longpont, near Paris. The city of Brussels, in Flanders, also possesses considerable ornaments of hers. She is invoked chiefly against contagious diseases. The dioceses of Versailles, Chartres, Cologne, Autun and Ajaccio make the office of Saint Juliana on 16 February. There exists at Val-Saint-Germain, near Dourdan, diocese of Versailles, formerly diocese of Chartres, a church where the cult of Saint Juliana is very ancient and very famous. People come there from all sides to invoke her against fever, pestilential diseases, and for the happy delivery of women in childbirth. A poetical martyrology has summed up thus the torments she endured and the diverse ways in which she has been represented:

> *Fusa tiget plumbo; laedit suspensa capillis: Robur ferventi mersa resumit aqua. Virgo, palam forti cum daemone proelia gessit, Nec cessit donec victa tropaea tulit.*[2]

[Translation printed beside the Latin:] Molten lead leaves her unharmed; she is swung in the air, hanging by the hair; she draws fresh strength from the boiling water in which she is plunged. A weak virgin, she fights visibly against a power of hell and triumphs over it: she ceases to live only at the moment when her hand has gathered the last palm.

Saint Gregory X, Pope

From 1271 to 1276. — Emperors: the Interregnum; Rudolph of Habsburg. — King of France: Philip III, the Bold.

We have lived in this world in simplicity of heart and sincerity of God; not in carnal wisdom, but in the grace of God. — II Cor. i, 12.

Tebaldo, or Theobald, afterwards Gregory X, was born at Piacenza, of the noble family of the Visconti. One remarked in him, from his youth, an uncommon virtue and an extraordinary application to study; he acquired above all a perfect knowledge of canon law. Having heard speak of the sanctity of James Pecoraria [Pecorara], cardinal-bishop of Palestrina, he went to find him and put himself humbly at his service. He had the more joy of it because the cardinal seemed to him even holier than renown said. He followed him in the legation to France, in the year 1239, under Pope Gregory IX. He was there successively canon of Lyons and archdeacon of Liège. He refused the bishopric of Piacenza, which Pope Innocent IV offered him. He was returning from Rome when the archbishop of Lyons, Philip, begged him earnestly to remain with him during the general council, in order to teach him how to conduct himself toward the pope and the cardinals. The pious archdeacon of Liège passed a part of his time at the University of Paris, to perfect himself there in the sciences suited to his state. King Saint Louis showed him an affection and veneration so great that many were astonished that so excellent a king should honour so much an ecclesiastic who held no high dignity. But the holy king knew well what he was doing. He had learned from him and seen himself so many marvellous things that he regarded him as a temple of God and a sanctuary of the Holy Spirit. The cardinal-legate Ottobono, passing into England to re-establish peace between the king and the barons, took with him the archdeacon Theobald, because of his great love of peace and his particular grace for bringing others to it. Saint Louis and the barons of France having taken the cross for the second time, the pious Theobald regarded it as a shame for clerics and prelates not to follow the example of the laity. He took the cross therefore with much devotion, and betook himself to Palestine. Prince Edward of England and his sister Beatrice, countess of Brittany, received him there with much joy. And in fact his presence there was not useless. He revived the courage of the fainthearted, appeased differences and confirmed a great number in their holy resolution.

It was in 1271. Suddenly it was learned in Palestine that the holy archdeacon of Liège had been elected pope. The apostolic chair had been vacant for nearly three years, the cardinals assembled at Viterbo having been unable to agree on the choice of a pontiff. Weary, at last, of being unable to conclude anything, they had recourse to a compromise, and the six cardinals to whom all the others had delegated their powers elected unanimously our Saint, on 1 September 1271. The new pope received the act of his election at Ptolemais or Saint-Jean-d'Acre, acquiesced in it on 27 October, and took the name of Gregory X. The news of his election gave great joy to the Christians of the Holy Land; they hoped he would send them great help. He himself, in a sermon which he made at the moment of departing, cried out with the Psalmist: "If I forget thee, O Jerusalem, let my right hand be forgotten! Let my tongue cleave to my jaws, if I do not remember thee, if I do not make Jerusalem the beginning of all my joys!"

The first thing the new pope, Saint Gregory X, had to do was to answer, as head of the Catholic Church, and to send nuncios to the great khan of the Tartars, to the emperor of China, Kublai, or Shizu [Chi-Tsou]. This powerful monarch, on the advice of his princes, sent to the Pope the two Venetian brothers Polo, with a lord of the Chinese empire named Gogak. These three ambassadors were to ask of the Roman Pontiff a hundred learned men well instructed in the Christian law, who could show that the faith of the Christians ought to be

preferred to all the diverse sects, that it is the sole way of salvation and that the gods of the Tartars are demons who impose upon the Orientals: the emperor, having heard much of the Catholic faith, but seeing with what temerity the learned men of Tartary and China maintained their belief, knew not to which side to incline, nor which way to embrace as the true one. He begged, moreover, the ambassadors to bring him a little oil from the lamp which burned at Jerusalem before the Lord, persuaded that it would not be of little use to him, if Christ were the Saviour of the world.

After three years of journey, the Tartar lord having remained on the road by illness, the two other ambassadors arrived at Saint-Jean-d'Acre. Having learned there the death of Pope Clement IV, they addressed themselves to the archdeacon Theobald, who was performing the functions of apostolic internuncio in Palestine. He counselled them to wait until there should be a new pope. In the interval, they went to Venice, their country, and, after two years' waiting, passed again to Saint-Jean-d'Acre, with the son of one of them, the celebrated Marco Polo, who wrote the history of their journey. The nuncio Theobald gave them letters with an exposition of the Christian faith. Scarcely had they set out, when Theobald, become Pope Gregory X, recalled them, gave them other letters for the supreme emperor of the Tartars, and joined to them two Friars Preachers, Nicholas and William of Tripoli. They were received with extreme kindness by the emperor of the Tartars and of China. They presented to him the letters of the new Pope, as well as the oil of the lamp of the Holy Sepulchre, which he had placed in an honourable place. This is attested by Marco Polo, who was present.

Saint Gregory X embarked in the middle of winter, at Ptolemais. Prince Edward of England furnished him abundantly with all things. The Greek emperor, Michael Palaeologus, complained amicably that he had not passed by Constantinople, where he would have been received with the greatest pomp and joy. At last he arrived happily at the port of Brindisi, on 1 January 1272. His arrival spread joy throughout all Italy and throughout Christendom. At Benevento, King Charles of Sicily came to meet him, accompanied him through all his kingdom, and served him as squire. At Ceprano, he found several cardinals who were coming to meet him, entered with them into Viterbo on the 10th of February, there put on the papal mantle, and solemnly took the name of Gregory, as much on account of his devotion to Saint Gregory the Great as because his feast was near.

Being still on the lands of the king of Sicily, he received a deputation of the greatest men of Rome, who begged him earnestly to come there. But he considered that at Rome he might find other affairs which would turn him aside from that of the Holy Land, to which he wished to give his first care. He went therefore straight to Viterbo, where the cardinals and the court of Rome resided. There, without giving himself time to rest after so long a journey, and shutting the door on all other affairs, he laboured solely, for eight days, at the relief of the Holy Land, which he had left reduced to extremity. He engaged Pisa, Genoa, Marseilles and Venice to furnish each three armed galleys, twelve in all; and, to meet the expenses of the war, he gave order for the collection of the pious legacies destined for this purpose, which were considerable; then he sent to France the archbishop of Corinth, with a letter to King Philip, in which he speaks with effusion of Saint Louis, whom he testifies to have loved with all his heart; he reminds the son of his father's zeal for the deliverance of the Holy Land. He adds: "When we were there, we conferred with the leaders of the Christian army, with the Templars, the Hospitallers and the great men of the country, on the means of preventing its total ruin. We have since treated of it again with our brothers the cardinals, and we have found that there must be sent there at present a certain quantity of troops and galleys, while awaiting a greater help, which we hope to procure for it by a general council."

Saint Gregory X was consecrated at Rome, in the basilica of Saint Peter, on the 27th day of March, which, in this year 1272, was the third Sunday of Lent. He was led back with pomp from the basilica of Saint Peter to the Lateran palace; King Charles of Sicily walked at his right, performing the functions of squire; at the meal which took place afterwards, the same prince wished to serve the Pope the first dish. At the end of the

solemnity the king did to the Pope the homage and oath of fealty which he owed for the kingdom of Sicily. Two days later, the Pope had a circular letter dispatched to all the bishops, to inform them of his ordination, according to custom. This letter was soon followed by another, likewise addressed to the bishops, for the convocation of a general council. The holy Pope marks in it principally three causes: the schism of the Greeks, the bad state of the Holy Land, of which he had been an eye-witness, the vices and errors which were multiplying in the Church. “Wishing therefore,” he says, “to remedy so many evils by common counsel, we ask you to be present on the 1st of May of the year 1274 at the place which we shall indicate to you in due time. We wish that in each province one or two bishops remain to exercise the episcopal functions, and that those who remain send deputies to the council, as well as the Chapters, both of cathedrals and collegiate churches. Meanwhile you will examine and put in writing what needs correction in order to bring it to the council.” The bull is of the last day of March 1272.

To take care of the spiritual in the Holy Land, Pope Gregory gave the title of patriarch of Jerusalem to Brother Thomas of Lentini, in Sicily, a Dominican, previously bishop of Bethlehem. He made him also his legate in Armenia, in Cyprus, in the principality of Antioch, the neighbouring islands and all the coast of the East; he recommended to him above all to labour for the reform of the morals of the Latin Christians of those provinces. Here is how he speaks of it to him in one of his letters: “You know yourselves the enormous crimes which are committed there, and that the wretched slaves of voluptuousness, abandoning themselves to the movements of the flesh, have drawn the wrath of God upon Antioch and so many other places which the enemies have destroyed. It is astonishing that our brethren are so little touched by these examples that they continue the same disorders, without repenting of them, until they themselves perish.”

While awaiting the general council which was to be held at Lyons, Pope Gregory laboured to pacify the cities of Italy. His holy life was well fitted to win hearts. Every day he washed the feet of several poor with a humility which drew tears from the eyes of all the bystanders. He had officers to go in search of the unfortunate and distribute his alms to them. He made only one meal a day, solely to sustain the weakness of the body, not for any pleasure. At table he was so attentive to the reading that on leaving he could not have said what he had eaten. All the time that business left him he devoted to prayer and contemplation. In his lifetime this miracle is reported of him: being at Lyons during an inundation of the Saône, he saw from his window a poor woman fallen into the river and submerged in the waves, so that boatmen who had set out to her help returned without any hope; but from the first moment the holy pontiff had prayed the divine Mercy, which sustained Saint Peter walking on the waves, and saved Saint Paul three times from shipwreck, to stretch out a helping hand to this poor woman and to deliver her from so grievous a death. Soon the woman reappears on the waters; the astonished boatmen return to her help and save her in their boat, with no more harm than if she had only taken a bath. The Pope sent one of his chamberlains to question the woman, who related that she had been delivered by a venerable personage whom she did not know.

To this tender charity for the poor Gregory X joined an invincible firmness toward great culprits. King Edward of England had asked of him justice for the murder committed on the person of Henry of Germany [i.e. Henry of Almain], his cousin, by Guy de Montfort. Here is how the holy Pope gave him account, on 29 November 1273, of what had passed in this affair: “When we had come to Florence, Guy de Montfort sent us his wife and several other persons to ask earnestly permission to come into our presence, assuring us that he was ready to obey our orders; but we wished to take time to test the sincerity of his repentance. On leaving Florence, about two miles, he presented himself to us, accompanied by some others, all barefoot, in tunic, the rope about the neck, prostrate on the ground and melting in tears. As several of our suite stopped at this spectacle, Guy de Montfort cried out that he submitted without reserve to our commands, and asked earnestly to be imprisoned in whatever place should please us, provided he obtained his absolution. Nevertheless, we would not then listen to him; we made him no answer; on the contrary, we addressed a reprimand to those who accompanied him, as taking their time badly. But afterwards, on the advice of our brethren, we ordered

our cardinals-deacons, residing at Rome, to assign him in some fortress of the Roman Church a place for his prison, and to have him guarded during our absence by order of King Charles of Sicily." Guy de Montfort submitted to all the Pope's orders, who, the following year, tempered the severity of it by permitting the patriarch of Aquileia to restore him to the communion of the faithful, but without prejudice to the rest of his penalty. Saint Gregory X having arrived at Lyons, King Philip of France went there to visit him, and left him for his guard a picked troop of men-at-arms, commanded by Imbert de Beaujeu, his relative. This monarch had given back to the Pope the Comtat Venaissin, which had been ceded to the Holy See under the pontificate of Gregory IX, and which nevertheless Alphonse, count of Toulouse, whom King Philip had just inherited, had retained until then.

Meanwhile the prelates and the ambassadors were arriving from all sides at Lyons for the Council. There were found there five hundred bishops, seventy abbots and a thousand other prelates. Among the cardinals one distinguished Saint Bonaventure, bishop of Albano, and Peter of Tarentaise, bishop of Ostia, afterwards pope under the name of Innocent V. Saint Thomas Aquinas had received order from the Pope to be there, but he died on the way. The Council, the second of Lyons, opened on 2 May 1274, after a fast of three days. On the 24th [June] arrived the ambassadors of the Greek emperor, Michael Palaeologus, to labour for the reunion of the schismatic Greeks with the Roman Church, which took place on the day of Saints Peter and Paul, the 29th of June.

On 4 July one saw a still more astonishing spectacle, Tartars arriving at the Council. They were sixteen ambassadors of the khan Abaqa, great-grandson of Genghis Khan. Pope Saint Gregory X, to do them honour, wished the officers of the cardinals and prelates to go to meet them. They were brought to him in his apartment, where the cardinals were, to speak of the affairs of the Council. This embassy had no other aim than a treaty of alliance with the Christians against the Muslims. After the Council, the letter of the khan was read in the fourth session; the Pope answered that prince that he would send his legates to Tartary to treat with him, not only of the proposals he made, but of other affairs touching his salvation. One of the Tartar ambassadors received baptism in the Council. Saint Gregory X published several important constitutions which form part of canon law. One article forbids the bishop-elect of a diocese to meddle in administering it under any colour, until his nomination is confirmed by the Holy See. On the 17th of July the holy Pontiff ended the Council by giving his blessing to all the assistants. He dismissed the Greek ambassadors, laden with presents and delighted with the honourable and cordial manner in which they had been received. He dismissed likewise the Tartar ambassadors, with letters for the khan Abaqa. He addressed letters and admonitions to the Christians of Europe, to oblige them to govern their peoples Christianly. At Lausanne he had an interview with the new king of the Romans, Rudolph of Habsburg, who took oath to him as defender of the Roman Church and future emperor.

The holy Pope was thus returning to Rome, doing good everywhere, when he fell ill at Arezzo, in Tuscany, and died on 10 January 1276, after having held the Holy See three years, nine months and fifteen days. He died as he had lived, as a Saint. When he felt his last hour approaching, he asked for the crucifix, kissed devoutly the feet of the Saviour, bathing them with his tears, addressed the Angelic Salutation to the Blessed Virgin, commended his soul to God and gave up his spirit so quietly that he seemed to fall asleep in a sweet slumber. His feast is marked on 16 February in the Roman martyrology of Benedict XIV.

All the historians speak of Gregory as of a saint. The Turks themselves, in the council which they held at Constantinople after his death, call him a blessed and most holy man: if indeed, they add, one ought to call him a man, and not an angel. We ought therefore to add him to the collection of Giry.

Saint Onesimus, Disciple of Saint Paul (1st century), and Saint Simeon, Bishop of Metz (194)

SAINT ONESIMUS, DISCIPLE OF SAINT PAUL (1st century)

Onesimus was at first the servant of a man of holy life named Philemon. After hearing a preaching of Saint Paul, he attached himself to his steps and left Philemon; Saint Paul baptized him after having instructed him and had him as servant in his prison. The captive Apostle nevertheless soon sent Onesimus back to Philemon, recommending him to him; the latter received him as his brother and gave him liberty. Having become bishop of Ephesus, he succeeded Timothy and survived Saint Ignatius. As he preached the Gospel everywhere with zeal, the proconsul had him arrested and tortured; not being able to overcome him, he sent him to Tertullus, governor of the city of Rome; this governor was animated against him by a particular hatred, because he had converted the wife of one of his friends and had persuaded her to keep virginity. After having put his person to the proof, he threw him into prison, and for eighteen days made him undergo all sorts of tortures, then drove him from Rome with his companions. Arrived at Pozzuoli, Saint Onesimus began again to preach the Gospel and obtained numerous conversions. Tertullus, learning of it, sent to arrest him, and had him brought back to Rome. After having had him cruelly scourged, he threatened to cut off his limbs if he would not sacrifice. As he refused, he was stretched upon his back, his legs and thighs were broken with levers, and he was stoned. He is the patron of servants and domestics. His attribute is the staff or bar with which his legs were broken, or else the stoning.

SAINT SIMEON, BISHOP OF METZ (194)

Saint Simeon was a native of the island of Crete; the blood of Israel ran in his veins: he sat thirty years: that is all that is known of him. This holy bishop, honoured in the ancient liturgy of the diocese of Metz, having been omitted from the new Proper by a very regrettable oversight, we are going to insert the following note, due to M. Noël, parish priest of Driey, which will explain how the abbey of Senones, so illustrated by Dom Calmet, came to be in possession of so rich a treasure. Saint Simeon, bishop of Metz, was buried, like most of his predecessors, in the crypt of Saint-Clement. Angilram, one of his successors on the see of Metz, having subjected to his church the abbey of Senones, of which he was abbot, his religious, exempt until then from episcopal jurisdiction, murmured at it. The bishop, all-powerful at the court of Charlemagne, of whom he was archchaplain, wishing however to win back by his kindness the affection of his religious, made them a present of the body of Saint Simeon, already illustrated by his miracles. But the monks of Senones, displeased with the conduct of Angilram, refused to receive the relics of the Saint into their church. The bishop of Metz deposited them in a chapel which he had built on a hill which overlooks the monastery on the south, and which was still seen in the last century. God made His power and the merits of the Saint shine out there by so many miracles, says the monk Richer, ancient chronicler of Senones, that at last the religious solemnly transported the body of Saint Simeon into their church, dedicated to Saint Peter and Saint Paul, where it remained until the destruction of the abbey, in a silver shrine. The head and an arm were preserved separately in silver reliquaries which had their shape. Every year, on 25 October, a memorial of this translation was made at Senones. One must read in the chronicle of Richer, religious of Senones, who lived in the 13th century, the summary of the numerous miracles wrought at the tomb of Saint Simeon, and which have made him one of the greatest wonder-workers of the Vosges.

Chron. Richer, book ii, and i, 3, 4.

Saint Armentarius, Bishop of Antibes (5th century) — 16 February

Armentarius, also named Armataire and Hermentarius, governed the church of Antibes about the middle of the 5th century. He is believed to have been one of the nineteen bishops who sent, by a deputation, a petition to Pope Saint Leo to obtain the restitution of the rights of the church of Arles, and to whom this Pope made answer, sending to Ravennius, bishop of Arles, his letter to Flavian, and asking that he confess the common faith by his own vote and by that of the neighbouring bishops. The memory of Saint Armentarius enjoys a

very ancient cult in the church of Grasse, to which was transferred, in the 12th century, the episcopal see of Antibes. The town of Draguignan, in the diocese of Fréjus, honours him as its patron; in the territory of that town one remarks a church decorated for several centuries with the title of priory of the Order of Saint Benedict: the people of the neighbourhood go there in devotion to venerate the relics of the Saint and to implore his protection with God, a protection whose efficacy they have more than once experienced.

Proper of Fréjus.

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[1] Honestus, a priest of Nîmes, having spoken freely and strongly against the cult of the false gods, at Pamplona, in the midst of a numerous assembly of pagans, laid in that city the foundations of the true religion by the conversion of a fairly large number of idolaters. Among these converts were Firmus, Faustinus and Fortunatus, considerable citizens and among the first of the town. They were confirmed in the faith by Saint Saturninus, bishop of Toulouse, and baptized by him. Honestus obtained from Firmus his son Firmin to educate; he taught him letters divine and human, and when he was old and broken, his young disciple replaced him in the ministry of preaching. Honestus exhorted Firmin to go and carry the Gospel into the remotest countries of Gaul, making him hope in return for the palm of martyrdom, which he himself soon afterwards merited. There are still preserved today relics of him at the Poor Clares and the Ursulines of Amiens, at the Hospital and at Saint-Pierre-de-Roye, at the church of Davenescourt. *Proper of Amiens.*

[2] See that day.

[3] Saint Avence, confessor, is named in the Roman martyrology on 4 February under the name of Saint Aventinus: he is the bishop of Troyes, in Champagne, whose life we have given. Local traditions at Tours hold that Saint Avence or Aventinus accompanied as far as the banks of the Loire Saint Lupus and Saint Germanus on their way to Great Britain, and that he lived there in retreat, until the return of the prelates, in a place named La Celle-Saint-Avence. — See 4 February.

[4] Saint Anthimus, says the Proper of Périgueux, appears to have been one of the first abbots of Brantôme. Now this abbey was founded in 769 by Charlemagne; it was destroyed by the Normans soon after the year 817.

[5] See in our *Palmier séraphique*, vol. ii, the detailed life of Blessed Philippa.

[6] See his life on 16 February, in the volume devoted to the Venerables.

[7] See his life on 16 September.

[8] Or Eliue [i.e. Eluzius/Elisius; as printed].

[9] Brantius.

17 February

Martyrologies

Seventeenth day of February.

THE ROMAN MARTYROLOGY

At Rome, the passion of Saint Faustinus, whom forty-four other Christians followed into glory. — In Persia, the birth into heaven of Saint Polychronius, bishop of Babylon, who, in the persecution of Decius, having had his mouth bruised with blows of stones, stretched out his hands, raised his eyes to heaven and rendered his soul to Our Lord. 251. — At Concordia, the holy martyrs Donatus, Secundian and Romulus, with eighty-six other Christians, who shared the same triumph.[1] 303. — At Caesarea, in Palestine, Saint Theodulus, an old man, of the household of the governor Firmilian, who, excited by the example of the martyrs, and courageously confessing Jesus Christ, was nailed to a cross and by a noble triumph merited the palm of martyrdom. 309. — In the same place, Saint Julian of Cappadocia, who, for having kissed the bodies of the martyrs who had just been executed, was denounced as a Christian, and led to the governor, who had him burned at a slow fire. — In the country of Thérouanne, Saint SILVINUS, bishop of Toulouse.[2] About 718. — In Ireland, Saint Fintan, priest and confessor.[3] 6th c. — At Florence, Blessed Alexis Falconieri, one of the seven founders of the Order of Servites, who, at the age of a hundred and ten years, having been consoled by the presence of Jesus Christ and the Angels, rested in a holy death. End of the 13th c.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Trier, Saint Bonosus or Venoux, bishop, buried at Saint-Paulin, under the altar of Saint Clement.[4] 381. — At Ratzeburg, in Denmark, Saint Evermodus, bishop, disciple of Saint Norbert. 1168. — At Clermont, in Auvergne, Saint Lupian, confessor. — At Saint-Denis, in France, Saint Fulrad, abbot and archchaplain or grand almoner of King Pepin, who contributed much to the accession of the second race to the throne of France. 784. — At Landerneau, diocese of Quimper, Saint Guevroc or Kirec, confessor, a native of Great Britain, and disciple of Saint Tugdual.[5] 585. — At Cologne, the translation of Saint Benignus, martyr. — At Verdun, Saint Pulchronius, bishop of that city, whose entrance into heaven is 30 April. 470. — In Franche-Comté, decease of Blessed Frowin, monk of Bellevaux, first abbot of the Cistercian monastery of Salem, in the diocese of Constance, companion of Saint Bernard and witness of his miracles during the preaching of the crusade in Germany. 1165. — Again at Verdun, Saint Firmin, bishop.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Rome, Saint Agatho, pope, of the Order of Saint Basil, illustrious by his sanctity and doctrine, and who rested in peace on 10 January, etc.

Martyrology of the Canons Regular: among those of the Lateran. — Saint Daniel, deacon of the regular clergy, who, having been arrested on account of the preaching of the Christian faith, was fastened with nails between two planks, and won the palm of martyrdom. His body, long hidden, discovered by revelation from on high, and by the healing of a blind man, was found again at Pavia, on 3 January.

Martyrology of the Order of Premonstratensians. — At Ratzeburg, Saint Evermodus, who, with Saint Norbert, destroyed at Antwerp the heresy of Tanchelm, became bishop of Ratzeburg, and, remarkable for his virtues, for the gift of tongues and his miracles, flew away to the Lord. Martyrology of Saint Benedict. — The octave of Saint Scholastica, virgin, sister of our Father Saint Benedict.

Martyrology of the Cistercians. — The octave of Saint Scholastica, virgin. Martyrology of the Roman-Seraphic Order. — Saint Hilary, bishop of Poitiers, who flew to heaven on the 13th of January.

Martyrology of the Seraphic Order. — Blessed Antony of Stroncone, confessor, of the Order of Friars Minor, of the regular observance, illustrious by his renown of chastity, as by the gift of miracles and of prophecy, who fell asleep in the Lord, at Assisi, in Umbria, on 7 February 1471.

Martyrology of the Calced and Discalced Carmelites. — Saint Vincent, deacon and martyr, whose feast is celebrated on 17 February.

Martyrology of Saint Augustine. — The octave of Saint William.

Martyrology of the Order of Servites. — At Florence, Blessed Alexis Falconieri, confessor, one of the seven founders of the Order of Servites, who rested in a holy death near the church dedicated to the Annunciation of the Blessed Virgin Mary, seventy years after having consecrated himself to God, and in the hundred and tenth year of his age, in the presence of Our Lord and of the Angels who showed themselves in visible form.

Martyrology of the Capuchins. — Saint Raymond of Peñafort, confessor, of the Order of Friars Preachers, whose birth into heaven falls on the 7th of January, but is celebrated today in our Order.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In the East, Saint Marianne, virgin, sister of the apostle Saint Philip; she followed him in his apostolic wanderings, was present at his crucifixion, and buried him with her own hands. 1st c. — At Terni, in Umbria, the saints Saturninus, Castulus, Magnus, Lucius, Rogatus, John and several other martyrs converted by Saint Valentine. Some of their relics are at Bologna. About the year 273. — At Rome, Saint Constantia, virgin, daughter of Constantine the Great. We have told of her miraculous healing and her conversion in the life of Saint Agnes. She had consecrated herself to God with several young Roman women, when a valiant Roman

general, still pagan, Gallicanus, asked her in marriage. Constantine desired not to displease a man whose services he esteemed: Constantia counselled her father to give his word, but to defer the conclusion of the marriage until the return of an expedition of Gallicanus against the Sarmatians. The general would leave his two daughters in the palace of the emperor and would take with him as hostages two servants of

Constantia: John and Paul. Gallicanus accepted all these proposals. The two daughters of the general, touched by the virtues of the pious princess, were converted to the true faith. The two servants — two future martyrs — succeeded in their mission, which was to bring the general to the same end. Then Constantia declared her vow of perpetual chastity; and the embarrassment untied itself. Gallicanus, become a fervent Christian, left the things of the world, and consecrated his life to works of charity until the day when he died gloriously confessing the faith under Julian the Apostate. Saint Constantia flew to heaven about 346. — At Ghent, Saint Eusebius, Roman martyr, whose relics were given to that town in 1651. — In Italy, Saint Chrysantianus and his ninety companions, martyrs at Aquileia; Saint Faustinus and his forty-four companions, martyrs; thirty-nine other martyrs, named Januarius, etc. — In Ireland, Saint Loman and Saint Fortchern, bishops of Trim. The first established this bishopric together with the illustrious Saint Patrick, of whom he was a nephew. The second, his successor, after having abdicated the episcopate, founded, to retire there, the monastery of Kill-Fortchern. About 500. — At Luni, an ancient city of Italy, of which only ruins now exist, Saint Habetdeus, bishop, martyred by the Arian Vandals. The episcopal see of Luni has been transferred to Sarzana. About the year 500. — In England, Saint Finan, bishop of Lindisfarne. Year 661. — At Cremona, in Italy, another Saint Silvinus, bishop. 763. In the island of Sardinia, Saint Benedict, bishop. He had been a Benedictine monk of Monte Cassino. About the year 1100. — At La Cava, in Italy, Saint Constable, abbot of the monastery of that place.[6] Year 1124.

Saint Polychronius, Martyr

251. — Pope: Saint Cornelius. — Emperor: Decius. I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. — Luke xxi, 15.

Saint Polychronius, of whom the Roman martyrology makes mention today, was bishop of Babylon, in Chaldea or in Persia, where he flourished in the 3rd century, under the empire of Decius. This emperor, having made himself master of that country by force of arms, cruelly persecuted the Christians; and, knowing that Polychronius was their Father, and as it were their head, he had him seized with Parmenius, Elymas and Chrysotelus, priests, Luke and Mucius, deacons. All these Saints were led to the temple of the idols, to offer them incense and to acknowledge their divinity; but Polychronius, speaking for all the others, answered: “As for us, we offer ourselves in sacrifice to Our Lord Jesus Christ, and we will never bow before the devil, nor before these idols, which are wrought by the hands of men.” The emperor, transported with anger, had them cast into prison and referred their affair to the judgment of one of his praetors, called Apollo Valerian. The latter, causing the Martyrs to appear before his tribunal, addressed the holy Bishop and spoke to him in these terms: “Art thou that sacrilegious Polychronius who despises the gods and the commandments of princes?” The holy prelate answered him nothing; the emperor, who was present at this interrogation, said to the clergy of Polychronius: “What! your prince keeps silence?” Then the priest Parmenius answered: “Our Father has not been silent without reason, but he has done it in order to obey the commandment of Our Lord Jesus Christ, who said to His Apostles: Beware of casting pearls before swine, lest, trampling them under their feet, they turn and rend you.”[1] The tyrant, hearing this, was vividly irritated; he commanded that the tongue be torn out of him who had spoken thus: which was done, and nevertheless the priest, though his tongue was cut, did not cease to cry to the holy prelate: “My blessed Father Polychronius, pray for me, because I see the Holy Spirit who reigns in you and who, sealing your sacred mouth, pours into mine a sweetness of honey.” Decius commanded Polychronius to sacrifice to the gods, in order to enjoy by that means his friendship and make himself worthy of his favours; but, as the holy Bishop did not answer him a word, he had him struck so

cruelly on the mouth that this blessed Martyr, raising his eyes to heaven, rendered his soul to God in the sufferings of that torment. Decius had his body cast before the temple of Saturn; the following night two illustrious Persian lords, Abdon and Sennen, who were secretly Christians, carried it off and buried it with honour near the city of Babylon.

As for the other Saints, priests and deacons, the emperor had them dragged after him, laden with irons and chains; but as these all broke of themselves, this prince, attributing the miracle to the illusions of magic art, had them tormented on the rack; while their limbs were being stretched they cried to Parmenius to pray Our Lord to give them patience. Then this holy priest, although deprived of his tongue, answered: “May God, the Father of Our Lord Jesus Christ, give you the consolation of His divine Spirit, who reigns through all ages”; and they answered: “Amen.” Decius, hearing this, was irritated more than ever, and commanded that they be thrown into the fire; but it was without effect, and a voice from heaven was heard saying: “Come to Me, ye humble of heart.” At last they were beheaded, and their bodies thrown on the dunghill; they were guarded by soldiers, and very express prohibition was made to give them burial; but that did not hinder the courageous lords Abdon and Sennen from rendering them the same duties as they had rendered to the holy bishop Polychronius: which merited for themselves the crown of martyrdom.

The martyrdom of Saint Polychronius and his companions is reported by Surius, in his fourth volume, on 10 August; and Cardinal Baronius makes an ample memorial of it in his Notes on the martyrology, on 17 February, the day on which Saint Polychronius fell asleep in death for Jesus Christ. The venerable Bede, Usuard and Ado have not forgotten him in their Catalogues of the Saints. There are diverse opinions touching the year of his triumph; Baronius marks it in the year 253. Bollandus wishes it to be the year 251.

Saint Silvinus, Regional Bishop

718. — Pope: Gregory II. — King of France: Chilperic II.

We have not here a lasting city: we seek that which we are to dwell in for ever. — Heb. xiii, 14.

About the year 718, there died the death of the just, near the monastery of Auchy-les-Moines, not far from Hesdin, Saint Silvinus, who cast upon the 7th century a lively brilliance by the greatness of his sanctity. A certain bishop named Antenor, a very religious man, but little versed in letters, strove to gather memoirs on the life of Silvinus, desiring to honour him after his death as he had done during his life; he wished to preserve for posterity all that he had learned of the sanctity of this personage. This work remained in oblivion until the time of Leutwithe, abbess of Auchy. This woman found again in the midst of the archives the life of Saint Silvinus; after having run through it, she perceived many faults and incorrections of language. Full of devotion to Saint Silvinus, she had the style of Antenor corrected, while preserving the sense of the details. This primitive author was contemporary and disciple of the holy bishop. We are going to give here the translation of this life composed by Antenor and corrected by an anonymous author of the 9th century.

“In our time” — we translate the ancient legend literally — “in our time there has arisen, by divine permission, in the regions of the South, an example of justice and admirable sanctity in the person of one named Silvinus, bishop and confessor of Jesus Christ. He was placed between an age which is no more and an age which is not yet, to unite in himself the merits of the Saints who preceded him and to become the model of those who were to follow.

“The noble land of Toulouse gave birth to Silvinus; the country of Thérouanne possessed him. He was illustrious by his birth, more illustrious by his faith and his sanctity according to the order of God. Having appeared in the time of the first King Charles (Martel) and of Chilperic, he lived until the battle of Vinchy between Charles and Ragenfrid, mayor of the palace, in which a horrible carnage took place and where Ragenfrid took to flight.

“In his youth, he married a young girl; but, coming to himself and directed by the counsels of the supreme wisdom, he renounced this alliance, to imitate in perfect chastity the Son of the Virgin, to whom all that is pure is pleasing. He yielded to the remembrance of this word of the Gospel: ‘He that shall leave his house, his brethren, his sisters, his father, his mother or his wife for My name, shall receive a hundredfold here below and life everlasting afterwards.’ Led by the divine hand, to increase the merit of his sanctity and save a great number of souls, he betook himself to the part of the West, to the country of Thérouanne, where he gained to God many people.

“He received assiduously in his house strangers and pilgrims as Jesus Himself, washing their feet, feeding them, clothing them according to his means.

“He took pleasure in pouring out his goods into the bosom of the poor. Without troubling himself about the morrow, docile to the precept of the Gospel, which says ‘that sufficient for the day is the evil thereof,’ he despised the world and lived rising above all the perishable things of the earth, loving God with all his strength and aspiring only to immortality. He used a horse only on his journeys, not to rest himself, but on account of the weakness of his body, which reached an extreme old age.

“He undertook several pilgrimages for the love of the Almighty, visiting the tombs of the Saints, pouring out prayers there, not wishing to leave any just man without interesting him in the term of his journey here below, without seeking a support in his prayers: persuaded that one must surround oneself with the help of others to attain eternal glory, since it is written that it is difficult for man alone to be saved.

“Not only did he visit in his pilgrimages the provinces which are bounded by the Ocean, but he even crossed the seas and betook himself to that land where our Saviour Jesus Christ took human form and passed His life. After having travelled over divers places, he reached that mountain of Golgotha called Calvary, where our Saviour was crucified by the unbelieving Jews and the Roman soldiers. He came then to the banks of the Jordan where the Lord was baptized, sanctifying our baptism; he washed himself in the waters of the river, joyful and taking a new life, happy to have been able to accomplish a desire which was the most ardent of his heart!

“He honoured with great veneration the temples of the Saints, causing torches to be burned within their precincts, celebrating there the sacred mysteries and offering there the sacrifice of prayer. He loved the priests, respected the monks, watched over the virgins to teach them to preserve to the end the treasure of chastity of mind and heart; he preached every day in presence of the clergy and the people in the most perfect manner, exhorting all sinners to penance, and imploring unceasingly for their sins the divine mercy. In quality of minister of Jesus Christ, he heard the confession of the peoples, gave them counsels, instructed them in the ways of salvation, exhorted them never to abandon the paths of justice, saying to all that the yoke of the Lord was sweet and light, that there was nothing more useful than to serve Him, who gave an eternal kingdom to those who love Him with all their mind, all their heart and all their strength; that it was a true folly to obey Satan, who can promise to his servants only an eternal punishment and fires that will never be extinguished. He consecrated to God all that he possessed, and never did he attribute to his own merit the good he did, but to the divine goodness. In place of the perishable goods of life, he attached himself to those of eternity. He built on his estates, to the glory of Almighty God and of the Saint whose name he bore, two churches, one in a place called Maunice, the other at Saint-Rémy-Campagne, in Artois, that the praises of God might be perpetually celebrated there.

“He ransomed several captive Christians in distant countries; he gave also liberty to several slaves, after having instructed them in the principles of the faith and marked them with the sign of the cross. Silvinus had the habit, when the sick came to him, of praying God for them in the depth of his heart and healing their souls; then he offered them baths and other blessed remedies, such as sanctified oil; and after having given them holy communion, he sent them back to their dwelling in a state more satisfactory than if they had never

been touched by illness.

“He practised great austerities. For forty years he took no other bread than the eucharistic bread, content with a few herbs and a few fruits. Never having worn sumptuous garments, he used precious ones sometimes only in the oblation of the holy sacrifice. He was clothed in simple and coarse garments, observing this oracle of the Holy Spirit: ‘Clothe not thyself magnificently’; and this other: ‘They that are clothed in soft garments are in the houses of kings.’ He fought for his prince with hair-shirt and ashes, and not with ornaments mingled with gold and precious stones. He never took his sleep on a prepared bed, but on wood or on the bare ground. To be able to subdue his body, he treated it as a useless slave: he surrounded for several days his limbs with circles of iron, macerating his flesh with these instruments devoured by rust; he did so in remembrance of Jesus Christ who expired on His cross, fastened by iron nails to the wood of His sacrifice. He was seen carrying to Rome enormous stones and laying them down like a trophy before the doors of the basilica of Saint Peter.

“He often desired, to render to God what he had received from Him, to win the crown of martyrdom; but persecutions having ceased, he found no one, in the midst of the triumphs of the faith in the Church, who could put him to death. He aspired also to the solitary life and to the contemplation of God by the abandonment of human things. His continual infirmities set bounds to his desires: he became the equal of the martyrs by the torments to which he subjected his limbs, and his astonishing abstinence placed him in the rank of the heroes of the desert.

“We must now relate how this blessed soul left the prison of its body to enter the abode of glory. Toward the end of his life, he felt himself seized by illness and consumed by fever. The more his body was overwhelmed, the more he exalted his Creator, sustained by these words of the Apostle: ‘When I am weak, then am I powerful.’ When he felt his end approach, he had the holy mysteries celebrated before him and the psalms sung, receiving the body of the Lord while marking himself with the sign of the cross.

“He warned those who surrounded him to have always in their thought the day of their death, to flee sin and advance holily in the paths of life. Accustomed to praise his Redeemer in the days of his existence, he persevered in these sentiments until his death. On the evening of the Saturday, he saw a troop of angels running to meet him. Strengthened by this heavenly vision, he said aloud to all the bystanders: ‘The angels are coming to us! the angels are coming to us!…’ and he gave up his spirit at once. No one formed the slightest doubt about his entrance into the heavens by the hands of the angels who had come to take him. The day of the sabbath or of rest on which he died marked the eternal rest which he enjoys in glory.

“A great number of priests, clerics and holy women assisted at his funeral. The singing of sacred hymns was interrupted by the tears that were shed over the death of so holy a pontiff. His servants and familiars wept still more than the others, saying that they would never find so faithful a protector. The peoples shed tears on earth, and the angels rejoiced in heaven; the former thought they had lost a father, and they found a protector.

“A courier was deputed to the monastery of Centula,[1] not very far from Auchy, where Saint Silvinus made his habitual residence, to invite the monks to assist at his obsequies. The religious of Centula responded to this invitation. Thus the holy bishop Silvinus descended into the tomb accompanied by all the Orders to which he had given during his life such touching examples. The holy pontiff was buried in the monastery of Auchy to the singing of hymns, to the odour of spices, and with the greatest veneration. After the office of the dead, the lord Adalscar and Assiglia (Ognies), his wife, sprung from the noble race of the Franks, gave a great feast to those who had assisted at the obsequies, in order to repair the strength of the travellers. They built in the monastery of Auchy a basilica in honour of the Mother of God. Before the arrival of Saint Silvinus, this monastery had been raised by them for their daughter Sicherde, who took there the holy religious habit. After the death of Silvinus, Sicherde adorned this church with crowns[2] and lamps; she enriched the tomb of the Saint with gold and precious stones, had enshrined in gold and silver the curved

staff which supported his tottering steps in his old age, and placed it in this holy dwelling." Several miracles are reported which Saint Silvinus wrought during his life and after his death; one remarks above all a blind woman who recovered sight, possessed persons delivered, and an infinity of sick healed. These various miracles have given rise to as many diverse representations of the Saint. He has also been painted with a torch in his hand, to signify that he rekindled that of faith in the Morinie.

Native Country and Relics of Saint Silvinus Such is the authentic life of Saint Silvinus composed, as we have already said, by Antenor, his disciple, and retouched, in the 9th century, by the care of Leuthwithe, abbess of Auchy. There is no question in this life of the promotion of Silvinus to the episcopate. One must suppose that, since the author gives him the quality of bishop, he was raised to this dignity at Rome, after his return from the Holy Land. Authors have varied much on all that concerns this bishop. Molanus makes him be born at

Thérouanne; an ancient manuscript life gives him Scotland for his country; some have made him descend from Pepin and Plectrude; others have made him bishop of Thérouanne, and also of Toulouse. According to M. Salvan, who believes himself to be the echo of the generally received sentiment, Silvinus was born in the territory of Toulouse.[3]

Plausible proofs lead the Bollandists to think that he was born at Dausburg, in Brabant. This town, one of the most ancient of the country, bore in the first centuries the name of Thosa, which may have caused it to be confused with Tholosa. There is a word, a single one, in the legend that we wish to bring out — it has not yet been — as going to support this last opinion: "Led by the divine hand," says Antenor, "he betook himself to the *part* of the *West*, to the country of Thérouanne." Why this expression *part* and that other *West*? Thérouanne is not to the West of Toulouse, but to the North, whereas it is to the West of Dausburg. This word *part* shows well that Silvinus inhabited the country on which Thérouanne depended, that is to say Gallia Belgica. He was a regional bishop, that is to say having no particular see, but destined by the Apostolic See to preach the Gospel in various places. His death is fixed at 13 February 718. At the time of the insurrection of the Normans, in the 9th century, the body of Saint Silvinus was transported to the castle of Herstal, near Liège, thence to the castle of Dijon in Burgundy, then into the abbey of Bèze, where his relics remained in part. In 951, Arnulf, first count of Flanders, had the body of Saint Silvinus transported from the monastery of Bèze to Saint-Omer, into the abbey of Sithiu or of Saint-Bertin. The rather curious history of this last translation has been reported to us by John Iperius, abbot of Saint-Bertin: "At this time," he says, "Arnulf the Elder brought to this place the body of Blessed Silvinus of Auchy; he received it as a pledge, and on this condition that if, on the appointed day, and before the bells of the monastery marked the hour of Prime, it were not redeemed, the body of the Saint should remain at Saint-Bertin. On the day fixed, the monks of Auchy came with the agreed price to redeem the sacred deposit; but they stopped in the evening at Thérouanne, and the next day set out only a little late. As they approached Sithiu, they heard the bells of Saint-Bertin ring for Prime; they pressed their horses at once, arrived at the convent, and offering the agreed price, they claimed the body of the holy bishop, while pretending that the hour of the ringing for Prime had been anticipated. The abbot answered that it was already late, that no one had been guilty of such a fraud. After having asked who it was that had rung the strokes of Prime, they went to the belfry, and saw the bells moving of themselves by miracle, God making known thereby that Blessed Silvinus had chosen this house for the place of his perpetual repose. Witnesses of this prodigy, the monks of Auchy returned to their monastery." Such are the words of Iperius. According to another version, the monks of Saint-Bertin rose that day later than usual, and although the bells had rung Prime, it was recognized that no one had moved them. Whatever there be of this miracle, the monastery of Auchy could not recover the body of Saint Silvinus. But on 5 August 1516, Father Antoine de Berghes, famous abbot of Saint-Bertin, made the solemn visitation of the body of Saint Silvinus. There was raised the same day, in a solemn procession, the body of Saint Trond and Saint Libert; the Mass was sung, to the sound of organs and bells, in honour of Saint Silvinus, [called]

bishop of Toulouse. After the Mass, the doors of the choir having been closed on account of the immense concourse of people, the abbot showed the holy relics. At the instance of Oliver, abbot of Auchy, the shrine of Saint Silvinus was opened; a sweet odour at once exhaled. The holy body was then seen entire, and the abbot having detached the lower jaw-bone to make a homage of it to the religious of Auchy, the abbot Oliver prostrated himself, vested in his sacred ornaments, and having received this precious treasure amid the tears of all the assembly, carried it like a rich trophy to Auchy, where Saint Silvinus had died. The continuators of Godescard add that, since then, the body of Saint Silvinus was carried to Senlis, where it was preserved in the collegiate church of Saint-Fraimbault until the end of the 18th century.

Blessed Alexis Falconieri, One of the Seven Founders of the Order of Servites, and Saint Evermodus, Bishop of Ratzeburg

BLESSED ALEXIS FALCONIERI, ONE OF THE SEVEN FOUNDERS OF THE ORDER OF SERVITES

13th century.

Regard as a very probable sign of your salvation if you persevere in invoking Mary every day. — Blessed Alan de la Roche, part iv, serm. i, c. 24.

Mount Senario, distant from Florence about nine miles, was so called on account of the goodness of the air and its agreeable temperature, as who should say *Mons sani aeris*; but it deserves this name still better by the atmosphere of grace and peace which souls breathe there since the Queen of heaven made it the dwelling of her servants: I mean the Order of Servites, one of the fairest flowers that have blossomed in the garden of the Church. Saint Philip Benizi is not its stem, as Father Hélyot well demonstrates; this Order acknowledges as founders seven merchants of Florence named, by the ancient writers, Bonfilius Monaldi, Bonagiunta Manetti, Amadeus Amidei, Manettus dell'Antella, Uguccione, Sostegno di Sostegni and Alexis Falconieri; but there is appearance that some of them changed their names on renouncing the world, following the practice of religious, as Father Giani remarks in his *Annals*, where he names them Bonfilius Monaldi, John Manetti, Benedict dell'Antella, Bartholomew Amidei, Ricovero Lippi Uguccione, Gerardino Sostegni and Alexis Falconieri. They came, for the most part, from the best families of Tuscany. All seven had enrolled themselves under the banner of the Blessed Virgin, and belonged to a society which, under the title of *Laudesi*, had for its aim to sing the praises of this holy Mother of God, to recite her office and to honour her by all kinds of means. They found themselves, to fulfil this obligation, in their oratory, on the day of the Assumption of Our Lady, in the year 1233, and among them one remarked Alexis Falconieri, whose feast we celebrate today: the Blessed Virgin appeared to each of them and exhorted them to renounce the world to embrace a more perfect kind of life. They communicate to one another this marvellous vision, and faithful to the voice of their queen, they unite and begin by selling their goods and distributing them to the poor: which they do, however, only after having consulted the bishop of Florence, Ardingo. This holy prelate having confirmed them in their good design, and exhorted them not to defer obeying the orders of heaven, permits them to have an oratory and an altar to have Mass celebrated there in the place they should judge fitting; he declares himself their protector, and, as they wished henceforth to live only on alms, he permits them to ask for it in the city and the surroundings; after which they retire first into a mean house, outside the walls of the city, in a place called the Campo di Marte, whether it was given them or they bought it. It was there that, stripping themselves of their worldly garments and of the senatorial robe which had made them respected as members of the Republic, of which they had filled the first dignities, they clothe themselves as do those who aspire no more than to be members of the heavenly city; they put on a poor habit of ash colour, and, no longer knights of earth, but of heaven, they arm their bodies with hair-shirts, cilices, chains of iron, to put themselves in a state to sustain the combats which the devil was to deliver to them; Bonfilius Monaldi, as the eldest, commanded this generous troop. To succeed the better in their project of extending the reign of Jesus

Christ under the protection of His holy Mother, they return to the bishop of Florence to receive his blessing and new instructions. They had no sooner entered the city than the people looked at them with admiration, surprised to see rich and opulent persons thus trample under foot dignities and wealth, seek no other treasure than poverty, no other greatness than humility. They were still more surprised when they heard the infants at the breast cry out, pointing at them with the finger: “Behold the servants of the Virgin!” This prodigy made the bishop Ardingo counsel them not to change this name, which had been given them miraculously, and which was confirmed to them when, returning to Florence to receive the alms on which they lived, the children called them again so. They remained about a year in their first retreat; but the world which they fled followed them there, attracted by the lustre of their sanctity; this made them resolve to seek a solitude in order to be more hidden from men there.

Mount Senario, of which we spoke at the beginning, seemed to them favourable to their design; the bishop Ardingo gave them a part of this mountain, which belonged to his church. These holy founders began by having a church built there, of which the first stone was laid by the bishop of Florence, who wished again on this occasion to give them marks of his esteem; around this oratory they built little cells of wood separated from one another. Having chosen the poverty of the Cross for their portion, they lived there in so great a contempt of the world and so great an innocence of morals that they appeared rather angels on earth than men. At first they had no anxiety either for drink, or food, or clothing, content with the roots and herbs which the mountain furnished them: their chief nourishment was besides to sing the praises of the Blessed Virgin. But Bonfilius Monaldi, who, as superior, was obliged to watch over the preservation of his brethren, seeing that they could not resist such great austerities, thought it necessary to have recourse to the alms of the faithful to make them subsist, and he sent to Florence John Manetti and our Blessed Alexis Falconieri. The latter made profession of a particular humility, which hindered him from receiving sacred Orders when his companions had obtained permission for it; he would never be employed save in the lowest offices; thus he received as a favour the order to make the quest at Florence; he returned every day to Mount Senario, distant more than two leagues from Florence. As it was often impossible to make this road twice a day in bad weather, the Servites obtained, at the gates of Florence, a little hospice where two or three of them lived, and which has since become the celebrated monastery of the Annunziata of Florence. Cardinal Geoffrey of Châtillon, who performed the function of legate of Pope Gregory IX in Tuscany and Lombardy, wished to visit the solitaries of Mount Senario. During the stay he made there, he moderated their great austerities somewhat; having perceived that there were some who kept a very strict silence for a long time, others who passed several months in frightful grottoes, others who wished to eat only roots, he counselled them to have all one same observance and uniform exercises. Profiting by this advice, they begged the bishop of Florence to prescribe a rule to them. While this prelate was deliberating on it, the Blessed Virgin, who had already favoured her new servants with several visions, appeared to them again, showing them a black habit which she commanded them to wear in memory of the passion of her Son; she presented to them also, says Father Archangelo Giani, the Rule of Saint Augustine. It is in memory of this apparition, which took place on Good Friday of the year 1239, that the religious of this Order have the custom of performing, that day, a ceremony which they call the funeral of Jesus Christ; on the morrow, Holy Saturday, they perform another which they call the crowning of the Blessed Virgin. They received then from the hands of the bishop a habit such as their divine Mother desired, with the Rule of Saint Augustine. Such were the marvellous beginnings of the Order of Servites, which made great progress under the government of Saint Philip Benizi. Our holy founders, after having won numerous victories over the devil and the world, under the banner of Mary, went to receive from her hand the crown due to their merits.

The cult of Blessed Alexis Falconieri was approved by Pope Clement XI on 1 December 1717, and that of his six companions, on 3 July 1725.

The seven founders of the Order of Servants of Mary are represented kneeling before an image of Our Lady of the Seven Sorrows. They are recognized also by the cipher of the Order, which consists of a great M formed by a lily with three flowered branches or two branches which fall on both sides of the central stem.

The authors who have written on the origin of the Order of Servites may be seen in Father Hélyot, who has served us much for this abridgment.

SAINT EVERMODUS, BISHOP OF RATZEBURG (1168)

After having founded the first monastery of his Order in the forest of Coucy, in the diocese of Laon, Saint Norbert entrusted the direction of it to Hugh of Fosses, his beloved disciple, and went to evangelize the peoples and seek new companions of his apostolic labours. During Lent of the year 1121, he came to Cambrai, to the bishop Burchard, his friend, and, at his invitation, preached the word of God several times to the people. After the first sermon he delivered, a man very distinguished by his piety, his qualities and the penetration of his mind attached himself to the holy founder as a disciple. He was called Evermodus. The authors do not say whether he was born at Cambrai or in the neighbourhood, or whether some circumstance had brought him to that city at the passing of Saint Norbert. Perhaps, like Blessed Hugh, of whom we spoke above, he was part of the clergy of Cambrai. The supposition appears the better founded as one sees Evermodus follow his master at once, and announce like him the word of God in different parts of this diocese. Before the end of Lent, Saint Norbert led him to his monastery of Prémontré with twelve other disciples.

Saint Evermodus, after having faithfully practised all the religious virtues in the solitude of Coucy, followed Saint Norbert to Magdeburg, and was named provost of the church of Saint Mary of that city, then bishop of Ratzeburg, in Denmark. The detail of his actions is not known. Some authors only report that Frisians having been made prisoners by Henry, count of Ratzeburg, the venerable bishop asked him for their deliverance and could not obtain it. Easter day having come, the prisoners were brought, laden with chains, into the church, to assist at the solemn offices. The pontiff taking holy water, approached them and the other assistants, and sprinkled them, pronouncing this word of the Scriptures: *Dominus solvit compeditos*, “The Lord looseth them that are fettered.” At the same moment the chains fell from the hands of the captives and they were delivered. These chains of the prisoners were long preserved in the treasury of the church of Ratzeburg, as a testimony of this extraordinary fact. — M. l’abbé Destombes.

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[1] Concordia is an ancient Roman colony founded by Caesar: it is situated on the Adriatic Sea, between Aquileia and Altinum. Francesco Barbarano writes, in his *Ecclesiastical History of Venice*, that these Martyrs were natives of this last city, and that, being soldiers, it was during their stay at Concordia that they were put to death for the faith: they are the principal patrons of Concordia. To the names of Donatus, Secundian and Romulus, various martyrologies add those of Solutor, Chrysanthus, Euticius, Justus, Cordius, Silvanus, Neomedes and Polycrates.

[2] We shall say further on that it is not probable that Saint Silvinus was bishop of Toulouse.

[3] Abbot of Clonenagh, in the province of Leinster, in Ireland, he made a very severe rule observed in his community. His religious cultivated the earth. He had numerous disciples, of whom the most famous was Saint Comgall. His death is placed in the middle of the 6th century.

[4] Saint Bonosus, bishop of Trier. He governed this diocese in the difficult times when the emperor Constantius favoured with all his power Arianism. He had the happiness of preserving his flock from this fatal heresy and of increasing the number of his sheep by the conversion of a great number of idolaters. He showed also great zeal and an unshakeable firmness under the persecuting reign of Julian the Apostate, and died at an advanced age, on 17 February 381.

[5] Saint Guevroc or Kirec was first placed, by Saint Tugdual, at the head of a colony of twelve religious, who established themselves in the place named afterwards Loc-Kirec, ten leagues from Tréguier. He lived then two years in solitude in the country of Léon. The report of his sanctity reached the ears of Saint Paul, then bishop of Léon, who pressed him earnestly to come and help him in the administration of his diocese. The pious Solitary saw in the call of his bishop a mark of the divine vocation; but, in changing his situation, he changed nothing in his holy manner of life. Powerful in works and words, he preached to the people, and more than once miracles came to confirm the truth of his words. Having healed a young girl who had been seized with a universal trembling, she, in gratitude, made the holy man a gift of a house which she possessed for the construction of a chapel in honour of the Mother of God: this is the origin of the celebrated church of Creisker, which still subsists at Saint-Pol-de-Léon. The present edifice is of the 14th

century. It is above all remarkable for its spired belfry, the finest of its kind that France possesses: it excited the admiration of the celebrated engineer Vauban. As to the monastery of Loc-Kirec and the relics of Saint Guevroc, all has long since disappeared.

[6] Italian prints have often represented Saint Constable appearing with numerous defenders on the walls of Salerno and driving from the coasts a fleet of pirates who wished to land to pillage the monastery of La Cava. The holy abbot was dead, and the freebooters themselves avowed that on approaching they had been witnesses of this apparition.

[7] Matt. vii, 6.

[8] Today Saint-Riquier.

[9] This refers to crowns of metal (usually hexagonal, to symbolize the six attributes of God), which were hung from the vaults of the church and which were intended to receive lighted candles on days of religious solemnity. Several of our country churches still possess crowns of this kind.

[10] Cf. *General History of the Church of Toulouse*, vol. i.

18 February

Martyrologies

Eighteenth day of February.

THE ROMAN MARTYROLOGY

At Jerusalem, the birth into heaven of Saint Simeon, bishop and martyr, who is said to have been the son of Cleophas and a near relative of the Saviour. Ordained bishop of Jerusalem after Saint James, the brother of the Lord, he suffered numerous torments in the persecution of Trajan, and consummated his martyrdom, while all the bystanders and the judge himself admired with what courage and what constancy this old man of a hundred and twenty years endured the torment of the cross. 107 or 109. — At Ostia, the holy martyrs Maximus and Claudius, brothers, and Prepedigna, wife of Claudius, with their two sons, Alexander and Cuthias, of illustrious birth, who were arrested by order of Diocletian and deported; then, having been condemned to the flames, they themselves offered to God so cruel a torment as a sacrifice of sweet odour. Their relics had been thrown into the river, but the Christians having sought them with care and found them, buried them near the same city. 295. — In Africa, the holy martyrs Lucius, Silvanus, Rutulus, Classicus, Secundinus, Fructulus and Maximus.[1] — At Constantinople, Saint Flavian, bishop, who, vigorously upholding the Catholic faith at Ephesus, was outrageously beaten with kicks and fists by the faction of the impious Dioscorus, then dragged into exile, where he died three days afterwards. 449. — At Toledo, Saint Helladius, bishop and confessor. 631.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

In the abbey of Saint-Riquier, Saint Angilbert, commonly Saint Inglevert, secretary and confidant of Charlemagne, who left the greatnesses of the world and the first dignities of the State, to which his nobility, his virtue and his singular prudence had raised him, to become a religious in this monastery, of which he was afterwards abbot. 814. — At Clairvaux, Saint Silvanus, disciple of Saint Bernard, a religious of angelic purity and so admirable a devotion that, in taking part in the holy mysteries, he had his face shining like the sun, and his garments white as snow. — Likewise, at Metz, Saint Legontius or Leontius, twelfth bishop of that see and successor of Saint Phroninus.[2]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Constantinople, Saint Flavian, bishop, of the Order of Saint Basil.

Martyrology of the Canons Regular. — At Coimbra, in the monastery of the Holy Cross, Saint Theotonius, confessor, who, after having twice made the pilgrimage to the holy places at Jerusalem, founded the monastery of the Holy Cross, and re-established in Portugal the regular discipline of the Canons of the Lateran; he flew to heaven all brilliant with merits and virtues, at the age of eighty years.[3] 1166.

Martyrology of Saint Benedict and of the Congregation of Vallombrosa. — At Toledo, Saint HELLADIUS, bishop and confessor, who, after he had been raised to the sublime dignity of the episcopate, gave still greater examples of virtue than he had done as a monk. 632. Martyrology of the Cistercians. — Saint Hilary, bishop and confessor, whose birth into heaven is reported on 14 January. — Moreover, solemn anniversary for the bishops, abbots and other deceased superiors of the Cistercian Order.

Martyrology of the Friars Preachers. — At Pistoia, in Tuscany, Blessed Laurence of Ripafratta, confessor of our Order, who, rising by degrees to the highest contemplations, shone with the lustre of all the religious virtues. Saint Antoninus of Florence, having had him as master of his regular life, knew perfectly all his sanctity, which he exalted with great praises. 1457.

Martyrology of the Roman-Seraphic Order. — Saint Marcellus, pope and martyr, whose birth into heaven is reported on 16 January. — Near the town of San Severino, in the March of Ancona, Blessed Bentivoglio, confessor and excellent preacher, who shone by his miracles and by his works, and by the gift of prayer and contemplation.

Martyrology of the Seraphic Order. — Saint Andrew Corsini, bishop and confessor, whose memory is honoured on 4 February.

Martyrology of Saint Augustine. — In the town of Santa Croce, in Tuscany, Blessed

CHRISTIANA Oringa, virgin of our Order, who, while still a young girl, obliged to flee to keep her vow of virginity, crossed on foot, dry-shod, the river Juxia. Having afterwards founded the monastery of Santa Maria la Nuova, under the rule of Saint Augustine, she flew to heaven on the 4th of January, glorious by her sanctity and her miracles. 1310.

Martyrology of the Order of Servites. — The octave of the seven blessed founders of the Order of Servites.

Martyrology of the Capuchins. — Saint Martina, virgin and martyr, whose feast is celebrated by the Church on the 30th of January.

Martyrology of the Discalced Carmelites. — Saint Raymond of Peñafort, confessor, whose birth into heaven is on the 7th of January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Lentini, in Sicily, a glorious cohort of martyrs, who were slaughtered by soldiers in the citadel of Mena, where they had taken refuge. Year 255. — At Patara, in Lycia, the holy martyrs Leo and Paregorius. — At Brescia, in Italy, Saint Epimenes or Pimen, priest and martyr.[4] — And elsewhere, the holy martyrs Marcellus, Macrobius, Geminus, Romulus, Silvanus, Carsicus and Fructulus. — At Rome, the saints Constantia Augusta, Attica and Artemia, virgins, of whom the last two, daughters of Saint Gallicanus, were converted by the first. They had a basilica raised in honour of Saint Agnes. 4th c. — In Ireland, Saint Cuilén, bishop. — In England, Saint Colman, bishop of Lindisfarne, and previously a Benedictine monk. He took part in the controversies of his time on the celebration of Easter. Toward the end of his days he abdicated the episcopate to return to Ireland, his country, and build monasteries there. Year 676.

Saint Simeon, Bishop of Jerusalem and Martyr

107 or 109. — Pope: Saint Evaristus. — Emperor: Trajan.

The most venerable of all old ages is not that which counts the most years; but that which, with its white hairs, joins the honour of a life without reproach and without weakness; for the Lord says again, there are three things that I hate above all: a proud poor man, a vain rich man, and an old man foolish and senseless. — Wisd. iv, 8; Ecclus. xxv, 4.

Saint Simeon had for father Cleophas, otherwise called Alphaeus, brother of Saint Joseph, and for mother Mary, who had the happiness of accompanying the most holy Virgin to Calvary. The ablest interpreters think that he is the same as that Simon, brother of Saint James the Less, of Saint Jude and of Joseph, of whom the Gospel speaks.[1] He was born eight or nine years before the Saviour; and one cannot doubt that he put himself early in His following with his father, his mother and his three brothers. It does not appear less certain that he received the Holy Spirit on the day of Pentecost with the Blessed Virgin and the Apostles, and that he was of the number of those who are designated under the general title of brethren of the Lord.[2]

When the Jews had massacred, in 62, Saint James the Less, first bishop of Jerusalem, Saint Simeon had the courage to reproach them with this horrible cruelty.[3] He was not ignorant of the danger to which he exposed himself; but he was animated by that spirit of strength which makes one superior to every sentiment of fear. Some time afterwards, the Apostles and disciples, having assembled at Jerusalem to give a successor to Saint James, elected Simeon with one voice. It is believed that he had previously helped his brother in the government of his church.

The Romans, weary of the continual revolts of the Jews, resolved at last to destroy Jerusalem; they set out therefore to execute their design: but God, who wished to save His servants, warned them miraculously to go out of a city on which He was about to display His vengeances in the most formidable manner. The Christians, docile to the voice of heaven, departed with their bishop and withdrew to the little town of Pella, situated beyond the Jordan. This happened in the year 66 of Jesus Christ and before Vespasian had formed the siege of Jerusalem. The faithful crossed the Jordan again after the ruin of that unhappy city and came to dwell in the midst of its debris. The Church was soon seen to flourish again there.[4] God declared Himself visibly its protector, and He glorified it by so many prodigies that a great number of Jews embraced Christianity. Things remained in this state until the last years of Hadrian, who had Jerusalem entirely razed.[5] The joy which Saint Simeon had in seeing the disciples of Jesus Christ multiply every day was troubled by the birth of two heresies: that of the Nazarenes and that of the Ebionites. The Nazarenes approached in several points the Jews and the Christians, although at bottom they detested both. They regarded Jesus Christ in truth as the greatest of the Prophets; but they denied at the same time that He was God. They observed the days of the sabbath and of Sunday, and made a monstrous alloy of the ceremonies of the old and new law.[6] To all these errors, the Ebionites joined others which were peculiar to them: they taught, for example, that divorce was lawful and that one might give oneself without scruple to infamous crimes. The author of this last sect first dogmatized in the village of Cocaba, beyond the Jordan; he passed afterwards into Asia, and came as far as Rome. The heretics, until then timid, dared not spread their errors in public during the episcopate of Saint Simeon, who lived longer than any of the disciples of the Lord. But God had no sooner withdrawn him from this world than one saw come out of hell a frightful multitude of impious doctrines which openly attacked the purity of the faith.[7]

Providence had permitted that our Saint should escape the searches which Vespasian and Domitian caused to be made for all those who were of the race of David: but Trajan, by a detestable reason of State, persecuted not only the Christians as enemies of his gods, but also all the Jews who descended from the race of David, because he had heard it said that a prince was to be born in this royal family who would deliver his people from servitude and make himself formidable to all the earth.

Simeon, aged a hundred and twenty years, was therefore accused and brought before the tribunal of Atticus, a consular personage and lieutenant of the emperor. The accusation was founded on two heads: one was his religion, the other his birth. Atticus entered into conference with Simeon, to persuade him to renounce the faith of Jesus Christ and to obey Caesar; but, seeing that he laboured in vain, he had him scourged several times, and exposed him to other cruel torments, which the holy old man suffered with such courage and so much resolution that the judge and the assistants were surprised to see a body worn by years resist such atrocious pains. But God, who had given to so great a number of innocent virgins and little children the

strength to endure the rigour of the elements and to despise the pains which the rage of the barbarians invented every day to persecute them; God gave to this venerable old man the courage to suffer constantly and to die at last on a cross like the Saviour. His death took place on 18 February, in the year of Our Lord 107 or 109, under the empire of Trajan.

It is at his death that the so-called apostolic times end, that is to say that Saint Simeon passes for the last survivor of those who had had the happiness of seeing Jesus Christ on earth.

God permitted that the informers against the disciple of His Son should themselves fall into the nets which they had spread for him. The Roman judges found or feigned to find that they also were of the royal race: they paid with their head for the crime of their birth, but without having the consolation of dying for Jesus Christ, like Saint Simeon.

The Greeks honour his memory on 27 April, and the Latins on 18 February. Some churches of the West, those of Brindisi and Bologna, in Italy, that of Brussels, in Belgium; that of Torrelaguna, near Madrid, possess, it is said, some of his relics.

Nicephorus Callistus has written his martyrdom, and the Roman martyrology, with the others, makes memorial of him.

Saint Flavian, Patriarch of Constantinople

449. — Pope: Saint Leo I, the Great. — Emperor: Theodosius II, the Younger.

In general, persecution is the portion of the just; there is no need to complain of it, since heaven is bought at this price. — Matt. v, 10.

Flavian, priest and treasurer of the church of Constantinople, was elected archbishop of it in 447, after the death of Saint Proclus. This election displeased the eunuch Chrysaphius, chamberlain of the emperor Theodosius the Younger. This minister, prejudiced against Flavian, conceived from that moment the design of ruining him. He engaged the weak emperor, of whose mind he had made himself absolute master, to ask him for some present for his ordination. The holy pastor, in conformity with what was then practised in the Church, sent to the prince eulogies or blessed breads, as a sign of peace and communion. Chrysaphius, who had his views, let him know that he ought to send a present of another kind. Flavian, an avowed enemy of everything that had even the appearance of simony, answered with firmness that the revenues of the Church were destined for other uses, and that they ought to be employed solely for the glory of God and the relief of the poor. The eunuch, irritated by so generous an answer, resolved to keep no more measure and to put in operation every imaginable spring to have Flavian deposed; but as he knew him protected by Pulcheria, sister of the emperor, who had all the authority, he laboured first to remove this princess from affairs. He then persuaded Theodosius, by means of the empress Eudocia, to require of the archbishop that he ordain Pulcheria a deaconess. The refusal Flavian made to lend himself to their intrigues appeared a crime to the enemies he had at court; and they failed not to paint him in the blackest colours. Our Saint having afterwards condemned the errors of Eutyches, relative of Chrysaphius, the latter became furious and went to all the excesses into which a man can fall who follows the movements of the most implacable hatred.

Eutyches was a priest and abbot of three hundred monks, near Constantinople. He had made himself a sort of reputation by a regular life; but in reality he was only an ignorant and proud man, very obstinate in his own ideas. An excessive zeal against Nestorius, who denied the unity of person in Jesus Christ, threw him into the opposite error, and he came to teach that there is in Jesus Christ only a single nature. Eusebius of Dorylaeum, formerly his friend, accused him in a council assembled by Flavian in 448. The Fathers of this council made the accused several citations to which he did not respond; he appeared however at last, but he entered followed by two officers of the court and a troop of soldiers. The bishops having asked him an account of his

faith on the point in question, he declared that he recognized only one nature in Jesus Christ; and as they wished to show him the impiety of his doctrine, he answered that he had not come to dispute, but only to give an account of his faith. The council at once said anathema to him and deposed him. Flavian pronounced the sentence, which was subscribed by thirty-three bishops and by twenty-three abbots, of whom eighteen were priests. Eutyches, seeing himself condemned, said very low to his guards that he appealed to the bishops of Rome, Jerusalem and Egypt. He wrote at the same time a captious letter to Pope Saint Leo to prejudice him against the council of Constantinople; but this letter did not produce the effect he expected from it. Saint Leo did not fall into the snare; he was instructed of the true state of things by Flavian, who sent him an exact account of all that had passed. He wrote afterwards to our Saint a very fine letter, in which he explained with as much clearness as solidity the dogma attacked by the new heresiarch. This letter was afterwards inserted in the acts of the council of Chalcedon, which solemnly condemned the errors of Eutyches.

Meanwhile the emperor, solicited by Chrysaphius, ordered the revision of the acts of the council assembled by Flavian at Constantinople, and a synod was held for this purpose in the month of April of the following year. It was composed of thirty bishops, of whom ten had assisted at the council of Constantinople. Thalassius of Caesarea presided there, seeing that Flavian would have been regarded as judge and party. The examination which was made turned to the confusion of Eutyches, and served only to put in a clearer light the justice of the proceedings of the archbishop of Constantinople. The latter, having been afterwards accused by his enemies of favouring Nestorianism, justified himself fully, by presenting to the emperor a profession of faith in which he condemned the impious doctrine of Nestorius and of Eutyches. Chrysaphius, whose projects had been disconcerted, was not discouraged; he put other springs in play to attain his ends. He wrote to Dioscorus, patriarch of Alexandria, a man of impetuous and violent character, to promise him his friendship and protection if he would take the defence of Eutyches and league with him against Flavian and Eusebius of Dorylaeum. When he had made sure of the patriarch, he laboured to win the empress Eudocia, and he succeeded the more easily as this princess was charmed to have an occasion of mortifying Pulcheria, whom she knew attached to the holy archbishop. The intrigue being well tied, the emperor was persuaded to have a council assembled at Ephesus, in order, it was said, to end all the disputes. Theodosius, seduced, thought no more than of the convocation of this council, the pretended necessity of which had been exaggerated to him; he commanded Dioscorus to come and preside there, and to bring with him ten metropolitans of his dependence, ten other bishops, and the archimandrite Barsumas, who was entirely devoted to the enemies of Flavian. The other patriarchs and Pope Saint Leo were also invited to the council, but the latter received the emperor’s letter only very late: he sent nevertheless four legates to represent him. These legates were Julius, bishop of Pozzuoli, Renatus, priest, who died on the way, Hilary, deacon, and Dulcitius, notary. They were bearers of a letter to Flavian, in which Saint Leo demonstrated the ignorance of Eutyches and established the Catholic doctrine in the most solid and luminous manner.

It was on 8 August of the year 449 that the opening of the council of Ephesus took place, known in ecclesiastical history under the name of the Robber Council, on account of the violences which were committed there. There were found there a hundred and thirty bishops of Egypt and the East. Eutyches also came to Ephesus with two officers of the emperor and a troop of soldiers. He was glad to see, from the beginning of the council, that everything would be done there by cabal and that Eutyches had a powerful party there. The legates of the Pope had not even the liberty to read the letters of which they were the bearers. At last, after long contestations, Dioscorus pronounced a sentence of deposition against Flavian and Eusebius of Dorylaeum. The legates of Saint Leo protested against this sentence, and the deacon Hilary among others said in a loud voice *Contradicitur* (opposition is made). This Latin word was inserted in the acts of the council. When Dioscorus began to read the sentence, several bishops threw themselves at his feet and conjured him in the most pressing terms not to go further; but far from letting himself be moved, he rose and called the commissioners of the emperor. The doors having been at once opened, Proclus, proconsul of Asia, entered with a company of soldiers who held chains, sticks and swords. Most of the bishops, frightened at the

sight of such a spectacle, subscribed to all that Dioscorus and those of his party wished; only the legates of the Pope, ever unshaken, protested to the end against these unheard-of violences. One of them was put in prison. The deacon Hilary, after having saved himself with much trouble, took the road to the West, and arrived at last at Rome. As for Flavian, he appealed to the Holy See from the sentence pronounced against him, and handed the act of his appeal to the legates of the Pope. Dioscorus was so irritated by it that he threw himself upon the Saint with Barsumas and several other persons of his party.[1] They threw him to the ground, and ill-treated him so roughly with kicks that he died of it a short time afterwards at Hypaepa,[2] where he had been exiled.[3]

The impious Dioscorus did not stop there: he had still the insolence, in concert with two bishops of Egypt, to excommunicate Pope Saint Leo; but God did not permit the triumph of injustice to last long. The emperor having at last opened his eyes, Chrysaphius, the author of so many evils, was disgraced, then condemned to death. Eudocia herself was obliged to retire to Jerusalem. The recall of Pulcheria to court produced this happy revolution. The following year, this princess, having ascended the throne after the death of Theodosius,[4] ordered that the body of our Saint be solemnly transferred to Constantinople, and buried with the archbishops his predecessors. Saint Leo, informed of all that had passed at Ephesus, had written to Flavian to console him, but the latter was dead when the letter arrived. He had also written in his favour to Theodosius, to Pulcheria and to the clergy of Constantinople. The general council held at Chalcedon in 451 put Flavian in the number of the Saints and martyrs, and rendered great honours to his memory; it also restored Eusebius of Dorylaeum to his see.[5] Pope Hilary, who had been legate of Saint Leo at Ephesus, had such a veneration for the holy archbishop of Constantinople that he had his martyrdom represented in the church which he founded in honour of the Cross of the Saviour.

The martyrdom of Saint Flavian took place in the month of August of the year 449; nevertheless the Church celebrates the feast of it only in that of February, in which was made this translation of his body of which we have spoken. The Roman martyrology and the menology of the Greeks make mention of it on the 18th of this same month, where one may see the learned remarks of Cardinal Baronius. A good part of his relics were brought to Italy. One of his arms is religiously preserved in the cathedral church of Recanati, in the March of Ancona, and his sacred head with several considerable bones rest at Giulianova, in the kingdom of Naples.

Drawn from the councils and the histories of Cedrenus, Evagrius, Theophanes, etc. See Baronius, the Bollandists, vol. iii of Feb., p. 71; Fleury, bks. xxvii and xxviii; Quesnel, on the works of Saint Leo, vol. ii, diss. 1; Father Cacciari, on the works of the same Father, reprinted at Rome in 1755, vol. iii, diss. 4, de Eutychiana haeresi, bk. I, c. 2, p. 322; c. 8, p. 333; c. 9, p. 333.

Blessed Oringa, Called Christiana of Santa Croce

1310. — Pope: Clement V. — Emperor of Germany: Henry VII.

Servants, obey: serve not your masters before their eyes only; but serve them with affection, looking in them to the Lord and not to men. — Eph. vi, 5, 6 and 7.

It was at Santa Croce, a small town of Tuscany near Florence, that Oringa was born, known afterwards under the name of Christiana of Santa Croce. Her parents were poor and from her childhood she kept the flocks. But while keeping the oxen and cows, she knew very well how to raise her soul, and to converse with the King of heaven. Her means for attaining this noble end were prayer and meditation. While the animals entrusted to her care browsed the grass of the fields, her soul conversed with God, and found in Him a heavenly nourishment. Now, when a child, or an adolescent, or a young person frequents persons of a high rank, having distinguished manners, he soon becomes like them polite and distinguished; for the soul, the heart and the character are easily fashioned on the soul and character of those who surround us and whose society we habitually frequent. Therefore, necessarily, when an ingenuous person, living far from the world

and the corruptions of the age, converses only with God, she must gather from this divine conversation something holy and angelic. This is what took place for Saint Christiana. She was so chaste and so pure that, when she heard an indecent word, she felt a wish to vomit; and such was the effect of this virtuous disgust that sometimes she became ill from it. She took therefore the habit, when she was obliged to be somewhere where impure discourses were held, of stopping her ears, although often this conduct must have drawn raillery upon her. She loved to be alone; but when she was obliged to go out, she constantly lowered her eyes, so as not to see things that might have troubled the purity of her soul. She was very beautiful, and she did just the contrary of what most young girls do in such a case: instead of adorning herself, she employed artificial means to tarnish the skin of her face, and to mask its beauty. Moreover her words and her whole being were so grave and so reserved that no one would have dared, in her presence, to allow himself a licentious act, as happens only too often when young libertines find themselves with young persons beautiful and frivolous.

Orphaned early, she fell under the guardianship of her brothers. When she was of age, they wished to force her to marry; but the ill- treatment they made her undergo could not change her resolutions. Oringa remained faithful to the engagement she had taken to have no other spouse than Jesus Christ. To accomplish this design more surely, she fled. But behold, a river presents itself before her; full of confidence, the young girl advances all the same and with the help of God crosses it dry-shod. Full of confidence in God who had just saved her, the poor girl continued her road without knowing too well where she was going. Strayed in the middle of a vast meadow, the darkness of night came to surprise her there; she fell asleep meditating on the eternal truths, amid the perfumes of the flowers with which the plain was enamelled; — herself a flower more sweet and more pure than all the others. — A timid hare came to take refuge near her, as if to say to her: Poor dove, give thyself up with me to the care of Providence. The next day Oringa followed the tracks of her nocturnal companion, who served her as guide to lead her in her way. This way went to Lucca. Arrived at the city, she put herself in the service of a virtuous man of whom she asked only a common nourishment and a coarse garment, then a little liberty; this liberty she employed to begin that life of penance which she led until her death. She walked barefoot and took no more nourishment than the size of a nut, just enough not to let herself die of hunger. Though knowing neither how to read nor to write, she astonished the most learned by the wisdom of her answers on the highest questions of religion, for the Holy Spirit enlightened her mind with the liveliest lights.

The devil then set about tempting her: nothing opens to him, like pride, the entrance of a soul. Oringa took refuge at the feet of the archangel Saint Michael, near whom she found a powerful help against her fierce enemy. In her gratitude, the pious virgin wished to accomplish a pilgrimage to Monte Gargano, consecrated to this chief of the heavenly hosts. Having set out with some companions, they were turned aside from their road by wretches who meditated to surprise them and who tried to attempt their honour. The Archangel, invoked, appeared to them under the form of a young deacon, delivered them from their assailants, brought them back to the true road, made them rest near a cool spring, served them exquisite dishes to strengthen them, then disappeared, leaving them to finish their journey in the joy of their heart.

Her sanctity had attracted to Oringa the sympathy of the inhabitants of Lucca; which made her humility suffer much; she resolved to withdraw by flight from public esteem. She departed for Rome, and in that city she made the acquaintance of a rich and pious widow, named Margaret, who took her into her service. Oringa was compelled to leave her old garments to buy finer ones, on account of the rank of her mistress; but some days afterwards, having met a young woman almost naked, she gave her these garments which she had accepted only through obedience, and took back those she had left. No reproach was made to her for it, for already she had known how to make herself esteemed and loved by Margaret, who had made of her her companion and friend. Some time after, the Blessed One conceived the desire to go and visit the tomb of Saint Francis of Assisi. She went there, accompanied by her mistress; as she prayed, she had an ecstasy, and God ordered her to return to her country and found a monastery there. She obeyed, but had to overcome

many difficulties; her courage growing with the obstacles, the monastery was soon built and peopled with a crowd of virgins, to whom the Blessed One gave the rule of Saint Augustine.

Nevertheless she would never take the direction of the house; she aspired to be regarded as the last of the religious. Her love for the poor was so great that one day she gave the last coin that remained in the house. It is told that in a time of dearth when the poor were dying of hunger, she disposed in their favour of a field which the monastery possessed, and which was sown with beans; this example touched the cultivators, who showed themselves more charitable.

God, to reward His servant even in this life, granted her the gift of prophecy and the gift of miracles. At the age of seventy, she was struck with apoplexy; she remained ill from it for three years, and her right side was completely paralysed. But such was her love for the divine Saviour, and such was for her the tenderness of her spiritual daughters, that every day they carried her to the church at the moment of the elevation. The hour of her death having at last come, her face was suddenly illumined, and radiated with glory, and in her eyes shone the sweet joy which animates children when, after a long separation, they see their mother again. During her life, she had been generally regarded as a Saint. Her true name was Oringa; but because of her exemplary life, the people called her Christiana, that is, Christian; and this name has remained to her. When she was dead, her body was exposed to public veneration, and there was a very considerable concourse. Her face preserved even after death the marvellous beauty which had been remarked at her last hour; and moreover no beginning of putrefaction was seen in her, although she was buried only on the tenth day. It is said that a person of bad repute, driven by curiosity, having also presented herself in the crowd, the Saint covered her face with her robe. By still other miracles, God showed how great this faithful servant was before Him.

Her body was exempt from corruption until 1514, when it was consumed in a fire. The cult rendered to Blessed Christiana of Santa Croce was approved by Pope Pius VI.

Of all states, that of domestic servant is perhaps the most common. Men esteem it little; and he whom fate has condemned to this humble condition often imagines that God has placed him below other men. But God judges quite otherwise. The Lord Jesus Himself said: “Whosoever will be great among you shall be your servant, and whosoever will be first among you shall be your servant; even as the Son of man is not come to be ministered unto, but to minister.”

Many imagine that it is difficult to serve God in the state of domesticity; but, on reflecting well, one sees that there is perhaps no state in which it is easier to serve God and make one’s salvation than this. Yes, my dear reader, if God, in giving you a child, asked you: Do you wish him to be one day a king or a domestic? — I tell you in truth: a thousand times out of one, it would be better for your child to be a domestic than to be a king.

In this state, life is simpler and the temptations fewer and less strong than in the others. In this state, one can attain a high degree of sanctity, as one sees in Saint Christiana and in several other Saints. Perhaps it will not be given to you to go as far as she in this way; but in any case, if you are a domestic, you will be able easily, if you will, to lead a pious life, meritorious before God. For example, when you spin, when you wash, when you cook the food of your masters, or go to work in the fields, or keep the cattle, who hinders you from raising your soul to God? Always and everywhere the good God is near you; He loves you and esteems you more than you think; He is always ready to listen to your prayers, to lend an attentive ear even to your sighs; always He is ready to answer them with a paternal goodness. — Is this society not to your taste? and does it not seem to you at least as noble and distinguished as that of the rich and sumptuous persons whom you see sometimes parading in the world? Yes, once more: the poor servant-girl who, on Saturday evening, sits silent in her little room, mending her clothes and thinking of God, is greater and more precious before Him than the great one of the world who, clothed in gold and silk, and followed by numerous lackeys, goes with pomp to

those frivolous gatherings where lying compliments are exchanged, where dangerous pleasures are tasted.

Without doubt, it is only too true that you are obliged, by your state, to work much for little money. But we are going to show you the means of getting yourself given infinitely higher wages. This means is to serve God in the person of your masters, submitting humbly and with pious resignation to His holy will, and carrying your cross with joy, until it please Him to take it up again. If you do this, God will reward you magnificently; He will esteem your humble services as much as the hospital founded by a millionaire, or the priestly functions fulfilled by your parish priest, or the cares given gratuitously to the poor by a charitable physician. You are very poor? We believe it; and yet we tell you: you can, like Saint Christiana, in spite of your poverty, sometimes give alms to one poorer than yourself. The little you shall give will count for more in the eyes of God than the crowns of the rich; for your mite of copper will be for Him like a piece of gold; because God weighs hearts and intentions more than deeds and external works.

However, no state is entirely exempt from temptations. Perhaps you find yourself in a house where your innocence runs the risk of shipwreck, attacked as it is by deceiving promises, or even by presents. Perhaps you are in service with masters without religion, or who from cupidity so load you with work that it is impossible for you, even on Sundays and feast days, to assist regularly at divine service. In that case, think that the most unhappy of beings is a domestic who has lost God, the sovereign good. In this life he has before him only shame, misery and despair; and in the other world, only eternal death, which is the last and most horrible of all evils. If you remain in such a house, you run the risk of losing your innocence and your religion. Even though you had a thousand crowns of wages, hasten to go elsewhere, and even though you should find yourself without a place, nevertheless leave. Make this sacrifice to God; He will certainly not fail to take care of you and to reward you. Saint Christiana left her father’s house to escape an honest and advantageous marriage; and later she renounced an honourable position, to go and visit the sanctuaries of Rome. All the more ought you to renounce your employment, when the loss of your virtue is demanded of you, or when they wish to hinder you from practising your religion. Saint Christiana was only a poor girl, unknown to the world; but because she was faithful to God to the end, God also rewarded her faithfully, by admitting her to eternal felicity: be faithful like her, and you shall one day have the same reward.

The attribute of Saint Christiana is the hare: one has seen above the reason why.

We have borrowed these pious reflections from the life of Saint Christiana by M. l’abbé A. Stolc.

Saint Angilbert, Abbot of Saint-Riquier

814. — Pope: Leo III. — Emperor: Louis the Debonair.

Quidquid amat Dominus, toto cum corde relegit, / Pauperibus largus, debilibus medicus. — “Generous toward the poor, helpful to the weak and the afflicted, he loved with all his heart all that the Lord loves.” — Epitaph of Saint Angilbert.

Among the Saints who illustrated the age of Charlemagne, the Order of Saint Benedict furnished two very famous ones, who powerfully aided this great monarch with their counsels. The first of these two famous personages is Saint Benedict, abbot of Aniane, whose life we gave on the 11th of this month; and the second is Saint Angilbert, abbot of Saint-Riquier, whose merit we have now to discover.

Nothing precise is known of the place and date of the birth of Angilbert: what is probable is that he came into the world about the year 740. He was five years younger than the celebrated Anglo-Saxon deacon Alcuin and two years older than Charlemagne. He belonged to the high Frankish nobility, and the best proof of this assertion is that he was brought up in the palace of Pepin the Short. It is known that this honour was sought by the most powerful *leudes*, who hoped thus to assure the future of their children and open to them more easily the career of honours.

Pepin the Short, as well as his two children, Charles and Carloman, cherished Angilbert tenderly and considered him: the first, as his own son, and the other two, as their beloved brother.

The young Angilbert distinguished himself by the finesse of his mind, the amenity of his character, the superiority of his liberal education, the extent of his knowledge and an ensemble of natural qualities which awakened sympathy everywhere around him. One took pleasure in admiring in his person the noble proportions of the body and the beauty of a physiognomy in which was reflected the lustre of virtue.

The counsels of the princes, those of his relatives and friends, determined Angilbert to take the clerical tonsure; but he did not leave the palace. When Charlemagne succeeded Pepin the Short (768), he continued to honour with his intimacy the worthy heir of a family which had been allied with his own and which had rendered considerable services to his ancestors.

Angilbert took lessons of Alcuin, who calls him his pupil, and was a member, under the name of *Homer*, of the celebrated palatine academy.

King Charles appreciated so well the consummate prudence of his favourite that he always took him with him on his frequent journeys, admitted him to all his councils and invested him with the high functions of archchaplain and *silentiary*. This latter quality was doubtless equivalent to that of a secretary of State, whose delicate negotiations often imply the obligation of silence.

As to the apocrisiary or archchaplain, who was also called *primicerius* of the chaplains, he was charged with the direction of ecclesiastical affairs; he was a kind of minister of worship. Hincmar informs us that this function was filled rather by deacons and priests than by bishops.

We see no difficulty in acknowledging Angilbert as one of the secretaries of Charlemagne. This prince, in one of his letters, calls him his *auricularius*,[1] and we shall see that he entrusted to him various important missions. Angilbert, inspired by his vocation as well as by the counsels of the king, embraced the priesthood, and saw then opening before his merits a future still more brilliant.

It is in 790 that the retirement of Angilbert to Centula is generally fixed; but this date must evidently be put back, and here is why: Charlemagne, in 789, an incontestable date, made a capitulary which forbids bishops, abbots and abbesses to have couples of hounds, falcons, hawks and jongleurs. Now Alcuin, in a letter to Adalhard which all critics date 790, expresses himself in these terms: “I fear that Angilbert may be vexed at the letter which forbids spectacles. I wrote to you formerly on this subject with the liveliest desire for the salvation of my dear son, hoping to gain through your mediation what I could not obtain by myself.” And later, when Alcuin learns that Angilbert has corrected himself of his fault, he writes to Adalhard: “It was truly an astonishing thing to me that so wise a mind did not understand that he was doing a reprehensible thing, opposed to his dignity, and which could not be excused in any manner.”

He went to prostrate himself at the feet of the abbot, in the midst of the chapter, and there, all bathed in tears, humbly solicited the monastic habit. In spite of the joy the religious felt at such a conversion, they did not derogate from the wise prescriptions of the rule, and it was only after the time required for probation that the postulant was admitted into the ranks of the monks, whose virtues he soon equalled, and often surpassed. The hardest austerities had nothing frightening for the weakness of his constitution; it was not the splendour of attire, the softness of a downy bed, the abundance of dishes, the delicacy of wines, the prolongation of sleep which were his delights; it was the tears he shed in remembrance of the past, the prayers he breathed forth night and day, the readings which excited the compunction of his soul, the holy rigours he exercised against himself, and the daily sacrifice which his contrite and humbled spirit offered to God. Thus grace soon descended into this soul avid of sufferings and procured for him the ineffable consolation of peace.

When the abbot Symphorian had fallen asleep in the sleep of the just,[2] the religious, by a unanimous choice, designated Angilbert for his successor. According to the custom of royal abbeys, this election was submitted

to the king, who hastened to approve it, testifying great joy. The new abbot, followed by a numerous cortège, was presented to him after his ordination. Charlemagne promised him largesses and protection, and encouraged him to persevere in the career of perfection and devotion.

The king knew how to utilize the talents of Angilbert for the profit of the Church and the State. His biographer tells us nothing of this, but we know from other sources that the abbot of Saint-Riquier accomplished three important missions to Rome.

Felix, bishop of Urgel, was condemned by the council of Regensburg, in 792, on account of the errors he professed on the mystery of the Incarnation. Angilbert was charged with conducting to Pope Hadrian the repentant prelate, who abjured, in the hands of the sovereign Pontiff, the heresy which he was later to raise again.

Charlemagne and various bishops of the Gauls, deceived by a bad translation of the acts of the council of Nicaea, drew up for the Pope, immediately after the council of Frankfurt (794), a memorial destined to specify the belief of the Church of the Gauls relative to the cult of images. This is the writing which is designated under the name of the *Libri Carolini* and whose paternity has remained somewhat contested. Angilbert, recommended by a letter of Alcuin, went to carry this document, as well as the acts of the council of Frankfurt, to Pope Hadrian. We have his answer to Charlemagne, in which he speaks in these terms of the abbot of Saint-Riquier: “We have graciously received the abbot Angilbert, minister of your chapel, this dear confidant who was brought up with you in the palace, almost from his childhood, and who has been admitted to all your councils. In consideration of you, we have shown him much friendship, listening to him favourably, and discovering to him as to yourself the projects we form for the exaltation of the holy Roman Church and for that of your royal power.”

The third journey of Angilbert had another motive. Leo III, immediately after his election, sent legates to Charlemagne, to bring him the keys of the Confession of Saint Peter and the standard of the city of Rome, a double symbol which confirmed his rights as protector of the Church and patrician of the Romans. He begged the king at the same time to send him some lords of his court, to receive, in his name, the oath of fidelity and submission of the Roman people.[3] Charlemagne, in a letter which he addresses to his *auricularius*,[4] charges him, in accomplishing this mission, to transmit his counsels to the new Pontiff.

Angilbert was charged at the same time to hand to the Holy See a large part of the treasures which Eric, duke of Friuli, had brought back from Pannonia after his victory over the Avars. Leo employed this rich tribute to decorate the churches of Rome and the Lateran palace. One still sees today, in this latter monument, a mosaic which he had executed on this occasion.[5] It is probably on returning from this journey that Angilbert carried a letter from Alcuin to Paulinus, patriarch of Aquileia, with whom he was in affectionate relations. Another of his friends, Theodulf, bishop of Orléans, went to the court during this absence of Angilbert, and, because of this disappointment, condemned his muse to silence.[6]

Neither his diplomatic functions, nor his frequent residences at court, could turn Angilbert from the interest he bore to his abbey. He knew how to profit by the favourable dispositions of Charlemagne to rebuild the monastery of Saint-Riquier. “If you put me in a position,” he said to the king, “to realize my projects and to make discipline and regularity flourish, all the good I shall be able to do will be reckoned to you, and it is to you that most of the rewards will fall.” It is probably about 796 that, thanks to the munificence of the prince, Angilbert transformed the ancient buildings of wood into a marvel of art and splendour. The ablest workmen were invited to work wood and stone, glass and marble. Charlemagne sent numerous carts to Rome to bring back columns of marble, and at the same time he dispatched legates into various countries, and as far as the East, to obtain relics. Angilbert left us a writing in which he relates the use he made of the royal generosities. This is a document too precious, from the point of view of art and monumental liturgy, for us not to borrow from it some details.

The general plan, engraved in some works, offers us a great triangular cloister, with a green court watered by the river Scardon; on the north, the principal church, dedicated to the Saviour and to Saint Riquier; on the south, the church of the Virgin and the holy Apostles; on the east, the small church dedicated to Saint Benedict and to all the holy abbots. The whole denotes an imitation of Roman architecture and a knowledge of the works of Vitruvius. But the Christian thought reveals itself in this triangular form, in this number 3 which appears in the churches, oratories, ciboria, ambos, etc. It is a homage rendered to the mystery of the Most Holy Trinity, as Angilbert himself informs us.

The two altars of the Saviour and of Saint Riquier, decorated with bas-reliefs, were sheltered under a ciborium supported by rich columns come from Italy. It is perhaps at the moment of their erection, or when the columns were raised which were to support the dome of the eastern tower, that there happened the following event reported by Hariulf. A column which they were trying to raise escaped from the hands of the workmen and was broken in two pieces. Sadness and discouragement had seized the monks; but Angilbert, having recourse to his customary expedients, reduced himself to abstinence, and, clad in a hair-shirt, passed the whole night in prayers. During this time, an angel all brilliant with light descended into the church, and, passing his hand over the broken fragments of the column, restored to it its integrity and all its primitive beauty. When the workmen arrived next morning, they were quite surprised to find the monolith, not only intact, but set up on its base, for which they gave thanks to the omnipotence of God. Some writers have been mistaken in mentioning a fourth church, dedicated to the holy Archangels. These were simple oratories, each furnished with a single altar, consecrated to Saint Michael, Saint Raphael and Saint Gabriel. They were situated at the top of the three towers which gave entrance into the monastery, according to a custom which seems to come from the East and alludes to the missions which the angels accomplish in traversing the air, as well as to the tutelary guard with which they are invested.

It should be remarked that the chapel of Saint Michael was in the western tower. In later times, it is always likewise on this side that we see the cult of the holy Archangel established, because he is the conductor of souls and the western porch was consecrated to burials. It was in 798, but at various times of the year, that the dedication of the three churches and the consecration of the thirty altars took place. The principal ceremony brought together on the 1st of January, in the church of the Saviour, twelve consecrating bishops, under the presidency of Maginard, archbishop of Rouen. Angilbert, who has been rightly surnamed the second founder of Saint-Riquier, had not thought only of the material splendour of the abbey, which had perhaps no equal in the 9th century. The relics of the Saints being considered as the most precious treasure of churches, he had sent emissaries to solicit them in all parts of Christendom, and especially at Rome, at Constantinople, at Jerusalem, in Italy, in Germany, in Gaul and in Burgundy. Thanks to the intervention of Charlemagne, the popes Hadrian and Leo III, the archbishops, bishops and abbots had responded to this appeal. It would be too long to enumerate here all the relics which Angilbert obtained by this means.

The liturgical riches of the three churches were estimated at fifteen thousand pounds, that is to say more than eight million of our present money.[7] Angilbert enriched the library of the monastery with more than two hundred volumes. One of the most precious manuscripts was the evangeliary, written in letters of gold on purple vellum, given to Angilbert by Charlemagne, about 793, and which is found today in the communal library of Abbeville.[8] Angilbert instituted perpetual prayer, the *laus perennis*, in the church of Centula. Three groups of religious sang there together the divine office, in imitation of the eternal praises which the three angelic hierarchies cause to resound in the heavens. A hundred monks and thirty-three children gathered before the altar of the Saviour; the same number in the middle of the church, the same number in the eastern part. After the canonical hours, a third of each choir withdrew and came back later to replace another third going out. One of the aims of this perpetual psalmody was the salvation of the king and the prosperity of his reign and his family. They prayed with the same intention and for that of the Pope, at the two conventual Masses which were celebrated in the morning and at noon, as well as at the thirty daily low Masses.

There remain only a small number of facts to mention in the life of Angilbert. He is said to have contributed to obtaining the canonization of Saint Salvius, bishop of Angoulême, murdered near Valenciennes on 20 June 798. He is said to have united his prayers for it to those of Charlemagne, when Pope Leo went in 799 to the court of Paderborn.

What is more certain is that Charlemagne, that same year, went to celebrate the feast of Easter at Saint-Riquier. Alcuin was there at the time, and was solicited by his former pupil [Angilbert] to retouch and embellish a legend of Saint Riquier, written, it was said, in too simple a style. The celebrated abbot of Tours having appeared astonished at the brevity of this legend, it was answered him that they possessed indeed another, longer, but that they did not wish to touch it, because its unpolished style made it more comprehensible to the people. This fact alone would suffice to demonstrate the existence of a rustic language which was nothing else than a dialect of the Latin tongue. The following year (800), Angilbert followed Charlemagne to Rome and assisted, on Christmas day, at that coronation which he had perhaps contributed to prepare. It was on the very day of this ceremony that he obtained from the Pope, in favour of his abbey, a privilege, solicited moreover by the bishop Jesse who was at Rome. The monastery of Saint-Riquier became exempt from the ordinary, as did the town of Centula and the neighbouring lands. Angilbert was one of the four abbots who, in 811, subscribed the testament of Charlemagne.

He was to survive that monarch only twenty-two days; for he died on 13 February 814. According to the wish he had expressed, he was buried before the portal of the church of Saint-Sauveur, where his gravestone was to be trodden under the feet of passers-by.

The sculptures of the church of Saint-Riquier have multiplied the image of Saint Angilbert. He is seen, at the portal, kneeling before the eternal Father; and farther on, holding the crozier and a book; at a buttress of the tower, kneeling in princely costume before the abbot Symphorian, who receives his monastic vows. Under the archivolts, groups represent the mission which Charlemagne gives him for the Holy See; the reception which the Pope, assisted by a cardinal, gives him; the cure which a lame man obtains by his intercession. He rested in this place the space of twenty-eight years, after which he was found without corruption, and transported to a more honourable place. Other translations of this precious deposit have been made, in which God has always made appear, by some extraordinary event, how agreeable to Him was the blessed soul which had animated this body.

He was never canonized, and the religious did not make his feast before the abbot d'Aligre, in the 17th century. One of the chapels of the church of Saint-Riquier is at present consecrated to Saint Angilbert.

Cult of Saint Angilbert We dare not undertake to give here the account of the miracles which God has wrought by the merits of Saint Angilbert, both during his life and after his death, because the number of them is too great; it will suffice us to say that the author of his Life composed three books of it, to which we refer the reader; one will be edified to see all the marvels that God was pleased to work by the intercession of this great Saint, and how divine Providence took pleasure in giving proofs of the truth of all these miraculous operations.

Information given by M. Fricourt, parish priest of Saint-Riquier: I. *The monastery.* — Founded by Saint Riquier himself, rebuilt with the greatest magnificence by Saint Angilbert, it subsisted until 1790, after having been destroyed and rebuilt several times. In 1790, sold by the nation, a great part of the buildings was destroyed. Bought in 1822 by M. Pudé, priest, who founded there an ecclesiastical institution, it became, at the suppression of Saint-Acheul, the minor seminary of the diocese of Amiens, which is there still; the destroyed buildings have been rebuilt on the ancient plans: the monastery is therefore what it was before the Revolution. As to the abbatial church, reserved at the time of the sale of the conventual house, it serves for the worship of the parish. It is a magnificent edifice of vast proportions, superior to more than fifty cathedrals of France. 13th, 14th, 15th centuries.

II. *The relics.* — Saint Riquier was first buried in his solitude in the forest of Crécy, then brought back six months afterwards by the abbot Ocidius, his successor, to the church of the monastery which he had built. Taken out of the second sepulchre, where they had been deposited by Angilbert about 800, his remains were placed in a precious shrine and preserved with care. We still possess his glorious head and the whole body, with the exception of some particles given at various times. As to Saint Angilbert, first buried at the door of the church which he had had built, transported, twenty-eight years afterwards, to the entrance of the choir, he rested there until about 1610. Then, the abbot d'Aligre having had him exhumed, placed his sacred remains in a shrine. We still possess them; it is difficult to see whether the body is entire, for the bones, which have probably passed through fire, are in pieces. These relics were preserved, in 1790, by the parish priest.

III. *The cult.* — The cult of Saint Angilbert does not appear to have been very widespread, although in the 12th century a great number of miracles took place at his tomb. We have borrowed this life from the *Hagiography of the diocese of Amiens*, by M. l'abbé Corblet, abridging it considerably. One must read, in this learned critic, the refutation of all that has been written until now without foundation about the marriage of the monk Angilbert with a daughter of Charlemagne, about his government in Ponthieu, about the taking of the veil by Bertha, his pretended wife, etc.; vol. ii, p. 102 ff. — The few writings of Saint Angilbert will be found in the *Patrologia Latina* of M. Migne, vol. ci.

Saint Helladius, Bishop of Toledo (632), and Saints Leo and Paregorius of Patara in Lycia (3rd century) — 18 February

SAINT HELLADIUS, BISHOP OF TOLEDO (632)

Helladius succeeded Aurasius on the episcopal see of Toledo. He had a considerable rank at the court and a high employment in the government, which did not hinder him from accomplishing the vow and the work of a religious under the habit of a secular. As soon as affairs left him some leisure, he fled alone and without any display to the monastery of Agali, and there he gave himself to all the occupations of the monks, even to carrying wood to the oven with them and mingled in the crowd. As soon as the thing was possible, he left the world and came to shut himself up definitively in that same monastery, where he had already dwelt so long by his desires. Having become a monk, he was the model of his brethren and he endowed the monastery largely. When he was called to the episcopate, old age had already much weakened his body; nevertheless, in his new position, he gave still greater examples than he had done as a monk. He put as much discretion in governing the world as he had employed courage in despising it. He was so merciful toward the poor, his alms were so abundant, that his heart appeared like the source from which heat and life flowed into the limbs and bowels of the poor to revive them. He wrote nothing: he preferred to act.

It is Saint Ildephonsus, his successor, who speaks thus, then he adds: "Returning to the same monastery in the last moments of his life, he ordained me deacon; he died old, he held for eighteen years the government of his church, under the kings Sisebut, Suintila and Sisenand. He has been held for blessed, and has entered into possession of heavenly glory, full of years and merits." 632.

Annals of Baronius.

SAINTS LEO AND PAREGORIUS OF PATARA, IN LYCIA (3rd century)

Saint Paregorius had just shed his blood for Jesus Christ; Saint Leo, who had been the witness of his combat, found himself divided between the joy which the happiness of his friend caused him and the grief of not having yet been able to share it. One day when he had taken his way by the temple of Fortune, he saw it lit up with a great number of torches. Touched by the blindness of the pagans, he put out these torches and trampled them under foot. Brought before the governor, the latter besought him in vain to have pity on his great age and to say only that the gods are great. A sentence was pronounced against him, which bore that he

should be tied by the foot and dragged over the stones to the place of execution. His body was cast into a quagmire at the foot of a rock, but it was in no way damaged by this fall. There is more: this place, which was before a frightful precipice the mere sight of which frightened travellers, became entirely practicable; the ground grew firm and one could walk there without running the least danger. The faithful gathered the body of the servant of Jesus Christ to bury it; they remarked on his face a vermilion colour, mingled with a certain majesty and a sweet smile. The Greeks honour Saint Leo on this day. *Acta Sanctorum.*

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[1] The Bollandists add the saints Damasus, Faustus and Martial.

[2] He was buried in the crypt of Saint Clement, the ordinary burial-place of the first bishops of Metz, and afterwards transferred to the abbey of the same name, when it was rebuilt within the walls of the city after the siege of 1552. The bishop, Stephen of Bar, having asked for his body to make a present of it to the Benedictine priory of Lucelle, which depended on the abbey of Saint-Georges (diocese of Constance), the religious of Saint-Clement refused to part with so precious a deposit. — See on 16 March, in the legend of Saint Julian of Lescar, his disciple.

[3] Our Saint Bernard sent him his staff as a sign of friendship and veneration. He had at first been prior of Our Lady of Viseu. His cult was approved by Benedict XIV. *Proper of Portugal.*

[4] There was, in the 17th century, at Brescia, a famous nunnery dedicated to Saint Julia, which had been founded, in the 8th century, by Ansa, wife of Desiderius, king of the Lombards. It is in this monastery that the relics of Saint Epimenes were found. One read on the reliquary the following inscription: “On the 18th day before the calends of January 1600, there were transferred here the relics of the virgins and martyrs Julia, Pistis, Helpis, Agape, and Sophia their mother; of two innocents; of the saints Epimenes the Just, Hippolytus, and Concordia, their nurse, martyrs; of Blessed Obicius, confessor, etc.”

[5] Matt. xiii, 55.

[6] Acts i, 14.

[7] S. Epiphanius, *Heresies* lxxviii, c. 14.

[8] Eusebius, bk. iii, c. 5; S. Epiphanius, *Heresies* xxix, c. 7; *Heresies* xxx, c. 2.

[9] S. Epiphanius, *On Weights and Measures*, c. 15; Eusebius, *Demonstratio*, bk. iii, c. 5.

[10] It appears, from the account of Saint Epiphanius, that the heresy of the Nazarenes took its birth at Pella.

[11] Eusebius, bk. iii, c. 32.

[12] Evagrius, bk. ii, c. 11.

[13] Council of Chalcedon, Act 4.

[14] Hypaepa was near Sardis, in Lydia, as we learn from the chronicle of Marcellinus.

[15] Cedrenus says that Theodosius died penitent.

[16] The same council condemned Dioscorus, who died in 454, at Gangra, where he was exiled, but without having retracted the errors of Eutyches and without having expiated his other crimes by penance.

[17] *Auricularius Homerus* (*Opera Caroli M.*, in the *Patrologia Latina*, vol. xcviii, col. 999). This term, which indicates that one has the ear of the prince, is much used in the sense of confidant in the 8th and 9th centuries.

[18] This was no later than 789; we have said why above.

[19] Eginhard, *Annals*, ad ann. 796; Aimoin, *De Gestis Francorum*, c. 86.

[20] *Concilia Galliae*, ii, 207.

[21] This mosaic has often been wrongly described and interpreted. Saint Peter, seated in his chair, gives to Charlemagne, kneeling at his left, the standard of Rome, and to Pope Leo, kneeling at his right, the *orarium* or stole.

[22] *Dulce melos canerem tibi, ni absens, dulcis Homere, / Esses. Sed quoniam es, hinc mea musa tacet.* [“I would sing thee a sweet strain, sweet Homer, were you not absent. But since you are [absent], hence my muse is silent.”]

[23] M. Guérard (*Polyptique d’Irminon*) calculates that the pound of that time was equivalent to 663 francs.

[24] This manuscript, one of the rarest of Europe, contains an exegetical preface, the text of the four Gospels, two letters of Saint Jerome to Pope Damasus and the indication of the Gospels for the feast days. The silver diptychs, inlaid with gold and precious stones, which served it as cover, have disappeared and have been replaced by a humble tapestry. A hundred and eighty-eight leaves of purple vellum, divided into two columns, are written in letters of gold; four great miniatures represent the four Evangelists with the apocalyptic animals which serve them as attribute. The other pages are surrounded by frames whose arabesques are very remarkable. M. the count L. de Belleval has published the description of this precious literary monument in the *Memoirs of the Society of Emulation of Abbeville* (year 1836), p. 275.

19 February

Martyrologies

Nineteenth day of February.

THE ROMAN MARTYROLOGY

At Rome, the birth into heaven of Saint Gabinus,[1] priest and martyr, brother of Saint Caius, pope, who, after having been long detained in prison by the emperor Diocletian, bought by a precious death the heavenly felicities. 296. — In Africa, the holy martyrs Publius, Julian, Marcellus. — In Palestine, the memory of holy monks and of several other martyrs,[2] who were cruelly massacred for the faith of Jesus Christ by the Saracens, under Alamundar [Alémondare], their chief. About 503. — At Jerusalem, Saint Zambdas,[3] bishop. 304. — At Soli, Saint Auxibius, bishop. 102. — At Benevento, Saint Barbatus,[4] bishop, very renowned for his sanctity, who converted the Lombards and their chief to the faith of Jesus Christ. 682. — At Milan, Saint Mansuetus,[5] bishop and confessor. About 700.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

Saint Livier, martyr in Lorraine, whose feast is celebrated today in the diocese of Nancy.[6] — At La Cambre, a monastery of Cistercian nuns, near Brussels, Saint Boniface, bishop of Lausanne, who had professed theology at Paris. 1265. — In the diocese of Autun, the feast of Saint Lupus, commonly Leu, whose entry into heaven is marked on 27 January. — In the diocese of Fréjus, Saint Valerius [Vallier], bishop of Antibes and martyr. This Saint suffered martyrdom, at the end of the 5th century, under a king of the Goths. His feast is celebrated throughout the diocese of Fréjus. A village of the arrondissement of Grasse bears the name of Saint-Vallier. — In the diocese of Rodez, Saint George, bishop of Lodève. 884. — At Troyes, the canonization of Saint Frobert.[7]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Camaldolese. — Saint Hilary, bishop and confessor, whose memory is celebrated on the 14th of January.

Martyrology of Vallombrosa. — Saint Fabian, pope and martyr, mentioned on 20 February.

Martyrology of the Cistercians. — In the monastery of Santa Maria de la Cambre, near Brussels, Saint Boniface, bishop of Lausanne, who, having valiantly defended the liberty of the Church against the emperor Frederick, took, in the same monastery, the habit of the Cistercian Order, and, glorious by his miracles, flew to heaven.

Martyrology of the Friars Preachers. — At Cordova, in Spain, Blessed Alvarez, confessor, of the Order of Friars Preachers, founder of the monastery of the Scala Coeli (the ladder of heaven). 1420.

Martyrology of the Roman-Seraphic Order. — Near Noto, in Sicily, Saint Conrad, confessor, of the Third Order, who, shining by the nobility of his race and the lustre of his virtues, was also illustrious by the gift of prophecy and by miracles wrought before and after his death. Martyrology of the Seraphic Order. — At Noto, in Sicily, Saint Conrad, confessor, of the Third Order of Saint Francis, famous for his contempt of human things, the austerity of his life and his numerous miracles.

Martyrology of the Calced Carmelites. — Saint Raymond of Peñafort, confessor, mentioned on the 7th of January.

Martyrology of Saint Augustine. — Saint Raymond of Peñafort, confessor, whose feast falls on the 7th of January.

Martyrology of the Order of Servites. — At Mantua, Blessed Elizabeth Picenardi, virgin, of the Third Order of the Servites, illustrious by the innocence of her life, by her humility, by the gift of prayer, of prophecy and

of miracles, who, being in a delightful contemplation, and seeing Jesus and His Mother in the midst of the choirs of angels, thus fell sweetly asleep in the Lord. 1468. Martyrology of the Capuchins. — At Noto, in Sicily, Saint Conrad, confessor, of the Third Order of Saint Francis, our Father, who, shining by the nobility of his race and the lustre of his virtues, was also illustrious by the gift of prophecy and by famous miracles, wrought before and after his death down to our time. 1351. Martyrology of Saint Jerome. — Saint Polycarp, bishop and martyr, whose memory is honoured on 26 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Africa, the saints Marubus, Julian, Baracius, Tullius, Lampasius, Maiulus, Julius, Paul and Maximilla, martyrs with the saints Publius, Julian and Marcellus, mentioned above. — In Ireland, Saint Odran, martyr, who was servant and charioteer of Saint Patrick. 5th c. — In the East, Saint Rabbula, solitary and abbot, who founded monasteries in Phoenicia and at Byzantium. About the year 530. — In Palestine, Saint Conon, priest, abbot of the monastery of Penthucla. About the year 555. — At Valcavado, in Spain, Saint Beatus, priest, who vigorously combated the heresy of Elipandus, archbishop of Toledo, the same as that of Nestorius. 798.

Saint Auxibius, Bishop of Soli, in Cyprus (End of the 1st century) — 19 February

The art is the just ordering of works, so prudence is the just ordering of acts; now prudence is the science of the Saints. — Saint Thomas Aquinas, 1, 2, Quaest. 53, art. 2. — Prov. ix, 10.

Saint Auxibius was born at Rome, of very rich parents, but given to the worship of false gods. He appeared like a rose in the midst of thorns, for God had endowed him with an honest and gentle nature, and above all very much inclined to chastity. His parents, seeing such fair dispositions in him, wished him to advance in the highest offices and the first dignities of the empire. Thus, when he was of an age to take a state of life, they presented to him the most advantageous matches of the city. But Auxibius, who had often heard Jesus Christ spoken of, and aspired no more than to Christianity, would never listen to their proposals. Therefore, to withdraw from them absolutely, he resolved to take flight. He embarked therefore secretly, betook himself to Rhodes, and thence to Cyprus, to a village called the Port, four leagues from the city of Soli. The historian of his life says that he met there Saint Mark, kinsman of Saint Barnabas, who gave him the sacrament of baptism and that of confirmation; and that, after having instructed him in the mysteries of our religion and in the manner of announcing the word of God, he consecrated him priest and bishop, that he might preach the Gospel more freely. He counselled him nevertheless not to let it appear at first that he was a Christian, in order to insinuate himself more easily into the minds of the inhabitants, who were extremely zealous for the worship of their gods, but to bring it about, by his good discourses and by the sanctity of his life, that they should dispose themselves little by little to receive the doctrine of Jesus Christ. He entered therefore, with these instructions, into the city of Soli, by the gate which faced the west: there was a temple of Jupiter there, in which a sacrificer lodged. The latter, seeing Auxibius pass, and judging that he was a stranger, made him enter his house, treated him most humanely and gave him good cheer; and, as he inquired of the subject of his journey, Auxibius answered that he was a Roman, and that, having resolved to see the country, his curiosity had carried him to visit the city of Soli, which he knew to be a very diverting and very agreeable sojourn.

The priest invited him to lodge with him during his stay; the Saint accepted, seeing the obligingness and frankness of this idolater, without however letting it appear that he was a Christian, according to the counsel of Saint Mark. But he did so well, by his holy life, that he persuaded his host to detest the sacrifices of the false gods and to adore the true one who made heaven and earth. Auxibius, encouraged by the conversion of this priest, and resuming a new zeal after so happy a success, to publish the name of Jesus Christ, went and

came in the city, catechizing in secret and without noise those whom he saw disposed to receive the truth, and, after his visits and his exhortations, he withdrew into the temple with the sacrificer.

Meanwhile Saint Mark, having learned the martyrdom of Saint Barnabas, which took place in the island of Salamis, went to find the apostle Saint Paul, to whom he related all that had happened in the island of Cyprus, and how, by this death, it was going to be deprived of a bishop. The holy Apostle, who took a special care of all the churches where he had preached the Gospel, either by himself or by his disciples, wrote to Heraclidius [Héraclide], archbishop of the island, and gave him power to consecrate as bishops those whom he should judge most fit. He commanded him to establish, among others, Epiphanius, bishop of Paphos; Tychicus, bishop of Neapolis, and Auxibius, bishop of Soli; he warned him, however, not to consecrate Auxibius anew, because he had already been consecrated by Saint Mark; Heraclidius, having received this order of Saint Paul, sought Auxibius everywhere, and found him at last in the temple of Jupiter; and, making known to him the intentions of the Apostle, he told him that it was time to appear and to mount upon the candlestick, in order to enlighten this blind people covered with the darkness of idolatry. Drawing him therefore from this place, he led him to the city where he marked out for him a place to build a church there.

Auxibius, putting his hand at once courageously to the work, had this church built in a short time; having dedicated it, he prostrated himself on the ground, made his prayer to God with abundance of tears, and asked of Him the grace, the strength and the courage to preach His word to this idolatrous people in order to convert it, make it know its error, and lead it to the faith of Jesus Christ, Saviour of all men. After this fervent prayer, he went to the public square: he found there a great multitude of people, and began to preach the Gospel aloud and to explain the principal mysteries of our faith, the truth of a God Creator of heaven and earth and the divinity of Jesus Christ.

A great part of this people who listened to him yielded to the force of the words of salvation which came from his mouth; the marvels he wrought on the sick and on the possessed whom he delivered in the name and by the virtue of Jesus Christ, by the sign of the cross alone, served not a little to convert these idolaters: they recognized thus the truth of the doctrine which Auxibius preached to them. His reputation grew from day to day and spread on all sides; it reached as far as Rome, where the Saint had left one of his brothers, Themistagoras, who had married an honest lady named Timo. This brother was even so touched by the marvels which God wrought by means of Auxibius that he resolved to become a Christian like him. He came therefore with his wife and the sisters of his wife to find him at Soli, where they all embraced the faith of Jesus Christ and received afterwards baptism. Auxibius made also his brother deacon and his sister-in-law deaconess; following the usage of that time, he established her to serve always in the church, according to her condition, after, however, the two spouses had separated from each other by mutual consent. Among those who addressed themselves to the holy bishop, there was one named Auxibius like himself, of the village of Solopolamie [unidentified], who was an imitator of his virtues and zeal, as he was like him by name; from the time he was baptized, he never left him, but lived with him in so great sanctity that he deserved to be named by him his successor.

At last, this holy prelate, after having governed fifty years the church of Soli with an admirable piety, and preserved inviolably his virginity, seeing himself near death, assembled the clergy of Soli, and exhorted them to preserve the faith which he had announced to them, to serve the Church faithfully, to keep the traditions which they had received from him and to honour him whom he had chosen for bishop in his place. Then he took the hand of this Auxibius, whom he left as his successor, and said to him: “My brother, God, in His infinite goodness, has elected you priest; take care of the flock of Jesus Christ, which He has redeemed with His blood.” Then he gave the kiss of peace to all the company, and, the third day after, which was 19 February, having recommended his flock to God and given his blessing to all the people who had run to see him, he rendered his soul to God at the end of the first century, or at the beginning of the second. His body was put in a tomb which he had himself prepared in his lifetime; on the outside he had had these words

engraved: “I conjure you not to open this chest until after the death of my brother Themistagoras.” But the humble Themistagoras, judging himself unworthy to be buried with so holy a brother, conjured the clergy not to open it for him. On the day of his death, several infirm persons were miraculously healed of their maladies, and there was a great concourse of people at this place, to honour his holy relics, on account of the miracles that God wrought in favour of persons who had recourse to him.

His life was written by Metaphrastes, and is reported in Lipomanus and in Surius. Bollandus gives a translation of it made from a Greek manuscript drawn from the King’s Library. The Roman martyrology and the menology of the Greeks make mention of him on 19 February, as does Cardinal Baronius in his learned Remarks.

Saint Boniface, Bishop of Lausanne

1265. — Pope: Urban IV.

Because thou wast acceptable to God, it was necessary that temptation should prove thee. — Tob. xii, 13.

Saint Boniface was born of Christian parents, at Brussels, which then depended on the diocese of Cambrai. One day when his mother, carrying him still in her womb, was going to church, she met a venerable old man with an angelic countenance who said to her: “The son you are going to bring into the world will be illustrious by his learning and his doctrine, loved of God and of the angels.” After these words he disappeared. When the child came into the world, he was given the name of Boniface. As he grew, he increased in holiness and virtues. What shone chiefly in him was a great love of purity; this love went so far that when his parents embraced him he wiped or washed his face. He was put early to his studies and he soon made himself remarked there by brilliant natural qualities. At seventeen, he went to the University of Paris, for the Low Countries had no university at that time. He distinguished himself so much that he was called to teach others what he had himself learned so well. He took all care to live conformably to the maxims of Jesus Christ. He loved humility, passed long hours in conversing with his God, put into his words an extreme reserve, showed himself courageous in tribulations, ardent to correct his faults, an enemy of idleness, of heretics and unbelievers, and, on feast days, he passed his time studying or praying.

The virtues of Saint Boniface merited for him the honours of the priesthood. Raised to this dignity, he fulfilled its duties with fidelity and great piety; he was so keenly penetrated with regret for his faults that he never offered the holy sacrifice without shedding abundant tears. To prevent his body from revolting against him, he macerated it by fasts, vigils, prayers and mortifications of every kind. He wore a rough hair-shirt and around his loins a girdle of prickly hair, full of knots. Boniface had been teaching theology at Paris for seven years with great reputation, when a dissension arose between the professors and the scholars, which caused much scandal and in which he found himself innocently involved. Seeing that the students neglected to come and take his lessons, he abandoned these rebellious disciples, left the city and the kingdom, and departed for Cologne, where he was received with the greatest honours. The diocese of Cologne did not yet possess a university,[1] but there were schools of theology in the collegiate churches and in the convents of religious. A professor’s chair was offered to Boniface, which he accepted with sentiments of respectful humility. He occupied it for two years, that is to say until 1232.

The great name of Boniface had reached as far as Switzerland. He was named, without his participation, to the bishopric of Lausanne.[2] There he made fructify the talents that the Lord had entrusted to him. The precepts which his mouth announced, he confirmed by the example of his life, and gave them thus a new degree of evidence. He joined to public instruction private exhortations, and let slip no occasion of encouraging to good works. Confession, prayer, study, the reading of the holy Scriptures, such were the habitual occupations of the prelate. Nevertheless all the time of his episcopate was only a time of trouble and persecution, because he rose up strongly against vice and would make no compromise with iniquity.

Switzerland was then subject to the empire of Germany; and the emperor Frederick II, though Christian in name, acted as an enemy of the Christian religion. Loaded with benefits by the Holy See, he had for the Pope only ingratitude. The deceptions and perjuries of this emperor, his alliance with the Saracens, the persecutions he made the bishops undergo, his hatred for the Church, and a crowd of other crimes forced Gregory IX and Innocent IV to excommunicate him. Boniface was also the victim of a persecution excited by this emperor. The ancient biographers, without saying in what year or under what Pope the thing took place, speak of it in these terms: "A great quarrel having arisen between the Pope and the emperor Frederick, the Holy Father assembled in council some bishops, among whom was found Boniface, bishop of Lausanne. On the advice of the latter, as well as of the other bishops, a sentence of excommunication was drawn up against the emperor, which the Pope confirmed and pronounced. Frederick, having learned that he was excluded from the communion of the Church, sent two hundred soldiers to Lausanne to kill Boniface. The latter, going out of the city with two horsemen, without knowing that snares were laid for him, was attacked unawares by these soldiers, tied to a horse and carried off. Meanwhile one of the horsemen faced the emperor's soldiers with so great intrepidity and such confidence in God that he succeeded in delivering the holy pontiff from their hands. Not one of them entered the city; it seemed that God Himself had struck them down."

Sorrows, persecutions and scandals ever renewed began to overwhelm our Saint. Seeing that instead of doing good in his diocese he reaped only the hatred of the wicked, and discovering moreover every day new enterprises against the safety of his person, he went to Rome to ask the Holy Father that he might be permitted to resign his bishopric. The Pope, who knew the great qualities of Boniface, put him off for a year in granting his request. But at last he yielded to his reiterated entreaties.

After having obtained this grace, he prayed God to know in what place it would be given him to end his days in peace. He passed from Rome into Brabant and betook himself to Brussels. He visited afterwards, about 1242, the abbey of La Cambre,[3] where some of his female relatives had taken the veil. The abbess and the whole community received him with a holy joy and with marks of the greatest respect; he fixed his abode there, and God manifested by several miracles the sanctity of His servant.

The nuns, when he offered the holy sacrifice of the Mass, often saw the angels assist him in this august act. He appeared one day to a cardinal who had fallen gravely ill at Paris, and restored him to health by making the sign of the cross on his forehead. Heaven showed him several times events which were being accomplished far from him.

When Saint Louis was giving to the Saracens a naval battle for the defence of the holy city of Jerusalem and the tomb of Our Lord, the bishop Boniface heard in his prayer a voice from heaven which said to him: "Be assured that the king of France will be delivered into the hands of the idolaters, that several of his people will perish and that others will fall into slavery." What had been foretold him happened. Saint Louis undertook in 1248 the war against the Saracens and defeated them in several battles; but in 1250, his army finding itself considerably reduced by fatigues, sicknesses and lack of provisions, he lost a battle and was made prisoner.

Likewise, when the count of Flanders was making war on the Hollanders, Saint Boniface heard in his prayer a voice from heaven which said to him: "Know that the count of Flanders will be made prisoner today and that his troops will suffer a great defeat." The prediction was accomplished, says his ancient biographer. John of Leiden, in his chronicle of the Low Countries, speaks of it thus: "Before the Flemings gave battle, the bishop Boniface prayed for the success of their arms; he heard a voice from heaven which said to him: The proud must be humbled. Know that the son of the countess of Flanders will be made prisoner today, and that the Flemings will suffer a great defeat."

One thing troubled Blessed Boniface profoundly, it was the thought of his faults; he asked himself unceasingly whether God had pardoned them to him. Heaven had pity on his torments, and in a vision made him see that all his sins were effaced. He had long desired keenly to see the Blessed Virgin: this good mother

acceded to his desires and showed herself to him. Blessed Boniface, throwing himself at her feet, conjured her to sanctify him. Mary answered him, smiling: “I have sanctified thee and I shall always sanctify thee,” and she disappeared. Another time, in the octave of Saint John the Baptist, he ardently desired to receive some consolation from the Blessed Virgin; she appeared to him a second time, magnificently clothed, surrounded by a cortège of virgins brilliantly dressed like her. Saint John the Baptist, covered with shining garments, accompanied her, and Saint Boniface passed a night conversing with this holy company. Who can tell the joys that such a conversation procured him? One Christmas night, when he could not, on account of his weakness, assist at the office, he was much affected by it and complained of it lovingly to Mary, who appeared to him holding in her arms her infant wrapped in swaddling clothes; she laid him on the bed of the sick man and he could contemplate him at his ease. He had still other visions on which we do not wish to dwell. We hasten to speak of his miracles, which were numerous and striking.

A young girl attacked by a sudden infirmity was gravely ill and suffered atrocious tortures. The mother, full of faith, took hairs of Saint Boniface and put them on her daughter who fell asleep in a peaceful and deep sleep, and awoke completely cured. The Saint delivered by the sign of the cross a man possessed by the demon. He restored health also to an epileptic, to an energumen, to two nuns burning with fever, and the use of speech to a man whose larynx the demon bound so that it was impossible for him to confess his sins.

Meanwhile the moment had come when God wished to reward His servant for his labours: he fell into a grave illness which was to lead him to the tomb, he lost the use of his hands; in spite of that he wished to continue to offer the holy sacrifice of the Mass; the angels helped him and served him in this redoubtable function. As he approached the term of his life, he had the Gospel of Saint John asked for, he kissed it and, laying his hands upon this sacred book: “Here,” he said, “is the book according to whose maxims I have lived, I believe all that it contains and wish to die in this belief.” God was not long in granting his desires; he died full of merits and good works. He had governed for ten years the church of Lausanne and had passed eighteen in the monastery of La Cambre, serving God day and night in holiness and justice. He expired on the 19th of the calends of February 1263, and was buried at La Cambre where his relics remained deposited until the great French Revolution.

His great devotion to the Blessed Virgin has sometimes caused him to be represented kneeling before an image of Our Lady; dying, he holds a book between his hands: this is by allusion to the profession of faith which he pronounced on the Gospel according to Saint John.

Relics of Saint Boniface At the time of the Revolution, the relics of Saint Boniface were transported to the parish church of Notre-Dame de la Chapelle, at Brussels, where they are still found in great part. Some years ago, a new and magnificent shrine received these precious bones, and the translation of it was made by the cardinal-archbishop of Malines in person. The considerable growth which the suburb of Ixelles, where the church of Notre-Dame de la Chapelle stands, has taken, necessitated there the creation of a new parish about twenty years ago, and it was placed under the patronage of Saint Boniface who, by his retirement to La Cambre, became an inhabitant of Ixelles and remained eighteen years on the territory of this populous and rich commune. A pretty church in Gothic style has been built there, where one admires in particular the pulpit; the panels of the bowl reproduce divers episodes of the life of the Saint, treated with great talent. We have borrowed from the *Acta Sanctorum* what we have said of Saint Boniface. The last details were sent us from Brussels.

Saint Conrad of Piacenza, and Other Saints and Blessed of 19 February

Lives: Saint Conrad of Piacenza, Confessor (1351); Saint Lupus (Leu), bishop of Chalon-sur-Saône (610); Saint George, bishop of Lodève (884); Blessed Alvarez of Cordova (1420); Blessed Elizabeth Picenardi (1468).

SAINT CONRAD OF PIACENZA, CONFESSOR

1351. — Pope: Clement VI. — Emperor of Germany: Charles IV.

The Lord conducted the just by right ways, and showed him the kingdom of God everywhere. — Wisd. x, 10.

God is admirable in His Saints; but when He conducts them by ways impenetrable to the eyes of the world, one cannot weary of praising His wisdom and His mercy. Blessed Conrad scarcely thought of embracing the way of Christian perfection by the practice of the evangelical counsels, when he saw himself as it were forced to it by an occasion which God brought about. He was a lord who lived peacefully in his house with his wife and his family in the city of Piacenza. He had no other occupation than the exercise of the chase: one day, the game having retired into brambles in the middle of the fields, he commanded his valets to set fire to them to make it rise; but a gust of wind having arisen, drove the flame farther than he wished, to the great damage of the corn round about and even of other places of the province, which were all ravaged by the fire. Conrad, surprised at so grievous an accident, entered the city quietly with his people, without letting it appear that he was the cause of this conflagration; a poor man of the country was seized and made prisoner, because he was suspected of being the author of it. He was presented before the criminal judge who, having interrogated him and finding him always on the negative, had him put to the question in order to draw from him stronger proofs to condemn him. This unhappy man, lacking courage and constancy, and fearing the torments more than the loss of life and honour, avowed the fact of which nevertheless he was innocent, and was at once condemned to death. He was led therefore to the gallows, and everyone ran there to see him. This rumour having spread throughout the city, Conrad is warned of the execution about to be done on the person of this innocent man, for a crime of which he himself was the author. Then, pressed by the law of justice and of charity which was not quite extinguished in his heart, he declared publicly the innocence of this poor man, explained how the accident had happened, and offered to repair the damage which had followed: thus the truth was known, the innocent delivered, and Conrad obliged to make satisfaction.

To come to the end of it, he sold all his goods, both movable and immovable, reduced himself to the last poverty and indemnified his neighbours for all the losses he had caused them. Then, his wife, who had consented to the sale of her dowry for this reparation, took the veil in a monastery of the city of Piacenza, and he withdrew to a distant country, where he took the habit of Saint Francis, which is called that of penance; then he went to Rome to visit the Holy Places. From there he passed into Sicily and settled near Noto, where he remained forty years as in solitude, partly in the hospital of Saint Martin, and partly on a neighbouring mountain, to do there a true and serious penance. His most ordinary occupation was prayer and the mortification of his body, for which he spared no kind of austerity; the bare earth served him as bed, and a stone as pillow; bread and raw herbs made all the variety of his dishes; one might say that he nourished himself rather on his tears than on bread: that which he used was besides so coarse that it flattered his senses hardly more than if it had been ashes. All this, nevertheless, did not hinder the devil from often raising up in him furious temptations of the flesh and of gluttony; but he overcame them all by increasing his austerities and prolonging the time of his prayers. He triumphed thus over himself, to the point that, when his friends made him a present of some vegetables, he touched them only when they had acquired a disagreeable savour. One day when he felt himself pressed to eat more than usual, he stripped himself quite naked and rolled so long among thorns that the blood flowed from all parts of his body: this is how he repressed his desires.

God rewarded this great virtue by the gift of prophecy and the grace of miracles, which made him admired and respected, not only by the people, but also by prelates and the most illustrious persons; but we pass these marvels in silence to come to his precious decease. Having had a revelation that it was near, he received the last sacraments, and, after having declared to his confessor that he wished to be buried in the church of Saint Nicholas, and having foretold to him that the inhabitants of Noto and those of Avola would have great disputes for his body, he threw himself at the feet of a crucifix. In this state, being surrounded with an admirable brightness, he rendered his soul to God, in the year 1351, in the presence of his confessor, who

was for some time without knowing whether he was dead, because his body remained always on its knees, as if it had been animated. As soon as he had passed away, the bells of the two cities of which we have spoken rang of themselves to warn the people of the death of the servant of God; and, after several contestations between the inhabitants of the one and the other, his body was carried to the church of Saint Nicholas, at Noto. Since then, it has been raised from the earth and placed in a silver shrine, where the Saint has shone until today by several miracles and by great favours granted to the faithful. Therefore the sovereign pontiff Leo X permitted his memory to be honoured in this city: which Paul III extended to Piacenza, to all Sicily and to other places. At last Pope Urban VIII permitted, by a brief of 13 September 1625, all the religious of the Order of Saint Francis to insert him in their calendar.

Here are the divers ways in which Saint Conrad of Piacenza has been represented: 1st. In most of his images, stags and other game animals escape near him before a conflagration which breaks out; 2nd. One gives Saint Conrad, as an indication of his profession of hunter, a spear or half-pike; 3rd. Nets also indicate his passion for the chase; 4th. Birds flutter around him. It is told that on going to the bishop of Syracuse to live as a solitary, he was welcomed there by a cloud of these charming little creatures who seemed to rejoice at his coming. Saint Conrad of Piacenza is the principal patron of Noto, where his memory is still in great veneration. He is invoked there particularly against hernias, because, living and dead, he cured several of them; his feast is regarded as bringing surely cures almost without number of this infirmity.

An author of his life, at the beginning of the 17th century, the canon Campi, of Piacenza, wrote many edifying and curious things on Saint Conrad. We would perhaps be thanked for giving the extract of a piece of verse where different popular patronages are found associated with that of Conrad, the great hunter, the charitable hospitaller and the fervent hermit: but this would carry us too far: see, in default of the original work, Father Cahier, *Caractéristiques*, vol. ii, p. 611.

SAINT LUPUS, COMMONLY LEU, BISHOP OF CHALON-SUR-SAÔNE (610)

It is believed that Saint Lupus was born at Boyer, of an illustrious family, in the course of the 6th century. He possessed in this village considerable domains which he gave to Saint Vincent of Chalon. It is probable that he succeeded Saint Flavius who was still living in 591. Elected bishop of Chalon, with the acclamations of the clergy and the people, he distinguished himself by the ardour of his charity, his abstinence, his love of prayer, his liberality, and the care he took to reform his diocese, and to establish there a school for the study of the holy Scriptures. The miracles which he wrought during his life and after his death attest his high sanctity. While, after having devoted long hours to prayer, he gave to his tired limbs a moment of rest, a horrible fire broke out on the west of the city. Soon the flames devour half of Chalon. Human help cannot stop them: the people of Chalon implore the intercession of their holy bishop. He rises at once, comes before the flames and appeases their fury by the virtue of the sign of the cross. The legendary of Saint Vincent of Chalon relates that, in a great drought, Saint Lupus, touched with compassion on seeing his cultivators of Boyer a prey to an ardent thirst, set himself to prayer, drove his staff into the soil, and made an abundant spring gush forth. This fountain, continues our author, is a monument of the charity of the holy bishop, and several sick have found their healing there. One also showed at Boyer his cell, or modest dwelling, situated near an oratory. Access to it had been forbidden to women during the life of the Saint, and long after his death they dared not enter it.

His whole life was remarkable for an austere regularity. He passed the greater part of the night in a chapel dedicated to Pope Saint Sylvester, of whom an arm was preserved there. This oratory, situated to the left of the mother church, opposite the altar of Saint Vincent, was constantly lit in honour of the precious relic.

This good Pastor died in the midst of his desolate people, giving to all the most salutary counsels. After having received the divine Eucharist, he rendered his soul to God on 27 January. He had asked to be buried in the church of the monastery of Saint Peter, at the gates of the city. This abbey had been raised by his

predecessor. The body of the Saint was carried there in the midst of an innumerable crowd. When the cortège passed before the prisons of the city, the coffin became suddenly so heavy that the funeral march could not be continued before the prisoners had been set at liberty. This miracle is the origin of the privilege enjoyed for a long time by the bishops of Chalon of delivering a prisoner of their choice, on the feast day of Saint Lupus.[1] The body of the Saint was buried to the right of the altar of Saint Peter.

In the year 878, Pope John VIII permitted Gerbold, bishop of Chalon, to raise his holy relics, and to expose them to public veneration, justified moreover by numerous miracles. In the year 1562, the body of Saint Lupus was profaned by the Huguenots, who pillaged the abbey of Saint-Pierre and the other churches of the city. The head alone was preserved, it is still seen in the church of Saint-Vincent, behind the high altar, at the bottom of the apse.

Saint Lupus is the patron of Boyer.

Extract from the Legendary of Autun.

SAINT GEORGE, BISHOP OF LODÈVE (884)

Born of a noble family, in the diocese of Rodez, Saint George made, from his youth, great progress in the study of polite letters, of theology and in the exercise of Christian virtues. In a short time, by his knowledge and merit, says the historian of his life, he almost surpassed his masters; *ut suis etiam magistris eruditior haberetur*. His piety and the austerity of his life rendered him no less recommendable than his learning: he was a model of all the virtues. His charity was lively, his morals were grave; the spirit of mortification was particularly dear to him, and his virtues were heightened and embellished by a solid modesty.

God wished to reign in the soul of this young and virtuous Christian in a sovereign manner. He inspired him therefore with the taste for the monastic life. Saint George, obeying this secret voice of grace, said farewell to the world and to the brilliant hopes of the age, and in order to serve the Lord with still more fervour and make more rapid progress in the way of perfection, he withdrew into the monastery of Sainte-Foy of Conques, then one of the most flourishing of Christendom, after having generously broken the bonds which united him to his noble family. At Conques, Saint George grew at once in age and in virtue. Thus, having taken the habit and the rule of Saint Benedict, he was successively called to the different orders, and at last ordained priest. At that time, about the year 862, the Normans had ravaged the monastery of Conques, dispersed the religious and heaped ruins upon ruins, and the abbot of the monastery, to escape the fury of this cruel invasion, had taken refuge at Toulouse, with Raymond, who was at the same time count of Rodez. Now Providence so disposed all things, in these conjunctures, that Raymond felt himself moved to found at Vabres in the diocese of Rodez, a monastery, and that, having placed at the head of the religious the abbot of Conques who had taken refuge near him, the latter thought he could not do better to organize this foundation than to adjoin to himself Saint George, whom he had known at the monastery of Conques, and who seemed to him the man most capable of helping him to make the religious spirit and monastic virtues flourish in this new family of monks. It was there that Saint George passed about fifteen years, the first among all the brethren by his fidelity to the rule, his love of penance, his fervour in prayer. Gentle, humble, applied to work, showing the spirit of disinterestedness and poverty everywhere and always, in a word a living mirror of all the virtues, says the historian of his life. *Aliasque virtutes optime edocens.* A life so holy, joined to a well-established renown of knowledge, made the name of Saint George popular as far as among all the neighbouring peoples. Thus it happened that the clergy of the city of Lodève called him with one voice to the episcopal see which had just fallen vacant. Saint George, although weakened by age and the austerities of his whole life, resigned himself to accept the burden of the episcopate, which fell as from heaven upon his shoulders, and he governed holily for some years the diocese of Lodève, fulfilling in all circumstances the duties of a good pastor, until at last, full of days and merits, he fell sweetly asleep in the Lord, about the year 884. The holy body of this worthy pontiff was deposited in the church of Saint-Geniès, which Saint Fulcran,

one of his glorious successors on the episcopal see of Lodève, had rebuilt, according to a grandiose plan, in the course of the 10th century, and which bears today the name of the church of Saint-Fulcran. There these venerated remains received the testimonies of the confidence and love of the faithful without interruption, until our unhappy wars of religion in which the Calvinists, guided by a blind fanaticism, threw them to the winds after having sacked the town.

The feast of Saint George is fixed on 19 February, in the diocese of Rodez. We owe this notice to the kindness of M. the canon Bousquet, general secretary of the bishopric of Rodez.

BLESSED ALVAREZ OF CORDOVA (1420)

Alvarez of Cordova, born toward the middle of the 14th century, took the habit of Saint Dominic in 1368. His attraction for austerities made him add to the severity of the rule very rigorous fasts. He wore the hair-shirt with an iron chain which served him as a girdle. Humility, charity, the spirit of prayer, such were the principal virtues that one admired in him, and which shone in the eyes of the people when he gave himself to the ministry of preaching. After having given missions in the kingdoms of Andalusia and Castile and brought back to God a great multitude of sinners, he passed into Italy and thence into Palestine, where the efforts of his holy ministry were no less consoling. Returned to Castile, in the year 1405, he resumed there the work which he had so happily begun. After the death of Henry III, king of Castile, Queen Catherine, his widow, chose him for her confessor, gave him all her confidence, and made him her intimate counsellor. He profited by his influential position at court to cause piety and religion to be honoured. The functions he exercised near the queen becoming every day more difficult for him, he obtained to be relieved of them, and this princess, in dismissing him, put him in a state to build a convent of his Order, undertaking to contribute to all the expenses of this establishment. Alvarez had it built on a mountain two leagues from Cordova, and gave it the name of Scala Coeli, that is to say Ladder of Heaven, but he refused the rich endowment which the queen and the young king John II, her son, wished to attach to it. When he had retired there, he soon saw arrive a great number of religious and novices who presented themselves to live under his direction. He contributed much to the extinction of the Western Schism by the efforts he made to detach from Peter de Luna the numerous partisans that he preserved in Spain. A worthy imitator of Saint Vincent Ferrer, he did in Andalusia what this apostolic man did in different kingdoms, and his missions ended only with his life. He died on 19 February 1420, and divers miracles attested his sanctity. Soon he was invoked as Blessed, and his tomb became famous by the concourse of pilgrims who came to claim his intercession. His cult was authorized by Benedict XIV, who extended it to the whole Order of Saint Dominic.

Dominican Year.

BLESSED ELIZABETH PICENARDI (1468)

Elizabeth had for parents two nobles of Mantua, named Leonard Picenardi and Paula Nuvoloni. The latter occupied herself carefully with the education of Elizabeth and trained her early in the practice of Christian virtues; the pious child loved to withdraw to a little cell, and there she meditated the word of God; her only recreations were to go from the house of her parents to the church of Saint Barnabas, where she made herself remarked by her piety. Her qualities and her virtues soon attracted eyes and numerous suitors presented themselves; but Elizabeth, who had consecrated her virginity to God, refused them all, and, with the permission of her father, having withdrawn to a sister whom she had, she entered the Third Order of the Servites. From then on she led a kind of life far more perfect still. Her prayer was continual, and she mortified her body in every way; every day she confessed and received the holy Eucharist. The example of her virtues attracted a certain number of young girls who wished to put themselves under her direction; Elizabeth edified them, and formed them so well to piety that they wished to enter the Third Order. A life so perfect merited for her the favours of heaven. It is asserted that she never prayed in vain to the Blessed Virgin; she was regarded as an excellent advocate with God and with Mary. The esteem with which she was

surrounded and the particular graces she received from God in no way diminished her humility; she always wished to pass for the most criminal and the most contemptible of creatures. At the age of forty, she was attacked by a disease of the bowels which led her to the tomb; she died on 19 February 1468. Her body, according to her desire, was carried to the church of Saint Barnabas, and a great number of miracles were wrought there. Her relics were, after several translations, deposited in 1779 in the chapel of the family Picenardi, in the diocese of Cremona, in a place called the Field of the Towers: they are still preserved there with respect.

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[2] Saint Gabinus was son of Maximus, father of Diocletian; he married and had of his marriage a daughter named Susanna; his wife died and he became a priest. He combated the pagans by his writings. Susanna was asked in marriage by Diocletian for his adoptive son Galerius Maximian. The negotiator of this affair, named Claudius, was converted by Susanna with all his family: she was martyred on the Ostian Way. Gabinus and Susanna were put in prison, Susanna suffered martyrdom on 11 August 296; her father died of hunger and thirst after having remained a year in prison. His body is at Lyons, in the church of the Jesuits. It was given to M. d'Halincourt, our ambassador, by Pope Paul V. The Ursulines of Amiens possess one of his relics.

[3] The holy monks here in question were killed in the same incursions of the Saracens of which mention is made in the Acts of Saint John the Silentiary (13 May), reported by Metaphrastes; in the life of Saint Sabas, by the same (5 December); in the Acts of Saint Euthymius, again reported by the same author (20 January). This persecution of the Saracens alone caused many holy monks to perish in various places and on various days; and one should not be astonished if one finds still farther on, several times, monks killed by the Saracens. It will be known that Alamundar, the chief of these barbarians, ended by converting to the faith of Jesus Christ, as the historian Nicephorus attests, bk. xvii, ch. 35.

[4] Saint Zambdas is counted the thirty-ninth bishop of Jerusalem; he succeeded Hymenaeus and sat at the time of the emperor Diocletian.

[5] Saint Barbatus assisted at the council held at Rome under Pope Agatho, in the year of Our Lord 680; he subscribed it there, as one sees by the acts of this council. He is represented having a tree cut down. Many pagan beliefs had spread and consecrated the cult of trees; so that more than one missionary had to struggle against this respect paid to various deans of the forests. The Lombards, who came from the north of Europe, had carried their superstitions into Italy. Their duke, Romuald, practised Christianity outwardly, but his wife, Theodorada [Theudrade], had remained pagan. The bishop Barbatus ordered a great tree to be uprooted which was the occasion of these superstitious practices, and changed into a chalice a golden viper which was honoured in the palace of Theodorada.

[6] Saint Mansuetus is named in the acts of the Church of Milan. He flourished also in the time of Saint Agatho: he assisted at the same council of Rome and subscribed it; the acts bear witness to it. We have, adds Baronius, a very learned manuscript letter, very worthy of the bishop of so great a see, addressed by Saint Mansuetus to the emperor Constantine III [IV].

[7] See his notice on 25 November.

[8] See his life on 8 January.

[9] It was erected there only in 1388 by the archbishop Frederick III, count of Saarwerden.

[10] Lausanne, on the northern shore of Lake Geneva, was the seat of an ancient bishopric suffragan of Besançon. The first bishops were named *praesules ecclesiae Aventicae*. Avenches was an ancient city, capital of the country of the Helvetii or Swiss: it is today only a poor village whose aspect gives pain, so much does everything there speak of ruins and desolation. One still sees there the enclosure of the Roman amphitheatre, where doubtless Christians died, and the remains of an aqueduct where the animals go to drink. Avenches was destroyed by Attila. Calvin having established his new doctrine at Geneva and in all the surrounding countries, the inhabitants of Lausanne drove out, in 1536, their bishop, Sebastian de Montfaucon, who retired to Fribourg, where his successors have made their residence since that time.

[11] La Cambre (*Camera B. M. Virg.*) was a fair and rich abbey of Bernardines, situated at a half-league south-east of the Namur gate, at Brussels. The foundation of this monastery dates from the year 1201. The church was very ornate in the interior; the buildings vast and commodious. There were found there a great number of nuns, as well as young ladies brought up in piety and in the knowledge of all that was fitting for their sex. The buildings of this abbey serve today as a depot of mendicity. Almost everywhere the ancient convents serve to hide the sores of modern society.

[1] The Bishop of Autun exercised this fair privilege when he blessed the new cellular prison of Chalon, in 1844.

20 February

Martyrologies

Twentieth day of February.

THE ROMAN MARTYROLOGY

At Tyre, in Phoenicia, the memory of the blessed martyrs (God alone knows their number) who, under the emperor Diocletian, were put to death by the military governor, Veturius, with many torments, following one upon another. First, they were torn over the whole body with blows of thongs, then delivered to all kinds of wild beasts from which the divine power delivered them without hurt; at last the rigour of iron and fire having been employed, they consummated their martyrdom. Those who animated this glorious troop to pursue victory were the bishops Tyrannion, Silvanus, Peleus and Nilus, and the priest Zenobius, who, by a happy combat, won with them the palm of martyrdom. 304 and 310. — In the island of Cyprus, the holy martyrs Potamius and Nemesius.[1] — At Constantinople, Saint Eleutherius,[2] bishop and martyr. 490. — In Persia, the birth into heaven of Saint Sabas, bishop, and of a hundred and twenty-eight others, who, under Sapor, king of the Persians, having refused to adore the sun, won brilliant crowns by a cruel death. 342. — At Catania, in Sicily, Saint Leo, bishop, who shone by his virtues and miracles. 8th c. — The same day, Saint EUCHERIUS, bishop of Orléans, whom God raised up the more by the lustre of miracles as his envious ones oppressed him the more by their calumnies. 738. — At Tournai, in Belgium, Saint ELEUTHERIUS, bishop and confessor. 531. — At Thérouanne, Blessed Desiderius, thirty-third bishop of that city. After having governed his church for twenty-two years, he went to die in a monastery near Modena. 1194.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Liège, Saint Eucherius, also bishop and confessor. — In the same place, Saint Falco, brother and successor of the preceding.[3] — At Autun, Saint Gaius [Gai], priest. — In Ireland, Saint Bolcan, bishop, who had passed a great part of his life in France. About 600. — At Tarbes, the feast of Saint Valerius or Vallier, bishop of Conserans, whose entry into heaven is marked on 15 July. 504. — At Algiers, Saint Possidius, bishop of Calama. — At Roubaix, Blessed Thecla. 9th c.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Constantinople, Saint Anthony, bishop, of the Order of Saint Basil, who flourished in the time of the emperor Leo; his birth into heaven is 13 February. 9th c.

Martyrology of Vallombrosa and of Cîteaux. — Saint Canute, king and martyr, mentioned on 7 January and 16 February.

Martyrology of the Friars Preachers. — The octave of Saint Catherine de' Ricci.

Martyrology of the Roman-Seraphic Order. — Saint Raymond of Peñafort, confessor, whose birthday is the 20th of February.

Martyrology of the Seraphic Order. — At Bourges, Blessed Joan of Valois, formerly queen of France, by whom was instituted, under the rule of the ten virtues of the Blessed Virgin Mary, the Order of the Most Holy Annunciation, which is placed under the obedience and direction of the Friars Minor. She flew to heaven on 4 February.

Martyrology of the Calced Carmelites. — Saint Maurus, abbot, whose memory is reported on the 15th of February.

Martyrology of the Order of Servites. — Saint Ildephonsus, bishop of Toledo and confessor, whose birth into heaven is celebrated on the 22nd of February.

Martyrology of the Capuchins. — Saint Ignatius, whose birthday falls on the 1st of this month, but who is honoured by us today.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In England, Saint Mildred, virgin and abbess of Minster.[4] 8th c. — At Rome, the saints Victor, Corona, and their twenty companions, martyrs.[5] — At Avila, in Spain, Saint Paula, surnamed *Barbata*, that is, bearded,

virgin. It is told that, fleeing the pursuits of a libertine and about to fall into his hands, she was saved by a miraculous change which took place in her person and rendered her entirely unrecognizable: her surname would have come to her from the beard which covered her face on this occasion. 4th c. — In Ireland, Saint Olcan or Bolcan, bishop, who was baptized by Saint Patrick. 500. — At Bethlehem, in Palestine, Saint Paulina or Paula the Younger. Her father was son of that great Saint Paula surnamed the Elder, praised by Saint Jerome, and brother of Saint Eustochium, no less exalted by that great doctor; her mother Laeta was also of one of the first families of Rome: these two noble spouses lamented having no children: by their prayers, they obtained from heaven her who was to be Saint Paulina. When she was grown, she was sent to Bethlehem where there lived in the highest sanctity, at the head of a troop of virgins, her aunt Eustochium. The venerable Paula was dead when the young Paulina arrived: she had not had the consolation of pressing to her maternal bosom the daughter of her so regretted son. In the school of her virtuous aunt, the grand-daughter of consuls became one of the glories of the Church. After the death of the virgin Eustochium, Paulina continued the traditions of her illustrious family, and embalmed the East with the sweet perfume of her virtues. 400. — In England, Blessed Ulric or Wulfric, priest and solitary. He had at first been a worldly priest. Violently tormented by demons, from whom a Saint delivered him, he afterwards made himself remarked by his macerations and his austerity. He foretold the death of the king of England Henry I, and accomplished during his life a great number of miracles. Matthew Paris wrote his Life. Year 1154. — In the East, Saint Bessarion, solitary of Scetis. End of the 4th c.

Saint Eleutherius, Bishop of Tournai and Martyr

531. — Popes: Hormisdas; Saint John I. — Kings of France: Clovis I; Childebert I.

Who am I, that I should go to teach the children of Israel? And the Lord said to him: I will be with thee. — Exod. iii, 11–12.

Eleutherius, or Lehire, according to the ancient appellation, saw the light at Tournai in 434 or 456. Serenus, his father, and Blanda, his mother, were of noble origin and enjoyed great ease. Serenus counted among his ancestors Hirenaeus, who was one of the first inhabitants of Tournai to embrace Christianity at the voice of Saint Piat, and who gave the ground on which was raised afterwards the church of Our Lady.

Eleutherius had received from God so happy a natural disposition that he made as much progress in letters as in piety. He was brought up with Saint Medard, afterwards bishop of Noyon, who foretold to him that he would one day be bishop of Tournai. The prediction was verified in 486, when Eleutherius, aged about thirty years, was elected to succeed bishop Theodore.

Already before the death of Theodore, the violence of the pagans had obliged the principal Christians of Tournai to take refuge at Blandain, a village situated a league from Tournai, where the parents of Eleutherius had properties. The people of Tournai had greatly degenerated since the death of their apostle Saint Piat. Their faith was extinguished from day to day, whether by commerce with and the violence of the pagans, or by the disorders of the Frankish kings, who were still idolaters and who made their residence at Tournai. Such was the state of the church of that city when Saint Eleutherius was made bishop of it. The first years of his episcopate were for him a time of troubles and of rude trials. His flock found itself mingled, on the one hand, with the Franks, masters of the country and still pagans, and on the other with divers heretics who spread among the people doctrines contrary to the dogma of the Incarnation of Jesus Christ. This was for Eleutherius a motive to redouble his pastoral vigilance and his labours. He tore a great number of Franks from the superstitions of paganism, and defended by word and by writing the mystery of the Incarnation against the heretics.

His zeal to gain souls to Jesus Christ carried him more than once to enter secretly into Tournai, where he preached the Gospel to forsaken families and to men who had recognized the vanity of the idols. Such were

his ordinary occupations, when a singular event, but one which God made serve for the salvation of a great number, came to reopen to him, as to the other exiles, the gates of his native city. Here is in what terms the authors relate it:

The daughter of the governor of Tournai, pagan like her father, had conceived a secret affection for the young and virtuous Eleutherius before he had been banished with his family. She had never communicated this sentiment to anyone; but one day she betook herself to Blandain to make avowal of it to Saint Eleutherius himself. The spirit of God warned His servant of this danger which he did not know and to which he was about to be exposed. As soon, therefore, as this pagan girl was in his presence: “Unhappy one,” he said to her, “have you not heard it said that Satan dared to tempt the Lord, and that He answered him: Begone; dost thou dare to tempt the Lord thy God? After the example of my Saviour and in the name of the holy and indivisible Trinity, I command you to depart and never to return to this place.” On hearing these words, the young girl fell as if struck by lightning and expired on the spot. The governor, in despair at so unforeseen a death, but recognizing the power of the God of Eleutherius, promised to become a Christian if he would restore life to his daughter. The bishop consented to pray for her, and humbly asked of Jesus Christ that it might please Him to work this miracle for the conversion of so many unhappy idolaters. After several days passed in fasting and prayer, he went to the place where the corpse had been buried, ordered the stone to be raised; then he called the girl three times, commanding her to rise in the name of Jesus Christ risen from the dead. In the same instant she came out of the tomb before the eyes of a multitude of spectators and asked to receive baptism. In spite of so brilliant a prodigy, the father still resisted, no doubt through the fear he had of the other pagans: this was the ordinary motive of such resistances to grace. A sudden contagion then broke out among them and made frightful ravages. In their blindness, the idolaters attributed this chastisement of heaven to the artifices of Saint Eleutherius, whom they treated as a magician; and having held council among themselves, they resolved to make him perish. Night having come, an armed troop went to seize the bishop and brought him before the governor, who ordered him to be beaten with rods, then cast into prison. But the angel of God came to visit him there, made his chains fall, and opening the door before him, led him back to Blandain. The admirable patience and the prayers of the holy confessor of the faith at last appeased the Lord and drew His mercies on this people so long rebellious. Suddenly changed by an effect of grace, the governor went himself to find Saint Eleutherius and begged him to return to Tournai. The Saint welcomed this request with joy, and entering the city, took possession of it in the name of Jesus Christ, and almost at once regenerated it by the baptism of eleven thousand pagans. This beautiful day was consecrated by a solemn feast, which is still celebrated each year (26 December 496). The conversion of Clovis coincided with this event.

A short time after, a new miracle increased still further the joy and occasioned new conversions: this was the cure of the blind man Mantilius, wrought on the day of Christmas.

The conversion of Clovis, in 496, having rendered the times calmer, Eleutherius profited by it to re-establish at Tournai the episcopal see, fixed for some years at the village of Blandain. He made three times the journey to Rome to inform himself on the means proper to remedy the evils of his church. The last time that he came back from it, he brought the relics of Saint Stephen, the first martyr, and of Saint Mary of Egypt.

The return of the Saint into the midst of his flock excited everywhere the liveliest joy. The clergy and the people, having gone out of the city by the Nervian gate, had gone to meet him, and already the procession was descending the hill of the Sacred Mount, today Mount Saint-André, when, from the top of this eminence, the venerable bishop appeared, holding raised in his hands the precious relics he carried. Two circles of light formed at the same instant around him before the eyes of the people, who uttered cries of admiration; then all set out toward the basilica of Our Lady, singing hymns and canticles. On the road a great number of sick or crippled were healed, and a mute, well known to the inhabitants, recovered the use of speech.

Clovis distinguished himself by the success of his arms and by the protection which he granted to religion; but he sullied his memory by acts of perfidy and violence. The legend of Saint Eleutherius offers us a public protest on the part of the clergy against the barbarous means by which the conqueror of Tolbiac tried to extend and consolidate his domination. Clovis came one day to Tournai; hardly arrived, he went to the church to thank God for his victories. Eleutherius awaited him on the threshold: “Lord king,” he said to him, “I know why you come to me.” Astonished at these words, Clovis protested that he had nothing particular to say to the bishop. “Do not speak so, O king,” replied Saint Eleutherius, “you have sinned and you dare not avow it.” Then the conqueror was moved, his eyes were wet with tears, he avowed that he felt himself guilty and begged the pious bishop to celebrate Mass for him and to implore from heaven the pardon of his crimes. Eleutherius set himself to prayer and remained in it all the night, watering the ground with his tears. The next day, while he was celebrating Mass, and at the moment when he was preparing to receive the holy host, a brilliant light spread in the church, and an angel appeared to him: “Eleutherius,” he said to him, “servant of God, thy prayers are heard”; and at the same time he handed him a writing in which was traced the pardon granted to the royal faults which it is not permitted to divulge. Absolved by the divine clemency, Clovis gave thanks to God and to the holy bishop, and made considerable gifts to the church of Tournai. The courageous remonstrances of Eleutherius, the public repentance of the prince, the angel bringing from heaven the pardon of political crimes, are at least, if one insists on contesting the certainty of these facts, an admirable picture of the popular sentiments of that epoch.

To extirpate the last roots of the heretical doctrines which desolated his diocese,

Eleutherius assembled about the year 520 a synod, in which he appears to have delivered a discourse on the mystery of the Incarnation. His zeal to maintain the deposit of the faith in its purity cost him his life. One day, on leaving the church, he was assailed by a band of heretics who threw themselves on him and overwhelmed him with blows. The Saint survived only a few days his wounds; his death happened in 531, on 20 February, the day on which the Church honours his memory. The illustrious friend of Eleutherius, Saint Medard, bishop of Noyon, had hastened to come to Tournai on the news of the violences to which they had proceeded against him. After having shed abundant tears over his lifeless body, he set himself to render him the honours of burial. “He himself celebrated the sacred mysteries, to thank God that He had deigned to admit Saint Eleutherius into the abode of glory.” The ceremonies completed, the body was carried to the church of Blandain, where it remained until the end of the ninth century. At that epoch, a pious lady who lived at the place called Roubaix[1] had a revelation in which Saint Eleutherius commanded her to go on his behalf to Heidilo, bishop of Tournai and of Noyon, to tell him to raise his body from the earth and carry it to Tournai. This holy woman fulfilled the mission confided to her, and the bishop, with his clergy, hastened to accomplish this will of heaven which was manifested to him.

In 1247 these relics were placed in a new shrine, the same which the cathedral still possesses today. This shrine, a work of goldsmith’s art of the greatest delicacy, has been falsely attributed to Saint Eligius, silversmith of Dagobert.

During the wars of religion of the sixteenth century, the Chapter of Tournai preserved from profanation the relics of Saint Eleutherius by sending them to Douai (1566). Threatened anew during the French Revolution, they were put under shelter in a private house of Tournai; they remained there until 1801, at which time Mgr Hirn made the solemn translation of them to the cathedral.

Saint Eleutherius is represented: 1st, receiving the confession of Clovis; 2nd, with a church on his hand to recall that he was, if not the founder, at least the restorer of the episcopal see of Tournai. He is figured with this attribute by a statuette which is still seen today on the elegant shrine of the Saint, in the beautiful Romanesque church of Our Lady of Tournai; 3rd, with a rod or a whip, symbol of the scourges which the hardness of heart of the people of Tournai, before their conversion, drew upon them.

WRITINGS OF SAINT ELEUTHERIUS Divers writings have been attributed to Saint Eleutherius. They are: 1st, a profession of faith on the mystery of the holy Trinity; 2nd, a sermon on the same subject; 3rd, three other sermons on the Incarnation, the Nativity of the Saviour and the Annunciation; 4th, a prayer which the Saint made on his death-bed to obtain from God the maintenance of the faith in the city of Tournai. In the sermon on the Annunciation, there is a rather beautiful passage on virginity and a touching prayer to the Blessed Virgin: the text of this last sermon with a French translation was published at Tournai, in 1839, under the title *New Bouquet to Mary*.

We have composed this life of Saint Eleutherius after Mgr de Ram and M. the abbé Destombes. We have, like our predecessors, consulted the Bollandists, who have inserted a life of the Saint written in the ninth century; D. Rivet, *Histoire littéraire de la France*, vol. iii; Cousin, *History of Tournai*; M. Baillet, *Hagiological Annals of France*, vol. vi.

Saint Eucherius, Bishop of Orléans

687–738. — Popes: Sergius I; Gregory III. — King of France: Theodoric IV; Interregnum.

It is in retreat that the soul is tempered like steel by contact with water: it is there that God speaks to hearts. — Osee ii, 14.

Orléans, one of the finest and richest cities of France, and which in the time of our first kings was the capital of a kingdom, served as cradle to blessed Eucherius, illustrious by the nobility of his parents; later she had the honour of having him for pastor and bishop. His mother had a revelation of it when she carried him in her womb. One day, having come back from the church, where she passed whole days in prayers, as she was taking some rest at home, she perceived, near her bed, a venerable man, clothed in white, whose eyes were all shining with light; he said to her: “God be with you, O beloved of the Lord! you carry in your womb a son whom God has chosen from all eternity to be bishop of this city.” The virtuous mother, recognizing by these circumstances that he who spoke to her was an angel, begged him to bless the little creature which she enclosed in her womb: which he did. She at once gave notice of this vision to her husband, and both awaited with joy the moment of this happy childbirth. Eucherius was born in 687. His parents, to have him baptized, waited until he could answer for himself, and to do honour to his vocation announced by an angel, they wished this sacrament to be administered to him by some holy bishop. They went therefore to present him to blessed Ansbert, bishop of Autun, who baptized him, was at the same time his godfather, and gave him confirmation (692).

From the age of seven (694), Eucherius studied letters. He made great progress in them, and even left behind those who were twice his age. He became skilful in the understanding of the Scriptures, of the sacred canons and of the writings of the Fathers. It is believed that he entered the clergy under bishop Leodeber, and that he distinguished himself in some subordinate employment of the church of Orléans. But, as the divine truths of Scripture were the continual matter of his meditations, he weighed the words in which Saint Paul says that the goods of the world are only a figure which passes, and that they are fools before God who love them; he renounced the world, and resolved to live on earth as no longer being of it: he withdrew to the abbey of Jumièges, in the diocese of Rouen (714). He laboured with so much fervour at his perfection, and attained so eminent a sanctity that, one of his uncles, named Suavaric, bishop of Orléans, having died, he was desired by all the clergy and all the people of the city to succeed him. They sent therefore deputies to prince Charles Martel, who then governed the kingdom of France as mayor of the palace. They asked the religious Eucherius for bishop; they obtained him to the great contentment of the whole city, but not of the Saint, who melted into tears at this news, foreseeing very well the perils to which this supreme dignity would expose him, and suspecting that it would be to him rather a burden than a true honour (717).

His first cares, as soon as he saw himself raised on the episcopal throne, were to visit the churches of his diocese, to watch over his clergy and to distribute the bread of the word of God to his people; he did it with so much unction, grace and love that everyone esteemed himself honoured to be able to render him some service and to show him his obedience. Thus the fame of his sanctity spread through all the provinces of France, so that prince Charles had for him the greatest esteem; but that did not hinder envy and calumny from troubling his repose, on the occasion which we are going to relate.

The Saracens of Africa having crossed the sea and made themselves masters of a part of the Spains, came down into France to the number of four hundred thousand combatants. Already Guyenne, Touraine and Poitou had been devastated, and these barbarians were on the eve of forcing the city of Tours and of ruining there the celebrated church of Saint Martin, which was, at that time, one of the most frequented and richest of all Christendom. Charles, prince of the Franks, attacked this numerous troop of infidels in the plain of Saint-Martin-le-Beau, between Amboise and Bléré, in Touraine, others say near the city of Poitiers, at Vouglé. This great hero made the Saracens lose more than three hundred and sixty thousand men, having lost on his side only fifteen hundred Christians: which acquired him the surname of Martel, for having beaten and as it were hammered these hordes of barbarians. This enterprise and several others which this prince had on his hands to defend the churches made him believe that he might use some ecclesiastical goods and the revenues of the clergy to reward the nobility which had followed him to the war. He seized them violently. Some bishops could not bear this proceeding, among others Saint Eucherius, bishop of Orléans, who complained, not of the action of the prince, which public necessity seemed to authorize, but of the extortions which the commissioners committed in the levying of these imposts. This was a pretext for complaints against this blessed prelate: his enemies accused him of being a restless, seditious man, an enemy of the good of the State, who did nothing but censure those who had the handling of affairs. To pique prince Charles more keenly, they painted Eucherius as a man hostile to his family (they said no doubt to his dynasty), and who favoured the party of Rainfroi, mayor of the palace of Childeric. And as it is the ordinary way of princes to make themselves too credulous to similar reports, Charles, passing through Orléans on returning from his victory (733), commanded the bishop to follow him to Paris, whence he sent him, with all his relatives, into exile to the city of Cologne, in Germany.[1] By an admirable conduct of divine Providence, he was received there with such eagerness by the clergy and the people that he seemed to be in the midst of his diocese and of his own goods. The prince was informed of it, had him go to the country of Liège, and commanded duke Robert to keep him near his person and to watch his actions, for fear he should excite some sedition. God, who had made Joseph find grace before Pharaoh, brought it about that duke Robert, who was not ignorant of the merits of the holy Prelate, took him in so great veneration that he named him his almoner, to distribute his liberalities to the poor. Eucherius, nevertheless, hardly used this power; but he asked as his sole favour of Robert to be able to retire, with the religious, into the church of Saint-Trond: which was granted him. Then the holy bishop, forgetting all the things of this world, occupied himself only in praying and thanking God for having delivered him from the charge of a diocese which He had formerly given him, and for making him the honour of suffering for justice. He passed six years in this place in edifying the monastery, so much so that the religious, by his example, and animated by the fervour they saw in him, despised the things of the earth and had no more thoughts or desires save for heaven.

At last it pleased the Almighty to crown the merits of His faithful servant by a happy death: God made him feel the approach of it by an illness which, detaching little by little his soul from this mortal body, led it to the glory which shall never end. It was on the 20th of February, in the year of Our Lord 738.

His body was deposited in the church of the same abbey, where God has honoured his memory by numerous miracles. It is remarked among other marvels that candles placed at his sepulchre burned a long time without being consumed, and that the oil of the lamps multiplied sensibly and even healed several sick. Blind men there recovered the use of sight, lame men the power of walking straight, and the possessed received relief in

their miseries. Saint Eucherius has been represented: 1st, setting out for exile; 2nd, near a tomb from which a viper comes out and whose lid bears the arms of France, or again before a lighted pyre in the midst of which a crowned person appears. These are two ways of saying that the damnation of Charles Martel, who had unjustly disposed of the goods of the Church, was revealed to Eucherius. But it is permitted not to grant a great value to this old legend.

The Roman Martyrology makes memorial of Saint Eucherius on 20 February. One may see the authors who treat of him in the Remarks of Baronius on that same day. Charles de la Saussaye, in the *Particular Annals of the Church of Orléans*, reports that a notable bone of an arm of this holy Bishop was solemnly sent there from the abbey of Saint-Trond, in the year 1606.

Saint Sadoth, Saint Bessarion, Saint Possidius, Saint Vallier and Blessed Thecla of Roubaix

Lives: Saint Sadoth, bishop of Seleucia and Ctesiphon (342); Saint Bessarion, solitary of Scetis (end of the 4th c.); Saint Possidius or Possidonius, bishop of Calama (5th c.); Saint Vallier, bishop of Conserans, in the county of Foix (504); Blessed Thecla of Roubaix (9th c.).

SAINT SADOTH, BISHOP OF SELEUCIA AND CTESIPHON[1] (342)

When the persecution broke out in 341, Sadoth hid himself with a part of his clergy, to wait until God should make known to him His will. Having been favoured with a vision in his retreat, he assembled his priests and deacons to impart it to them: “I saw in a dream,” he said to them, “a ladder all surrounded with light, whose summit touched heaven; Saint Simeon, shining with glory, leaned upon it. Having perceived me at the bottom of the ladder, he called me with a smiling air. Go up, Sadoth, he said to me, go up and fear nothing. I went up yesterday, today it is your turn: which seems to me to signify that my holy predecessor having endured death last year, I must suffer it this year.” Sapor in fact had him arrested with a hundred and twenty-eight persons of his church. They were led to prison, they were made to suffer incredible evils during the space of five whole months. They were taken out of it three times to be stretched on the rack. Their legs were bound with cords which were tightened so strongly that their bones were heard to crack. When they had been condemned to death, they were bound two by two to be led out of the city. This holy troop marched to the torment singing hymns and canticles (342).

SAINT BESSARION, SOLITARY OF SCETIS (End of the 4th century)

Illustrious by his charity, his humility and the gift of miracles, he lived after the manner of the birds of the air, without fixed dwelling. One day when he had given his cloak to a poor man, the steward of justice [the civil magistrate; “l’intendant de la justice”] happened to pass. “Who then has thus stripped you, my Father?” he asked him. — “This one,” answered the Saint, showing him the book of the Gospels. The priest of Scetis had wished to separate from the community a brother guilty of a certain fault: as they were driving him from the church, the Saint rose and went out, saying: “I too am a sinner!” And yet his historian assures us that he had preserved baptismal innocence. But what sincere humility! what delicate charity! His disciple Dulas, in whose favour he had one day changed bitter water into sweet, wished to carry away a provision of it for the road. “The God who is here,” he said to him, “is everywhere; do not burden yourself uselessly.” One had to use surprise to obtain from him some prodigy which should be shown before the neighbour. The possessed were brought asleep into the church. He was begged to wake them, and at the same time he cured them. A father brought his paralytic son before the cell of Bessarion and went away. The abandoned child began to weep. The Saint came out, and, ignorant of his illness, told him to go and look for his father: which he did at once.

Lives of the Desert Fathers.

SAINT POSSIDIUS OR POSSIDONIUS, BISHOP OF CALAMA (5th century)

Saint Possidius, bishop of Calama in Numidia, was one of the most celebrated disciples of Saint Augustine. Elected bishop of Calama in 397, he had much to suffer from the Donatists, who expelled him from his episcopal house in 404, and treated him with so much cruelty that he nearly lost his life: but he took vengeance on them only by asking their pardon of the emperor. In the year 408, pagans who were celebrating one of the feasts of their gods danced before the church, to which they afterwards set fire after having killed an ecclesiastic with stones, and wounded several others who escaped death only by flight. Those of the pagans who had not been steeped in this excess, fearing that they would be enveloped in the punishment of the guilty, wrote to Saint Augustine that he might intervene in their favour; Possidius, on his side, interceded for the guilty, and the emperor contented himself, as sole punishment, with having the idols of the pagans broken, with prohibition to offer sacrifices or to celebrate superstitious feasts. In the year 411, Possidius assisted, with Saint Augustine, Saint Alypius and other bishops of Africa, at the famous conference held at Carthage, which struck a mortal blow at the party of the Donatists.

When there were brought into the province, about the year 416, the relics of Saint Stephen, the first martyr, discovered near Jerusalem the year before, the bishop of Calama obtained a part of them for his church. He had the grief of seeing his episcopal church entirely ruined by the Vandals of Numidia, in the year 429, which obliged him to retire to Hippo, which the barbarians came to besiege soon after.

He closed the eyes of Saint Augustine, who died the following year and whose Life he wrote. As Calama was no more than a heap of ruins, he could not return to his flock, which was destroyed or dispersed; but the place and the year of his death are unknown. The Italians pretend that, having passed into Italy, he died at Mirandola, and that town, as well as that of Reggio, honours him as its patron; as he had established at Calama clerics who followed the rule instituted by Saint Augustine, the canons regular count him among one of the most illustrious Fathers of their Order.

Proper of Algiers; — Souvenirs of the Church of Africa, by Father Cahier; — see, for more details, 17 May.

SAINT VALLIER, BISHOP OF CONSERANS, IN THE COUNTY OF FOIX (504)

Saint Valerius, as Saint Gregory of Tours teaches us in the book of the *Glory of the Confessors*, was the first bishop of Conserans. The same historian relates that an ancient oratory, built originally on his tomb, having been ruined by the injury of time, the place where the body of the Saint rested was forgotten. He adds that this place was discovered miraculously to bishop Theodore, who erected on the same spot a superb basilica.

Among the prelates of Gaul who subscribed the synodal letter sent to Pope Saint Leo, a bishop figures under the name of Valerius. Some doubt whether it is a question there of the bishop of Conserans or of another Valerius, bishop of Javols. Learned men are of opinion for the latter.

Proper of Tarbes.

BLESSED THECLA OF ROUBAIX (9th century)

At the epoch when the Normans exercised their ravages and carried everywhere pillage and fire, there lived at Roubaix the pious and blessed Thecla. Those are the titles which Cousin gives her in his *History of Tournai*, and which Raissius repeats after him in his *Auctuarium of the Lives of the Belgian Saints*, by Molanus. This lady was as distinguished by her birth and riches as by her brilliant virtues and the works of piety and charity which she practised unceasingly. Her conduct appeared the more admirable as she lived thus among fellow-citizens fallen back for the most part into their ancient errors and into all the superstitions of paganism.

God, in His mercy, wished to reward the pious Thecla for her fidelity to religion, and to cure her at the same time in an extraordinary manner of the blindness which she had borne with unshaken patience for several

years. One night, therefore, during her sleep, she saw appear in her presence a venerable old man, of a majestic bearing and a gentle gravity. His hair was white, and the ornaments with which he was vested were of a similar colour and very brilliant. This old man was the bishop Saint Eleutherius. Having called the venerable Thecla by her name, he ordered her to say on his part to Heidilo, bishop of Tournai and Noyon, to go to Blandain to raise from the earth his relics, which he would find near the altar of Saint Peter. The venerable Thecla, who feared some illusion, hesitated at first and had recourse to prayer to know in a certain manner the will of God. The holy bishop appeared to her anew a second and a third time. No longer doubting then the designs of heaven, she had herself conducted to bishop Heidilo, to whom she related faithfully all that had passed. The prelate received this communication with great joy, made it known to the principal members of his clergy, and prepared with them to raise from the earth the relics of his holy and venerable predecessor. Having therefore convoked several prelates and abbots and a great part of his clergy, he betook himself with them to the village of Blandain. A great number of idolaters who dwelt at Roubaix betook themselves also to Blandain to assist at the ceremony. God permitted that the pious Thecla should recover her sight there. Other extraordinary cures were also wrought on this occasion, as several grave authors report. This ceremony took place on a Sunday, 18 September, about the year 881.

Nothing more is known of the life of the pious Thecla. One sees only that she obtained from the bishop of Tournai some apostolic men to preach the faith at Roubaix and in the neighbourhood, and to destroy there the worship of idols. It was above all on an eminence to the south-east of the town, and today known under the name of Hamlet of Barbieux, that the idolaters assembled to adore their false divinities.

This holy woman, after having rendered to the whole country the greatest services by her piety and her virtues, received holy communion from the hands of the bishop Heidilo himself, and shortly after gave back her soul to her Creator. Her body was buried at Blandain, in the church where that of Saint Eleutherius had previously been deposited; but afterwards it was transported into a chapel of the same church.

Life of the Saints of Cambrai and Arras, by M. the abbé Destombes.

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[2] The Bollandists add Saint Didymus. The relics of Saint Nemesius are at Bologna, in Italy.

[3] Saint Eleutherius was the eighth bishop of Byzantium. He was elected in 489 by the Catholics to replace Acacius, who favoured the Eutychians.

[4] Saint Eucherius and Saint Falco or Faucon were bishops of Maestricht. The first died in 495, and the second in 512. The Bollandists ask, without deciding the question, whether it is not from the latter that the little town of Montfaucon (Meuse, 34 kilometres south-east of Montmédy) took its name.

[5] She was daughter of Merewald, prince of the Mercians, and of Ermenburga. Her brother Merefin and her two sisters Mildburga and Mildgyth are likewise named in the calendars of the Saints of England. Now, a certain Egbert, king of Kent, had caused two princes, his nephews, to be assassinated in the isle of Thanet. Count Thunor, who had charged himself with this execrable commission, buried the two bodies under the very throne of the king. But Egbert, believing he saw a light issue from their tomb, was seized with an extraordinary fear: he entered into himself and wished to pay the relatives of his victims the fine prescribed by the laws. He therefore had the sister of the assassinated princes come from Mercia and gave her forty-eight ploughlands in the isle of Thanet. The princess employed them to found the monastery of Minster, of which Saint Mildred was the third abbess. — London counts two churches of the name of Saint Mildred.

[6] The Breviary of Toul of 1535 made memorial of Saint Victor and of Saint Corona.

[7] See the life of Blessed Thecla on this day, page 807.

[8] The true cause of the exile of Saint Eucherius was the hatred of some men of war who were in the train of Charles Martel when he came back by Orléans. These men, more covetous than equitable, coveted the great estates which Eucherius had inherited from his ancestors: they pushed Charles to exile him with his family in order to seize their fortune. — D. Bouquet.

[1] In Persian, *Schia*, king, and *Dusts*, friend. *Schiadusts*, friend of the king.

21 February

Martyrologies

Twenty-first day of February.

THE ROMAN MARTYROLOGY

In Sicily, the birth into heaven of seventy-nine holy martyrs who, having passed through divers torments under Diocletian, merited to receive the crown destined for those who confess Jesus Christ. 4th c. — At Adrumetum, in Africa, the holy martyrs Verulus, Secundinus, Siricius, Felix, Servulus, Saturninus, Fortunatus and sixteen others, who were crowned with martyrdom in the persecution of the Vandals, for the confession of the Catholic faith.[1] 5th c. — At Scythopolis, in Palestine, Saint Severian, bishop and martyr.[2] About 452. — At Damascus, Saint Peter Mavimenus [Maiumas], who, having said to some Arabs who had come to see him when ill: "Whoever does not embrace the Catholic Christian faith is damned, like your false prophet Mahomet," was put to death by them. 743. — At Ravenna, Saint Maximian, bishop and confessor. 556. — At Metz, Saint Felix, bishop. 7th c.. — At Brescia, Saint Paterius, bishop.[3] 7th c.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Senones, in the Vosges, Saint Gundelbert, who having resigned the bishopric of Sens (*Senonae*), withdrew into a desert of the Vosges, near the river Rabodeau, and there built, under the invocation of the Blessed Virgin and of Saint Peter, a monastery which he called Senones in memory of the episcopal city which he had left. The foundation is of the year 661. — At Artonne, in Auvergne (arrondissement of Riom), Saint Vitalina, virgin, whose heavenly beatitude was revealed to Saint Martin of Tours, who visited her tomb. 390. — At Nivelles, in Brabant, Saint Pepin, mayor of the palace of the kings of Austrasia, father of Saint Gertrude, a prince of extraordinary piety, which he happily spread through all his family. 640. — At Strasburg, the feast of Saint Germanus and Saint Randoald, massacred at Granfelden by impious men. 670. — At Biblisheim, in the diocese of Strasburg, the venerable Gonthildis, virgin, abbess of that place. 1131. — At Tours, the feast of Saint Projectus or Prix, bishop and martyr, mentioned on 25 January.[4] — At Cambrai, the feast of Saint EMEBERT, whose entry into heaven is marked on 15 January. 668.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Basil. — At Palermo, Saint Convoleus, of the Order of Saint Benedict, with Eustochius, Infans, and other monks of the same Order: after having suffered much under Genseric, the Arian king, he fell asleep in the Lord in a happy old age. The bodies of these Saints were buried with honour in the island of Aegilium, in the Tyrrhenian sea.

Martyrology of Saint Benedict, of the Camaldolese, of Vallombrosa and of Cîteaux. — Saint Raymond of Peñafort, confessor, mentioned on 23 January.

Martyrology of the Friars Preachers. — At Rome, on the Flaminian Way, Blessed Valentine, priest and martyr, who, after many miracles and cures, was beaten with clubs and then beheaded, under the emperor Claudius. — Likewise, at Savigliano, in Piedmont, Blessed Aimo Taparelli, confessor, of our Order, who, famous for the sanctity of his life, for his doctrine and for the many labours endured for the preservation of the Catholic faith, was called to the heavenly kingdom on the feast of the Assumption of the Mother of God, of whom he had been the most zealous servant.[5] 1495.

Martyrology of the Roman-Seraphic Order. — At Brescia, Saint Angela Merici, virgin, of the Third Order of our father Saint Francis, and foundress of the company of Saint Ursula, who, famous for the sanctity of her life, flew to her heavenly Spouse on 27 January, and shone with the glory of her miracles; as she was resplendent with new prodigies, Pius VII placed her among the Saints in 1807.[6]

Martyrology of the Seraphic Order. — Saint Raymond of Peñafort, confessor, mentioned on 23 January.

Martyrology of the Calced Carmelites. — Saint Blaise, bishop and martyr, whose feast is kept on 3 February.

Martyrology of the Order of Servites. — Saint Raymond of Peñafort, confessor, whose entry into heaven is celebrated on 7 January.

Martyrology of the Capuchins. — Saint Hilary, bishop and confessor, whose feast the universal Church piously celebrates on 14 January.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

At Antioch, Saint Flavian, first of the name, patriarch of that see and friend of Saint John Chrysostom. It was he who obtained from the emperor Theodosius that he would pardon the inhabitants of Antioch, guilty of having overthrown his statues. — In Tuscany, Saint Anthimus, bishop of Terni and of Spoleto: he is invoked in that country against hail. About 176. — At Apamea, in Syria, the saints Maurice and Photinus, his son, Theodore, Philip and sixty-seven other soldiers, martyrs, in the persecution of Maximian. — In Sicily, the saints Claudius, Sabinus and Maximus, martyrs. Year 303. — Again in Sicily, seventy-nine martyrs, crucified under Diocletian. 303. — At Rome, Saint Irene, virgin, sister of Pope Saint Damasus.[7] Year 379. — At Jerusalem, Saint Zacharias, patriarch of that city, who followed into Persia, as a captive, the wood of the true Cross. Year 631. — In Greece, Saint Timothy, anchorite. About the 8th c. — At Amastris, in Paphlagonia, Saint George, bishop of that city; Saint Tarasius, patriarch of Constantinople, drew him by force from a monastery to raise him to that dignity. He put to flight, by his prayers, the Saracens who were devastating his diocese. Beginning of the 9th c. — In Persia, Saint Daniel, priest, and Saint Verda or Rose, martyrs under Sapor II. 344.

Saint Pepin, Duke of Brabant

580–640. — Popes: Pelagius II; Severinus. — Kings of France: Clotaire II; Sigebert II.

Blessed is the rich man that is found without blemish, and that hath not gone after gold. — Ecclus. xxxi, 8.

This holy duke was son of the prince Carloman and of the princess Emegarde. He was mayor of the palace under Clotaire II, Dagobert I and Sigebert II, kings of France, and exercised this great charge, which was little different from royal authority, with a rare prudence. Nothing could be added to his fidelity to his king, nor to his love for the people. He embraced, with an invincible constancy, the just interests of the one and of the other, without suffering that, to favour the people, wrong should be done to the rights of the king; nor that, under pretext of the rights of the king, the people should be oppressed and overwhelmed, because he preferred the will of God to those of men, and knew that He forbids favouring the powerful to the prejudice of the weak. Thus he rendered to the people what justice wished should be rendered to them, and to Caesar what belonged lawfully to Caesar. There is no better proof of it than his desire to have as associate, in his conduct, Saint Arnulf, bishop of Metz; he did nothing without his counsel, knowing his eminent virtue and his great capacity in the government of the State; and, after the death of Saint Arnulf, he took for colleague, in the administration of affairs, another great saint, Cunibert, archbishop of Cologne. One can judge well with what ardour he embraced just things, since he chose men so excellent and so incorruptible to be the directors of his counsels and the faithful witnesses of his actions.

King Clotaire II was not content to put into the hands of this excellent prince the first charge of his State, by making him mayor of the palace: he honoured him also with all his confidence, and gave him all the power that a great minister can hope for. Having resolved to associate his son Dagobert in a part of his power, and to share his States with him, by putting him, in his lifetime, in possession of the kingdom of Austrasia, he chose, among all the great ones of his court, this admirable man to confide entirely to him the conduct of this young prince, who was to act only on his counsel (622). Pepin acquitted himself of this charge so worthily that he forgot nothing that could imprint in the mind of Dagobert the fear of God and the love of justice: he often put before his eyes this fine saying of the Gospel: “The throne of a king who judges the poor in truth shall be established for ever.” Thus it was by his prudence that Dagobert governed so well and so happily,

not only Austrasia, but also all the States which his father left him on dying. His brother Charibert, and several great ones, having disputed them with him, this faction was soon dissipated by the valour of Pepin, who was not less generous in war than just and wise in peace; and Dagobert, after having maintained himself in the right which belonged to him, won so completely the heart of all his subjects by his liberality, his justice, his gentleness and all the other qualities worthy of a great king, that he equalled and even surpassed the reputation of the most illustrious of his predecessors; his reign would have been among the finest, if he had always followed the counsels of so holy and so skilful a master.

But, as nothing is more difficult than to keep one's spirit pure in the midst of the corruption of the age, and one's body chaste amid the pleasures which accompany prosperity and sovereign power, this king plunged into voluptuousness, and had recourse to unjust means to satisfy his foolish and disordered expenses. Pepin had his heart pierced with sorrow at it, reproved him severely, and reproached him with his ingratitude toward God; this prince received the counsels of Pepin at first so ill that he even thought of putting him to death, being urged to it by some great ones of his court who hated the Saint, and envied his virtue. But God, who is the protector of the just, delivered Pepin from this peril. The king understood at last the justice of his remonstrances and had more veneration than ever for the merit and the virtue of so great a minister; and, to give him an unequivocal proof of it, he put into his hands his son Sigebert, whom he sent to reign in Austrasia under his guidance (633). Thus Sigebert being king in name, and Pepin governing in fact the kingdom, Austrasia found itself delivered from the great incursions of the barbarians which it had suffered before. He repressed them, shut them up in their own country; and, after the death of king Dagobert, he would have put Sigebert in possession of all his States, if his father had not obliged him, in his lifetime, to be content with Austrasia and to leave the kingdom of France to Clovis, his younger son.

This holy duke died on 21 February of the year 640, in his castle of Landen, in Brabant; the affliction which all Austrasia conceived at it was so extraordinary that it did not mourn him less than one of its best kings: for his life was all holy, his reputation without stain, his wisdom and his conduct admirable; and one might call him, with truth, the protector of the laws, the support of the weak, the enemy of division, the ornament of the court, the example of the great, the guide of kings and the father of his country. His body, which was first deposited in the place where he died, was afterwards transferred to the monastery of Nivelles. For the rest, care must be taken not to confound him with two other Pepins whose name is famous in our histories: the first was Pepin of Herstal, also mayor of the palace and father of Charles Martel; the second, Pepin the Short, son of the same Charles Martel, and the first of our kings of the second race: for the holy Pepin of whom we speak is more ancient than both, and was grandfather of Pepin of Herstal, by his daughter, Saint Begga, who, having married Ansegisel, son of Saint Arnulf, gave him this son for the good of France and the support of this great and illustrious monarchy. It remains for us to remark that the house of Saint Pepin was only a company of Saints: for his wife, named Itta, or Iduberga, sister of Saint Modoald, archbishop of Trier, after having lived holily in marriage, following the example of her husband, occupied herself, when she was a widow, only in practising all kinds of good works; and she received at last, from the hands of Saint Amand, the sacred veil of a religious in the celebrated monastery of Nivelles, which she herself had caused to be built: she passed there the rest of her days in so great a perfection that she offered to all the religious who dwelt there a rare example of virtue.

The elder of their daughters, the great and illustrious Saint Gertrude, abbess of this same monastery, was so eminent in sanctity that one may consider her as one of the finest lights of religion; and her sister, Saint Begga, has the honour of being the happy stock from which came the second line of the kings of France.

Saint Germanus of Granfelden and Saint Randoald, Martyrs

618–670. — Pope: Vitalian. — Kings of Austrasia: Sigebert II and Childeric II.

Three things are necessary to religious: to be as if they were deaf, dumb and blind. — Cassian, *De coenob. instit.*, book iv.

Germanus, son of a rich senator of Trier, was brought up under the eyes of Modoald, bishop of the same city. His young soul, as if it did but follow its natural bent, tended by instinct to detach itself from the earth. Scarcely had he reached the age of seventeen years when he distributed to the poor all the goods of which he could dispose, to go and live under the guidance of Saint Arnulf, bishop of Metz, who had made himself a hermit at Romberg, near Remiremont, in Lorraine. The master, charmed by the innocence and fervour of his disciple, took a particular interest in his perfection. Germanus, who tasted more and more how sweet is the yoke of the Lord, engaged Numerian, his brother, to embrace the same kind of life. After this sort of novitiate, they both withdrew into the monastery which Saint Romaric[1] had just founded at Remiremont, by the counsel of Saint Arnulf, his friend. The rule followed there was that of Luxeuil or of Saint Columban. Profoundly humble, he sought everywhere the last place; the most menial employments were those of his choice. He was seen, he the son of a lord, brought up in luxury, going to the forest and bringing back wood on his shoulders.

Meanwhile his desire for perfection was so great that he sought everywhere the means of satisfying it. Having heard it said that Luxeuil shone among all the monasteries of Gaul by the number and fervour of its members, he hoped to find there more facility for attaining his end, and resolved to go there. In fact, the abbey of Saint Columban was then at its highest point of splendour: under blessed Waldebert, six hundred, others say nine hundred monks praised and served God with a single heart and a single voice. Several religious of Remiremont, tenderly attached to Germanus, wished to follow him, and all together passed to Luxeuil. History mentions only Saint Chuane and Numerian, brother of the Saint. Saint Waldebert saw with joy this new troop of the elect increase the multitude of his disciples; none of the newcomers belied the hopes which he had made conceived. Germanus, in particular, and his young brother, displayed a new zeal in the exercises of penance. Their obedience and their mortification were exemplary, and such was the esteem which they had known how to inspire that, Waldebert having proposed to raise Germanus to the priesthood, with one voice the whole community applauded the choice. But this dignity only strengthened him the more in holy humility.

Meanwhile Saint Waldebert thought of spreading abroad the abundance of graces of which his abbey was the hearth. Upon this, a rich lord, duke Gundoin, who was thinking precisely of founding a monastery, informed of the intentions of the Saint, sent word to him to come and find him, that he would put at his disposal a suitable place for the execution of his design. Waldebert went, in fact, to the duke, whom he confirmed in his project. The place which Gundoin destined for the future establishment was a pleasant and fertile valley, which the Saint, on account of its extent, named Great Valley.[2] A river full of fish watered it, but the entrance to it was difficult, on account of the rocks which obstructed it. Waldebert approved this choice.

Returned to Luxeuil, he sought among his companions a man capable of making the new monastery prosper, and found none more suitable than Germanus, who, for thirteen years, had been embalming the solitude with the odour of his virtues, and was no less distinguished by his learning than by his sanctity. By obedience, the humble monk accepted the charge imposed on him. And such was the idea which Waldebert had of the high capacity of Germanus that he charged him at the same time with the conduct of two other abbeys, likewise daughters of Luxeuil, Saint-Ursanne[3] and Saint-Paul-in-the-Island.[4] He applied himself with zeal to his functions, and made monastic discipline flourish in the three establishments confided to him, without however neglecting their temporal interests. One cites, in particular, the works which he had executed to make the entrance to Granfelden easier, and the basilica dedicated to Saint Maurice, which he had built there. He endowed also with a vast church the monastery of Saint-Ursanne.

But at the moment when all prospered according to his wishes, the pious protector of Granfelden died, and left for successor a man animated with very different sentiments. Boniface[5] seemed to take it upon himself to

destroy all that Gundoin had done. He began by exercising vexations against the inhabitants of the valley, subjects of the monastery, under pretext that they had always been rebellious toward his predecessor. These in vain protested their innocence, the persecution none the less continued its course. Germanus took in hand the defence of his subjects; he succeeded only in drawing upon himself the hatred of Boniface. An edict of proscription was launched against the inhabitants of the valley: whatever their age or the length of their possession, they were compelled to depart into exile. They resisted. Then the cruel lord brought a body of Germans, and appeared one day suddenly, at their head, at the entrance of Granfelden.

On all sides the Germans spread, set fire to the buildings, and massacre the inhabitants. The whole valley is a theatre of desolation. The holy abbot, moved to the bottom of his bowels, sheds a torrent of bitter tears, and cries, his eyes and hands raised toward heaven: “See, Lord, see! and abandon us not; for we are delivered to cruel enemies!” As he was advancing to return to the monastery with Randoald, one of his disciples whom he had called to help him to withdraw from profanation the relics and books of the monastery, he sees a group of furious soldiers rush toward him. He seeks to soften them. “My children,” he says to them, “do not stain your hands with such horrible crimes: spare the servants of God.” But the soldiers, insensible to his prayers, begin by tearing off his garments. Seeing well that his hour was approaching, he said to Randoald: “Let us forgive, my brother, and keep our peace, for we shall gather today the fruit of our labours.” When he was stripped of his garments, he cried with the accent of joy: “I give thee thanks, O good Shepherd, that thou hast not judged me unworthy of thy reward; deign to receive me with my brother into the company of thy Saints.” At once a voice from heaven answered: “Come, faithful minister, the heavens are open to thee. My angels applaud thy triumph, and will introduce thee into the heavenly

Jerusalem.” At this moment a soldier, more furious than the others, pierces him with a blow of a lance, and Randoald after him. They expire both on the spot. Their bodies were found only in the following night; one of the monks even succeeded in saving from the hands of the soldiers the girdle of Saint Germanus, which was preserved as a precious relic, and wrought afterwards more than one miracle. As Granfelden was in the power of the enemy, the two bodies had to be transported to Saint-Ursanne, where the news of the death of Germanus filled all hearts with sadness. He was buried with honour in the church which he had had built there. This martyrdom took place on the eve of the feast of the Chair of Saint Peter, the 17th of February 670. Germanus was aged about fifty years. He had passed thirteen at Luxeuil, and sixteen or eighteen at Granfelden. His body was brought back from Saint-Ursanne, and buried in the church of his monastery; it remained there until the year 1477, when it was raised with that of Saint Randoald, and placed under the high altar of the same church. When the Calvinist persecution broke out, the relics of the two martyrs were transported to Delémont or Telsberg, in the canton of Bern, where had been established canons, successors of the monks of Granfelden.[6] Numerous miracles perpetuated the memory of Saint Germanus. The dioceses of Basel and Strasburg celebrate the feast of the holy martyrs Germanus and Randoald with the rite of a double, on 21 February.

Saints of Franche-Comté; Saints of Alsace, etc.

Saint Gundelbert, Archbishop of Sens, Founder of the Abbey of Senones

Between 640 and 720. — Popes: Saint Eugene I; Vitalian. — King of Burgundy and Neustria: Clotaire [II, sic]. — King of Austrasia: Childeric II.

According to the monk Richer, in his chronicle,[1] Gundelbert,[2] of Frankish nation, merited by his learning and his virtues the honour of ascending the archiepiscopal see of Sens, in the duchy of Burgundy. He gave himself at first with an apostle’s zeal to the functions of his eminent dignity, seeking, in all his acts, nothing but the glory of God, the propagation of the Gospel and the sanctification of his sheep. But the troubles stirred up by the intrigues of Fredegonde and of Brunhilda, according to some, and, according to others, by the bloody combats which the kings Theodoric and Theodebert waged against one another, paralysing his

efforts, he put into other hands his pastoral crook, disposed of his patrimony and, followed by some clerics, he went away to give himself up, in the calm of solitude, to prayer and to meditation on the eternal truths. Having arrived as far as the mountains of the Vosges, he stopped and resolved to settle in a place bristling with forests, absolutely uninhabited and watered by a little river which the rapidity of its current has caused to be named Rabodeau. Informed that this place was of the domain of Childeric II, king of Austrasia, he went to ask of this prince the permission to raise a dwelling there, which he obtained with the complete abandonment of an extent of ground to which Dom Calmet[3] gives fifteen leagues (60 kilometres) of circumference. The diploma which assures to Gundelbert this royal concession is of the year 661. Soon the new solitaries, following their chief, had felled age-old trees, put under cultivation a space of ground which they rendered fertile, and built a monastery to which the holy archbishop gave the name of the city which he had inhabited: *Sens*, in Latin *Senonae*, from which has been made in French Senones.

In his nineteenth opuscule, entitled *On the Abdication of the Episcopate*, addressed to Pope Nicholas II,[4] Saint Peter Damian expresses himself thus on our Saint: "What shall I say of Gundelbert, that illustrious archbishop of Sens? Burning with a heavenly desire, he left the Church which had been confided to him, to build, in a place named Grandiavium,[5] the monastery of Senones, which he called thus by the name of the diocese which he had before administered."

The time and place of the death of Saint Gundelbert have long remained undetermined; even today they are known only by approximation. Richer limits himself to saying: "But because nothing certain is found of his sepulchre, I have preferred to write nothing of it rather than to raise a doubtful thing for posterity, seeing that some hold that he rests with other saints his companions at the place of Moyenvic." Jean Ruyr repeats the same thing, nearly in the same terms, in book iv (part ii) of the *Holy Antiquities of the Vosges*; but in chapter vii of the third part, "according as the Authors or Manuscripts" have furnished it to him, he assigns about the year 720 for that of the death of the holy founder of Senones. Finally, Dom Calmet[6] reports, after Richer, that it is held that "this holy prelate, having gone on pilgrimage to Moyenvic, to visit there the relics of the saints Pient, Agent and Columba, died there and was buried there. But," he continues, "we have no certain monument of this fact." It seems very extraordinary that a personage of this merit, archbishop of a great see, founder of a celebrated monastery, father of a great number of religious, should have remained unknown to the point that one is ignorant where he died and the place of his sepulchre. That proves far better the great retreat, the extreme disinterestedness, the little curiosity and self-love of these holy solitaries, than their indifference for their father and founder.[7]

We owe this notice to M. the abbé Guillaume, honorary canon, curate of the ducal chapel, at Nancy.

The abbey of Senones, entirely rebuilt in the eighteenth century by the abbots Pierre Alliot and Aug. Calmet, still exists, with the exception of the church. It is, almost in its entirety, the property of the industrial company of the works of Saint-Maurice of Senones, represented by M. Fred. Seillières. The claustral buildings have become workshops. The abbatial house is inhabited by M. Seillières. The church, which formed one side of the cloister, was demolished at the beginning of this century. The parish church was rebuilt in place of another wing, ten years ago.

Moyenmoutier, rebuilt during the second part of the eighteenth century, has preserved its fine church, the great wing of the façade and its dependencies; it has lost two wings of the cloister resting on the flank of the church and on one end of the wing of the façade. The church is a parish church and the monastery has become the bleaching-works of the factories of Senones. — The abbé J. F. Déblaye (3 January 1872).

Saint Felix, Bishop of Metz, and Saint Emebert, Bishop of Cambrai

SAINT FELIX, BISHOP OF METZ (c. 128)

Felix was, after Saint Clement, father and apostle of the church of Metz, whose active co-operator he had been, the third bishop of that see. He possessed all the episcopal virtues, and was illustrious by his holy vigils. He governed his church for forty-two years, triumphed over many persecutions and attained at last the heavenly fatherland. He was buried in the crypt of the oratory which Saint Clement had built in honour of Saint Peter, prince of the Apostles. Soon, to honour the memory of the blessed prelate, there was erected, under his name, a basilica, in which signs of the divine power shone forth. The veneration of the people for Saint Felix only increased with time, and, in the eleventh century, the emperor Saint Henry wished to enrich with his relics the basilica of Würzburg which he had built, where they are honoured most religiously. Year 128.

Proper of Metz.

SAINT EMEBERT, BISHOP OF CAMBRAI (668)

Saint Emebert, called also Ablebert, was born in the town of Ham, of parents as distinguished by their piety as by their nobility; his father was count Witger, and his mother Saint Amalberga. He had also for sisters four Saints, who are: Saint Reineldis, Saint Pharaildis, Saint Ermelindis and Saint Gudula. After the years of his childhood, which he passed in the fear of God, he was a young man remarkable by the beauty of his face, by the graces of his speech, by the gentleness of his soul, by his humility, his obedience, his devotion and the integrity of his morals, mounting every day from virtues to virtues and progressing in submission to God. Loving solitude, he avoided the company of men of the world, and made himself agreeable to God by compunction of heart, by prayers, vigils, fasts and tears. Meanwhile Vindician, bishop of Cambrai, a prelate agreeable to God, rendered to his Creator his soul adorned with the fruits of his good works. After his departure from this world, Emebert, by the disposition of God, was raised to his see. He was, in this dignity, like the torch placed on the candlestick, and answered to the holiness of his birth. As he was visiting his diocese, scattering the seed of the divine Word for the greater good of souls, and wishing to give himself more freely to contemplation, he withdrew for some time into his native country; it was there that God, wishing at last to reward him, sent him a light fever which broke down the strength of his body. The hour of the call having therefore come, he ended his course at the town of Ham, where he was buried. He was afterwards transferred to Maubeuge and deposited in the church of the Mother of God and of Saint Aldegund, virgin. Useless researches were made in 1631 to find his body.

Proper of Cambrai.

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[1] The Bollandists add Saint Jucundus, Saint Julian and Saint Alexander.

[2] Severian, bishop of Scythopolis in Palestine, having wished to take up the defence of the faith against the impious Theodosius, who had usurped the see of Jerusalem, was the victim of his zeal. The intruder, who, at the head of a troop of soldiers, exercised the most cruel violences against all who remained attached to the decisions of the council of Chalcedon, had Severian seized by his hired assassins, who massacred him at the end of the year 452 or at the beginning of the following year.

[3] Saint Paterius is named in the tables of the church of Brescia: he figures there as the twenty-third bishop of that see.

[4] See his life on the 25th of January. — See his life on this day [this second note probably belongs to Emebert].

[5] Blessed Aimo died at a hundred years. His father was count of Lagnasco. A preacher of kings and peoples, his life was only a long series of devotions and sacrifices for the interests of the Church and the salvation of souls. His cult was approved, some years ago, by His Holiness Pius IX.

[6] See her life on 31 May.

[7] It was on the death of his sister that the great Pope wrote his book *On Virginity*; he composed also her epitaph, in which one does not know what to admire most, the tenderness of the brother or the sublime resignation of the saint. “She had not yet seen twice twelve winters,” he says; “in her virtue had outrun the years. O my sister, what proof of thy love thou hadst given me by fleeing the world! I suffer, I confess, in losing in thee the charm of my life. Remember us, now that thou art near God.” — See AA. SS., on 21 February.

[8] See on Saint Romaric, 8 December.

[9] *Grandem Vallem*; in French, Grandvaux, Moutier-Grandval; in German, Granfelden or Münsterthal, in the diocese of Basel.

[10] Or Ursicinus. See the life of this saint.

[11] In German, Sanct-Paul zu Werd.

[12] Also called Catticus. Some historians have wished to distinguish these two personages.

[13] The burning of the church of Granfelden, which happened on 8 June 1371, and the invasion of the Reformation had obliged these canons to transport themselves to Delémont.

[14] Book iv, p. 19.

[15] Alias: Gondelbert, Gombert.

[16] *Notice of Lorraine*, edition of 1840, vol. ii, p. 329.

[17] S. Pet. Dam., *Opera*, vol. ii, col. 456, Migne edition.

[18] Dom Calmet thinks that one should write *Grandem Ripam* and translate Grand-Rupt.

[19] *Notice of Lorraine*, edition of 1840, vol. ii, p. 329.

[20] One of the glories of the Benedictine abbey of Senones was to have had for abbot, in the eighteenth century, Dom Augustin Calmet. This learned religious was the restorer of his abbey, whose buildings he repaired and whose library he enlarged considerably. The immense labours of Dom Calmet are known, and above all his commentaries on the holy books. Few men have written as much as he, and made of the vastest erudition so noble a use.

22 February

Martyrologies

Twenty-second day of February.

THE ROMAN MARTYROLOGY

The Chair of the apostle Saint Peter, at Antioch, where the disciples began to be called Christians. — At Hierapolis, in Phrygia, blessed Papias, bishop of that city, who was disciple of Saint John in his old age, and fellow-disciple of Saint Polycarp. 2nd c. — At Salamis, in the island of Cyprus, Saint Aristion, who, as the same Papias attests, was one of the seventy-two disciples of Christ.[1] — In Arabia, the memory of several holy martyrs who were cruelly massacred under the emperor Galerius Maximian. About 304. — At Alexandria, Saint Abilius, second bishop of that city after Saint Mark, who fulfilled the dignity of the priesthood with a great reputation of virtue.[2] 97. — At Vienne, Saint Paschasius, bishop, celebrated for his learning and the sanctity of his life. 312. — At Cortona, in Tuscany, Saint Margaret, of the Third Order of Saint Francis, whose body, remained miraculously uncorrupt for more than four centuries, and exhaling a sweet odour, receives in that same city very great honours. 1297.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

At Longchamp, near Paris, Blessed Isabelle, virgin, sister of Saint Louis, foundress of that abbey, under the institute of Saint Clare. 1270.[3]

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of Saint Benedict. — The Chair of Saint Peter, at Antioch, where the disciples began to be called Christians. — At Faenza, Saint Peter Damian, cardinal and bishop of Ostia, who, having accomplished many labours for the Church of God, and having made himself famous by his sanctity, his doctrine and his miracles, fell asleep in peace; Pope Leo XII has declared him doctor of the Church.

Martyrology of the Roman-Seraphic Order. — At Cortona, in Tuscany, Saint Margaret, who, by divine impulse, having taken with extreme devotion the habit of the Third Order, washed, by an admirable penance and by abundant tears, the stains of her past life, and who, illustrious by her virtues and her miracles, was placed in the rank of the Saints by the sovereign pontiff Benedict XIII.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In the East, the patriarch Methuselah.[4] — Among the Greeks, Saint Anthusa and her twelve servants, martyrs together. Epoch uncertain. — At Antioch, Saint Gallus, consul, martyr. 2nd or 3rd c. — In Africa, the saints Victorinus, Eucirus [Eucyrus], Paul, Donatus, Fortunatus, and twenty-eight others, mentioned together in several ancient martyrologies, without designation of epoch. — At Nicomedia, in Bithynia, that illustrious theatre of martyrs without number, the saints Euterus, Palatinus, Victorina, Paula, Emerita, Antonina, Dativa, Rogatiana, Antiga, Urbana, Maxima, Marina, Matrona and Peregrina, her daughter; Secundula, Justa, Castula, Florentius, Victor, Marcellina, Casta, Donatula, Libosa, Flavia, Dota, Furnata, Lucian, Arnus, Regina, Cyriacus, Galatius, Valerius, Gorgonius, whose names alone have been saved from oblivion. These confessors of the name of Jesus Christ were probably put to death under Diocletian, who took pleasure in staining with blood the city where he resided. — At Cyrrhus, in Syria, the saints Thalassius and Limnaeus, anchorites; the second was the disciple of the first. 5th c. — In Syria likewise, Saint Garadatus, another anchorite, who lived shut up in a cell lower than his stature, covered entirely with a tunic of skin open only at the place of the nose and mouth. “He reasoned better than Aristotle and those who lose themselves in the labyrinths of his philosophy,” says Theodoret, his historian. Alas! is it not known how prejudicial to the soul is the swelling of the mind? 460. — At Ravenna, in Italy, Saint Maximian, bishop of that city, who built and consecrated several churches, notably that of Saint Vitalis of Ravenna. 556. — In Bithynia, Saint Athanasius, confessor. He was persecuted, exiled and ill-treated by the emperor of the East, Leo, in hatred of the holy images, which he venerated faithfully until his death. 8th c. — At Bassano, in the province of Vicenza, Blessed Joan Mary Bonomi, religious of the Order of Saint Benedict and abbess of the monastery of Saint Jerome, who was beatified by Pius VI, on 2 June 1783. From the age of seven years, she was favoured with visions and the gift of prophecy. Having become a religious at fifteen, she was seen to have stigmata which were sometimes bloody, sometimes luminous. For three years, she was afflicted with a leprosy so horrible that her companions scarcely rendered her the indispensable services. More than once, she was treated as a mad visionary, but she saw in all the favours which were granted to her, as in all the afflictions which befell her, only the mercy and the will of God. She believed with all her soul in the reality of future goods, and this belief was her support: thus she sought to establish this fundamental virtue in the boarders of the house and in the novices of whom she had long the charge. 1670.

The Chair of Saint Peter at Antioch

59. — Pope: Saint Peter. — Emperor: Caligula.

Peter is the organ of the college of the Apostles, the mouth, the head and the keystone of society. — Saint Chrysostom, Hom. iii on Matt. xvi.

This feast was instituted in memory of the preaching of Saint Peter, when the Apostles had learned the will of the heavenly Father concerning the place where each of them was called for the publication of the Gospel. The country of Syria having fallen to Saint Peter, he established his chair, and carried the word of God into Antioch, capital of the province: this happened no doubt by a singular conduct of divine Providence, in order that the first vicar of Jesus Christ, as pastor of the universal Church, might preach, in a certain manner, throughout the whole earth, by announcing the truth to the three nations which were the most considerable in the world: to the Hebrews, to the Greeks and to the Latins. He had already exercised this pastoral function in Judaea; he passed therefore to Antioch, where he did the same with regard to the Greeks for the space of seven years; after which, he took the road to Italy, in order to announce to the Latins the doctrine of his master, and to exercise, by this means, the charge of universal pastor of souls.

The fruits of his preaching were so great in this city of Antioch that (we learn it from the Acts of the Apostles) the name of Christians was there for the first time given to the faithful; before, they were called Nazarenes, or were given names dictated by love or hatred.

The institution of this feast is very ancient, and several holy personages have made mention of it in all the centuries of the Church. Saint Ignatius, in the epistle which he writes to the Magnesians; Ivo, bishop of Chartres, in a sermon; the council of Tours, which was celebrated in the time of Pope Pelagius (566); and, before all these authors, Saint Clement, pope, in the tenth book of his *Recognitions*, treats of what happened to Saint Peter in the city of Antioch.

Saint Margaret of Cortona

1259–1297. — Popes: Innocent IV; Boniface VIII. — Emperors of Germany: Frederick II; Adolf of Nassau.

I say to you that there shall be more joy in heaven upon one sinner that doth penance, than upon ninety- nine just who need not penance. — Luke xv, 7.

Blessed Margaret of Cortona, so called from the place of her sepulchre, was born in the borough of Laviano, in the diocese of Chiusi, in Tuscany, about the middle of the thirteenth century. Ill-provided with the goods of fortune, she lost her mother early, and her father by remarrying furnished her unhappily with the pretext of believing that she was free to conduct herself as she would. The snares of beauty, of age without experience and of abandonment made her accept the attentions of the world as an intoxicating triumph. She remained nine years united to a rich man of Montepulciano, who furnished her abundantly with the means of satisfying her inclination for luxury and pleasures. She had by him a son, who entered later the Order of the Friars Minor. Meanwhile, in the midst of her guilty life, she had a singular compassion for the poor. Fits of devotion came upon her in which she would say, at the sight of certain places: “How good it would be to pray here! how charming this spot is, to lead a penitent and solitary life!” Returned to her chamber, more than once she deplored her miserable state. And when the inhabitants saluted her, she blamed them, saying that, knowing her criminal life, they ought not even to address a word to her. One day when her companions reproached her with her finery, saying: “What will become of thee, vain Margaret?” she answered them: “A time will come when you will call me Saint, when I shall truly be so, and you will come to visit me with a pilgrim’s staff.”

In the year 1277, her seducer was killed on an occasion which the historians do not tell; but this death restored life of the soul to Margaret. A little dog that she loved much, having followed this lord, came back to the house after some days of absence. On arriving, it began to utter several cries; and, taking its mistress by the dress, it pulled her as if to lead her to some place. Margaret, astonished at this, let herself be led to a pile of wood which was near by; she was terrified when she found hidden there the body of her lover stretched dead and already full of worms which were gnawing him. This sad spectacle made such an impression on her mind that, grace efficaciously soliciting her heart, she had horror of having abandoned herself to a creature which was only corruption, and resolved to change her life altogether and to do penance for her crimes. With this thought, she went and threw herself at the feet of her father, like another prodigal child, and asking his pardon, with torrents of tears, for her past disorders, she begged him to receive her in his house, that she might expiate, the rest of her days, the disorders of her bad life. However indignant this good father was at the scandalous conduct of his daughter, he could not help embracing her with tenderness, and receiving her in his house, where she began seriously to do penance.

Margaret was so touched by her sins, and the fervour of her contrition was so great, that she ceased not to weep and to heave sighs up to heaven to draw upon herself the mercy of her God. She addressed herself sometimes to the Saints of paradise, and asked them, with strange agitations, what was the state of her soul, and whether, after so many crimes, Jesus Christ would receive her into His grace. At other times, putting a rope round her neck, she went to the church, where, in the midst of the solemnity of the divine mysteries, she asked pardon before all the people for the scandal which she had given. This conduct displeased her step-mother much; and she did so much with her husband that he drove from his house, as a mad and senseless woman, the holy penitent. It was a terrible trial for her; for, on the one hand, the demon suggested

to her to return to her first debauches, where she would have all that she could desire, whereas in this state of penance, everyone, and her father himself, abandoned her; besides, she saw herself beautiful, well-made, still young, and in a state to enjoy for a long time the pleasures of life. As she was agitated by this temptation, she heard, in the midst of her heart, a voice which said to her to go to the city of Cortona, to the convent of the religious of Saint Francis, where she would learn what she should do for the expiation of her sins.

The faithful penitent, obeying this voice from heaven, went at once to the place which had been marked out for her; and there, throwing herself at the feet of a confessor, she declared to him the miserable state of her life and the great mercies which God had exercised on her; then she asked earnestly for the habit of the Third Order, which is called that of penance; the religious refused it to her at first by prudence, to prove her vocation, and for fear of profaning their holy Order by the reception of a person who had led so scandalous a life; but, at the end of three years, she merited this grace by her perseverance, and saw at last the accomplishment of her pious desires.

Divine love, which had taken the place of profane love, inflamed the heart of blessed Margaret; she had all her life as much aversion for all the things of the earth as she had had ardour before to taste their delights. All her eagerness was to make herself agreeable to Jesus Christ by the practice of virtues. Her pleasure was to afflict her body by new mortifications. She had so much horror of her beauty, which had served to ruin her, that she struck her face with a stone, or rubbed it with ground sandstone in order to make herself deformed. She lay on the hard ground and had only a stone or a piece of wood for pillow. She passed whole nights in vigils, in prayers and in the contemplation of heavenly truths. Her tears, which were sometimes of blood, became so frequent that her eyes seemed to start from their sockets; she sighed, she sobbed without ceasing; one would have said every moment that she was going to expire of grief. She struck herself and gave herself the discipline so often and so long with knotted cords and other instruments of penance that her flesh, treated before with so much delicacy, became black and livid from it; and she was delighted to see in this state a body which had served her to offend so many times her divine Saviour. She accustomed herself little by little to abstinence, so that a morsel of bread and a little water sufficed for her refection; rarely she added to it some nuts or raw herbs. The blessed penitent weakened her body so much by these austerities that she no longer felt any disordered movement of sensuality, nor even the least evil desire.

She loved no more than the poor on earth; the fruit of her labour and the alms which were made to her were for them; she transformed into an infirmary a house where she tended the sick.

Meanwhile, although she had triumphed in this way over her domestic enemy, which is concupiscence, the enemy from without, who is the demon, did not fail to attack her to try to shake her constancy; for, borrowing a strange figure, he appeared to her one day, and, feigning to wish to console her, said to her: “Why, Margaret, dost thou keep thyself thus shut up in a cell? Why dost thou put thyself to death by indiscreet penances? Is it not enough, to save thyself, that thou practise what the other penitents of the Order do?” But, far from letting herself go to relaxation by these artifices, the Saint invented every day new austerities; and, as Jesus Christ had made her know that temptations were to take the place for her of the martyrdom which she ardently desired, she was always disposed to combat them. The demon employed other stratagems to make her abandon her penance: now he showed himself to her in horrible figures, at other times he presented himself under agreeable forms, in order to make her fall into sin; and, finally, he told her always that she would not persevere, that grace would fail her in the course of her mortifications, and that God would forsake her. But the same God, whose eyes are ceaselessly fixed on the just, and whose ears are always attentive to their prayers, consoled and strengthened His faithful servant by these loving words: “Fear not, my daughter, I am with thee in affliction; I will deliver thee from it that thou mayest be glorified. Follow faithfully the counsels of thy director, and by the help of my graces thou shalt triumph over all thy enemies.” Humility had cast such deep roots in her heart that she could not bear that anyone should have the least consideration for her; wherefore, having perceived that they were beginning to have some esteem for her virtue, to destroy

these advantageous sentiments, she went out into the open street and cried to the inhabitants of Cortona: “What are you thinking of, my friends, to keep within the circuit of your walls a detestable creature like me; are you ignorant what a shameful life I have led?” Another time, she had herself dragged, with a rope round her neck, through the town of Montepulciano, and another woman cried after her: “Here is that Margaret who has lost so many souls; here is that sinner who profaned your town.” If her confessors had not stopped her zeal, she would well have done other extravagances, if one must so name these acts of virtue which pass for folly in the eyes of men, but which, in the eyes of God, are effects of a sublime wisdom, animated by divine love. Thus God rewarded them by signal favours; for, to exalt the merits of the blessed penitent, He rendered her so redoubtable to the spirits of hell that they were constrained to cry, by the mouth of the possessed, that they could not even endure the air where Margaret breathed. We say nothing of the visits of her guardian angel, of the admirable revelations and extraordinary visions which she had incessantly in her prayers and meditations, in which Our Lord Jesus Christ spoke to her with a familiarity which is not conceivable. He revealed to her many secrets on that matter. One day, on the eve of the feast of Saint Clare, she heard Him say to her: “Blessed be all the pains I have suffered for thy soul; blessed be the Incarnation and all my labours. Today the number of the good is small in comparison with that of the wicked; but if I had in the whole universe but one single true child, I would still bless, on his account, the pains I have borne.” As her devotion was particularly to the Passion of the same divine Saviour, she received many consolations in meditating on it; but these consolations were followed by so great a desire to suffer in order to have part in the sufferings of her God that she bore a kind of envy to the persons whom she saw in affliction. She approached every day the sacraments of penance and of the Eucharist, after having been invited to it by Jesus Christ Himself, and she tasted there sweetnesses which cannot be expressed. These sweetnesses, nevertheless, were diminished in proportion to her conversations and outpourings with creatures. We pass over in silence the gift of prophecy, the grace of miracles, the virtue of delivering the possessed and of healing divers maladies, with which she was favoured during the twenty-three years of her penance.

This frequent meditation on the Passion of the Saviour and on His other mysteries inspired Margaret with an immense charity for the salvation of souls, whether in this world or in the other. The example of her holy and penitent life, joined to the efficacy of her prayers and of her continual austerities, converted a great number of persons, who came sometimes from distant countries to testify their gratitude to her, or to recommend themselves to her prayers. The souls of purgatory themselves, by divine permission, entered with her into this mysterious correspondence to solicit her pious suffrages. As she was praying one day for two artisans who had appeared to her, and had told her that they had been killed by robbers, without being able to confess, but yet having regret for their faults, the Saviour answered her: “Tell the Friars Minor that they remember the souls of the departed; they are in so great a multitude that the mind of man can scarcely imagine it, and yet they are little succoured by their friends.” Margaret learned by revelation that her mother had been delivered from purgatory after ten years; that her father had been drawn from it likewise, but after having endured much greater pains. One day when she was praying for her deceased servant, her guardian angel said to her: “She will remain in purgatory for a month, but will suffer light pains there, on account of the angers into which she has fallen through zeal; after which she will be transported among the cherubim.” The Saviour said to her again one day of the Purification of the Blessed Virgin: “The three departed for whom thou hast prayed this morning, according to the opinion of their judges, are in no way damned; but they suffer torments so extreme that, if they were not visited by the good angels, they would believe themselves damned, because they find themselves quite close to those who really are. As among the religious there are distinct cells, so it is for the pains of purgatory: some are purified in thick darkness, others in rapid torrents, others in ice, others in devouring fires, etc.”

This admirable servant of Jesus Christ, persevering thus in the exercise of a rude mortification, knew, by a heavenly light, that the hour of her death was near, and that she would be assisted, at that precious moment, by all the souls which had been delivered by her prayers from the flames of purgatory. Thus blessed

Margaret, overwhelmed under the excess of her austerities and consumed by the ardours of holy love, after having received the divine Sacraments, and all transported and transformed in God, rendered her soul on 22 February 1297. Her body, which exhaled a sweet odour, was buried in the church of the Cordeliers of Cortona, where so many miracles have been wrought at her tomb that no fewer than ten dead are counted as raised. Wherefore Pope Leo X, on informations already made by Cardinal Orsini, legate in Italy under Clement V, granted to the inhabitants of Cortona to celebrate the feast of this blessed penitent on the same day as that of her decease; and Urban VIII, in the year 1624, made the decree of her beatification, and gave to the whole Order of Saint Francis the permission to make her office. At last, Benedict XIII canonized her in 1728. Her body has been preserved until the present without any corruption; it is at Cortona, in the church of the religious of Saint Francis, which has left the name of Saint Basil to take that of Saint Margaret.

Saint Margaret of Cortona has been represented: 1st, following her dog which guides her toward the corpse of her lover; 2nd, holding a cross in her hand, to recall either her penance, or the favours which she received from heaven in meditating on the Passion; 3rd, contemplating, frightened, a death's-head; 4th, receiving the visit of her guardian angel; 5th, on her knees, seeing Jesus Christ in heaven;[1] 6th, rising from the earth during an ecstasy; 7th, with a sword against her breast, to express the sorrows of Calvary, with which, at her request, she was tried. On the left of the engraving is seen a seated dog which holds in its mouth a death's-head.

The memory of blessed Margaret of Cortona is celebrated in Italy. Ferrarius did not forget to insert it in the *Catalogue of Saints who are not found in the Roman Martyrology*; Arturus of the Moustier [Arthur du Monstier] also makes mention of it in the martyrology of the religious of Saint Francis. Her life, composed by Father Giunta of Bevegna [Giunta Bevegnati], her confessor, and approved by the Inquisition of Tuscany, is reported by the learned Bollandus, in the third volume of February. Father Wadding speaks also of our Saint in the second volume of the *Annals of the Friars Minor*.

Saint Paschasius, Bishop of Vienne

He ascended the see of Vienne after Saint Simplicius. It was under his episcopate that took place the martyrdom of the Theban Legion, a glorious fact which interests particularly the church of Vienne. The neighbourhood of the Rhone offered a ready burial-place for the holy Legion. Paschasius, having been warned by an angel, went, preceded by his clergy, to gather on the bank of the river the head and the trunk of the body of Saint Maurice, which had been thrown at Agaunum and which the current of the waters had carried as far as Vienne. "The body was entire," says the old chronicle, "and the head laid upon it, with his shield." The bishop transported these precious relics to the metropolitan church of the holy Maccabees, which took from that time the name of Saint-Maurice. Since that time, the city of Vienne has been under the protection of this illustrious martyr and acknowledges him as its patron. This tradition of the landing of the relics of Saint Maurice at Vienne was formerly painted in the ancient chapel of the cloisters dedicated under his name. Paschasius, whom God had preserved to his church during the persecution of Maximian, saw the dawn rise of the fine day which was soon to give to the Church some days of peace, under the reign of Constantine. He applied himself above all to forming disciples worthy of the Gospel. His holy death is placed in the year 312.

Charvet, History of the holy Church of Vienne; Lefèvre, History of the antiquity and sanctity of the city of Vienne, etc.

[1] The Acts of Saint Barnabas relate that Saint Aristion, accompanied by the deacon Timon, laboured in the island of Cyprus in the preaching of the Gospel. (See the Bollandists, 22 February and 11 June.) The menology of the Greeks, on 3 September, and several ancient manuscripts, state that after having accomplished great apostolic labours, he was tried by fire, and martyred at Alexandria, where he had filled the episcopal functions. Others say that his death happened on the 8th of the Calends of March [22 February], and that his body rests at Salamis, in the island of Cyprus. — The feast of Saint Aristion, one of the seventy-two disciples of the Lord, is kept on 21 February. Ecclesiastical authors are accustomed to assign to this witness of Jesus Christ a distinguished rank among the

disciples of the Saviour: they place him ordinarily before Saint John the Elder.

[2] The first successor of Saint Mark had been Saint Anianus.

[3] See her life on 31 August.

[4] Methuselah, the eighth patriarch from Adam, was son of Enoch, of whom we spoke on the third day of January. He was born in the year of the world 687, which was the sixty-fifth of the age of his father. He had Lamech, father of Noah, at the age of 187 years, and died aged 969, a few days before the deluge. The Greeks celebrate the memory of Methuselah on 19 December, or rather the Sunday before Christmas, with those of the other Just men of the Old Testament. Others put him in the week of Septuagesima, with the other patriarchs of the first age of the world, or at the end of January, as Peter de Natalibus does. He is marked on 4 January in the Julian calendar, but he is put on 22 February in some martyrologies of the Latins, where it has been supposed that this day was that of his death.

[5] Vol. v, fol. 46, collection of the Cabinet of Prints, at Paris.

23 February

Martyrologies

Twenty-third day of February.

THE ROMAN MARTYROLOGY

In a leap year, the vigil of Saint Matthias, apostle, is not announced, because it is transferred to the twenty-fourth day. — The vigil of Saint Matthias, apostle. — At Faenza, Saint PETER DAMIAN, cardinal, bishop of Ostia, celebrated for his learning and sanctity. 1072. — At Sirmium, Blessed SERENUS, solitary and martyr, who, having avowed himself a Christian, was arrested by order of the emperor Maximian, and had his head cut off. 307. — In the same place, the birth into heaven of seventy-two martyrs, who consummated their triumph in the aforesaid city, and so conquered the immortal kingdoms. — At Rome, Saint Polycarp, priest, who, with Saint Sebastian, converted several infidels to the faith of Jesus Christ, and led them, by his exhortations, to the glory of martyrdom. 4th c. — At Astorga, Saint MARTHA, virgin and martyr, who was put to death under the emperor Decius and the proconsul Paternus. 252. — At Constantinople, Saint LAZARUS, monk, who, for having painted holy images, was tormented with cruel torments, by command of Theophilus, the iconoclast emperor, and had his hand burned with a hot iron; but, healed by the power of God, he painted anew the images effaced by this impious prince, and at last he rested in peace. About 860.[1] At Brescia, Saint Felix, bishop. About 652. — At Seville, in Spain, Saint Florentius, confessor. 485. — At Todi, Saint Romana, virgin, who, having been baptized by Pope Saint Sylvester, led a wholly heavenly life in the dens and caves, and shone with the glory of her miracles. 324. — In England, Saint Milburga, virgin, daughter of the king of the Mercians.[2] 7th c.

In a leap year, one says twice: “the sixth day before the Calends of March,” and twice the same moon, namely: the 24th and the 25th. On the first of these two days, that is, the 24th, one says thus: the sixth of the Calends of March, of the moon the …, or simply the 24th of February, of the moon the … Then: the vigil of Saint Matthias, apostle. Likewise, the memory of several holy Martyrs and Confessors, and holy Virgins. R. Thanks be to God. The second of these days, that is, the 23rd, thus: the sixth of the Calends of March, of the moon the … In Judaea, etc., as in the following reading, or quite simply the 25th day of February, of the moon the … In Judaea, etc.

THE MARTYROLOGY OF FRANCE, REVISED AND ENLARGED

The same day, Saint Livrade or Liberata, honoured as virgin and martyr in the church built under her name by Charlemagne, in the Agenais; around this church has formed the town of the same name.[3] — Saint Veranus [Vélérin; printed], disciple of Saint Martin and missionary, confessor, patron of Gennes, on the Loire, in Anjou, whose relics, carried to Tournus, were afterwards transferred to Corbigny, in Nivernais, then destroyed by the Huguenots in 1563. — At Faremoutiers, in Brie, Saint Arthongata, virgin. She was daughter

of the pious king of Kent Ercombert and of Saint Sexburga. When she died, the angels came to seek her soul singing hymns. 7th c. — Saint Merault, abbot, whose body is at Saint-Georges of Vendôme, and a bone at the Val-de-Grâce, at Paris. 8th c.. — At Benevento, Saint Milo, bishop, native of Auvergne.[4] 1070. — At Trier, the memory of Saint Celsus, bishop and confessor, whose body was found by Saint Egbert, one of his successors, in 978, and transferred, with much honour, into the church of Saint-Eucharius, where it shone with many miracles. — At Mainz, Saint Willigis, archbishop of that city. 1011.

MARTYROLOGIES OF THE RELIGIOUS ORDERS

Martyrology of the Canons Regular. — The vigil of Saint Matthias, apostle. — Saint Abilius, confessor, who, being first a cleric of the church of Alexandria, and having distinguished himself by the observance of the regular life, was afterwards raised to the episcopal chair of that metropolis, and fell asleep on 22 February in a holy death.

Martyrology of Saint Benedict. — The vigil of Saint Matthias, apostle (omitted in leap years). — The same day, Saint Peter Damian, cardinal, bishop of Ostia and doctor of the Church, mentioned on 22 February.

Martyrology of the Camaldolese. — The vigil of Saint Matthias, apostle. — At Faenza, Saint Peter Damian, who, having embraced the monastic institute at the monastery of Fonte Avellana, and having wonderfully propagated it, was an admirable model of doctrine and penance; was afterwards named cardinal by Pope Stephen IX and bishop of Ostia, and who, having acquitted himself of many apostolic missions, went out of this life holily. Pope Leo XII declared him doctor of the universal Church.

Martyrology of the Roman-Seraphic Order. — The vigil of Saint Matthias, apostle (common year). — The Chair of Saint Peter, at Antioch, of which mention was made on the eve of this day.

Martyrology of the Seraphic Order. — The vigil of Saint Matthias, apostle. — Saint Margaret of Cortona, who, having been divinely recalled from the path of perdition into the way of salvation, took the habit of the Third Order of Saint Francis, and by an admirable penance, as also by abundant tears, washed to the end the stains of her past life; she flew to heaven, all shining with virtues, the eve of this day; the sovereign pontiff Benedict XIII placed her in the rank of the Saints. Martyrology of the Capuchins. — The vigil of Saint Matthias, apostle. — At Cortona, in Tuscany, Saint Margaret, of the Third Order of our father Saint Francis, whose body, remained wonderfully without corruption for more than four centuries, exhaling a sweet odour, and honoured by many miracles, is honoured in that place with great piety. Benedict XIII ordered that she should be honoured in the whole Catholic world, and, after having examined the merits of her signal penance and her virtues, placed her solemnly in the rank of the Saints.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS

In Scotland, Saint BOISIL, prior of Melrose. 664. — In Africa, the saints Crescens, Zeno, Menander, Carinianus, Arion, Hippolytus, Diodorus, Menelantes, Athorus, Peter, Lambesa, Lucian, Felix, and thirty-five others, martyrs. — At Smyrna, the saints Eros, Carpophorus, Gerontius, martyrs, mentioned in the martyrologies after Saint Polycarp, and probably his contemporaries. — In Asia, the holy martyrs Sinon, Herulus, Cuscumus,

Menalippus, Zeno, Sinertes, Siricus, and others, whose names God alone knows. — Among the Greeks, Saint Thea, martyr. — In Armenia, the saints Senerotus, Antigonus, Rutilus, Libius, Rogatian, martyrs, mentioned in the martyrology of Saint Jerome. — At Ancona, Saint Primian, Greek bishop whose see is unknown, and martyr. His relics were found again in 1370 by John, bishop of Ancona, who had a solemn translation of them made. About the 4th c. — In Syria, the saints Zebinas, Polychronius, Moses and Damian, John Moses, Antiochus, Anthony or Antoninus, all anchorites. 5th c. — In Palestine, Saint Dositheus, religious of the monastery of Saint Seridon [Seridus], in the territory of Gaza, and disciple of Saint Dorotheus. He pushed obedience to a very rare degree. About 530.

Saint Martha of Astorga, Virgin and Martyr

252. — Pope: Saint Lucius I. — Roman emperors: Gallus and Volusian.

This pious maiden lived at Astorga, a city of Spain, under the empire of Decius, a most cruel persecutor of the name of Jesus Christ, and sworn enemy of all his servants. Her natural perfections, admirably heightened by the grace of God, ravished the hearts of all who had the happiness of seeing her. Thus a governor, named Paternus, being sent into those parts on behalf of the emperor, to make search there for the Christians, in order to compel them to adore the idols and to renounce the true God and Jesus Christ, cast his eyes on this young girl; and, ravished with so great a beauty, he employed all the means of persuasion to make her condescend to revere the statues of his false divinities, according to the orders of the emperor, assuring her that she would be loaded with happiness if she did so. But Martha, who from her tenderest years had the faith of the true God vividly impressed in her soul, answered that "for anything whatever, she would never do the Creator the injury of rendering to the works of men, such as the idols are, the honour which is due to Him alone; thus he might well try on her body, if he wished, all the torments which his cruelty suggested to him, in order to take away her life; but never would he take from her heart either the faith or the love of Jesus Christ."

The governor, astonished at such constancy, and seeing that he advanced nothing by his words, had recourse to violence to wrest, if it were possible, a consent and a submission which gentleness had not been able to obtain. He commanded that the Virgin be stripped, and that, after having stretched her on the rack, she be beaten with knotted clubs: she was soon on the point of giving up her soul. Nevertheless, the tyrant would not let her expire in this torment; but, to try her once more by fair words, he offered to give her his own son in marriage, if she would yield to the orders of the prince, who would make her happy. The Saint answered this artful proposal that, having taken for spouse Jesus Christ, son of the immortal God, she would never give either her body or her heart to a mortal man, and that he might well discharge on her the remains of his rage, but that he would never draw from her anything but a generous refusal. At these words, the governor, quite transported with anger, and no longer able to bear her in his presence, commanded that she be beheaded; her soul, adorned with the two crowns of virginity and martyrdom, flew to heaven to unite itself with the spotless Lamb who is the only Spouse of virgins.

This was executed in the city of Astorga, on 23 February, about the year 252. Her body was thrown into a sewer, in order to deprive it of the honours of burial which Christians ordinarily rendered to the bodies of martyrs; but neither the stench of that place nor the fear of the governor prevented a courageous woman from drawing it out and burying it honourably in a decent place, where it has been preserved for the consolation of the faithful, who experience there the assistance of the Saint.

The Roman Martyrology speaks with honour of Saint Martha, virgin and martyr, as also Cardinal Baronius in his *Remarks*, where he refers the reader to the second volume of the *Treasury of Sermons* [*Thesaurus*]. It is from there that we have drawn this narrative.

Saint Serenus or Cerneuf, Gardener, Martyr

307. — Pope: Saint Marcellus. — Roman emperor: Galerius.

Divinum, bone, in clientes evoca rorem. — Good gardener, call down upon us the divine dew. — Hymn of Matins of the office of Saint Cerneuf.

Serenus, a Greek by birth, left his goods, his friends and his country, to go and serve God in solitude, that is, to live in celibacy and in the exercises of prayer and penance.[1] He came to Sirmium, in Pannonia, where he bought a garden which he cultivated himself and whose fruits and vegetables furnished his subsistence. The persecution having been kindled, he hid himself, for fear of being arrested; but at the end of some time, he

returned to his garden. One day when he was occupied at his work, a woman, accompanied by two young girls, entered as if to walk. “What are you seeking?” Serenus said to her on perceiving her. — “I am delighted with your garden,” she answered, “and I have come with the design of walking in it.” — “A woman of your condition,” replied Serenus, “does not walk at such an hour;[2] you ought at present to be at home. It is certain that another motive than that of a walk brings you here. I am not such as you think; therefore go out at once, and be henceforth more attentive to keep the reserve which your sex demands.”

This woman, piqued by the remonstrances of the Saint, withdrew covered with confusion, and quite resolved to avenge herself; she wrote therefore to her husband, who was among the guards of the emperor Maximian, to complain to him of a pretended violence which Serenus had done her. The husband, having received this letter, goes to find the emperor and asks him justice for his outraged honour. “Lord,” he says to him, “while our life is consumed in your service, our wives, separated from us, are exposed to the insolence of a corrupter.” The prince gives him a rescript addressed to the governor of the province, in which he is enjoined to cause to be given to this insulted husband all kinds of satisfaction. The husband sets out for Sirmium, presents the rescript to the governor and begs him to avenge the outrage which he has received in the person of his wife. “Ha! who is the insolent fellow,” says the governor, “who has dared to attempt the honour of a woman whose husband approaches so near the person of the emperor?” — “It is,” answered the officer, “a wretched gardener named Serenus.” The governor sent for him at once; and when he had arrived, he began by asking him his name. “I am called Serenus,” he answered. — *The governor*. “What is your profession?” — *Serenus*. “I am a gardener.” — *The governor*. “How have you had the audacity to insult the wife of an officer of such distinction?” — *Serenus*. “It has never happened to me to insult any woman.” — *The governor*. “Let him be put to the question to make him avow the crime which he has committed in his garden.” — *Serenus*. “I remember that a lady came, some time ago, into my garden at an unseasonable hour, with the design, she said, of walking in it. It is true that I took the liberty of remonstrating with her that it was not decent in a person of her sex and her quality to go out of her house at such an hour.” This speech opened the eyes of the husband on the conduct of his wife; he went out covered with confusion, without pressing the governor further to avenge him on a man whose innocence he saw.

Meanwhile the governor, struck by the answer of Serenus, saw that he was a man of worth; and considering besides that, far from making himself guilty, he had reproved this woman with a generous freedom, he suspected him of being a Christian. He continued therefore to interrogate him to clear up that point. “Who are you,” he said to him, “and what is your religion?” — “I am a Christian,” replied Serenus without hesitating a moment. — *The governor*. “Where have you hidden, and how have you been able to dispense yourself from sacrificing to the gods?” — *Serenus*. “It pleased the Lord to reserve me for this time. He seemed to have cast me aside as a stone little fit to enter into His edifice; but He has the goodness to take me up again today to place me in it. For the rest, I am ready to suffer all for His name, that He may receive me into His kingdom with His Saints.” — “Well,” said the governor in anger, “since you have wished to elude by flight the edicts of the emperors and you have hidden yourself in order not to sacrifice to the gods, in reparation of these crimes, you shall have your head cut off.” Scarcely had this sentence been pronounced when the Saint was carried off and led to the place of punishment, where he had his head cut off on 23 February 307. The relics of Saint Serenus were some time afterwards brought to Billom by Juvenal, bishop of Auvergne. The place where they were first deposited was called Garden of Saint-Cerneuf. Later, they were placed in the church of Our Lady: they have perished through the misfortune of the times. Nevertheless the memory of Saint Serenus or Cerneuf, as they say in Auvergne, has remained famous at Billom. There was formerly, in that town, a collegiate church of the name of Saint-Cerneuf: it is today the parish church. Saint Serenus is invoked for fine weather. Is it a play on words, or is it in memory of his profession of gardener, for which he had need of favourable weather? We prefer the latter explanation. The ancient Martyrology attributed to Saint Jerome, and published at Lucca by Florentinius, joins our Saint to sixty-two other Christians who suffered at Sirmium at different times; but the other Martyrologies, and above all the Roman, count only fifty-two.

Drawn from his genuine Acts, published by D. Ruinart.

Saint Lazarus, Religious and Painter

860. — Pope: Nicholas I. — Emperor of the East: Michael III.

Lazarus left early the Caucasus, where he was born, to embrace the contemplative life in a monastery of Constantinople. During the hours which he did not consecrate to devotion, he learned painting, a study with which people generally occupied themselves in the convents, since the Iconoclasts had declared war on images. The emperor Theophilus, a great favourer of those heretics (829), declared war in particular on all the Christian painters, whom he resolved to put to death if they did not themselves spit on the holy images and trample them under foot. Our Saint, who excelled in the art of painting, was therefore one of those who were arrested for this reason. As soon as the emperor saw him, he strove to win him by fair words, that he might range himself on his side; but, seeing that he was losing his time and pains, he had recourse to his ordinary violences, and had this religious tormented with so much cruelty that, no longer believing him in a state to live, he had him thrown into a sewer. But, a short time after, the confessor of Jesus Christ, having recovered a little strength and health, began again to work at his ordinary works and to paint images; Theophilus had burning plates of iron applied to the palms of his hands, which consumed all the flesh and made him fall half dead. Then divine Providence, which wished to reserve this good painter to serve the Church still, permitted that Theophilus, won over by the prayers of his wife, the empress Theodora, and of his favourites, should let our Saint out of prison. Being delivered in this way, he kept himself some time hidden at Constantinople, in a church of Saint John the Baptist, which was called the Terrible; there, this pious painter, although crippled in his hands, failed not to make an image of the holy precursor; it lasted long, and God made use of it to work many miracles. Some years after, this emperor died miserably of dysentery following a battle which he had lost against the Saracens (842); and Michael III, his son, succeeded him in the empire. This prince having re-established, by the care of his mother, the worship of the holy images, the religious Lazarus set himself more than ever to work at fine works, among which is remarked an excellent image of Our Lord Jesus Christ, which he placed on a bronze column. Entreated by the holy empress Theodora to pardon her deceased husband and to pray God for his soul, that He might have mercy on him, he answered her that it was no longer time to bend the justice of God. Nevertheless, several authors relate that this pious princess entreated earnestly the patriarch Methodius and the other bishops assembled to celebrate the anniversary of a feast called Orthodoxy, to pray God for the emperor her husband, and that the prelates did it with such fervour that they obtained from the divine mercy the remission of all his crimes. One may see on that matter Bollandus in the life of Saint Theodora, on the 11th of this month. Michael, persuaded of the merit of our Saint, in the third year of his empire, honoured him with a celebrated embassy of obedience to Pope Benedict III, newly elected, and charged him to present to him on his behalf a book of the Gospels, covered with massive gold and enriched with precious stones; a chalice of similar material and several other church ornaments in very rare stuffs: which shows how God knows how to honour His servants, and what reward He gives, even in this world, to those who have endured some pain for His glory and for justice.

Nothing is known of the other actions of Saint Lazarus, except that he passed the rest of his life in great repose. The Greeks, in their Menology, say that he died on the way, in a second journey which he made to Rome. The year cannot be determined: it is probable that it was about the year 800. It is spoken of in the Menology, on 17 October, of a translation of the relics of a Saint Lazarus, from the city of Chieti to Constantinople, under the emperor Leo VI. There are some who believe that they are the relics of Saint Lazarus, brother of Saint Magdalen, and not those of our Saint.

This martyr of the worship of images has been represented: 1st, in the act of painting in a chapel; 2nd, in his prison, having just painted Our Lady: the executioner burns his right hand with iron heated red in the fire. A

soldier holds him by the shoulder; but one sees well by the calm of the Saint that this precaution is useless. He is, with Saint Luke and Saint Catherine of Bologna, one of the patrons of painters.

The Roman Martyrology speaks with honour of Saint Lazarus, on 23 February, as also Zonaras and Cedrenus; and Cardinal Baronius in his *Remarks*, and in the fourteenth and fifteenth volumes of his *Annals* (Bar-le-Duc edition).

Saint Peter Damian, Cardinal-Bishop of Ostia, Doctor of the Church

988–1072. — Pope: Alexander II. — Emperor of Germany: Henry IV.

This great man took birth at Ravenna, a city of Italy. He was no sooner born than divine Providence prepared crosses for him.

When Peter was still at the breast, his elder brother testified to his mother much chagrin at seeing so numerous a family to share so little property as they had; this mother, who had a thousand embarrassments, a thousand torments in her domestic affairs, was sensibly affected by the reproaches which her eldest son made her; she let herself go into a kind of despair, and lost the courage and tenderness which she ought to have had as a mother to bring up the young child whom she was nursing. Her rigour toward him was such that she refused him her milk, and abandoned him without wishing any more to give him the nourishment of which he had need.

But God, who provides, says the Prophet, for the necessities of the little birds which invoke His name by their cries when they are abandoned by those who gave them life, heard also the sighs and little cries of the young Peter Damian; and his body was already quite livid and dying when divine Providence raised up a strange woman who, clothing herself with the love and tenderness of a true mother, took as much care of this little child as if he had been the fruit of her own womb.

When he was of a more advanced age, he lost all hope of possessing temporal goods, by losing his father and mother, who died and left him destitute of all help; one of his brothers, nevertheless, under pretext of charity and compassion, was willing to take him into his family; but, far from being favourable to him, he had only harshness for him, making him work like a hireling, and refusing him the most necessary things of life; he was obliged to go barefoot, he was loaded with blows, he was but half clothed, and they were not ashamed to send him into the fields to keep the cattle like the last of the valets. Peter Damian suffered all this with an admirable patience, complaining of nothing and receiving all from the hand of God, whom he respected in the conduct of his relatives, whatever harshness they exercised toward him.

As he advanced in age, he grew also in virtue; the more he knew the world and its false attractions, the more he fled it. He despised, in a great freedom of spirit, the goods of the earth, esteeming poverty more than riches. It is told that, having one day found by chance a piece of money, he felt at first a little joy at it in the hope of buying some dainties; but, making a second reflection at the same moment, and considering that the pleasure which he wished to procure would pass in an instant, he went at once to give his piece of silver to a priest, that he might say some Masses for the repose of the soul of his father.

After having remained rather long under the rude guidance of that one of his brothers of whom we have spoken, another of his brothers, named Damian, touched with compassion at seeing him in so deplorable a state, took him away to his house, and, remarking in him fine dispositions for the sciences, made him study. This brother, then archpriest of Ravenna, embraced afterwards the monastic state. It is believed that it was out of gratitude for all his cares that our Saint took afterwards the surname of Damian. He had in fact for him all the tenderness of a father. He sent him first to Faenza, then to Parma. His masters were surprised at the vivacity and the breadth of his mind: he became in a short time the object of the admiration of everybody, and his reputation increased in such a way that a great number of young people took him for their master by

declaring themselves his disciples; he had easy access into the houses of the great, and persons of wit made it a singular pleasure to be in his company; he acquired property by his labour and his merit, and he had enough to take an honourable place in the world, if he had wished to respond to the advances which were made to him.

Honours and pleasures presented themselves continually to his eyes; but God, who had taken a particular care of him from the cradle, did not permit him to stray from the way of virtue. He armed himself with the weapons of the Saints to calm his passions and submit them to the laws of reason and of grace. He wore ordinarily, for this purpose, a rough hair-shirt under his clothes, otherwise rather carefully chosen, the better to hide his austerities; he exercised himself, while still in the world, in the practice of fasts, vigils and prayer. When he felt himself attacked by some temptation against purity, he plunged his body into half-frozen waters during the night, until he had obtained the calm which he desired.

He took great pleasure in visiting the places consecrated to the Lord; one of his principal devotions was to recite and meditate the psalms of David. He gave to the poor a great part of his goods: he invited them often to his table and served them himself, as being the members of Jesus Christ. Although he led a very innocent life in the world, he resolved to embrace the monastic life, but out of his own country, for fear of being turned from it by his relatives and friends. As he was in this thought, he met two Camaldolese hermits from the desert of Fonte Avellana, of whom he had heard; having opened himself to them, they strengthened him in his design, and as he showed that he wished to retire with them, they promised him that their abbot would receive him. He offered them a silver vase to carry to their abbot, but they said that it was too large and that it would encumber them on the road, and he remained much edified by their disinterestedness. To prove himself, he passed forty days in a cell like those of the hermits; then, having taken his time, he tore himself from the arms of his relatives and betook himself to Fonte Avellana, where, according to custom, he was put into the hands of one of the brethren, to be instructed. This one, having led him to his cell, made him take off his linen, clothed him with a hair-shirt and led him back to the abbot, who had him at once clothed with a cowl. Peter was astonished that they should give him the habit at once without having tried him and without having made him ask for it; but he submitted to the will of the superior, although then the taking of the habit was not separated from profession. When he saw himself clothed with the religious habit, he showed so great a fervour that all those who dwelt with him took him for example and reformed their conduct on his, although they were already far advanced in the way of perfection. He had no trouble in accommodating himself to all the rules which were practised in the holy house which he had chosen, although the manner of living there was very austere: for they fasted there ordinarily four days of the week on bread and water, and on the other days they added only a little vegetables; the use of wine was unknown. At all times, they were obliged to go barefoot even in the midst of deserts full of thorns; the religious lived two by two in cells separated from one another. They exercised themselves day and night in all kinds of holy practices, such as bodily macerations, adorations, genuflexions, prostrations, psalmody, prayers and others similar, of which the Saints have always made use to maintain the fervour of the spirit, and to render also, in this manner, the double worship, exterior and interior, which is due to God. The custom of the religious of Fonte Avellana was to recite the Psalter during the night; but Peter Damian, whose piety had no bounds, anticipated the time at which his brethren were awakened, to increase his prayers by increasing his vigils. The excess of his mortifications went so far that he became ill from it: he was attacked by an insomnia from which he had much trouble to recover. This illness taught him afterwards that one must not always follow the ardour of one’s zeal and that one must use discretion in the exercises of piety; but at last God gave him back the health which he had lost only by striving to give Him testimonies of a more perfect love. After this illustrious Solitary had passed several years in a hidden and unknown life, during which he acquired great graces and a great store of doctrine in the knowledge of the holy Scriptures, it pleased divine Providence to put this fair torch on the candlestick. His superior ordered him first to make exhortations to the religious of his community. He acquitted himself of this duty with so much success and applause that the report of it spread

through all the neighbouring monasteries: the abbots around asked as a favour, of the superior of Fonte Avellana, to be so good as to permit this fervent religious to come and dwell for some time with them, that he might impart to the other Solitaries the bread of the word of God, which he announced with so much unction and eloquence. He went, in fact, to the monasteries round about to distribute the rare talents with which God had favoured him, and he edified no less by the sanctity of his examples than by the force of his preachings and his discourses full of zeal. It is thus that he remained two years at Pomposa, of which the virtuous Guy was abbot.

The wise superior of this true religious, remarking that he had no less prudence and discretion in his conduct than doctrine and virtue, established him first steward of the hermitage or monastery where he dwelt; then he declared him his successor; thus, after the death of this worthy abbot, whom Peter Damian called, by respect and friendship, his master and his father, he was obliged to charge himself with this burden, and to bear the weight of the superiorship, for which he had always had a great repugnance. He acquitted himself of all his duties, in this new charge, with the success that one could hope. His cares were universal: they extended equally to the spiritual and the temporal; and as the zeal for the glory of God and the salvation of souls grew in his heart in proportion as he advanced in virtue and in age, he found means, without leaving his first flock, to establish a great number of other monasteries in solitary places which he went to choose himself in the deserts.

He undertook painful journeys to go and visit those who dwelt in these new solitudes, to sustain them in the first fervour which he had inspired in them; he received an infinity of postulants of every age and of all conditions, who made it a glory and a merit to lead a penitent and hidden life under the direction of so holy a personage. Among the disciples of eminent virtue whom he formed and who became afterwards lights of the Church, one cites Saint Rudolf, bishop of Gubbio (26 June); Saint Dominic the Cuirassed (14 October), and Saint John of Lodi, who wrote his life (7 September).

He had so extended a mind, and at the same time a heart so inflamed with so universal a charity, that he was not content to provide for the spiritual needs of the monasteries which he had established; but he aided still, by his instructions and his counsels, by writing and by word of mouth, the other houses, whether of men or of women, which regarded his advice as oracles, and received his decisions as coming from the Holy Spirit; so that he became as it were the common father of a great part of Italy.

The sovereign Pontiffs did not wish to be deprived of the admirable counsels of a man for whom there was so much esteem. All those who occupied the see of Rome during the life of Peter Damian found great advantages in having relations with him. When the schism of the popes Sylvester III and John XX was extinguished, about the year 1044, and Gregory VI was lawfully elected, the holy abbot wrote him several letters: in one of them he testifies to him the joy which he had received on learning of his exaltation to the sovereign pontificate, and makes known to him also with what ardour and what zeal he must work to render to the Church peace and her first splendour. Baronius believes that this epistle is of so great a weight that it alone can serve as a powerful testimony to prove the validity of the election of Gregory VI; the more so, he says, as the holy abbot was not of a humour to have false complaisances which would engage him to give vain praises and to flatter the great, espousing never but the interests of truth, reproving with great firmness those who were guilty, and declaring himself always the enemy of those who were not in the interests of the Church. He was not less esteemed by Leo IX, who addressed to him great praises in a letter of congratulations on the zeal which he showed against heretics. Victor II and Stephen IX maintained likewise a close friendship with this holy solitary; it was Pope Stephen who, having discovered an extent of mind and an extraordinary capacity in this virtuous personage, caused to be offered to him the bishopric of Ostia to give him room to exercise the great zeal with which he appeared animated. The servant of God, who had an extreme opposition to all dignities, and who preferred the sweetness of solitude and the humble quality of religious to all titles of grandeur, to the highest ecclesiastical prelacies, refused absolutely the honour which

they wished to do him. All the court of Rome made great instances to make him accept what was offered him.

At last, the Pope made it a duty for him to obey and to accept the bishopric which he gave him; this wise Pontiff put at the same time the pastoral ring on his finger and the crozier in his hand; the humble abbot dared not resist any more: he submitted, by pure obedience, to the will of him who held the place of Jesus Christ, and he avowed afterwards that God had made known to him, three years before, the dignity to which he saw himself raised (1057).

He soon recognized the weight of the charge which had just been laid on him, because his great lights and the lively faith with which he was animated made him see its obligations as great as they were; he distrusted his strength much, but he had a perfect confidence in God, hoping to receive from Jesus Christ, sovereign Pastor and Light of all prelates, the helps of which he had need to conduct well his flock. He began therefore to take great care of the Church which had just been confided to him; he had a perfect knowledge of the affairs of his diocese given him; he spared neither his goods nor his health to make himself useful to his spiritual children. When he preached, he accommodated himself to the days and hours of his people: he was often seen, after having borne violent fits of fever during the night, to rise very early in the morning, to go to hear confessions, or to preach, or to go and sing solemn Masses, or to perform other similar pastoral functions, which he believed to be his duty. He was always ready to sacrifice his health and even to give his life for the salvation of the souls confided to him. His preachings were accompanied with a great unction and sustained by a profound doctrine, which he knew how to temper according to the capacity of his hearers; no one was wearied at hearing him, although his zeal made him sometimes pass several hours in the pulpit.

This vigilant Pastor did not flee when he saw the wolf coming: he went on the contrary to attack him in his retreat and to give him death before he came to fall upon his fold, cutting off, by the sword of excommunication, those who wished to introduce errors into the minds of his diocesans. He was the scourge of heretics, and he knew so effectively how to repress their audacity and their temerity that the other prelates sent to pray him earnestly to come to their help, to aid them to dissipate the pernicious doctrines which had slipped into their churches.

The quality of cardinal, with which the sovereign Pontiff had also honoured him, obliged him to extend his zeal beyond the limits of his bishopric: he regarded the interests of all the particular pastors as his own: he exhorted all the bishops to maintain a perfect union in their dioceses; but if he judged peace so necessary in the particular churches, he was much more persuaded that there must be a perfect understanding in the Sacred College, which was to work with the sovereign Pontiff for the peace of the universal Church; it is for this that he failed not to oppose with generosity the pretensions of the antipope Benedict X, who had himself named sovereign Pontiff after the death of Stephen IX (1038); he sustained, with an incomparable zeal, the lawful election of Nicholas II.

It was in the time of this Pope that the church of Milan found itself infected with two great disorders: it was a thing quite public and of common use to buy benefices for a price in money; no regard was had any more to capacity or to good morals, which are nevertheless the only qualities of which account must be taken, according to the holy Canons, in the distribution of benefices: ordination itself was bought; the other disorder was that the priests, trampling under foot the sanctity of their state and the ecclesiastical laws, dared to contract marriages with as much pomp and display as seculars.

A great division arose in the church of Milan, between the clergy and the people, on the occasion of the scandals of which we have just spoken. The Milanese, seeking the remedy for these evils, had recourse to Pope Nicholas II. The sovereign Pontiff cast his eyes on the prudent prelate, Peter Damian: he sent him to the spot. He was received there by the people as an angel sent from heaven; but, when he had declared the subject of his legation, the clergy, whose sick members would not receive healing, rose insolently against the

designs of this wise physician; the most interested chiefs of the party blamed the remedy which he wished to employ and published everywhere that the church of Milan ought not to be subject to the laws of the Roman Church, that they did only what their predecessors had done, and that the church which Saint Ambrose had formerly governed ought to render account of its conduct to no one.

The holy Legate used his ordinary prudence in an affair of this importance, where it was a question of making erring minds return of their own will, to put them back in the way of salvation; he made known to them, by a great number of powerful reasons, what was the extent of the authority of the Holy See over all churches; he proved to them clearly the power which he had to reform the morals and the doctrine of his children when he had reason to do so, and he made them agree that they were in error and outside the way of salvation. There were other difficulties much greater to overcome to apply the suitable remedy to so many evils; but divine Wisdom suggested to him means to succeed well in it, and, after having done what the circumstances of the time and the holy Canons of the Church required in such a case to put order into the present disorders, he applied himself with more care to providing for the future. For this purpose, he made the archbishop and all his officers subscribe to a declaration in due form, by which they protested in good faith that they would never again exact anything in the collation of benefices in any manner whatever; they swore on the holy Gospels that they would never violate the word which they gave: moreover, the holy Prelate imposed a penance on all those who were evidently at fault, and afterwards he reconciled them with the Church; he observed, in all this affair, not to admit and not to keep any of those who were convicted of having neither the capacity nor the good morals required to acquit themselves well of their office: it is thus that this wise Prelate remedied two of the greatest evils which can be introduced into the Church.

The important affairs in which the sovereign Pontiffs employed him did not hinder him from occupying himself continually with the practices of charity toward the poor: he provided with great exactness for all their needs, he had clothing given to those who were naked, and bread distributed to those who had not the means of procuring it; he went to visit the sick in the hospitals; he washed every day the feet of twelve poor men whom he chose from the multitude of those who came to surround his episcopal palace to receive charity from it; he had tables set up in his house to give them to eat; to some he gave sums of money; to others he furnished furniture for their poor lodging, and to others he gave what he saw to be most necessary to them for the present moment. His charity was not limited to relieving only those who were in the city: he entered into the extreme needs of the poor of the country, whom infirmity or necessity prevented from coming to represent to him their miseries; he sent for that purpose, into the villages, a God-fearing person, prudent and chosen by his own hand, to whom he confided both his alms and his intentions, which were to distribute with discretion to each family what would be necessary to it; thus the poor found, in the person of this good Pastor, the helps which they could have expected from a true father. He exercised the duties of charity in the places where he passed, in making his journeys, as in his episcopal city and in his own diocese; he exhorted even the rich persons who surrounded him to let themselves be touched with compassion, seeing the misery of the poor, and he made use very fitly of the force of his eloquence to persuade them that they were obliged to share the goods which they possessed in abundance with those of whom divine Providence had deprived them, that they might exercise their charity and gain heaven by this means; but if this vigilant Prelate had so much care to provide for the needs of those who were poor by necessity, he had no less benevolence for the voluntary poor, that is, for those who, having been able to possess goods in the world, had deprived themselves of them voluntarily to follow the salutary counsels of Jesus Christ in retreat; he regarded them as the true poor and made them great alms, to facilitate to them the means of serving God more tranquilly in their solitude.

The Church then enjoyed a rather great peace; but it was crossed by the intrigues or the ambition of Cadalus, bishop of Parma, who, at the death of Pope Nicholas II, had himself declared sovereign Pontiff, by cabal, thus openly disputing the first dignity of the Church with Alexander II, elected according to the holy Canons.

Peter Damian had, on this occasion, a new opportunity of showing the affection which he had for the Holy See; he wrote to the antipope two extremely strong letters, in which he makes him see the excess of his ambition, the scandal which he caused in the whole Church and the crime of which he made himself guilty; he threatens him, with apostolic firmness, with the approaching thunderbolts of the vengeance of God, the sovereign Judge; he wrote also to the king of Germany, Henry IV, who supported this antipope: he exhorts him to contribute, in all that he could, to render peace to the Church; he addressed also letters to Saint Anno, then archbishop of Cologne, to whom he gives just praises, for having declared himself against Cadalus and struck him with ecclesiastical anathemas; he exhorts at last the prince Henry, of whom we have just spoken, to terminate the cause entirely by the convocation of a Council, which he was to procure for that purpose. This Council was assembled: there was made there, before the emperor, a learned enquiry into the affair in question; the illustrious cardinal Peter Damian took a great part in it, and the whole Council gave him so universal an approbation that the antipope was condemned and the election of Alexander II approved.

In the midst of these great affairs, he made frequent reflections on the sweetness of solitude, and sighed after that happy repose which he had formerly enjoyed in the deserts which he had been made to leave; he made known to Alexander, who then held peacefully the see of Rome, the inclination which he had to retire, alleging, to obtain this grace, his advanced age, his infirmities, all his diminished strength and many other reasons which his piety and the desire of solitude made him set forth. He obtained at last from this Pontiff, though with great pain, what he had not been able to obtain from Nicholas II, his predecessor. History, nevertheless, remarks that he remained always bishop of Ostia and cardinal, and that he was discharged only of the great cares and burdens of these high dignities. He went therefore to rejoin his religious in the desert, at the monastery of Fonte Avellana; he asked there the poorest of all the cells; he fasted almost every day on bread and water; the bread which he used was made only of bran or barley; he would drink only water half corrupt and long exposed to the air; the ordinary dish in which this humble cardinal ate was the same as that in which he washed the feet of the poor; he lay on very hard planks, and although his body, exhausted by an infinity of labours, was still loaded and encircled with iron hoops made after his fashion, he failed not to take the discipline every day and to bruise his body, with very austere instruments, which the spirit of penance made him invent. When he made exhortations to his religious in Chapter, and had reproved them of their faults, he descended himself from his seat, and, prostrating humbly on the ground, he accused himself of all his imperfections; then, not believing that the exercise of flagellation was an action unworthy of the qualities which he bore, since Jesus Christ Himself, the first and the greatest model of all perfection, had been willing to suffer it on His holy body, he chastised himself very severely in the presence of his religious, by this kind of mortification which has been of so frequent use among the Saints.

After this rude and humiliating practice of penance, which was a powerful example to animate his religious to virtue, one saw this venerable prelate rise from the humbled posture which he had taken, and go and put himself again in his place, where he continued to give salutary counsels, now in general and now in particular, making them touch with the finger the daily faults into which each one fell, well persuaded that, without this detail, exhortations and reprimands remain without effect.

He said to his disciples that it was fitting to know well one’s strength in order to know what one could do for heaven, and that it was unseemly for a soldier of Jesus Christ to be ignorant how far he could advance in the way of virtue and in the ways of penance and mortification, the more as one can often do much more than one imagines. He could not bear that respect should fail toward God, above all in public prayer. Having perceived, one day when he was passing through Besançon, that the canons of the cathedral remained seated during the divine office, his zeal took fire and put the pen in his hand: he addressed to the bishop of Besançon a treatise in which he proves that one may sit only during the lessons.

The nearer this fervent prelate approached his end, the more he wished to increase the number of his mortifications. He passed, toward the end of his life, the holy Lents without using any other food than a few

herbs cooked in water; he took not even any nourishment during the three days which preceded Lent. It is believed that it was he who inspired the taking of the Friday of the week to honour in a special manner the mystery of the Cross and of the Passion of the Saviour, who died on that day: he exhorted to observe the fast that day and to do some bodily mortification in memory of the sorrows which Jesus Christ suffered for us; this devotion, which is still rather commonly observed today, was approved first by heaven by some events believed miraculous, and afterwards by the common use of all the faithful.

While the holy Cardinal of whom we speak thus enjoyed the happiness of retreat, and happily concealed the lustre of the purple under the veils of a profound humility and an austere penance, the sovereign Pontiff, who had so many times known, as well as his predecessors, the great experience which he had for the handling of the most considerable and thorny affairs, named him to go to France in the quality of apostolic legate. He obeyed this order blindly, and set out; he went first to the abbey of Cluny, where he was awaited to settle great affairs; then, pursuing his road, he visited the archbishops of Reims, of Sens, of Tours, of Bourges and of Bordeaux, to terminate, in all these dioceses, difficulties and disputes of which the sovereign Pontiff had been begged to be the judge. Having acquitted himself perfectly of his whole mission in France, he took the road to Germany to go and reconcile king Henry IV with Bertha, his wife, whom this prince wished to repudiate; he opposed, with great firmness, this separation: he declared to the king that he would use against him the severity of the holy Canons of the Church, if this monarch pursued his enterprise: he threatened with ecclesiastical censures the bishop of Mainz, who had promised to acquiesce in this separation; finally, he told the king that he did not judge him worthy of the crown of the empire, which Henry hoped soon to receive, if he gave so bad an example to his subjects, and if he caused so great a scandal among all peoples. God gave so great a blessing to the just severity of the holy Legate that all the princes of the empire and the king himself desisted from the design which had been formed; Henry kept his wife, and had by her a prince who became his successor.

The empress Agnes, mother of Henry, took the holy Cardinal for director of her conscience, and she made him a confession of all the sins of her life since her tenderest youth. As she had a little favoured the party of the antipope Cadalus, she went to Rome to implore the pardon of her fault at the holy tombs of the Apostles: she returned afterwards to Germany; but, as she had a commerce of letters with the pious Cardinal of whom we speak, he persuaded her, for good reasons, to come to Rome: which she did, and she ended her life there in the odour of sanctity.

The history of the celebrated personage whose life we describe makes mention also of some other legations with which the Holy See honoured him; he betook himself to the city of Florence, to destroy the heresy of the Simoniacs who caused extreme disorders in that church, and to extinguish at the same time a great quarrel which had arisen between the people and the clergy; all these affairs were happily terminated in a council of more than a hundred bishops, held at Rome, against the Simoniacs, at the solicitation of the great Prelate who had made known the necessity of it to Pope Alexander II. Finally, the last action which crowned all the labours of the celebrated Cardinal was the legation with which the Pope charged him for Ravenna, in order to reconcile there the people who had wished to sustain unjustly until then the archbishop excommunicated for great reasons. This indefatigable pastor accepted this mission, although he was at a very advanced age, and it was no longer easy for him to make journeys; as he was of Ravenna and remembered that he had received life and baptism in that city, he took a pleasure in going to render a good service to that church, in gratitude for the quality of child of God which he had there received.

He succeeded in this affair as in all the others; he reconciled the people after having made them see their error; he restored peace to the city and to the whole diocese, he received a thousand blessings for so good an office, and, after having happily acquitted himself of this last mission, he took again the road to Rome. But the time at which God had resolved to reward his labours having arrived, he was attacked by a burning fever on the road near the city of Faenza, which is distant only half a day from Ravenna, whence he had departed;

he was received with an extreme joy by the religious of a monastery dedicated to the Blessed Virgin, which was situated at the gates of the city. He showed in his illness all the acts of virtue that could be expected of a man who had lived so long in the continual exercises of charity, penance and prayer; he was ill only nine days, and on the ninth, which was the day of the feast of the Chair of Saint Peter [22 February, as printed; see note], he had the whole office of this feast recited before him, by a special devotion which he had to the prince of the Apostles; and, after having thus satisfied his piety and having put order into all that wisdom and charity required of him in this extremity, he rendered peacefully his fair soul to God, on 23 February of the year 1072.

Saint Peter Damian has been represented: 1st, with a discipline in his hand, to express the ardour with which he gave himself to mortification; 2nd, under the divers costumes of cardinal, hermit and pilgrim; in this last case, a diploma or a bull is put in his hand to recall the various legations with which he was charged by the Popes. He is the patron of Fonte Avellana and of Faenza. He is invoked against headaches, probably in his quality of man of study.

CULT AND WRITINGS As it was known everywhere what was the merit of this incomparable Prelate, and the danger of death in which he found himself, guards had been placed around the monastery where he had fallen ill, for fear that his religious should come and carry off his precious body. All the city of Faenza, being warned, betook itself to the place where this holy deposit was; it was transported into the church consecrated to the Mother of God; there came there so great a concourse of people from all the neighbouring places that one could not enter the church; everyone hastened to kiss the feet of the pious deceased, or to cause something to touch his body by devotion. A very fine mausoleum was raised to him; his tomb was placed at the top of the choir of this church, opposite the middle of the altar, where it received, for a very long time, the vows of all the peoples who came to venerate his memory and to implore his help. One may see in his Life, which is at the head of his works, the account of several great miracles which brevity does not permit us to report here. Pope Leo XII gave to Saint Peter Damian the title of Doctor of the Church and extended to the whole of Catholicity the cult which was rendered to him in the Order of the Camaldolese, as well as in the dioceses of Ravenna and of Faenza. He has a double office in the Roman Breviary. His writings, full of piety and erudition, were published at Rome in 3 vols., in 1606, 1608 and 1613; in 4 vols., at Lyon, in 1623; in a single folio vol. at Paris, in 1663; at Venice, in 4 vols., 1743. The first volume contains the letters, distributed in eight books. The second volume contains the Sermons, to the number of 75, arranged according to the order of feasts. They are followed by some biographies of saints. The third volume comprises the opuscula: *On the Catholic Faith*; *Dialogue against the Jews*; *Treatise on the Divine Office*, etc.; there are sixty in all. The fourth and last volume contains prayers, hymns, proses attributed to Peter Damian, then extracts drawn from the works of this Father by an anonymous disciple of his, and from the rule of the canons of Peter of Honestis, cleric of Ravenna, whom some have confounded with Peter Damian. Cardinal Mai has published an excellent *Exposition of the Mass* composed by Saint Peter Damian. This opusculum and other additions are found in the *Patrology* of M. the abbé Migne. We have composed this life after his disciple, John of Lodi, and Henschenius.

Saint Boisil, Prior of the Abbey of Melrose

Boisil was, according to the report of the Venerable Bede, a man of eminent virtue and endowed with the spirit of prophecy.[1] Everywhere people spoke only of the sanctity of his life; which led Saint Cuthbert, when he left the world, to prefer the monastery of Melrose to that of Lindisfarne. From the first time that Boisil saw him, he said to those who were present: “Behold a servant of God.” He applied himself to give him the understanding of the divine Scriptures and to perfect him in the practice of all the virtues.

Boisil spoke often of the three persons of the adorable Trinity, and when he pronounced the holy name of Jesus, he did it with so tender a devotion and sometimes with such an abundance of tears that the hearers

were moved by it. As his charge put him in the case of instructing the brethren, he acquitted himself of it with all possible zeal and edification. He did not confine himself to the instruction of the brethren; he went also to preach in the villages, imitating the example of Jesus Christ, who made it His delight to converse with the poor.

The Venerable Bede reports several predictions of our Saint, one among others of the plague which ravaged England in 664. Saint Cuthbert was also attacked by this redoubtable scourge, but he did not die of it. Boisil, having seen him after his recovery, said to him: “God has healed you, my brother, and your last moment has not yet come. As for me, I shall die in seven days; thus we have no longer than that time to converse together.” — “But,” answered Saint Cuthbert, “what can I read in so short a space?” — “The Gospel of Saint John,” answered our Saint. “Seven days will suffice to read it and to make our reflections.” The pleasure which Saint Boisil took in reading the Gospel according to Saint John came from an ardent love for Jesus Christ and a great desire to kindle in himself more and more the fire of divine charity. The disciple retained from his master this solid devotion, and there was found in his tomb a Latin copy of the Gospel according to Saint John.[2]

The seventh day having arrived, the Saint was attacked by the plague, as he had predicted. The more he saw his last moment approach, the more he rejoiced at the nearness of his deliverance. He repeated often and with extraordinary fervour these words of Saint Stephen: *Lord Jesus, receive my spirit.* His blessed death happened in the year 664.

The relics of Saint Boisil were carried to Durham in 1030, beside those of Saint Cuthbert, his disciple.

Bede says that our Saint interested himself from the height of heaven in favour of his country and his friends; that he appeared twice to one of his disciples, and that he charged him to warn Saint Egbert that the will of God was that he should pass into the monasteries of Saint Columba, to teach there the true manner of celebrating Easter.[3]

Saint Willigis, Archbishop of Mainz

1011.

Saint Willigis was born at Schöningen, a village of Saxony. While his mother was carrying him in her womb, he appeared to her under the figure of a sun which lit the earth. This sign announced what would one day be his doctrine and his virtue. In fact, having become arch-chaplain of Otto II, then archbishop of Mainz, he was the light of the empire and of the Church. He was the preceptor of Otto III, governed the State during the minority of this prince, and was called by the peoples the Father of the Emperor and of the Empire. Otto III having no child, the holy archbishop advised him, to avoid intestine discords, to leave the election of his successor to certain princes of Germany, admitting also the suffrage of the Roman pontiff Gregory V. The reign of Saint Henry II was the fruit of this wise counsel. Willigis applied himself with equal care to giving capable prelates to the churches of Germany: that of Worms owed to him Burchard, his disciple; that of Hildesheim, Godehard; that of Prague, Adalbert. He had built the metropolitan church of Mainz, which was burned on the very day of the consecration; he set himself again to the work to raise it up, but, prevented by death, he left this care to his successor, Saint Bardo. He built also at Mainz the church of Saint Stephen, the first martyr. He enlarged at his expense the monastery of Saint Victor. He died at an advanced age, in the year 1011, and was buried at Saint Stephen’s.

Besides having adopted him as one of her patrons, the city of Mainz has preserved the wheel of Saint Willigis in her arms, to recall that the bishop was the son of a wheelwright. By a quite natural consequence, the wheelwrights beyond the Rhine have chosen him as the special protector of their profession. The artists who have represented this holy bishop have also put a church on his hand, in allusion to the cathedral of Mainz, which he began twice. The church of Saint Stephen, where he was buried, still preserves today one of

his chasubles.

Proper of Mainz.

END OF VOLUME TWO.

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[1] *Elanber fecit.* See, at the Mazarine Library, no. 4773 (G) of the *Iconographia sancta*.

[2] She was sister of Saint Mildred and abbess of Wenlock, in the county of Shropshire. The abbey of Wenlock having been ruined by the Danes, the religious of Cluny built a monastery on the same spot; in 1101 they discovered the relics of Saint Milburga under the ruins of the ancient church: the translation which they made of them was accompanied by several miracles. 7th c.

[3] See 28 January.

[4] Saint Milo, bishop of Benevento, was a native of Auvergne. After entering the ecclesiastical state, he was named canon of Paris, and he was dean of the chapter when his reputation of merit and sanctity, which had spread far, made him elected bishop of Benevento, in the year 1074. Saint Stephen of Grandmont, who was then his disciple, followed him into his diocese, to continue his education. Saint Milo ordained him deacon, and he proposed to raise him to the priesthood and to employ him in the administration of his diocese; but he died two years after his elevation to the episcopate, in 1076.

[5] According to the lessons of the Proper Office of the church of Saint-Cerneuf of Billom (Clermont, 18mo, 1846), Saint Serenus was a monk at Constantinople, or rather Byzantium, since that city took its new name only in 330, when he was obliged to leave the convent where he lived to flee the persecution. We doubt that there were monasteries, known and seen by the pagans, at Constantinople before Constantine: it seems to us more natural to leave in shadow the beginnings of the Saint than to imagine them.

[6] It was the sixth hour of the day, or noon. No one went out then among the Romans, as is still practised in Italy.

[7] This abbey, situated in a great forest on the bank of the Tweed, was, in the seventh century, of the kingdom of the Anglo-Saxons of Northumberland, which extended on the east of Scotland as far as the sea. The rule of Saint Columba was followed there originally; but afterwards that of Cîteaux was adopted.

[8] This copy was in the hands of the earl of Lichfield. He made a present of it to Thomas Philips, canon of Tongres [Tongeren].

[9] These monasteries were that of the island of Icolmkill [Iona], where was the burial place of the kings of Scotland, as far as Malcolm III, and that of Magis [probably Maguil], in the Orkney islands. They had been built by the bishop Colman.