Mgr Paul Guérin

LES PETITS BOLLANDISTES: LIVES OF THE SAINTS, VOLUME IV

26 March – 23 April

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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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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 IV, which covers 26 March – 23 April.

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.

26 March

Martyrologies

26th DAY OF MARCH

ROMAN MARTYROLOGY.

At Rome, on the Lavican Way, Saint Castulus, martyr, a chamberlain of the palace, who, for having received Christians in his house, was hung three times by the executioners and three times interrogated; as he persevered in the confession of the Lord, he was thrown into a pit, where a mass of sand having been cast upon him, he was crowned with martyrdom. 3rd c. — In the same place, the crowns of the holy martyrs Peter, Marcian, Jovinus, Thecla, Cassian and others. — In the Pentapolis, in Libya, the birth into heaven of the holy martyrs Theodore, bishop; Irenaeus, deacon; Serapion and Ammon, lectors. — At Sirmium, the martyrs Saint Montanus and Saint Maxima, who were drowned for the faith of Jesus Christ.[1] — On this day also, the holy martyrs Quadratus, Theodosius, Emmanuel and forty others. — At Alexandria, the holy martyrs Eutychius and others, who were massacred, in the time of the emperor Constantius, under George, Arian bishop. 358. — The same day, Saint Ludger, bishop of Münster, who preached the Gospel to the Saxons. 809. — At Saragossa, in Spain, Saint Braulio, bishop and confessor. 646. — At Trier, Saint Felix, bishop.[2] 400.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Saint-Bénigne of Dijon, Saint Bertilo, abbot and martyr, whose sepulchre was honoured by several miraculous cures. The abbey of Saint-Bénigne, despoiled and devastated by the high barons of Charles Martel, was scarcely rising from its ruins when the Normans, breaking their dykes, arrived at Dijon, seized the abbey and massacred Bertilo, together with several of his monks, who had remained with him at the foot of the altars. 888. — At Lyons, Saint Sicarius, bishop. A chapel was dedicated to him in the church of Saint-Nizier. About 433. — Near Villeneuve-lès-Avignon, Saint Pons, abbot of Saint-André. 1088. — At Blois, the crucifixion of a child by the Jews, whose body they afterwards threw into the Loire. 1171. — At Rouen, the feast of Saint Hermeland, named on the 25th in the Roman martyrology. — In the diocese of Orléans, the feast of Saint Gregory of Nicopolis, whose entry into heaven is on 16 March.[3] — At Bayeux,

Saint Jovinus, martyr. — At Montier-en-Der, in Champagne, Saint Bercharius, founder and first abbot of that monastery, killed by a knife-thrust from his godson on Easter day. 685. He is named in the Roman Martyrology on 16 October.[4] — At Hettingen, Saint Michael, child and martyr, who was flayed by the Jews at the age of three and a half years, in the year 1540.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of Saint Basil. — The feast of the archangel Saint Gabriel.

Martyrology of the Canons Regular. — In Germany, Saint Ludger, called the rector of the Canons Regular of Lutosan …

Martyrology of the three Orders of Saint Francis. — At the castle of Mucia, near Camerino, the decease of Blessed Rizzerius, confessor, disciple of our Father Saint Francis, illustrious in virtues and miracles. 1236.

Martyrology of Saint Dominic. — The octave of Saint Joseph.

Martyrology of Vallombrosa. — At Vallombrosa, Blessed Melior, lay brother, was the first of that Order who led the life of a recluse in a hermitage separate from the monastery. He died on his knees in the hollow of a rock toward the middle of the 12th century.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

Among the Greeks, Saint Gabriel, archangel, whose feast they celebrated on the day after the Annunciation. — At Lentini, in Sicily, seven children, martyrs, put to death under the reign of the emperor Decius. — In Romania, Saints Bathusius and Verca, with their children, Arpylas, Abepas, Constant, Hagna, Rhye, Egathrax, Hescoes, Sylas, Sigetza, Suerila, Suimbla, Therma, Philga, Anne, Allas, Baridas, Moica, Mamyca, Virca, Animaida, martyrs, of Gothic race: they were burned in the church of the Christians by order of the prince Jungerick. About 370. — In Ireland, Saint Mochelloc or Kellen, solitary. About 650. — Among the Greeks, Saint Stephen, hegumen and confessor; and Saint Stephana Xylinite. After the year 815. — Among the same, Saint Basil the Younger, solitary, who died at Constantinople. He foretold the failure of Constantine

Porphyrogenitus when that prince wished to be associated in the empire. His life was written by his disciple Gregory. 952. — At Padua, in Italy, Saint Felicity, virgin, or at least a religious. Before the 11th century. — At Utica,[5] in Spain, Saint Eugenia, virgin, who was like a fair lily of the Church blossoming amid the thorns of Mohammedanism and became one of the glories of her country. The ardour of her faith, the brilliance of her virtues made her remarked by the enemies of the Christian name. Cast into prison, she remained long shut up there in company with a young boy of ten years named Pelagius, whose tutelary angel and saviour she became. She softened for him the rigours of captivity and encouraged him to suffer everything for Jesus Christ dead on the cross. Eugenia, vainly solicited to embrace the law of the prophet, was beheaded. Two years after, Pelagius perished in cruel torments for not having wished to defile his modesty. Oh! how good God is to innocence; he has a timid lamb guarded by a timid ewe, and both triumph over the fury of the wolves. Reign of Abderrahman III. 921–923.

Saint Braulio, bishop of Saragossa (646) — 26 March

Ecclesiastical history teaches us that Saint Isidore, brother of Saint Leander and his successor in the archbishopric of Seville, knowing how important it was that youth, and principally the nobles, should be well instructed in piety and the humane letters, had established at Seville a college, of which he himself, though archbishop, was the principal director and the first professor. Braulio, who was a young man of a noble and illustrious family, had the good fortune to find himself among the children who were brought up in that nursery of doctrine and virtue: he became the faithful pupil of so good a preceptor. For, in time, Saint Isidore

held him in so high esteem that he no longer considered him as his disciple, but sent him his own works to review and correct: which shows the humility of the one and the rectitude of mind of the other. This excellent pupil, wishing to follow the profession of his master, embraced, according to the counsel he gave him, the ecclesiastical state; and, to do so, he withdrew to his brother John, bishop of Saragossa, who, after having promoted him to Holy Orders, made him archdeacon, so that, being by this office as it were his eye and his hand, he might assist him in the conduct of his church and of all his flock. Some time after, this prelate, exchanging this life of misery for a better, left his see vacant and his church without a pastor. When the neighbouring bishops assembled to provide for it, a globe of fire descended from heaven and stopped over the head of Braulio, and at the same time a voice was heard in the air which said these words of the prophet Isaiah: “Behold my servant, whom I have chosen, and upon whom my spirit rests.” The prelates, full of admiration, thanked God for making his will known to them by so manifest a sign: and so all unanimously, on the testimony of heaven, named Braulio bishop in the place of his brother, and he was forced to acquiesce in this election and to take up the burden of this dignity.

He assisted in this quality at three Councils held at Toledo, namely: the fourth, over which his master Saint Isidore presided; the fifth and the sixth. As soon as he saw himself raised upon the episcopal throne, he employed all his care to feed his flock, as a good pastor, with the food of the word of God and of sound doctrine, and to pull out of his field the tares of the Arian heresy, which had so taken root among the good grain that, even after the public conversion of the king of the Goths, Reccared, and of the other principal persons of Spain, it was nevertheless difficult to destroy all its remains. The holy Prelate applied himself to it in his diocese with much zeal and vigilance; and the Holy Spirit, wishing to give more authority to the doctrine he taught, appeared once on his shoulder in the form of a dove, as if inspiring in his ear what he was to make known to his people.

These functions of the holy Bishop did not hinder him from being very assiduous at the church of Saint Mary Major or of the Pillar, in the city of Saragossa, where he occupied himself day and night in the service of God and of the Blessed Virgin, his mother. His heart was far from all pomp and all delicacy; he used only the roughest and commonest garments, without distinction, without ornament. He was sober in his eating, equitable in rendering justice, fervent in preaching the word of life, powerful and zealous in convincing the adversaries of the truth by strong reasons which he drew from Holy Scripture. His liberality toward the poor made him much commended, and his tender solicitude for his diocesans made him regarded as the good pastor of his age. He was bishop twenty years, and found at last the happy moment of his death on a Sunday morning, 26 March; others say the 18th, about the year 646. A heavenly music was heard at that same hour, with a voice that said: “Arise, my friend, and come.” The Saint, as if awakened from a deep sleep, answered as he expired: “I go, my Lord; I am ready.” His body was carried into his cathedral by the bishops, assisted by all the clergy and the people, and placed under the altar of Saint James, which he had had built. From there it was transferred to another more conspicuous place in the same church; and, when Spain was sacked by the Moors, it was put in a place of safety, where it remained five or six hundred years unknown to the world, until in the year 1270, according to Cardinal Baronius, and a hundred and fifty-two years after the Christians had driven the barbarians out of Saragossa, the blessed Saint Valerius appeared to a bishop of Saragossa named Peter, and revealed to him the place where the body of his holy predecessor was, which was found as entire as when it had been put there, and exhaling a very agreeable odour. It was taken thence and carried before the high altar of the same church, where it is still today in a magnificent tomb, venerated by all the inhabitants of that great city as their patron and their powerful protector with God: this translation was signalised by several striking miracles.

We have from Saint Braulio two letters to Saint Isidore, a eulogy of that same Saint with the catalogue of his works, a hymn in iambic verse in honour of Saint Emilian, with the life of that servant of God. The Roman martyrology makes mention of Saint Braulio; Saint Ildephonsus, in the *Book of Illustrious Men*, and other

Spanish writers, mention his life.

Saint Ludger, first bishop of Münster in Westphalia (809) — 26 March

Quis te docuit? Respondens, ait: Deus me docuit. — "Who taught thee?" Answering, he said: "God taught me."

Saint Ludger, still a child, was asked: "Who made you learned?" The child answered: "God!"

In a canton of Frisia, where the faith was beginning to be introduced, the wife of a Christian chief had brought a daughter into the world. The grandmother, still pagan, irritated against her daughter-in-law, who gave her no grandson, ordered that the child be smothered, as the laws permitted, before she had tasted her mother's milk or the food of men. A slave carried her off to drown her, and plunged her into a great vessel full of water. But the child, stretching out her little hands, held herself by the edges. Her cries drew a woman, who snatched her from the slave's arms, carried her to her house and moistened her lips with a little honey; from then on the laws did not permit her to die: she was the mother of Saint Ludger.

The sign of God was on that house, and it was seen early what Ludger would one day be.[1] His parents therefore put him in the monastery of Utrecht, and he made there such progress in sacred letters that he was sent to the schools of York, where the lessons of Alcuin drew a great concourse of young men from foreign countries. He passed four years there and returned to Frisia with great learning and many books. Then he was applied to the preaching of the Gospel in the canton of Ostrachia. But in the midst of pagans he did not forget his friends in England. While he was building an oratory, Alcuin addressed to him verses to inscribe on the porch of the building. About the same time he received from one of his fellow-students at York an epistle which began thus: "Brother, brother beloved with that divine love stronger than blood, Ludger whom I love, may the grace of Christ save you. Priest honoured on the western shores of the world, you are learned, powerful in speech, deep in thought. While you grow in good, minister of God, remember me, and may your prayers commend to heaven him who celebrated you in his too short songs!" And the poet ended by asking his friend for a staff of white wood, a humble gift for humble verses.[2]

Ludger laboured seven years, at the end of which Widukind having raised the Saxons, the pagans threw themselves into Frisia and drove out the preachers of the faith. Then Ludger betook himself to Rome, then to Monte Cassino, where he stopped to study the rule of Saint Benedict and bring it back among the monks of his province. On his return, King Charles, who had just conquered the Barbarians, charged him to evangelise the five cantons of eastern Frisia. Ludger travelled through them, overturning the idols and announcing the true God. Then, having passed into the island of Fositeland [Heligoland], he destroyed the temples which made it a place venerated by the nations of the North and baptised the inhabitants in the waters of a fountain which they had adored. About that time, as he was travelling from village to village, and one day had received hospitality from a noble lady, while he was eating with his disciples there was presented to him a blind man named Bernlef, whom the people of the country loved because he knew well how to sing the tales of ancient times and the battles of kings; the servant of God begged him to be the next day at a place which he marked out for him. The next day, when he perceived Bernlef, he dismounted from his horse, took him aside, heard his confession, and, making the sign of the cross on his eyes, asked him whether he saw. The blind man saw first the hands of the priest, then the trees and the roofs of the neighbouring hamlet. But Ludger required him to hide this miracle. Later he took him in his following to baptise the pagans, and taught him the psalms to sing to the people.

Meanwhile King Charles, learning the great good that Ludger had done, established him at Mimigernford, which was afterwards Münster, in the canton of Suthergau, in Westphalia, and he was ordained bishop in spite of himself. Then he raised churches and in each he put a priest from among his disciples. He himself instructed every day those whom he destined to the holy altars, several of whom he had chosen among the children of the Barbarians. He did not cease either to exhort the people, inviting even the poor to his table, in

order to keep them longer. His great alms emptied the treasuries of the church, to the point that he was accused before Charles as a squanderer of the goods of the clergy. He went therefore to court, and, as he had set himself to pray while awaiting the hour of audience, an officer called him. The bishop continued his prayer and let himself be called three times, after which he obeyed. The prince reproached him for it: "Lord," answered Ludger, "God wished to be served before men and before you." This answer sufficed Charles to judge the bishop, and he would no longer listen to any complaint against him. By then all Westphalia had become Christian, and the servant of God was meditating to carry the Gospel to the Scandinavians, when he died at Münster, on 26 March of the year 809. On the last day of his life he preached two sermons, one at Coesfeld, the other at Billerbeck, and celebrated holy Mass. The following night he rendered his holy soul to God. As he had prescribed, he was buried at Werden, a monastery which he had founded in the diocese of Cologne; he wrought many miracles there.

It is from a monastery of canons regular which he had established in his episcopal city that this city took the name of Münster.

Saint Ludger is represented supporting a church or leaning on it: this symbol always recalls the founders of churches; — holding a book or having it at his side: this book recalls his rare love of study in his youth, or better still the circumstance of the breviary which he was in the act of reading when he was summoned on behalf of Charlemagne. — Saint Ludger is patron of Münster, of Werden, of eastern Frisia, of Helmstedt, of Deventer, of Kaiserswerth, etc.

Acta Sanctorum.

Blessed Rizzerius (1236) — 26 March

Blessed Rizzerius was born in the diocese of Camerino, and belonged to a noble family. He was studying at Bologna when Saint Francis of Assisi went to preach in that city. The discourses of the man of God made such an impression on the young student that he asked to be enrolled among the lovers of poverty. Soon Rizzerius showed so much ardour for the service of God and of his neighbour that the holy patriarch admitted him to all his familiarity and entrusted to him, under the title of provincial, the government of the numerous convents of the March of Ancona. Assailed by the most violent temptations, he was about to succumb to despair, when Saint Francis, divining his pains, made the sign of the cross on his forehead, and dispelled them instantly. Rizzerius was witness of the blessed death of Saint Francis and survived him ten years. His body, an object of the veneration of the faithful, was at first deposited secretly in a closed place of the church of Saint James, at Camerino; but the miracles obtained through the intercession of this Blessed, especially for the cure of fevers, contributed to establish, and have propagated down to our days, his cult, which Pope Gregory XVI approved by his decree of 14 December 1838.

Abridged from various hagiological collections.

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[1] Saint Maxima and Saint Montanus were married: forty other Martyrs are joined to them.

[2] Saint Felix sat twelve years, after which he retired into a monastery which he had had built in honour of the Blessed Virgin Mary and of the Martyrs of the vanguard of the Theban legion: Thyrsus, the general; Constantius, Crescentius, Justin, Leander, Alexander, Soter (these last three were brothers), Hormisdas, Patricius, Constans, Jovinian and several magistrates of the city of Trier, who had given their blood at the same time for Jesus Christ. This monastery later took the name of Saint Paulinus.

[3] See his life on 16 March.

[4] See his life on 16 October.

[5] The Mohammedans called Utica "Marmolejos". That name has remained to this ancient city of Baetica, which must not be confused with Utica in Africa, from which Cato borrowed his surname because he killed himself there. It is perhaps not out of place to compare the saints or the sages of antiquity with those of Christianity. We know that this famous Cato, this much-vaunted Cato, having learned that Caesar was pursuing him, went to bed, and that, after reading twice what Plato writes on the immortality of the soul, he gave himself a sword-thrust through the body. This blow not having been mortal, a dressing was put on his wound: he undid it and tore out his entrails, in the year 708 of Rome. Utica in Africa is today a little village named Bizerta, ten leagues from Tunis.

[6] We detach from the Latin biography of Saint Ludger the following trait, which is not without grace; one sees in it what a change had taken place, in a few years, in the manners of those barbarous families, where mothers ordered, without wincing, that their children be smothered: “As soon as he could walk and talk, he began to gather little skins and the barks of trees of the kind we are accustomed to use for lights; and whatever of that kind he could find, while the other boys played, he stitched together for himself from these collections as it were little books, and when he had found for himself a liquid, he imitated writers with straws, and offered them to his nurse as useful books to be kept. And then, if anyone said: ‘What have you done today?’ he said he had spent the whole day either composing books, or writing, or even reading. And when he was asked: ‘Who taught you?’ answering, he said: ‘God taught me.’” [The Latin as printed in the note: “Statim ut ambulare et loqui poterat, cœpit colligere pelliculas et cortices arborum quibus ad luminaria uti solemus; et quidquid tale invenirj poterat ludentibusque pueris aliis, ipse consuit sibi de illis collectionibus quasi libellos, quumque invenisset sibi liquorem cum festucis imitabatur scribentes, et offerebat nutrici suae quasi libros utiles custodiendos. Et tum si quis diceret: Quid fecisti hodie? dixit se per totum diem aut componere libros, aut scribere, aut etiam legere. Quumque interrogaretur: Quis te docuit? respondens ait: Deus me docuit.”]

[7] *Frater, amore Dei cognato dulcior omni, / Ludger amate mihi, Christi te gratia salvet: / Presbyter occiduis laudabilis orbis in oris, / Doctus, et eloquio prudens, et mente profundus: / In melius crescendo, mei memor esto sacerdos, / In precibusque tuis commendes, quaeso, Tonanti, / His brevibus vatem qui te laudavit in odis, / Cui teretis baculi tali pro carmine donum / Munificus tribuas. Fors haec mercedula vati / Concordat modico, felix sine fine valeto. — Vita,* in the Bollandists and in Pertz, ii, 407.

27 March

Martyrologies

27th DAY OF MARCH

ROMAN MARTYROLOGY.

At Drizipara, in Pannonia, Saint Alexander, soldier, who, under the emperor Maximian, after numerous combats sustained for Jesus Christ, and many miracles wrought, accomplished his martyrdom by beheading. — The same day, Saint Philetus, senator, Saint Lydia, his wife, and their sons Saint Macedo and Saint Theoprepides;[1] and again Saint Amphilochius, officer of the army, and Saint Cronidas, jailer, all executed for the confession of Jesus Christ. 2nd c. — In Persia, the holy martyrs Zanitas, Lazarus, Marotas, Narses and five others, who, having been very cruelly massacred under Sapor, king of the Persians, merited the palm of martyrdom. 326. — At Salzburg, Saint Rupert, bishop and confessor, who wonderfully extended the doctrine of the Gospel in Bavaria and Austria. 718. — In Egypt, Saint John, hermit, a person of great holiness, who, among other extraordinary virtues, being filled with the spirit of prophecy, foretold to the emperor Theodosius his victories over the tyrants Maximus and Eugenius. 394.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Soissons, the finding of the holy martyrs Gervasius and Protasius, patrons of the cathedral church. — At Beauvais, Saint Matthew, martyr. — At Langres, the feast of Saint Bercharius, named in the Roman martyrology on 16 October. — At Algiers, the feast of Saint Peter Armengol, confessor, named in the Roman martyrology on 27 April.[2] — At Sens and at Nevers, the feast of Saint Romulus, abbot of Saissy-les-Bois.[3] 8th c. — At Poitiers, the feast of Saint William Tempier. — Saint Dominic and Saint Vedulphus, bishops of Cambrai and Arras.[4]

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Poitiers, in France, Saint William, confessor, surnamed Tempier, who, after having exercised the charge of prior of the monastery of the Canons Regular of Saint-Hilaire de la Celle, became bishop of the same city, shone by his defence of the rights of the Church, and fell asleep in the Lord, laden with virtues and merits.

Martyrology of the three Orders of Saint Francis. — At San Severino, in the March of Ancona, Blessed Pilgrim or Peregrinus of Falerone, confessor, disciple of our seraphic Father Saint Francis, who, though distinguished by birth and learning, made his way to heaven by humility, piety and a very great love of God.

The sovereign pontiff Pius VII approved his cult in 1821.[5]

Martyrology of the Servites. — Saint Nicodemus, martyr, disciple of the Lord; it is said in the Gospel that he buried with myrrh and aloes the body of his divine Master.[6]

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

Commemoration of the Resurrection of Our Lord Jesus Christ. — At Serravalle, in the province of Treviso, in Italy, Saint Augusta or Augustine of Ceneda, virgin, whose own father had her head cut off to punish her for having embraced Christianity against his will. This unnatural father was one of those German lords who, at the time of the barbarian invasions (of the 5th century no doubt, though the precise epoch is not known), had built himself on a mountain a robber's nest from which he went out to infest the surrounding countries, and to which he afterwards withdrew like a vulture in his lair to enjoy the fruit of his depredations. God, who makes his elect be born everywhere, had given the most candid of daughters to this monster, whose hatred of Christianity equalled his natural ferocity. Servants having informed Madruch (for that was the name of this barbarian) that his daughter frequented the neighbouring church, he sent for her one day when she was at prayer. The pious girl, foreseeing the future, peacefully finished her prayer, offered to God her sacrifice and went to offer herself to her executioner. Augusta had to pass through numerous torments before seeing her last sun. First thrown into a dungeon, she was dragged from it to be suspended between two trees over a fire lit beneath her, which roasted her little by little. Her constancy being superior to all these trials, she was at last beheaded on a 27th of March. — At Antwerp, the translation of the relics of Saint Marinus, Roman martyr, given to that city in 1616. — At Corinth, in Greece, Saint Paul, bishop, who was ordained by Pope Nicholas I. About 880. — In Thrace, Saint Ceryque or Cyricus, who was probably a hermit, at an uncertain epoch. — At Trent, Saint Adalpret, bishop and martyr. He received privileges from Frederick Barbarossa, and perished the victim of a treachery.[7] 1181. — Among the Greeks, the prophet Ananias or Hanani, of whom nothing is known other than the name. — In the East, Saint Isaac, religious. 383. — At Rome, finding of Saint Victorinus, a young child martyr of about twelve years, whose body was found in the catacombs, near the Tiburtine Way, in 1842. (See 1 and 14 May.)

Saint Isaac, religious (383) — 27 March

While the emperor Valens, making himself the executioner of his subjects, was shedding in the name of Arianism the blood of Catholics, a holy religious was weeping in solitude, near Constantinople, to disarm the anger of heaven, for he saw it ready to fall upon the persecutor and his States. The Holy Spirit inspired him with this courageous design. Having learned that already the instruments of divine vengeance, the Goths, were ravaging Thrace, and that Valens was preparing to fight them, he came to his camp, and one day, as he was marching at the head of his troops, he accosted him and said to him: "Emperor, open the churches of the Catholics which you have closed, and God will bless you." The emperor, thinking that he was a madman, did not deign to answer him and passed on without stopping at him. Isaac joined him once more and held to him the same discourse: "Emperor, open the churches of the Catholics, and you will have a happy success in the war and will return home victorious." Valens, reflecting then on these words which he repeated to him for the second time, rather out of a desire to win the victory than from any affection for the Catholics, wished to follow his advice, and communicated about it with the members of his council; but these, all heretics, told him that he ought not to lend his ear to the talk of this babbler and that he should rather have him chastised; he let himself go to their evil counsel and despised the oracle of God, who spoke to him by the mouth of his servant. Isaac was not discouraged; some days after, he returned to the emperor, who was continuing his journey; and, taking with a holy liberty the bridle of the horse on which he was mounted, he blamed him and pressed him to grant his request, if he did not wish to ruin himself altogether. Valens could no longer bear his insistence, which he thought too importunate; and, as the place where the Saint spoke to him was covered with thistles and great thickets, he commanded that he be thrown into them, thinking that he would be stifled

there, then he continued his road; but Isaac was drawn out of that place by three unknown men clothed in white, who came to him; and, because his benefactors disappeared after having rendered him this good office, he recognised that they were blessed spirits and gave them thanks for so great a favour. Seeing himself delivered from this peril, and moreover feeling himself more and more strengthened by the divine Spirit, he ran after the emperor, and, getting ahead of him by a path which he found shorter than the highroad held by the army, he presented himself to him for the fourth time, and said to him: "You thought, emperor, that I should die in those thorns and amid the thistles; but God preserved me from them to tell you again that it is he who has stirred up these barbarians to make war on you, because of the war you make on the Catholic religion; command that his churches be opened, and you will conquer your enemies and return victorious from the battle."

However, these words, so many times repeated, made no impression on the heart of this prince, already hardened and forsaken by God; on the contrary, holding himself offended at the liberty of Isaac, he had him put in the hands of two senators, named Victor and Saturninus, to keep him until he should be back, deferring his chastisement until that time. Then the Saint, using the words which the prophet Micaiah said to king Ahab, added: "If you return in peace, believe that God has not spoken by my mouth; but you will give battle and will not be able to resist your enemies; they will put you to flight and will have you burned alive."[1] The thing happened as the Saint had predicted. Valens gave battle, his army was defeated, he fled and hid in a thatched cottage, to which the barbarians who were pursuing him set fire and reduced him to ashes. Such was the miserable end of this obstinate emperor. Theophanes adds that Saint Isaac knew in his prison, by a particular permission of God, the moment at which this fatal death happened, and that he divulged it on the spot; from that time he continued always his admirable manner of life near the city of Constantinople, where he was regarded as another Elias, not only because of the generous liberty with which he had spoken to the emperor, but also of his extraordinary austerities. He was, it is said, in very great consideration with the emperor Theodosius the Great, and assisted, in the year 381, at the ecumenical council of Constantinople with some other abbots. When he saw the orthodox faith rehabilitated, he resolved to end his days in solitude; but he was retained by Saturninus and Victor, his jailers become his friends; they built him outside the town a cell where Isaac withdrew with his disciples. He renewed there the exercises of the angelic life from which he had been turned aside for the good of the empire. He preserved always, in all sorts of events, an admirable equality of mind. His charity toward the poor was excellent, to the point of giving them his clothes when he met anyone who was in need. At last, feeling himself near death, he called the religious, and, having exhorted them to practise virtue, to labour at their perfection and to do nothing unworthy of their profession, he named for them a father to instruct and govern them, praying the divine Goodness to give to inferiors the spirit of obedience, and to the superior the grace to command well. His death is placed about the year

Theodoret, Socrates and Sozomen, reported by the Bollandists.

Saint John of Egypt (394) — 27 March

If we wish to rest eternally, we must renounce temporal rest. — Maxim of the Fathers of the desert.

No solitary, after Saint Antony, had a greater renown of holiness or was more venerated than Saint John of Egypt, prophet and recluse in Lower Thebaid.

Lyco or Lycopolis, today Assiut, near the left bank of the Nile, was the native place of Saint John. In his youth he learned the trade of a carpenter and practised it until the age of twenty-five. After which, touched with the desire of working only for his salvation, he renounced the world entirely to withdraw into solitude. Although the goods he abandoned were of little account, one may say of him what Saint Jerome says of Saint Peter, that he left much, because there remained in his heart no affection for the goods of the earth.

This first sacrifice was followed by that of his own will. He placed himself under the guidance of an old solitary to exercise himself in obedience, and served him with so much humility, zeal, and even address, that the good old man feared he acted either under constraint or from some natural affection, which led him to assure himself of the purity of his intentions by commanding him things probably impossible, or which seemed to shock human sense.

The first he ordered him was to water twice a day a dry and half-rotten stick, until it should take root and put forth leaves and branches. This trial lasted a year, during which John never belied his obedience, though he was obliged to go and fetch the water two miles away.

His blind submission became known to the religious of the neighbouring monasteries, where only the practice of virtues was esteemed; and several of them came to see his superior to assure themselves of it for themselves, and to be edified by the example of so excellent a disciple. As they spoke of it to him with admiration, the old man called John and told him in their presence to go and throw out of the window a phial of oil which was all their provision: which he executed on the spot, without reasoning on the need they had of it. Cassian, who reports these examples of his obedience, says that God rewarded him for it with the gift of prophecy, to which he afterwards raised him. John exercised himself thus eleven or twelve years in the renunciation of his own will. After which, his spiritual father being dead, he remained about five years in different monasteries to perfect himself ever more and more in religious virtues, and withdrew at last into the desert to live there as a perfect anchorite.

The place he chose for his retreat was a desert mountain two leagues from Lycopolis. He hollowed there a cave in a rock of difficult access, and stopped up the entrance, in order to be less diverted from the exercises of the interior and contemplative life. He was forty or forty-two years old when he withdrew there, and he remained shut up there until the age of ninety, without opening to anyone, except the last year of his life, in which he introduced Palladius, from whom we have learned his history. Whatever desire he had to live there only with God, he could not prevent people from having recourse to him from all parts; so that he was obliged to permit a lodging to be built at some distance from his cell, that those who came to see him might be sheltered there from the injuries of the weather, and that hospitality, so strongly recommended in the Gospel, might be exercised there toward them. But he spoke only on Saturday and Sunday, through the window which served him to receive what was necessary for him; and he never would suffer any woman to approach his cell.

The life he led in this place was wholly heavenly. He gave himself unceasingly to prayer and contemplation; his heart, detached from earth and freed from the solicitudes of the world, rose to God with entire liberty: and God communicating himself to his soul in proportion to his detachment, filled it with very abundant lights and graces. It is to this purity of heart that Rufinus attributes the gift of prophecy which he received, as Cassian attributes it to his obedience; it may have been granted to him in favour of the one and the other, since both concur to dispose a soul wonderfully to the most intimate commerce with God.

God, who favoured him with extraordinary graces, as we shall soon see, did not dispense him from passing through temptation, since he makes it serve to try the greatest Saints. The demons often strove to disturb him by night, to prevent him from praying or taking some rest; and adding insult to the pain they caused him, they appeared to him in the morning under sensible forms, and feigned to ask his pardon for the harm they had done him during the night.

These spirits of malice, ever attentive to profit with the servants of God by the slightest occasions of seducing them, had in one encounter a small advantage over him. They persuaded him to prolong his fast to two days in succession, in order to cast down his spirit more easily by casting down altogether his body, already worn by old age, and exhausted by his ordinary abstinence.

The Saint, whom the love of penance would have led to suffer everything, fell into the illusion; and when at the end of the second day he wished to sit down at table, the demon showed himself to him under the form of a hideous Ethiopian, and throwing himself at his knees, said to him, by an insulting mockery: “Pardon me, if you please, it is I who brought you to this long fast”; at this avowal the Saint came to himself, and though very skilful in the discernment of spirits, he understood at that stroke that he had been seduced. It is from Cassian that we have this: he learned it from Abbot Joseph, in the conference he had with him on the necessity of using discretion. But this only served to keep this great servant of God in greater vigilance; and this feeble victory of the artifice of the demon was nothing beside those which he always won over him in his turn.

He had been living thirty years thus shut up in his cell when he received from God the gift of prophecy, with such abundance of light that nothing escaped his knowledge.

Several coming to him, as well from distant countries as from the neighbourhood, he declared to them, when it was necessary, what they thought well hidden in the depths of their heart; and when they had committed some great sin in secret, he corrected them for it in private, with zeal and with gentleness, to rouse them to repent and to amend. He announced also in advance whether the overflowings of the Nile would be great or middling, on which depended the good or bad harvest, and he warned men, when they were threatened for their sins with the anger of God, making known the crimes which irritated him against them, and exhorting sinners to forestall his just vengeance by repentance and change of life. These were but the smallest objects of his predictions. Among the others which made more noise may be counted that of the defeat of the Ethiopians when they entered the lands of the empire on the side of Syene, the first town one met in upper Thebaid on leaving their country. They had at first cut to pieces the troops that had been opposed to them, done much damage and carried off a rich booty. It was to be feared that they would push their conquests farther, because they were far superior in number to the Roman troops; so that the general who commanded these found no better resource than in the counsels and prayers of our Saint.

He came therefore to consult him on what he had to do; and the servant of God answered him, designating the day on which his prediction was to be accomplished, that he might march without fear against the enemies; that he would win that day over them a complete victory, that he would enrich himself with their spoils, and that he would recover what they had carried off. The effect followed the prediction; and as this officer, on returning from his expedition, came to thank him, he predicted to him again that he would be in great credit with the emperor: which the event verified.

Another officer having come to see him, his wife, whom he had left with child, was delivered the very day he arrived at his cell; but she was in danger of dying. Upon which the Saint said to him: “You would doubtless give thanks to the Lord if you knew that he has given you a son today. His mother is in peril; but God will assist her, and you will find her cured. Go home in haste; you will arrive on the seventh day of the child’s birth. Have him named John. Nourish him at home until the age of seven years, without permitting him any communication with the pagans; and after that time, entrust his education to some solitaries to bring him up in a holy and heavenly discipline.” His most famous predictions were those which he made to the emperor Theodosius the Great, whom he informed in advance, on various occasions, of the irruptions of the barbarians into the provinces, of the rising of tyrants, of the means of subduing them, and of many other events of his reign. That prince had him consulted principally on two enemies whom he had to fight. One was the tyrant Maximus, already victorious over the two emperors Gratian and Valentinian, of whom he had killed the first in 383, and driven the other from his States in 387. John had him assured of victory. Theodosius marched on his word, though with inferior troops; defeated Maximus in two combats in Pannonia, crossed the Alps without obstacle, pursued him and at last surprised him in Aquileia, where his soldiers cut off his head. Four years after, Eugenius having seized the empire of the West, through the credit of count Arbogastes, who had had the young Valentinian strangled, Theodosius resolved to march against

him to avenge the death of that prince. Eugenius, who expected it, prepared for it as a pagan by the superstitions of idolatry and magic. He had consulted a man who busied himself with predicting the future by sorceries. The idolaters of Rome also made for him great sacrifices, curiously searched the entrails of victims, and believed they found happy omens. But Theodosius, guided by the true religion, sought the truth in purer sources. He sent into Thebaid the eunuch Eutropius, to try to determine Saint John to come and see him, or to learn from him whether it was the will of God that he should forestall the tyrant, or whether he should wait for the tyrant to come and attack him.

Eutropius executed his commission as a zealous servant. He pressed the Saint strongly to bring him to go to the emperor; but not being able to persuade him to leave his solitude, he learned from him that the emperor would win the victory; that it would be bloodier than that which he had won over Maximus; that he would destroy the tyrant; that he would not survive him much; that he would die in Italy, and would leave to his son the empire of the West. All this was accomplished to the letter. Theodosius marched against Eugenius, and at first thought himself defeated; for he lost ten thousand Goths on the first day; but the next day victory declared entirely for him, and it appeared evidently that he owed it only to the prayers of the Saint, since he had been in so great danger of losing it. The battle was given in the plain of Aquileia on 6 September of the year 394. Theodosius survived it only until 17 January of the following year, and left by his death the empire of the East to Arcadius, and that of the West to Honorius his sons.

The gift of prophecy which Saint John had received from God was accompanied by that of miracles. He wrought them even in his absence, especially in favour of some women, because he would never suffer any to approach his cell. The wife of a senator, having become blind, did not cease to press her husband to take her to the Saint. The husband, who knew that the Saint would never suffer it, found no better expedient than to come and conjure him to pray at least for her. He did so, and sent him besides some oil which he had blessed; the sick woman having rubbed her eyes with it, recovered her sight. Besides that he wrought marvels without this blessed oil, he ordinarily used it, in order that the cure of the sick might be attributed less to him than to the virtue of the blessing. It is thus that he hid through humility the grace he had received. He attributed also its effects to the faith of those who addressed themselves to him, assuring them that he was not heard for any merit in him; but only because God wished to grant such favours to those persons.

The firm resolution which he had taken to speak to no woman gave occasion to a singular marvel, of which Saint Augustine has made much. A colonel, who was leading troops to Syene, where his wife followed him, went, at her solicitation, to the Saint’s cell, to obtain from him that he would suffer her also to come there to receive his blessing; the extreme desire she had for it having made her run great dangers. Saint John answered him that he had never seen women since he had shut himself in his cell, and that what he asked was altogether impossible. The officer did not yield; he continued to press him with more insistence, assuring him that if he refused him this grace, his wife would die of affliction, whereas by granting it to him, she would receive a marvellous advantage from the happiness of having seen him.

The Saint, admiring his faith and perseverance, and not wishing to cause either him or his wife the grief of an entire refusal, nor yet to fail in his resolution, said to him: “Go, your wife will see me without coming here, and even without leaving her house.” The officer withdrew on this answer, turning over in his mind what its sense might be; which gave his wife no less matter for reflection when he reported it to her; but in the night, when she was asleep, the Saint appeared to her in a dream, and held this discourse to her: “O woman, your faith is great, and obliges me to come here to satisfy your prayer. I warn you nevertheless not to desire to see the material face of the servants of God, but rather to contemplate with the eyes of the spirit their life and their actions. For the flesh profiteth nothing; it is the spirit that quickeneth. As for me, it is not in quality of just man and prophet, as you think, but only by virtue of your faith, that having prayed for you, God has granted you the cure of all the ills you suffered in your body. You will therefore enjoy, you and your husband, beginning today, a perfect health, and all your house will be filled with blessings; but never forget,

either of you, the benefits you have received from him. Live always in his fear, desire nothing beyond the emoluments that are due to your charge, and finally content yourselves with having seen me in a dream, without asking more." On waking, this woman told her husband what she had seen and heard, and detailed to him so well the features of the Saint's face, the colour and form of his garment, and all the other marks by which he could be recognised, that he could not doubt that the Saint had appeared to her during sleep; so, full of astonishment, he returned to Saint John's cave, related to him all that had happened to his wife, rendered him thanks, and after receiving his blessing, continued his journey in perfect contentment.

We must speak now of the visit that Palladius and other solitaries paid him, and of the admirable instructions they received from him. Palladius was in the desert of Nitria with Evagrius his master, Albinus, Ammon and three others. As they were conversing one day about the noise made by the reputation of Saint John, Evagrius testified that he would have had great joy in knowing truly what was the eminence of his virtue, through someone who was capable of discerning his spirit and his manner of prayer.

Palladius, feeling strength enough to make the journey, and to go assuredly by himself, for he was then only twenty-six, set out without saying anything to anyone, and arrived at last with much difficulty at the mountain of the Saint. Besides that there were eighteen days of road, which he made partly on foot and partly by water, as it was the time of the rising of the Nile, during which illnesses were frequent, he fell sick like many others.

He found on arriving that the vestibule of the Saint's cell was closed, and learned that it was reopened only on Saturday and Sunday. He waited until the time when he was permitted to enter, and saw the Saint seated at his window, through which he spoke to those who approached. As soon as the Saint saw him, he saluted him and asked him through an interpreter of what country he was, what business brought him, adding that he seemed to him to be of Evagrius's company.

Palladius satisfied all these questions; but while they were thus conversing, the governor of the province, named Alypius, entered and approached Saint John in great haste. The Saint then left Palladius, who withdrew aside to let them speak freely. As their conversation was long, Palladius began to grow weary of waiting, and sentiments of murmuring rose in his heart, as if the Saint had made too little of him and as if in his procedure there were respect of persons; so that he thought of retiring altogether.

The Saint knew at that moment what was passing in his soul, and sent him his interpreter, called Theodore, to tell him not to fall into impatience, that he would soon send the governor away. This word made Palladius come to himself. He recognised how much the Saint was enlightened from heaven, since he had penetrated his thoughts, and waited without pain until the governor had withdrawn.

Then Saint John called him, and gave him a gentle correction on the judgment he had formed, and the interior murmuring to which he had let himself go; after which, to console him, he said to him: "Do you not know that it is written that it is not the healthy but the sick who have need of a physician: I can speak to you when I wish, and you to me, and when I cannot console you, there are other fathers and other brothers who can do it. But this governor being engaged under the power of the demon in the temporal affairs with which he is occupied, and having come to me to receive some salutary counsel, in this short time he has had to breathe, like a slave who flees the dominion of a troublesome and insupportable master, what reason was there that I should leave him to speak to you, who are continually occupied with what concerns your salvation?" Palladius, after this, begged him to pray for him; but the holy old man, giving him a little slap, as to his child, with a gentle and agreeable gaiety, went on to speak to him in these terms: "You will not be exempt from pains, and you have already sustained great combats in the thought of leaving your solitude; but the fear of offending God has made you defer your departure. The demon torments you on this, and fails not to allege apparent reasons and pretexts of piety. He has represented to you the regret your father feels at your absence, and that your return would lead your brother and your sister to embrace solitude. But I announce to

you good news, assuring you that both are in safety, since they have renounced the world, and that your father will live yet seven years. Remain then with a firm and constant heart in solitude, and think no more of returning to your country for love of them, since it is written: He who, having put his hand to the plough, looks back, is not fit for the kingdom of God."

These words greatly consoled and strengthened Palladius; and the Saint having then asked him with the same gaiety whether he did not desire to be a bishop, he answered no, because he was one already, since, according to the Greek etymology, that word signifies a steward and an overseer. "Of what city then are you bishop?" the Saint said to him. "I am so," answered Palladius laughing, "of the kitchen, of the pantry, of the table, for I watch with care over all these things; that is my episcopate and the stewardship which my delicacy made me choose." "Cease jesting," the Saint said to him smiling, "for you will one day be a bishop, and will bear many labours and afflictions. But if you wish to avoid them, do not leave your solitude, since while you remain there no one can ordain you bishop."

He experienced in a few years the truth of this prophecy: for, at the end of three years, being threatened with dropsy, he consented to be sent to Alexandria, whence, by the advice of the physicians, he passed to Palestine and then to Bithynia, where he was made bishop of Helenopolis. He found himself afterwards enveloped in the persecution which Saint John Chrysostom suffered, and was eleven months hidden in a very dark room. He remembered then that this great Prophet had predicted to him the pains he endured.

Meanwhile the Saint, wishing to encourage him to suffer his solitude patiently, told him that it was forty years that he had lived shut up in his own without ever having seen any woman, nor a single piece of money, nor even seen anyone eat.

Palladius returned afterwards to Nitria, where he related to Evagrius and the five others what he had seen of this admirable man, and inspired them by his account with a more ardent desire to go and see him themselves; which they did two months after. They reported to Palladius on their return what had passed in their visit; but he has not inserted it in his history.

Saint John rendered his spirit to God on his knees and in prayer, after having passed three days in succession without letting himself be seen by anyone. The holy solitary is represented watering a dry stick: this simplicity won him the name of John the Obedient. The Bollandists and Bulteau believe that Saint John of Egypt died in the month of September or October of the year 394. Tillemont thinks it could have been in March or April of the year 495. The martyrologies, since the 5th century, inscribe his feast on 9 March. Baronius says that the Greeks kept it on 13 December; but the Bollandists maintain that they do not celebrate it at all. — See the *Fathers of the Deserts of the East*.

Saint Rupert or Robert, bishop of Salzburg (718)

Rupert or Robert, who governed the episcopal church of Worms under the reign of Childebert II, descended from the royal family of the Franks. Humility, mildness, charity, prudence, perfection of faith and piety, all the virtues shone in him with a lustre which still enhanced the illustriousness of his birth. Filled with the Holy Spirit, he presented to his flock in his person an accomplished model of holiness, confirming by his life and by all his acts what he had taught by word. His piety appeared in an admirable manner in the assiduity with which he gave himself to prayer; his prudence, in the wisdom of his counsels; his justice, in the equity of his decisions; his abstinence, in the care he took to mortify his body by continual fasts. He was so generous and so beneficent toward the poor that he regarded as his own only what he had given to the unfortunate and the needy.

A life so holy produced the most abundant fruits: this is attested by the conversion of so many peoples whom his efforts brought into the way of salvation. Not only the neighbouring countries, but foreign regions were indebted to him for the Gospel. On the reputation of his holiness and of his miracles, Theodo, duke of

Bavaria, sent him an embassy composed of the first personages of his States, and begged him to be so good as to visit his domains, in order to enlighten him and his peoples in the truths of the faith. Rupert, though wearied by numerous persecutions, did not refuse this pious and holy burden; and little by little he baptised Theodo with a great number of principal lords and an immense multitude of other persons. He began by fixing his episcopal see in a place now called Salzburg; and he was the first to build in this place, in honour of Saint Peter, prince of the Apostles, a church furnished with all the ministers that the exercise of divine worship requires. Then he turned all his thoughts toward the conversion of the rest of Bavaria to the holy religion of Jesus Christ. He therefore associated with himself twelve companions of his zeal and of his labours; and at last, God seconding his pious efforts, he brought that country to the faith, and merited to be called the Apostle of Bavaria. After having founded in various places a great number of churches, and perfectly fulfilled for several years the functions of the episcopate, he had just finished the holy Sacrifice, when, on that same Easter day, he felt his end approach. He strengthened the hearts of his disciples by a last, wholly paternal exhortation; then he passed to the Lord to go and enjoy eternally heavenly beatitude.

There is one of his relics at the Louvencourt [house] at Amiens. [As printed: “aux Louvencourt d’Amiens”; the sense of the phrase is doubtful.]

Saint Matthew, martyr of Beauvais (end of the 11th century)

Among those who, in the war against the Saracens, says the venerable Guibert, abbot, preferred to expose their heads to the swords rather than betray their faith, I have chosen one whose life I shall relate in preference. He followed the profession of arms, was called Matthew, and was noble; but, of all the men of his kindred and rank, he is the one I have known of the most irreproachable conduct. I knew him from his childhood: I saw him grow in these holy dispositions. He was a native of the same parish as I, Agnetz, near Clermont in the Beauvaisis; he, as well as his parents, held a benefice dependent on my family; we grew up together, which is to say enough that his life and character are entirely known to me. Having been armed knight, he made himself remarked among all by his skill in the trade of arms, while remaining always a stranger to the habits of disorder and petulance usual to that condition. However, as a great number of nobles were taking the cross, he set out himself for the East with Bishop Roger, with Payen and other men of Beauvais. He was held in high esteem at the court of Alexius, emperor of Constantinople. His alms were so abundant and his prayers so frequent that his life seemed to be that of a bishop more than of a soldier. When I go back in my memory over his assiduity at prayer, the piety of his discourse, and his charity, I extremely admire his perseverance in the practice of good, but I groan no less over my own insufficiency. Such was his life that it deserved to be crowned only by martyrdom. I glory, and all who have been able to obtain his friendship may glory, because whoever has seen him will acknowledge that he has known a martyr.

Having been made prisoner by the Saracens, he was summoned to renounce his faith: he then asked them a delay until the following Friday. It was willingly granted him, in the thought that a prolonged reflection would shake his resolution. The day come, the infidels pressed him again; but he said to them: “If you have thought that, in turning aside for a little time the sword hanging over my head, I wished only to prolong my life by a few days, and not to procure for myself the happiness and honour of dying on the same day as my Lord Jesus Christ; if you have been so mistaken about the sentiments of a Christian, it is time you learned what they are. Come then! and kill me according to your desire; provided I give my life to Him who gave his for the salvation of mankind, the rest matters little to me.” Saying this, he held out his throat to the executioner, and, beheaded, he is sent to the Lord, whose death he had wished to imitate. In this same crusade another noble child of Beauvais, named Albéric, was likewise crowned with martyrdom.

Proper of Beauvais.

Saint William Tempier, bishop of Poitiers (1197) — 27 March

Blessed William, surnamed Tempier, whose memory occurs today, is the third bishop of Poitiers of that name. He was first a canon regular in the monastery of Saint-Hilaire de la Celle. He shone so much by his piety and the integrity of his morals that, after having passed through all the dignities of his monastery, he was called to the episcopal chair by the common and unanimous suffrage of the clergy and the people. He opposed vigorously the lay power, which was then invading almost everywhere ecclesiastical affairs. For the defence of the rights of the Church he suffered with invincible firmness calumny and persecution. He flew away into the bosom of eternal beatitude on 29 March, in the year 1197.

He was buried in the chapel of the Blessed Virgin Mary, behind the principal altar of the basilica of Saint Cyprian of Poitiers: he wrought great miracles. His sepulchre was frequented by a great concourse of people, coming to ask the cure of their infirmities. Because of the numerous testimonies which God gave of his holiness, his cult was publicly established, and extended even outside the diocese of Poitiers. His feast is celebrated throughout the whole Order of Canons Regular. His body was raised from the earth and solemnly recognised toward the end of the 16th century. Later it perished in the midst of our civil discords, in the destruction of the monastery and of the basilica. A single portion of the relics, the femoral bone, formerly given to the church of Saint-Hilaire de la Celle, was saved by pious hands. Mgr Pie has entrusted the guard of it to the Carmelites of Poitiers, who inhabit the former conventual house of the Canons Regular. The same prelate, worthy successor of Saint William Tempier, has had the crozier of our Saint replaced in the treasury of the cathedral. — Saint William was invoked specially against the flow of blood.

Proper of Poitiers.

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[1] In Illyria. Reign of Hadrian.

[2] See his life on 27 April.

[3] Saint Romulus was abbot of Saint-Baudile, near Nîmes. About 720, wishing to withdraw from the incursions of the Saracens who were then devastating the south of France, he took the resolution to retire into a country less exposed to the attacks of the Barbarians. Before leaving, he had the body of Saint Baudilus placed in a leaden coffin. (See the life of Saint Baudilus on 20 May.) He then set out in the keeping of God, with his eighty religious: they made several halts, notably at Beaune, in Burgundy. They arrived at last at Saissy-les-Bois, in the Nivernais, where they found an old abandoned monastery which they rebuilt. The year of the death of Saint Romulus is unknown.

[4] Saint Dominic succeeded Saint Vedast, near whom he filled the functions of vicar: this title alone makes sufficiently his praise, and indicates to us that he owed to his qualities and virtues the choice made of him to replace that illustrious and holy Pontiff. His episcopate lasted twelve or thirteen years. Saint Vedulphus, who replaced him about the year 545, transferred his see from Arras to Cambrai, perhaps because that city, since the passage of the Barbarians, had lost its importance and its population, or else because Cambrai was a little nearer the centre of these two vast dioceses. One can make only conjectures on this point. Saint Vedulphus died about the year 880, and had for successor Saint Géri. (M. l'abbé Destombes.)

[5] He was never anything but a lay brother, although he had left the benches of the University of Bologna to take the habit of Saint Francis. — See our *Seraphic Palm-Tree* [*Palmier séraphique*], vol. iii. We give there on the same day the life of Blessed Mark Fantuzzi, etc., etc.

[6] The Roman martyrology names Saint Nicodemus on 8 August. — We shall speak of the three miraculous crucifixes, called of Saint Nicodemus, on 7 June, in the life of Saint Wulphy.

[7] He was pierced with a lance by one of his diocesans who had designs on his life. He is honoured as a martyr near Rouvrey, in the Tyrol.

[8] Book iii of Kings, chap. xxii.

28 March

Martyrologies

28th DAY OF MARCH

ROMAN MARTYROLOGY.

At Caesarea in Palestine, the birth into heaven of the holy martyrs Priscus, Malchus and Alexander, who, during the persecution of Valerian, dwelling in a farm in the environs of that city, and having learned that the heavenly crowns of martyrdom were offered there to those who wished to win them, felt kindled in their hearts the sacred ardour of faith, and going of themselves to find the judge, reproved him boldly for the cruelty he exercised against the Saints, and were at once delivered by him, for the name of Jesus Christ, to the beasts, which devoured them. About 260. — At Tarsus, in Cilicia, the holy martyrs Castor and Dorotheus. — In Africa, the holy martyrs Rogatus, Successus and sixteen others. — At Rome, Saint Sixtus III, pope and confessor. 440. — At Norcia, Saint Spes, abbot, a person of admirable patience, whose soul, when he departed this world, appeared to all the brothers, ascending to heaven in the form of a dove.[1] 517. — At Chalon-sur-Saône, in France, the decease of Saint Guntram, king of the Franks, who gave himself so much to spiritual works that, leaving aside the pomps of the world, he distributed his treasures to the churches and to the poor. 593.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Saint-Gall, in Switzerland, Blessed Tutilo, monk of that abbey, who cultivated letters and arts at the same time as he acquitted himself very diligently of all the duties of the religious life. 898. — At Cîteaux, the venerable Harding, known under the name of Saint Stephen of Cîteaux, third abbot of that monastery, and founder of those of La Ferté, Pontigny, Clairvaux, Morimond, and Bonnevaux in the Viennois.[2] 1134. — At Tarbes, the feast of Saint Justin, who is believed to have been the first bishop of that city. His birth into heaven is marked on 1 May. — At Tours, on the 5th of the calends of April (28 March), commemoration of Blessed Joan-Mary of Maillé, born of an illustrious family and become a widow after the death of her husband, with whom, as is reported, she had remained a virgin, she had herself received into the Third Order of Saint Francis, and after having shone with the lustre of all the virtues and the glory of miracles, she took her flight toward God in the eighty-second year of her age. 1414.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of Saint Basil. — At Noto, in Sicily, Saint Conon, monk of the Order of Saint Basil, illustrious by many miracles.[3] 1236.

Martyrology of Saint Benedict. — The octave of our father Saint Benedict, abbot.

Martyrology of Cîteaux. — The octave of Saint Benedict … — On the Thursday before Passion Sunday, one reads first: The solemnity of the Crown of Thorns of Our Lord Jesus Christ. It was instituted by Saint Hugh, abbot of Bonnevaux, of the Cistercian Order, after a great miracle; then it spread, to the applause of all pious men, throughout France, in the churches as in the religious Orders. — On the Friday after Passion Sunday, the feast of the Seven Sorrows of the Blessed Virgin Mary.

Martyrology of Saint Dominic. — Saint Philetus and his companions, martyrs, under the emperor Hadrian.

Martyrology of the three Orders of Saint Francis. — At Vicenza, Blessed Mark, of the town of Santa Maria di Monte Gallo, of the Order of Minors, who, after having relieved the needs of the poor by the institution of *monts-de-piété* in many places, burning with zeal for the salvation of souls, fell asleep in the Lord on 19 March.[4]

Martyrology of Saint Augustine. — At Monticiano, diocese of Siena, Blessed Antony of Patrizzi, confessor of our Order, of illustrious birth, and who was still more illustrious by his virtues.[5]

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Jerusalem, Saint Hesychius, priest, author of several homilies, and disciple, as is believed, of Saint Gregory of Nazianzus.[6] A.D. 434. — Among the Greeks, Saint Hilarion the Younger, abbot of the monastery of Pelekete, in Asia Minor. The title of thaumaturge has also been attributed to him. About the 9th century,

probably. — At Amasea, in Pontus, Saint Basileus, bishop, whose body was found again on the revelation of an angel and buried with honour. He had been thrown into the sea by order of Licinius. 319. — At Roth, in Swabia, Blessed William, Premonstratensian religious, who reached such a degree of holiness that his brethren called him the angel of the house. 1588. — At Niedermünster, in Alsace, Saint Gundelinda, abbess. 8th c..

Saint Sixtus III, pope (440) — 28 March

Sixtus, third of the name, a Roman, son of Sixtus, became bishop of the Roman Church after the death of Saint Celestine; no trouble in the city marked his accession, which was hailed by the people with admirable unanimity. While still only a priest, he received the warm praises of Saint Augustine for having been the first, in the midst of a numerous assembly, to hurl the anathema at the Pelagians, and also for having strongly combated their error in his writings. Scarcely had he taken in hand the helm of the Roman priesthood when he sent to all the Churches of the East and of the West the canons of the Council of Ephesus against Nestorius, confirming with apostolic authority the dogma of the two natures which remain in Christ perfectly, without being contrary to the unity of the person of the Son of God, which also must be believed. He wrote on the same subject to the bishops of the East, to Nestorius himself, sending them decisions and sentences which cut to the roots of the error; he wrote for example to bishop John of Antioch: “Nothing must be allowed to novelty, because it is fitting to add nothing to antiquity. The faith of the ancients is perfectly clear; let no impure alloy defile our belief.” The primacy of the Popes is clearly established in his letters to the bishops of the East. It is said there that the sovereign Pontiff is charged with the care of all the churches of the world, that one cannot without crime abandon the faith of the apostolic and Roman Church, where Saint Peter continues to teach through his successors what he had learned from Jesus Christ.

He had a vision in which the apostle Peter appeared to him with Saint Apollinaris, his disciple, first bishop of Ravenna; they indicated to him what prelate they wished him to give to that church; Peter, deacon of the church of

Forocornelium (Imola), was the one he placed at the head of the church of Ravenna, in spite of the inhabitants; it is he whom his marvellous eloquence caused to be surnamed Peter Chrysologus, and who became no less celebrated by his holiness than by his doctrine. Sixtus, for having been unwilling to alienate a property of the Church, and because he strove to relieve the citizens who were in distress, drew on himself the hatred of Anicius Bassus, an ex-consul, and of the patrician Marinianus. These men having shamefully calumniated him, he wished his cause to be judged in a council. A meeting of fifty-six bishops took place in the Helenian basilica, which is called the Sessorian Atrium; in the presence of the emperor Valentinian, of all the clergy and of the Senate, Sixtus was declared innocent, and Bassus and Marinianus condemned as calumniators, and proscribed; moreover, the goods of Bassus were adjudged to the Church: he himself dying within the space of three months, by an effect of divine vengeance. Sixtus, rendering good for evil, with his own hands wrapped his body in bands, embalmed it with perfumes and buried it in the basilica of the apostle Peter, in the sepulchre of his ancestors.

This venerable Pontiff carried out great and beautiful works within Rome; he gave to the churches vessels of silver and gold, and considerable revenues. Saint Celestine I, his predecessor, had begun a mosaic representing the session of the Council of Ephesus where the dogma of the divine maternity of Mary had been solemnly proclaimed. This work of art was completed by Saint Sixtus III. It is still seen today in the basilica of Saint Mary Major. On a throne, in the midst of the Fathers seated in order of hierarchical dignity, is a copy of the Gospels. At the bottom is read a Greek inscription, of which this is the sense: “The holy synod of Ephesus, under Theodosius the Younger, composed of 200 bishops, was assembled against Nestorius, who divided Christ into two persons and refused to Mary the title of Mother of God. The holy synod defined and proclaimed that the only Son of God came down from heaven, that he became incarnate

by the operation of the Holy Spirit in the womb of the Virgin Mary, that he took a body and a soul like ours, by a hypostatic union, that from then on the Blessed Virgin is mother of God. Consequently Nestorius has been struck with anathema." Pope Saint Sixtus III changed the ancient title of the Liberian basilica to that of Mary, Mother of God, thus leaving a double monument of the Catholic faith in the dogma of the divine maternity proclaimed at Ephesus. The decorative mosaics executed by order of Saint Sixtus III on the main arch of Saint Mary Major and on the vault of the great nave still exist. At the same time that he affirmed, by an immortal work, the dogma of the divine maternity, Saint Sixtus III had engraved on the marble tables of the baptistery of Constantine, at Saint John Lateran, the expression of the Catholic faith concerning original sin, the existence of which the Pelagians denied. He had placed in front of the Constantinian basilica an ornamentation which had not existed before, and which consisted of marble architraves and porphyry columns, prepared but not set up by the emperor Constantine; the Pontiff had them erected, and added an inscription in verse. At his request, the emperor Valentinian restored in the same Constantinian basilica the silver roofing that had been carried off by the Goths. Sixtus finished his career in this world in the year 440; he was buried on the Tiburtine Way, in a crypt, near Saint Lawrence, martyr. In one ordination, which took place in the month of December, he created twenty-eight priests and twelve deacons; he sent bishops to various places and governed the Church for seven years and eleven months.

Various Histories of the Church and of the Popes.

Saint Guntram, king of Burgundy (525–593) — 28 March

525–593. — Popes: John I; Gregory the Great.

> *Grace abounded where sin had abounded. — Rom. v, 20.*
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> *The Saints who had violent passions to overcome and crimes to expiate encourage us to fight valiantly; they also remove all excuse from our native cowardice, which readily persuades itself that perfection is the fruit of a naturally virtuous character. — Saints of Dijon.*

Guntram,[1] was the son of Clotaire I, king of the Franks, and of Ingunda or Indegunda, his third wife, and grandson of the great Clovis. Clotaire died in 561, leaving four sons who divided his States. Charibert had the kingdom of Paris; Chilperic that of Soissons; Sigebert that of Metz, and our Guntram that of Orléans with Burgundy. He preferred for his capital Chalon-sur-Saône.

He was neither a happy husband nor a happy father. It is generally believed that Venerand, by whom he had a son, was not his lawful wife. This son, named Gundobald, died young and by poison. Afterwards he married Marcatrude, daughter of Magnachar, who gave him a son also: he too died in infancy, and his death was soon followed by that of his mother, who had drawn on herself the indignation of God and of the king her husband by having little Gundobald poisoned. At last he took in marriage Austrechild, by whom he had Clotaire and Clodomir: but the first lived only ten years, and the second four: thus the king found himself without children and without heirs. For the rest, amid these domestic afflictions, he always kept the strength and constancy of a true Christian; and as Saint Paul writes that all things contribute to the sanctification of the elect, he used them advantageously to humble himself the more before God, and to attach himself to him more perfectly. Disgusted with marriage, after the death of queen Austrechild, he would not contract another alliance, whether from love of continence, or to be freer to give himself to the practice of good works proper to his rank. Such fair examples sanctified his family. His two daughters Clodoberga and Clodehilda renounced the vanities of the world and consecrated their virginity to God.

He had great affairs to disentangle with his brothers, with his nephews and with strangers: but he always conducted himself in them with a rectitude, a generosity and a greatness of soul altogether extraordinary. The eldest of his brothers having died without male children, his succession was to be shared among our Saint, Chilperic and Sigebert: as this could not be done without great contests, he had a council assembled at Paris,

to end matters amicably and without war, and referred to the judgment of the bishops who were there. Certain conditions were agreed upon, to which the three kings bound themselves by oath; but he alone kept them. His brothers both having died unhappily, perhaps, as he believed, in punishment of their want of faith, he forgot the subjects of discontent he might have against them, and took care of their children as of his own. He did not in this imitate the ambition of his father, who, to have the portion of Clodomir, his brother, had rid himself of the little princes, his heirs; but, content with the share that had fallen to him, he tried to preserve to his nephews those that their fathers had left them at death. He even took the guardianship of Clotaire II, son of Chilperic, aged only four months, had him baptised at Nanterre, near Paris, with great solemnity; held him over the baptismal font, gave him the name of Clotaire, and led him through all the cities of the States of his father, in order to have him recognised there as king and lawful Lord. He was no less favourable to the children of Sigebert. Ingunda, his daughter, had been married to Saint Hermenegild, son of Leovigild, king of the Visigoths, in Spain: and after a thousand unworthy treatments which Goswintha, step-mother of her husband, made her suffer, after the martyrdom of the same Saint Hermenegild, her husband, she had been forced to flee, and to put herself in the hands of the Romans with an only son whom she had, and had died in Africa. Saint Guntram, animated with a holy zeal and a just anger, wished to avenge this good niece, who had been persecuted only for the faith; he sent great armies into Spain, and made many prayers for the happy success of an expedition that seemed so equitable. If the thing did not succeed as he hoped, if his armies perished miserably through the bad understanding of the chiefs and through a surprise by the Visigoths, that took nothing from his merit and his glory, for he none the less showed his zeal for religion and for the honour of God, and his generosity in upholding the just interests of his kindred. It was a secret conduct of the Providence of God, who on the one side was irritated at the sacrileges and impieties that the armies of Guntram had committed on their march, without his knowledge; and on the other wished to show that he reserves to himself alone the vengeance for the blood of martyrs. As for Childebert, son of the same Sigebert, he adopted him, and instituted him his heir and successor in all his States: and although this young prince afterwards behaved very ill to him, and paid his kindnesses with ingratitude, nevertheless, attributing this bad conduct to the malice of his counsellors rather than to himself, he forgave him everything very easily and put him in possession of his kingdom; we may thus compare him to David, who loved his son Absalom, and wished to die for him, even when this unnatural son was trying to take his life.

If Saint Guntram was so good to the children of his brothers, he was no less so to Fredegund and Brunhild, women so decried in our history. For, although Fredegund had several times made attempts on his life, and he had a thousand other subjects of indignation against her, he would never deliver her to his nephew Childebert, who wished to put her to death, as one who had had his father assassinated; Saint Guntram did not forget that she was the wife of Chilperic, his brother, and mother of Clotaire, his nephew. And for Brunhild, wife of Sigebert and mother of Childebert, he suffered from her with invincible patience an infinity of injuries and perfidies. But what is most commendable in this great prince is his respect for bishops and priests; his zeal for the preservation and the re-establishment of ecclesiastical discipline; his untiring care for the good order of his State and for the observance of the ancient laws; his magnificence in the building and endowment of churches and monasteries, and his tenderness for the poor and the unfortunate. Having become guardian of Clotaire II, he made advantageous use of the authority that this guardianship gave him in Neustria to have Saint Praetextatus, archbishop of Rouen, re-established in his see. He ordinarily called the holiest bishops of his States to his council; he was persuaded that, being freer from their own interests, they were also more zealous for the public good and more tender for the miseries and necessities of the people. Some prelates of Aquitaine had favoured Gundovald, who falsely called himself son of Clotaire I and, under this pretended quality, wished to be recognised as king in a part of the kingdom of our Saint. He had all the more reason to punish them in that, being more enlightened than his other subjects, they ought to have recognised this imposture more easily; nevertheless, after giving them a gentle reprimand for it which covered them with shame, as did the remembrance of their treason, he forgave them and even received them

at his table. He also forgot without pain the fault of Theodore, bishop of Marseille, and that of Palladius, bishop of Saintes, who had favoured a party contrary to his rights. Saint Gregory of Tours himself relates the favourable welcome he gave him three or four times, although he came to find him on behalf of some princes and lords who had offended him.

In the year 567, Guntram had had a very painful occasion to manifest his zeal for the honour and discipline of the Church. The episcopal sees of Embrun and of Gap were occupied by two brothers, Salonius and Sagittarius. They had been disciples of Saint Nicetius of Lyons, who had ordained them deacons, deceived by that mask of virtues with which ambition knows how to adorn itself to arrive at honours. The mask fell as soon as they had attained the episcopate, and they allied with the holiest ministry the most criminal life. Guntram was keenly afflicted by these scandals, all the more fatal in that they came from higher up. Several times deposed and several times re-established on their see by Guntram's goodness, they constantly abused the gifts of God and the indulgence of men. Shut up for the last time in the basilica of Saint-Marcel, they succeeded in escaping. Sagittarius was killed in a battle, arms in hand against his Prince. God, in permitting this frightful fall, recalled to our Saint that he who commands others must take heed lest he fall himself. As he was persuaded that the greater part of the evils which are in States come from ecclesiastical discipline being neglected, and from the prelates abandoning their flock to attend to secular affairs, he caused several councils to be held, and principally at Lyons, at Valence, at Chalon and at Mâcon, where very salutary regulations were made for the good of the Church; he published an edict, dated the twenty-fourth year of his reign, and addressed to all the bishops and to all the judges of the provinces of his obedience; in it he exhorts the bishops to watch over the preaching of the word of God, and to exercise their charge themselves without committing it to vicars, and to take care to correct and govern the people of God holily; as to the judges, he commands them to administer justice carefully without letting themselves be corrupted by favour or by money. The archbishopric of Bourges having fallen vacant, several solicited that charge from Guntram and even offered him presents to obtain it; but he made them this wise answer worthy of a most Christian king: "It is not our custom to sell the priesthood, nor yours to acquire it by presents; for in doing so we should incur the infamy of a shameful traffic, and you would deserve to be compared to Simon the magician." So, without stopping at their intrigues, he chose for this dignity Sulpicius, surnamed Severus. He had a profound respect for the right of asylum which churches and monasteries then enjoyed. An assassin, suborned by Fredegund, having hidden himself in the church of Saint-Marcel, was discovered at the moment when he was going to execute his criminal design. Guntram did not permit him to be put to death. He took under his protection a young girl who had taken refuge in the same church, after having killed the duke Amolon who attempted her honour. The generals whom he had sent in 586 against the Visigoths of Spain, having been entirely defeated, sought an asylum in the basilica of Saint-Symphorian of Autun, to avoid the just anger of this Prince, quick enough in the first movement. Guntram having betaken himself to that town for the feast of Saint Symphorian, the generals had permission to appear before him. The Prince made them a speech in which his character is faithfully painted. After recalling to them the excesses of which they had made themselves guilty, he added: "Victory is not obtained by such sacrileges. Do not doubt it, that is what weakens our arms in battle, what blunts our swords and renders our shields useless. If it is my fault, may God punish me! But if it is you who despise my orders, your heads must be cut off, to serve as an example to the whole army; it is better to put to death some of the chiefs than to expose a whole nation to the darts of the anger of God." In spite of these frightful threats, this king full of clemency contented himself with depriving of their charge some of these dukes.

This holy king was truly a prince of peace: he always took great care to preserve it among his people, to re-establish it throughout all France between his brothers and nephews, when he saw it broken. His subjects were not oppressed during his reign. Having taken the regency of the States of Chilperic, his brother, during the minority of Clotaire, he banished from them exactions, and took care to have indemnified those who had been despoiled of their goods in the preceding reign.

His alms were great and continual.

He distinguished himself above all by the magnificence of his foundations. He gave several rich domains to the monastery of Saint-Symphorian of Autun and to that of Saint-Bénigne of Dijon. He established at Dijon the continual psalmody on the model of the monastery of Agaune,[2] where the monks, divided into several choirs, relieved one another to sing day and night the praises of God. He founded in the eastern suburb of Chalon the grandiose monastery of Saint-Marcel. Geneva owes to him the fine basilica of Saint Peter, built in the place of a temple of Apollo. It is believed with sufficient likelihood that he founded the abbey of Saint-Valerian at Tournus. The church of Mâcon also had a share in his largesses; he gave it Romenay and united to Saint-Vincent the abbeys of Saint-Clement, Saint-Stephen, Saint-Lawrence, which existed from the 4th century. So much for Burgundy properly so called. — He gave the desert of the Vosges to the Irish monk Saint Columban, who went and founded Luxeuil there (585). — In Franche-Comté, several monastic establishments have had Guntram for founder. Thus the establishment of the priory of Saint-Amour is attributed to him. “Guntram,” says the legend, “feeling a very great piety toward the martyrs of the Theban legion and wishing to venerate their relics, undertook toward the middle of the 6th century a pilgrimage to Saint-Maurice in Valais. The clergy and the citizens, touched by the piety of the Prince, gave him the signal relics of Saint Amatus and Saint Viator, soldiers of this legion who had been massacred for the faith. At once the Prince promised to offer these relics to the first city of his kingdom which he should meet on his return. Now, when he arrived at Vincelles, in the month of August, he remembered his promise and favoured that town with the precious relics. Since that time this place, situated in the diocese of Saint-Claude, has received the name of Saint-Amour.”[3] According to certain chronicles, king Guntram is said to have raised in the same province a monastery still more important than that of Saint-Amour; he would be the true founder of the celebrated abbey of Baume-les-Dames. But no province of the ancient kingdom of Burgundy received from the holy king Guntram benefits so great and so lasting as the Maurienne, in Savoy. From the first years of his reign, he learned by renown the numerous miracles that were wrought near the relics of Saint John the Baptist, brought from Alexandria by Saint Thecla. His piety was touched by it and he resolved to give a striking testimony of his devotion toward the Precursor. He sent to the town of Maurienne officers charged to have built there a church worthy of the precious deposit it was to receive; when it was finished, he invited Saint Isicius II, archbishop of Vienne, to make the consecration, which took place about the year 565, the fourth of Guntram’s reign. The Maurienne had already been detached from the diocese of Turin and united to that of Vienne. Political events of which we must say two words had not been strangers to this separation. The Lord, who loves to purify in the crucible of affliction the virtue of his servants, permitted that in the very time when Guntram was making every effort to spare his kingdom the horrors of war, the Lombards should come and put to fire and blood several of his provinces. These Barbarians, part of whom were still pagan and the other part infected with the Arian heresy, made a first incursion into the Gauls in 568, the very year of their establishment in Italy. They crossed the Alps and devastated the Haut-Dauphiné. In vain Guntram opposed to them an army commanded by Peric; it was cut to pieces and the Lombards returned to Italy, laden with booty. Emboldened by this success, they believed that nothing could resist them, and almost every year France saw them cross the frontier. Guntram sent against them the patrician Mummolus, who was the greatest man of war of that time. More skilful and more fortunate, he defeated them and put almost all their troops to the sword. After the expulsion of the Lombards, Guntram wished to complete his work by establishing an episcopal see in the town of Saint-Jean and thus separating the valleys of Maurienne and Susa from the diocese of Turin. This latter belonging to the Lombards, Guntram naturally had to desire to withdraw his subjects from a foreign spiritual jurisdiction and from too frequent relations with barbarians who, in Italy, despoiled the churches, killed the priests, ruined the cities, and who had just carried massacre and fire into his provinces. Nevertheless his zeal for the spiritual good of his peoples and his devotion toward Saint John the Baptist certainly had the greatest share in the foundation of this bishopric, which had a Saint for its first bishop, that is Saint Felmasius.

After the destruction of the Lombard army, Guntram applied himself to repairing the disasters of the invasion. This scourge had ceased when another came to cast desolation into the Gauls. Gregory of Tours, going out one day from the palace of Chilperic, king of Soissons, and brother of Guntram, met in the court Saint Salvius, bishop of Albi. After they had conversed some time apart, Salvius said, pointing to the palace: "Do you see on the roof of this house what I notice there?" — "I see there," answered Gregory, "the new ornaments the king has had placed there lately." Salvius asked him whether he saw nothing else. — "No," answered Gregory, who thought the holy bishop wished to jest. — "And I," said Salvius, fetching a deep sigh, "I see the sword of divine justice drawn from the scabbard and hanging over this house." The prediction was not long in being accomplished. In 580 there were tempests, fires, floods, earthquakes. These scourges were followed by a contagious dysentery called Saint Anthony's fire and which is probably nothing other than modern cholera. After having desolated the provinces of Chilperic, the contagion invaded the kingdom of Burgundy; the holy king then had made a distribution of all that was necessary for the assistance of the poor and saw to it that very particular care was taken of the sick. He passed the nights in prayers, fasted, watched; in short, he presented himself to divine justice as a public victim for his subjects. — These looked at him with veneration and respected in him still more the quality of Saint than that of Sovereign. The fringes of his garments were torn from him to apply to the sick: a woman cured her son of a quartan fever with one, possessed persons were even brought to him, and Gregory of Tours says he was witness of the power he had over them.

Few kings were so popular. He visited his subjects in their houses and sat at their table; when he entered a town, the people came out in crowds to meet him, crying: *Noël, Noël, long live the King!* His devotion, which had always been very great, increased still in the last years of his life; he redoubled his alms, his austerities and his prayers, and our martyrology assures us that he gave himself entirely to the exercises of a perfectly Christian and spiritual life. It is in these holy practices that he had the happiness to end his life, to go and reign with Jesus Christ in heaven, as he had made him reign by his piety on earth. He died at Chalon, on 28 March of the year 693. Saint Gregory of Tours speaks of the miracles of this holy monarch, and says that he often saw possessed persons delivered in his name. He was buried in the abbey of Saint-Marcel, which he had founded. All the actions of Guntram were not holy: thus the morals of his youth are reproached to him; he is accused of having put to death, out of complaisance for his last wife Austrechild, on slight pretexts, two brothers of Marcatrude, his preceding wife; nor is the death of two physicians of Austrechild who had not been able to cure that princess, and that of his chamberlain Chundo, considered just; but the title of good which the people gives him will be ratified, and that of saint which he has in the Church; he will be considered a prodigy of piety, gentleness, generosity, if it is considered that he wept over the faults of which we have spoken; that he constantly forgave injuries, answered only with benefits to the ingratitude and attempts of his sisters-in-law; that he had in view justice, truth, the happiness of his subjects, among that Frankish people where murder was a habit and was punished only by some pieces of money, at a period when "a day did not pass without murder, an hour without strife, an instant without mourning," says Gregory of Tours. In the heart of Guntram Christianity conquered barbarism: he did penance for his sins, he amended, he acted only through fear and love of God, and that in the most difficult circumstances; he became chaste in an immoral and ferocious age: he was a Saint.

Cult and relics of Saint Guntram.

His tomb was almost entirely ruined when, about the year 1435, John Rolin, prior of Saint-Marcel, raised to him in a chapel of the same church a magnificent mausoleum. Thus was revived the memory of the holy king in the minds of the peoples of Burgundy. He also erected to him a statue which is still seen at the entrance of the church of Saint-Marcel. In the 16th century, the Huguenots ruined the tomb and the chapel; they cast to the wind the ashes of Saint Guntram, broke and scattered what remained of his bones, except his skull, which was saved from their fury and which was lately kept in a silver head-reliquary. The cathedral of Saint-Jean de

Maurienne had, at an unknown epoch, obtained an arm of its founder, and preserved it until 1793, when it was thrown into the street and disappeared with the other relics.

The clergy and the faithful have always honoured the memory of Guntram as that of a Saint, and his name has been inscribed in the calendars of the churches. The ancient martyrologies which bear the name of Saint Jerome, those of Usuard, of Notker, of Bede, of Wandalbert and others besides, mark his feast on 28 March. It is likewise found indicated on the same day in the Roman martyrology and in the ancient martyrology of the Jura or of Saint Oyend of Joux. In the 14th century, Aimon II of Miolans, bishop of Maurienne, established his feast for the town of Saint-Jean and a parish neighbouring the town which owes to the king of Burgundy its name of Villargondran. Suppressed during the Revolution, this feast was re-established in 1858 with the authorisation of the Holy See and extended to the whole diocese. A medal of

Guntram struck at Sens shows that he referred to God the success of his arms: it has for legend *Guntacrammus R*, and on the reverse a winged victory on a chariot holding a cross.

Saint Guntram is sometimes represented embracing a poor man or distributing alms to the unfortunate. Or else: a rat, a weasel, others say a lizard, makes him find treasures in an underground place full of chests and heaps of gold. It is reported that to facilitate his largesses, without the people having to suffer taxes, God made him find considerable treasures. The legend tells the thing in a particularly poetic way. Guntram was asleep after a hunt. The squire who accompanied him saw come out of the king's mouth a little beast which directed itself toward a brook. As it seemed much embarrassed to cross it, the squire laid his sword across the two banks by way of a bridge. By this means the animal gained beyond the water a fissure in the mountain from which it came back, by the same route, into the prince's mouth, as if it had wished to give him an account of its journey. When he awoke, Guntram related to his squire that he had just had a strange dream: a bridge of iron had led him to a mountain where dazzling treasures had shown themselves to his eyes. The squire, encouraged to put in his word, set forth what he had seen at the same time; and the coincidence of the two accounts suggested the idea of digging the hiding-place, which was found to contain enormous valuables. Local tradition, in Franche-Comté, attributes to a find of this kind the foundation of the celebrated abbey of Baume-les-Dames.

We have consulted, for this life of Saint Guntram: Petits Bollandistes, *6th edition;* Lives of the Saints of Franche-Comté, *Besançon, 1856; Father Cahier,* Characteristics of the Saints, *Paris, 1867;* Hagiological History of the Diocese of Maurienne, *by M. l'abbé Truchet, Chambéry, 1867;* Legendary of Autun, *Paris, 1850;* Hagiographical Annals of France, *vol. vi.*

Blessed Joan-Mary of Maillé (1414) — 28 March

> *Nature boasts of an elevated condition and a high birth; she has always a smile on her lips in the presence of the great; she flatters the rich and approves all that our fellows do. But grace favours the poor more than the rich; she sympathises with the simple and the little more than with the powerful. — Imitation of Jesus Christ, iii, 4.*[1]

Joan-Mary of Maillé was born on 14 April 1332, at the castle of Les Roches, in the village of Saint-Quentin, near Loches, of a noble and illustrious family. Her father, Hardouin VI of Maillé, was a knight, baron and lord of the land of Maillé, called Luynes today. By her mother, Joan of Montbazon, who was the daughter of Barthélemy Savary, lord of Montbazon, and of Marie de Dreux, she touched the royal blood of France. These names suffice to bring out the rank her family held in the society of that epoch. At baptism she received the name of Joan; that of Mary was given her at confirmation.

From her tenderest youth she testified a great love and great devotion for the Blessed Virgin, and one of the first prayers she recited was the Angelic Salutation. At six years she was already noticed for her gravity and devotion: she loved to plait crowns with the flowers of the garden to adorn the statues of the Blessed Virgin and those of the saints; she avoided everything that could have distinguished her: she preferred to keep

company with the poor little girls of the country, with whom she took pleasure in exchanging her rich garments.

Her governess, having remarked her dispositions and her very pronounced bent for mortification, predicted that earth would never have the privilege of conquering her heart. The parents of young Mary saw with pain what they called pious exaggerations, and resolved to combat and destroy them. But their efforts were useless; grace had already taken possession of that young heart, and the obstacles contributed more powerfully to cement her union with God.

She was eleven years old when, for the first time, on the day of the Nativity of Our Lord, she was ravished in ecstasy. These extraordinary graces were renewed afterwards more than once. The Virgin Mary then appeared to her, carrying her divine Son on her left arm: she held in her right hand a censer filled with the drops of the blood of Jesus Christ, and she seemed to pour them upon the young girl. From that day she felt herself keenly inclined to meditate on the mystery of the cross and the sufferings of Jesus Christ, and she placed on her heart an image of the crucifix painted on parchment, which she often watered with her tears.

God visited her with a cruel illness which soon brought her to the gates of the tomb. The physicians, despairing of curing her, had abandoned her; but her mother vowed her to Saint James. Scarcely was she recommended to the Apostle than she at once recovered health, and the physicians themselves declared that this so unforeseen and so sudden cure was miraculous. Mary profited by this new grace to detach herself more and more from earthly affections and to draw nearer to God. A religious of Saint Francis, who ordinarily resided at the castle, directed her in this way of renunciation and virtue.

While she thought only of forgetting the world, her parents had other thoughts about her: they wished to engage her in marriage. At this news, Mary was dismayed; but, far from showing resistance, she chose heaven as sole confidant of her grief. Her prayer became continual; she begged with tears the Virgin Mary and all the holy virgins not to permit her to be for ever deprived of taking one day a place in their ranks in heaven. Her prayers, her fasts, her numerous penances were heard of God, and he revealed to her that she had nothing to fear, but should follow the will of her parents, that she would not lose her virginity by her marriage and even that she would inspire the love of it in her future husband. At this period Mary was an orphan of her father. Her grandfather Barthélemy Savary, lord of Montbazon, chose for her as husband a young lord of great devotion, Robert de Sillé. Mary knew him, he had been brought up with her and even “she had saved his life by a fine miracle.” Still a child and playing with children of his age, Robert fell one day into a pond; his companions, being unable to help him, uttered great cries: Mary, still quite young, went on her knees and prayed with such fervour that he suffered no harm. Robert always kept a great gratitude to her for it, and to please her he had striven to imitate her in her devotions. All these reasons had inclined the heart of Mary’s grandfather toward this choice. The marriage was therefore decided, but the wedding day was to be covered with a funeral veil and changed into a day of mourning, for on that very day the old lord of Montbazon died.

Once united to young Robert, Mary made known her vow to him. The young husband was at first surprised and overwhelmed, but his chaste wife, as pure and as eloquent as the virgin Cecilia, spoke with so much grace and unction to this new Valerian that he yielded to her will; both pledged themselves to keep virginity, and, during the sixteen years that they were united, nothing ever came to alter their angelic purity.

The two spouses began by choosing their servants with great care, and they took the commandments of God as rule of their conduct in the government of their house. Games of chance, then so frequent, and blasphemies were for ever banished from their castle, and those who, after several warnings, still dared to hold irreligious talk or utter unbecoming words were shamefully driven out. Their seigniorial dwelling had become a Hôtel-Dieu: open to all the poor, who came each day in so great numbers that the bread which had been prepared appeared more than once insufficient, and one does not know how, without the intervention of

a miracle, they could all have been satisfied. God often renewed, in favour of these pious châtelains, what he has so many times done to make the virtue and holiness of his friends shine forth: he multiplied the loaves in Mary's hands; all the poor went away after eating well and there still remained enough bread to feed the inhabitants of the castle. Not content with thus assisting the poor, they went to visit them, entered the hospitals, and everywhere they left the sweet and suave impression of an angelic virtue and of a tender and inexhaustible charity. One day the lord of Sillé, walking alone, met three little children abandoned by their parents; he took them by the hand and led them to his wife: "Madam," he said to her, "we shall have no children, here are nevertheless three that I present to you." Mary gave them a maternal welcome, adopted them and kept them near her as if they had been her own children.

Trials visited the young spouses. Mary fell gravely ill; but suffering could not trouble the serenity of her soul: she always preserved calm and peace, and she still found the means, by her wholly heavenly conversations, of softening the affliction of her husband. This was, however, only the beginning of the adversities that were soon to fall upon that chosen soul.

We remember the sad and celebrated day of Poitiers, in which king John was taken prisoner by the English. Robert, as intrepid a warrior as he was a fervent Christian, was in that battle at the side of his prince; he fought valiantly and was so gravely wounded that he was left among the dead. It was soon perceived, however, that he still breathed; he was taken back to his castle, put into the hands of his pious wife, who, in spite of all her care, could not obtain a complete cure: this lord remained lame for three years.

The defeat of the king, which happened in the year 1356, and above all his captivity plunged France into a deplorable situation. Our two spouses had particularly to suffer from it. The land of Sillé was pillaged, the castle was taken by assault, a great number of vassals were put to death, and the brave lord himself fell into the hands of the enemy, who held him prisoner in a fortress and demanded for his ransom the sum, then enormous, of three thousand florins. Mary, amid all these disasters, took pleasure in blessing the good pleasure of God and carried with joy to her lips, thirsty for sacrifice, that bitter cup of humiliations and poverty. The greatest suffering for her heart was the captivity of her husband. Her alms had exhausted her coffers, the enemy had carried off all her riches; she therefore resolved to have recourse to borrowing to pay Robert's ransom. But she could not raise the sum demanded, and the English threatened to put the prisoner to death. He was watched more severely than ever, and for nine days all food was refused him. Mary, who knew all the sufferings of her husband, poured herself out in tears and prayers, and invoked above all with force the assistance of the Virgin Mary. The sufferings and the prayers continually exhaled from that virginal heart touched the Queen of heaven, who appeared to the prisoner in his prison, broke his chains and gave him back his liberty. It was a great joy for Mary to see again her dear husband in perfect health. Both profited by this grace to practise virtue more perfectly, and to all their good works they added that of labouring for the deliverance of prisoners. But God seemed to have united the two spouses only to make the separation more cruel. One day Our Lord appeared to Mary during her prayer: it seemed to her that he had just been fastened to the cross; the Saviour looked at her with a favourable eye, and assured her that she must resemble him by sufferings, contempt and poverty; then, having detached his right hand from the cross, he touched her left eye and imprinted very strongly in her mind a profound aversion for the grandeurs of the earth and a great thirst for humiliations and trials. This vision was promptly followed by a profound sorrow: some time after, Robert fell ill and died the death of the just. This event happened in 1362. They had been united sixteen years, exhorting each other mutually to the practice of good and loving each other with a love all the stronger the chaster it was.

This death was very painful to her, and, far from calming her grief, her husband's family increased it by the conduct it held toward her. Robert was scarcely in the tomb when it overwhelmed his widow with insults and bitterly reproached her with the alms which her husband had so abundantly scattered at her instigation. They went further: they shamefully drove her from the castle, without leaving her the slightest dowry; so that she

felt, in all its truth and rigour, the accomplishment of the word the Saviour had addressed to her a short time before: she became conformed to him, rejected, poor, and not having a stone on which to rest her head.

In this extremity Mary went and knocked at the door of a poor woman whom she had formerly had in her service. She stayed there some time; but as she possessed absolutely nothing, her hostess treated her sourly, and the Blessed resolved to return to Luynes, to her mother, who received her in her castle. Her piety then took a new flight, and, more than ever, she sought solitude and prayer: the church of Saint Peter, situated at the foot of the castle, had become her favourite retreat, and she conversed there long and familiarly with God, who flooded her with his sweetest consolations.

Saint Ivo appeared to her one day, clothed in his robe of the Third Order of Saint Francis, and said to her: “Mary, if you wish now to leave the world, you will possess a heavenly joy.” Taking her then by the arm, he raised her into the air, and the heart of the Saint experienced something of the joys of heaven.

Mary was still young; her virtue and nobility made her sought in marriage by several gentlemen, but she resisted with energy the entreaties of her mother and of her brother, and, entirely determined to live far from the world, she left the maternal dwelling and withdrew to Tours. Lodged in a little house near Saint-Martin, she assisted there, in the chapel of Saint Anne, at all the hours of the canonical office of day and night. When she went to church or returned from it, she was sometimes seen preceded by a heavenly light which walked before her to trace her way amid the darkness of the night.

The private houses of the poor and the hospitals were continually visited by her: all the time that she did not employ in prayer she consecrated to the care of the sick, she dressed them with her own hands; she invited beggars to sit at her table, she served them and fed herself on their leavings. Among the indigent who entered her dwelling she remarked one day a tall and venerable old man, of majestic air; fearing an illusion, she said to him: “If thou art a Christian, make the sign of the cross.” He obeyed at once and disappeared in a moment: the bystanders thought it was an angel who came to honour by his presence the handmaid of the Lord.

She took particular pleasure with lepers. It is told that one of them, abandoned by all because of the infectious odour that exhaled from his sores, was the object of her privileged care and that she restored him to health. The Blessed Virgin, in an apparition, having ordered her to put on the habit of the Third Order of Saint Francis, Mary obeyed at once. She always wore this garment, even in the streets, which drew on her the contempt and insults of libertines, who, in mockery, called her *the Hermit*. Her fervour increased still more, and, finding herself one day at Saint-Martin, in the chapel of Saint Anne, she begged Our Lord to give her the grace to correspond to his love and to communicate to her a spark of the sacred fire with which the Apostles were filled on the day of Pentecost. Her prayer was scarcely finished when a globe of fire surrounded her and she was as if set on fire with such a love that people perceived outwardly the marvels that were being wrought in her soul.

Full of respect for the word of God, she heard it assiduously, seated on the ground, at the foot of the pulpit. She encouraged the preachers, helped them in their laborious and difficult ministry; she lent them books and she often repeated to them: “Strive to edify the public by solid and moral truths, without seeking the grace of speech or vain science.”

She prayed constantly that the unction of the Holy Spirit might inspire and make efficacious their word. It is told that a religious, still young and inexperienced in this difficult art of preaching, obliged to preach before a great assembly in the abbey of Sainte-Croix of Poitiers, had only one day to prepare his discourse; he came to ask counsel of the Blessed and to recommend himself to her prayers: “Fear nothing,” she said to him, “trust in Jesus Christ, who promised his disciples to inspire in them what they must declare to the people: I will pray for you.” This assurance gave courage to the good religious; his preaching had a great success, won him the reputation of an eloquent and able man, and, what is better still, he had the joy of converting several of his hearers. And he passed afterwards “into the habit of invoking Mary of Maillé as the supreme resource of

orators at bay, of preachers behind in the preparation of their discourses."[2]

Zeal for the salvation of souls devoured her, and she often passed the nights in prayer to ask their conversion. She was profoundly afflicted at the sight of those unhappy women who fear not to sacrifice their virtue, their honour and their tranquillity in infamous debauchery. She had the joy of bringing back several into the paths of virtue, she helped them to rise, led them herself to the feet of a confessor and, when she saw them seriously returned to their duties, she did everything in the world to procure them a suitable establishment.

One of these unhappy women is cited, named Isabeau, whom she drew out of vice and who, married at Bourges, came back each year to Tours to thank the Blessed for the care she had taken of her soul. Another, as a result of her criminal life, fell ill: covered with hideous sores, exhaling afar a fetid odour, she was abandoned by all and lay alone in a frightful garret, awaiting death. The Blessed learns of it, she runs in all haste to her, approaches her bed, takes her in her arms to put her in the bath, recalls her duties to her, excites her to contrition and receives at last her last sigh after having contributed to reconcile her with God.

Mary of Maillé passed whole days in the church of Saint-Martin, and there, absorbed in prayer, she forgot all that surrounded her. One day, when she was prostrate before the altar of the cross, a mad woman threw at her back an enormous stone. The blow was so violent that the Blessed fell with her face to the ground, and for an hour she was thought dead. Mary of Brittany, queen of Sicily, sent her a skilful surgeon, who, judging the wound incurable, would not undertake her cure. God was himself her physician, and he restored her so well that nothing in her gait ever betrayed the blow she had received and of which she nevertheless kept the mark as long as she lived.

Her austerities are incredible; she gave herself to them with an ardour of which one can hardly form an idea. She continually wore a toothed iron circlet, and the sharp points with which it was armed above and below penetrated far into her flesh. A rough hair-shirt of horsehair served her as chemise. She fasted Monday, Wednesday, Friday and Saturday of each week, and for all nourishment she took a piece of black bread and cold water in very small quantity. Besides the fasts prescribed by the Church, she observed Advent from Saint Martin's day until Christmas, and one may say that her year was divided into several Lents: one in honour of the Blessed Virgin, another to the glory of Saint Michael and all the angels, a third of thirty days before All Saints, and a fourth of eleven days before Pentecost, to dispose herself for the coming of the Holy Spirit. As one sees, her life was a continual fast of extreme rigour.

She slept on the ground and very frequently took the discipline.

Such austerities compromised her health; she fell gravely ill and was soon thought to be at the gates of the tomb. Mary was not distressed by it; long detached from the things of the world, she saw with joy the hour of deliverance arrive. Nevertheless a profound regret remained to her: she would not have wished to die before having entirely stripped herself of the lands and domains which had been restored to her. She desired still to live to realise this pious design. Recovered to health, she went at once to find the archbishop of Tours, Simon Renoul, and made into his hands the vow of chastity. She then betook herself to her castle of Les Roches, at Saint-Quentin, where she made an authentic donation of all her lands and lordships to the Carthusians of the monastery of Le Liget. She even renounced all goods that might come to her in the future, because a relative who was present at the act of cession remarked that she could hope for fine inheritances. It is needless to say that this step was very ill received by her family, which made her bitter reproaches. But, without being troubled, the Blessed answered: "God, who has given me the grace to leave the goods I possessed, will give me also that of living without desire and without attachment for future riches." It was doubtless about this time, in the octave of Pentecost, that she drove into her head a long and strong thorn, which remained there until the end of the following Lent, when it fell out of itself. She returned to Tours blessing God. Hard trials awaited her there. No one would any longer lodge her; repulsed by the rich, who called her prodigal and insane, begging her bread from door to door, she passed the day in the churches, and in the evening she

withdrew “into some place which had formerly served as a stable for dogs and swine” to spend the night.

Providence, while permitting its servant to be thus drenched with humiliations and sufferings, wished to make her holiness shine forth. One of those who had refused her shelter in his house was suddenly seized with a great despair and was heard crying continually: “I am damned, the demons torment me horribly, and I shall never be delivered from their tyranny if Madame de Sillé does not assist me.” Mary, as soon as she knew the state of this man, ran to him, and her presence restored calm to him. She had him approach the sacraments of Penance and the Eucharist, and he died very Christianly.

After these events, a lodging was offered to the Blessed by a religious of the monastery of Beaumont, named Sister Joan, who came, with the permission of her superior, to live with her. This consolation was not of long duration, for a prompt death came to take from her this companion, and Mary found herself again alone and without resources.

It was then that she was admitted among the servants of the hospital of Saint-Martin. This charge of tending the poor, which she fulfilled voluntarily with so much charm, then became obligatory for her: but it was also the occasion of making her humility and renunciation shine with a more lively brightness. The most painful and humiliating employments were given her by preference: she watched at night, worked by day, and ran to the market to buy provisions. One day her brother, the duke of Maillé, met her and turned away his head so as not to see “her who dishonoured his house.” She rejoiced at this contempt, with the thought that it brought her nearer to the divine Crucified. Her virtue even became the occasion of injurious and wounding words, which the servants of the hospital, her companions, jealous of her qualities, lavished on her, and their ill-treatment went so far that she was obliged to leave the hospital.

Far from being discouraged, Mary accepted all these trials as a just punishment of her faults.

She let herself be shut up at night in the churches, particularly in that of Saint-Simple, where she applied herself to meditation and to the reading of the lives of Saints and of the Bible which the queen of Sicily had given her. The favours of heaven did not fail her, and one evening of Holy Thursday, when she was beginning to read the Passion of the Saviour, she was ravished in ecstasy until the next morning. God transported her to the earthly Paradise, and made her understand all the greatness of Adam’s fault. It seemed to her that she was witness of his expulsion from Paradise, and God gave her a perfect and clear knowledge of all the events of the Old and New Testament, down to the place in the Passion where she had stopped. The Blessed Virgin appeared to her often and several times forbade her to frequent certain persons. One of her historians affirms that Saint Gatian, Saint Martin and all the holy bishops of Tours appeared to her and consoled her by their sweet conversations. In spite of her virtue and her prudence, several persons stirred up against her a veritable persecution; she was obliged to leave the town, and to take refuge in the monastery of Beaumont.

In this pious asylum God did not abandon her, and more than ever she was loaded with his favours. He gave her knowledge of the mystery of the Incarnation, revealed to her the ineffable virtues of Mary and the merits of the archangel Gabriel. She had so intimate a knowledge of this mystery that she melted into tears, and her heart overflowed with an inexpressible and divine joy. The abbess and the religious, witnesses of these prodigies, surrounded the Blessed with a respectful admiration full of tenderness. Nevertheless this affection was not powerful enough to shelter her from persecutions: her enemies pursued her even into the cloister, and she was obliged to leave the abbey. It was then that she withdrew near the chapel of Saint-Valerian, in a place named Champchevrier, which belonged to her family. There again she wished to live on alms, and she accepted with gratitude what the servants of her mother consented to give her. A short time after, Mary of Maillé withdrew definitively near the hermitage of Planche-de-Vaux, situated at equal distance from Ambillou, Cléré and the castle of Champchevrier. There was in that place a little very ancient chapel, dedicated to the Blessed Virgin, which was falling into ruin. Mary had nothing more pressing than to have it

rebuilt, and she made it a joy to help the labourers in their works. It was doubtless when it was finished that she begged a virtuous person to carry thither an image of the Virgin which she had had made.

They walked both barefoot during this translation, singing the praises of God with so much fervour “that the meeting of roads covered with mud and thorns, or of ditches full of water, neither incommoded nor retarded them any more than if they had flown like birds.” She had already had a statue of the Virgin placed at the top of the choir of the Canons of Saint-Martin, and another at the altar of the Three Marys. Mary hid herself long in the solitude of Planche-de-Vaux; she fed on a little barley and some wild herbs. Her drink consisted of stagnant and foul water, but her conversation was with the angels. A life so mortified weakened her considerably; she then resolved to return to Tours, and to establish her dwelling near Notre-Dame-la-Riche.

Her weakness was such that she could not have undertaken this journey if God had not given to the water she ordinarily drank the savour and the strength of a generous wine.

The chapel of Planche-de-Vaux is called today the chapel of the Good Hermitess by the people, who come there on numerous and frequent pilgrimages. The statue of the Virgin, placed by the Blessed, is still there; but it is not on its account that they come. It is Mary of Maillé herself who is the object of their pilgrimage, it is she whom they invoke, and it is to her intercession that they attribute the cures of headaches and fevers.

What is today called the garden of the Hermitage is a wooded space of about twelve square metres, entirely closed by a wide ditch, filled with water during a great part of the year. In summer the part of the garden adjoining the chapel is accessible to pilgrims, who piously gather a few flowers which they deposit on the window of the little oratory. It is told that the garden of the Hermitage gives flowers in all seasons of the year.

It is Good Friday above all that the great pilgrimage of the Hermitage takes place. On that day the inhabitants of the neighbouring parishes betake themselves there in crowds: they enter the chapel, burn candles there and always leave some offering proportioned to their fortune. They then go to a well, situated a few steps from the chapel, to draw water to which they attribute a miraculous virtue. This well, like the wells one sees near the poor dwellings of the countryside, was dug by the Blessed. Although stagnant and subject to decomposition because of the leaves and animals of all sorts that fall into it through the opening at ground level, the water is always abundant there and preserves at all times its limpidity and an agreeable taste. Thus all the pilgrims insist on carrying some of this water to their houses, and there is always on the edge of this well a wooden hook and a little jug for the use of pilgrims. One relates that he was cured of a violent sore throat, another assures that very tenacious intermittent fevers yielded to the use of the water of the Hermitage.

Facts of this nature are told daily in the parishes of Cléré and Ambillou, and they doubtless weigh heavily in the memory and the confidence which the inhabitants of that country have preserved for the Blessed.

The pilgrims of the Hermitage have the custom, before withdrawing, of throwing some coins on the pavement of the holy place, and of depositing outside fragments of bread accompanied by some flowers, a little branch of hawthorn or of flowering broom, a violet gathered in the bush, etc.

Whence comes this custom? Tradition explains it by a graceful and naïve legend. One of the lords of Maillé or of Champchevrier, near relative of the pious solitary, had one day, in the midst of the woods, lost the track of his hunting companions. After having wandered long, exhausted by hunger and fatigue, he came to pass near the hermitage of Mary, whom he found in her garden. He set forth his distress to her, and asked her whether she had not a little bread to appease his hunger. “Sir knight,” she said to him, “bread, I have none at all, but please accept this little flower which I place in your hand, and pray the most sweet Our Lady, whom knight nor any other in distress ever implored in vain.” What is to be done with a flower to appease hunger? The knight, touched doubtless by the gravity and the supernatural aspect of the pious woman, accepted it

nevertheless, and well it served him. He placed it in his hat, then spurring his steed again, took the road to the manor of Champchevrier which Mary had indicated to him. He was riding off rapidly when he felt a considerable weight which made his hat incline to the side where he had placed the flower. He uncovers and cannot help uttering a cry of surprise on seeing three very appetising little loaves hanging from the cluster of this flower. After having satisfied his hunger, he thanked Our Lady, and arrived at the castle of Champchevrier, he related his story and learned then the name of the old unknown woman who had so marvellously succoured him.

Arrived at Tours, Mary of Maillé took refuge in the church of Notre-Dame, where, for forty days, she passed days and nights in prayer and meditation; yielding, in spite of herself, to the force of sleep, she took sometimes a little rest on the pavement or on a bench.

But the churchwardens of this church did not permit her to remain there longer, and as she complained of it lovingly to Our Lord, she heard a voice which said to her: “Come to the place where Jesus Christ rests.” She went therefore at once to prostrate herself before the high altar, and God visited her twice in the last night she spent at Notre-Dame-la-Riche, with consolations so intimate and so sweet that she was promptly consoled. The next day, Mary of Maillé, aged fifty-seven years, went to lodge in a small and poor room, in the neighbourhood of the convent of the Friars Minor Cordeliers.

She began at last to find some tranquillity in this asylum; but she diminished none of her austerities and continued always to beg her bread. If sometimes she received a somewhat more succulent food, she distributed it to the poor and kept for herself only black bread and some raw herbs.

She assisted at all the offices of the convent of the Cordeliers: she passed all the nights in the church, her head covered with dust, prostrate with her face to the ground, and remaining so long on her knees that an historian relates that callosities had formed on the skin of her knees. Her devotion and respect toward the holy Eucharist were such that she approached it only trembling, and after communion her face seemed transfigured and all on fire. Her heart gave itself to all the impulses of love and gratitude, and she expressed her sentiments in admirable canticles, which were found after her death, written wholly in her own hand, but which, unfortunately, have not come down to us.

The world understands nothing of the things of God: this appears in the judgments it passes on the saints. The so extraordinary life of Mary was to draw on her mockery and even calumnies: she was regarded as a madwoman, some even treated her as a sorceress and a magician. Joan of Maillé had sought silence and effacement; but renown came to her, attracted by works whose brilliance shone far. Souls that had the feeling for noble and great things honoured her as a saint. Louis, duke of Anjou, and Mary of Brittany, his wife, were of this number, and they chose her to present at the baptismal font the prince their son. Mary of Maillé took this dignity seriously and prayed much for her godson. It is even told that she often approached his cradle, and, although the child had not the use of reason, she made him pious and touching discourses, as if she could have made herself understood. But her aim, says her historian, was rather to instruct and edify the persons present. Nevertheless, one evening, after supper, the little child seemed, by his childish cries, to testify that he took great joy in her discourses, and people were quite astonished to hear him speak to express his satisfaction with the “devout conversation” of the Blessed.

At last her holiness shone so well in the eyes of the inhabitants of Tours that when she passed through the streets the children were seen to run up to her, kneel, and joining their little hands make this prayer: “Praised be Jesus Christ Our Lord and the good God.”

Mary had a great devotion to Saint John the Baptist, and, a short time before his feast, she received the order to betake herself to Notre-Dame de la Planche-de-Vaux. She set out at once, staff in hand, and accompanied by two Friars Minor. Arrived at that place, God revealed to her several future events. She announced the journey of the king of France, Charles VI, to Tours, and she even designated the gate by which he would

enter that town. The sequel verified this prophecy: some years after, the king, having come to Tours, was preparing to enter that town by the eastern gate, where the ecclesiastics and religious awaited him, when he changed his mind suddenly and "took his road by another way which the Blessed had indicated."

She disclosed to the king, through the mediation of the duke of Orléans, several secrets which she had learned from God. Three years later she had at Paris several conversations with this monarch in the church of the Celestines and in the Hôtel de Saint-Paul. She then made him a present of the cup in which Saint Martin drank; this holy relic was deposited in the royal chapel to be honoured with the signal relics already preserved there.

The king wished her to be presented to the queen, Isabeau of Bavaria, but one of the guards, seeing her so poorly clothed, repulsed her with contempt and even went so far as to strike her. The Blessed did not complain of it at all and on the contrary employed all her strength to spare this unhappy man the chastisement he deserved. The queen was so happy to see her that she kept her at court for seven days: she never tired of hearing her, and Mary's discourses had so much charm and force that they converted several courtiers. Everyone hastened to be agreeable to her; thus she obtained fine reliquaries for several churches, and the ladies of the court gave her with joy their most magnificent garments, of which she had made altar-hangings and ornaments for poor parishes. She gave to the convent of Saint Francis of Tours a very precious monstrance of fine workmanship.

Returned to Tours, Mary continued her works of devotion and charity, and more than ever she strove to win souls to Jesus Christ. Her fervour made her especially eloquent in reproving blasphemers, and very few resisted her touching supplications. Once, however, a young man of Tours uttered a horrible blasphemy at the moment when the Blessed was passing in the street; she stopped and conjured him to cease. But, for all answer, he threw her to the ground and trampled her under foot with so much brutality that he left her half dead. Carried to her room and come to herself, she was pressed urgently to prosecute this wretch before the tribunals: "I shall do nothing of the kind," she answered, "for vengeance is equally prejudicial to those who suffer it and to those who exercise it, and we serve our neighbour more usefully by patience than by any other good work."

A woman of the town, having become jealous to the point of losing her reason, uttered blasphemies against God and the sacraments with such rage that the neighbours were frightened. She spat on the crucifix when it was presented to her, and she cried out like one possessed. Mary is warned: she runs at once, enters the dwelling of this unfortunate woman, saying these words: "Peace be in this house." Then she goes on her knees to obtain her cure. The wretched woman calms at once, listens quietly to this sweet word which exhorts her to penance and disposes her to the reception of the sacraments. Mary had the joy of seeing her die reconciled to God and in the best Christian dispositions.

Thévenin, a burgher of Tours, pursued by a violent despair which he could not master, had resolved to let himself die of hunger. He invoked the demon and begged him to rid him of life. Mary approaches him and her discourses calm him; but scarcely has she left him than the crises become more furious and more fearful. Learning this, she ordered him to be led into the church of Notre-Dame-la-Riche, where she betook herself and prayed with such fervour that this man was at last delivered from the demon, who left him only after uttering horrible blasphemies. This unhappy man, feeling himself at last delivered, cried out aloud: "The Mother of God deigns to visit me. Let my parish priest approach to confess me: the mercy of my Saviour is admirable!"

He made, in fact, the confession of all his faults, which he wept bitterly, and he departed this world after having received all the sacraments. The Blessed had no greater joy than to labour for the conversion of sinners: she disposed them to penance and facilitated for them all the means of confessing. She herself asked several times from Rome more extended powers for the priests to whom she sent these unfortunate persons.

Two young religious of the convent of the Cordeliers had the misfortune to apostatise, to leave their convent and to seek by flight to withdraw from their sacred engagements. As soon as she learned of it, Mary at once set herself to prayer, and at the moment when these two giddy men were preparing to cross a brook, they felt themselves suddenly stopped by an invincible force, which obliged them to come to themselves. The Blessed went to meet them, excited them to repentance and brought them back to the convent, where their superior received them with kindness.

Her zeal shone again in the town of Tours on the subject of an old sorceress, named Philomena, whose reputation was immense with the poor and simple people. She went to find her and spoke to her of God without any success. She then called to her aid a Cordelier father, lecturer in theology. This good Father employed uselessly all his knowledge and all his skill to convince this unhappy woman of her error and of the danger that her profession made her run for her salvation. In presence of such obstinacy, Mary said to the religious: “If we can decide her to enter the church, we shall succeed, and she will not leave it without being confessed.” That was the difficult part; she was able nevertheless to obtain it, and Philomena had scarcely taken the first step in the church when the sight of the crucifix touched her and abundant tears escaped from her eyes. That rebellious heart was at last touched, the grace of absolution purified it, and she withdrew to Angers to do penance there. She gave there, in fact, the example of all the virtues, and, following the example of the Blessed, she begged from door to door.

Prisoners could not escape the tender solicitude of Mary of Maillé; she visited them, consoled them by citing to them the example of the saints who had undergone the same pains without having deserved them, and it is told that several recovered their liberty miraculously by her intercession. During the king’s stay at Tours she solicited the pardon of all the condemned. The king promised; but, as happens too often, the courtiers prevented this promise from taking effect, and a short time after, the Blessed, returning from a journey, found the prisons fuller than before her departure. Having been able to obtain nothing from the king of the earth, she addressed herself to the King of kings: the doors of the prison opened of themselves, the chains of the prisoners broke and they were able to go away without anyone thinking of disturbing them. The miracle was so evident that one of these prisoners, having forgotten to take his “Hours of the Virgin,” returned to seek them: he was allowed to come and go, and the king, having learned of it, at once granted the pardon he had promised.

It sufficed her to speak to the condemned to bring peace and resignation into their hearts. Once, it was the Saturday of the Passion, she was coming out of Notre-Dame-la-Riche when one of those unfortunates who were being led to the place of execution called her and said: “Madame de Sillé, pray for me.” Touched with compassion and melting into tears, she re-entered the church and begged Our Lord to be favourable to this poor condemned man. The criminal could not be executed that same evening, because all the ladders that were needed proved too short or broke as soon as they tried to use them; he was therefore taken back to prison, and the Blessed was able the next day to obtain his release.

She obtained by her prayers the deliverance of several women whose condition inspired serious fears for the lives of their children. One of the first gentlemen of Tours had begged her to assist at the baptism of one of his children. At the moment of the ceremony it was noticed that the child had been smothered by the linens and laces with which it had been adorned. At this sight Mary shuddered and at once set herself to prayer. He who had brought Lazarus out of the tomb gave life back to this child through his faithful servant: it was baptised and lived several years more.

The innocence of little children attracted and charmed her. She delighted in their company, taught them to bless God and often repeated with them: “Praised be Our Lord Jesus Christ!” In her hermitage of Planche-de-Vaux she had a magpie which she had trained to repeat these words, and she had no greater joy than to hear the name of God resound a thousand times a day in the solitude of the forest.

We cannot omit what the Blessed did, nor what she predicted, in relation to the ending of the great Western Schism. “This,” says the bishop of Poitiers, “deserves to be mentioned in the annals of the Church. As a reward for all the stir she had made, for so many processions and public prayers which she had caused to be instituted, she had a revelation of the near peace of the Church, which would be brought about by the election of a pope of the Order of Saint Francis. And in fact Alexander V, by the convocation of the ecumenical Council, had the glory of preparing the definitive return to unity.” But the hour of her death was soon to strike, and Mary prepared for it by a greater love of sufferings. She hungered and thirsted for martyrdom: finding herself one day in the church of Saint James at Châtellerault, she was thinking of the sufferings of Saint Stephen and regretting not to have been able to share them, when suddenly men she had never seen appeared to her and stoned her with such fury that she was thrown to the ground, endured horrible pains, and it was with much difficulty that she dragged herself to her home.

It was a short time after, in her wretched dwelling, near the convent of the Cordeliers of Tours, that she died on 28 March 1414, between one and two o’clock in the afternoon, on the Wednesday of the Passion. About her loins was found a little cord furnished with knots still all reddened with her blood. Her body, emaciated by fasts and years, became fresh and ruddy, and the people ran in crowds to honour and to see her who had edified them during her life.

Her funeral was like a triumph, and the concourse was so considerable that it had to be deferred some days in order to put order into it. She was laid in the earth on a Monday afternoon; she was clothed in the habit of Saint Clare, and was given a burial in the choir of the Cordeliers, at the very place where she had passed almost all the nights in prayer since the age of fifty.

Cult and relics of Blessed Joan-Mary of Maillé.

Mary of Maillé had wrought thirty-nine miracles during her life, she wrought thirteen new ones after her death. The cures obtained at her tomb were so extraordinary and so numerous that the ecclesiastical authority was moved by them. By order of the archbishop of Tours, Ameil Dubreuil, a canonical inquiry was begun on 11 April 1414, fifteen days after the death of the Blessed. This process of information ended on 20 May 1415. It was sent at once, in good and due form, to Avignon, where Peter de Luna, called Benedict XIII, then resided. The Bollandists have published it in its integrity, and the library of Tours possesses a manuscript copy on parchment of this process, signed by Pierre La Bruyère, apostolic notary. We read in this interesting procedure that Mary of Maillé healed lepers, gave hearing to the deaf, speech to the dumb, the use of their legs to the lame and health to many other sick persons afflicted with different infirmities.

There are read the depositions of the Cordeliers, who attest that her tomb is constantly visited by numerous pilgrims, some of whom come from very far, and that every day innumerable miracles are wrought there. The obituary book of the religious mentioned her memory in these terms: *Noble lady, saint Mary of Maillé, buried in the habit.*

They had a picture in which she was represented with the halo of holiness, and, on certain occasions, they exposed it on the high altar.

James II of Bourbon, count of La Marche, husband of Joan of Duras, and king of Sicily, of Jerusalem and of Hungary, employed all his credit to have the Blessed canonised, and he obtained the nomination of an apostolic commission for that purpose; but the unfortunate circumstances of the schism prevented this process from succeeding.

Father Martin de Boisgaultier, born at Amboise, guardian of the convent of the Cordeliers and confessor of the Blessed, wrote her life. More than any other he was in a position to satisfy public devotion, by offering it an edifying picture of the virtues of his holy penitent. The people did not wait for the canonical judgment of the Church; they came with love to pray to the Saint, and their prayers, habitually heard, only increased their

devotion. In 1562 the tomb of Mary of Maillé was no more respected by the Huguenots than those of our most illustrious Saints: they profaned it, violently tore from it the body of the Blessed, and scattered all the bones. In 1645, the times having become better, the Father guardian of the convent of the Cordeliers wished to gather the bones of the Blessed to render more honour to them. He had her tomb opened and the earth removed, but found only a few vertebrae and small bones which had escaped the rage of the heretics. He left some minute particles in the tomb on which the faithful came to pray, and placed the others in a wooden casket which he had painted red and enriched with gilded rods. He also took away the cap that had covered the head of the Blessed and which was perfectly preserved, though it had been buried in the earth for two centuries. The faithful had a great devotion to this relic and had it placed on their heads to obtain the cure of fever and migraine.

A writer contemporary with this translation of the relics of the Blessed, Ollivier Cherreau, in his history, in verse, of the archbishops of Tours, attests that he was cured by the imposition of this cap of a violent headache from which he had suffered for forty years. He adds that there was found in the tomb of Mary of Maillé her ring finger entire, “with the ring with which her dear and chaste spouse had wedded her.”

The grave historian of the archbishops of Tours, Canon Maan, writing in 1647, furnishes us an irrefutable testimony of the veneration with which the memory of the Blessed was surrounded. He sketches the principal features of her life and virtues. He represents to us the holy widow “coarsely clothed, emaciated, disfigured by fasting, living in the midst of the poor and the sick, begging from door to door a wretched nourishment which she often shared with the needy. She nevertheless,” he adds, “whom the great and the princes visited with respect, even in the midst of her poor and her dear sick…; she to whom kings addressed ambassadors or letters to consult her in their difficulties and doubts, having recourse in all confidence to her counsels, and regarding her as an advocate and protectress with God…; she finally whom God has glorified, whether during her life or after her decease, by miraculous cures and even by the resurrection of a dead man.” He does not fear to say that she was the miracle of her century.

The cult of Joan of Maillé continued at Tours until the bloody epoch of the French Revolution. The church of the Cordeliers was always the centre of this popular devotion, and the religious were accustomed to expose to the veneration of the faithful a picture representing the Blessed with the halo of holiness. But during those days when it was given to the beast to make war on the Saints, and in a certain sense to overcome them, the name of Joan of Maillé seemed destined to disappear from the memory and affection of the peoples.

By an order of the municipality of 5 November 1791, the church of the Cordeliers was granted to the non-juring Catholic priests to celebrate Mass there and administer the sacraments. When they wished to take possession, an insurrection broke out, and in the space of a morning the church was devastated with such rapidity that nothing remained of it but the main walls: which explains the disappearance of the relics and of the picture that was still venerated there. This insurrection was a veritable event; the pillage extended to the neighbouring houses, the troops and the National Guard were able only with great difficulty to restore order. The municipality then had the convent and the church closed, and the belfry, which threatened ruin as a result of the pillage, was pulled down. A few years later the church of the Cordeliers was transformed into a theatre. Thus violence and force interrupted in the town of Tours the cult of Blessed Joan-Mary of Maillé. Her memory was preserved there only by a small number of pious and instructed persons. But she was always honoured in the parishes of Ambillou and Cléré, and the pilgrimage made each year to the chapel of the Hermitage on Good Friday had never been interrupted. In the course of the year the sick, and afflicted persons, still came to pray in that humble and poor sanctuary.

Providence permitted that an event very simple in itself should revive at Tours the name and memory of our Blessed. On 9 November 1868, the workmen who were labouring at the construction of the new theatre, on the very ruins of the church of the Cordeliers, which since 1792 had lost even its name, came upon the stones of a tomb which was judged, at first sight, to be the tomb of Blessed Joan-Mary of Maillé. A body fairly well

preserved and some fragments of a robe of coarse cloth seemed to confirm this presumption. A considerable crowd flocked at once to the place of the discovery, and the name of the Blessed was in all mouths. But soon a more thorough study and the documents furnished by the historians did not permit recognising in these remains those of Joan-Mary of Maillé. Her tomb, already profaned in 1562, contained no more, according to the testimony of an eyewitness in 1645, than a few vertebrae and a few bones which the Father guardian of the convent had almost entirely removed to place them in a more suitable place, in the church itself. The tomb and relics of the Blessed had therefore not been found; but her cult had awakened in all hearts, and in a few days Mary of Maillé had become popular at Tours again as in the first times. Her memory was not to perish. Mgr Guibert, archbishop of Tours, thought so. According to the rules laid down by Pope Urban VIII, all servants of God who died before the year 1534 and are honoured with an immemorial and continuous cult possess by that very fact a title to receive the honours rendered to the Blessed and the Saints. His Grace therefore named a commission to ascertain the antiquity and continuity of this cult.

This commission began its labours on 30 July 1869; it pursued them with zeal and in conformity with the formalities prescribed by the court of Rome. The minutes were sent to Rome and nineteen French archbishops and bishops joined the archbishop of Tours to ask for the recognition of the cult of the Blessed.

On 27 April 1871, the sovereign pontiff Pius IX sanctioned the decree rendered by the congregation of cardinals to confirm the cult rendered from time immemorial to Blessed Joan-Mary of Maillé in the diocese of Tours, and he permitted her feast to be celebrated on 28 March, glorious anniversary of the day on which, 458 years before, she fell asleep in the Lord. On 8 September 1871 an apostolic decree approved the office of the Blessed, under the double rite, with a proper collect and three proper lessons, also, in the second nocturn of Matins. The dioceses of Bourges, of Le Mans, of Angers, of Laval and that of Poitiers for the monastery of Sainte-Croix, in which Mary of Maillé left souvenirs of her piety and virtues, were also authorised by particular rescripts to celebrate her feast and to recite her office. Finally, by a special favour and on the report of the secretary of the sacred Congregation of Rites, dated 14 September 1871, the Pope permitted the insertion into the Roman martyrology, for the use of the diocese of Tours, of the eulogy of the Blessed, conceived in these terms: “At Tours, on the 5th of the calends of April (28 March), commemoration of Blessed Joan-Mary of Maillé; born of an illustrious family and become a widow after the death of her husband, with whom, as is reported, she had remained a virgin, she had herself received into the Third Order of Saint Francis, and after having shone with the lustre of all the virtues and the glory of miracles, she took her flight toward God in the eighty-second year of her age.” The church of Tours could not remain indifferent to this new glory, and wished to inaugurate, or, to speak more exactly, solemnly sanction the cult rendered by our fathers to their holy and illustrious compatriot. One of the last acts of the administration of Mgr Guibert had been to communicate to the clergy the various decrees of the Holy See relating to Joan-Mary of Maillé, and he had announced a solemn triduum. His successor, Mgr Fruchaud, held to fulfilling this legacy worthily, and ordered that a triduum should be celebrated on 7, 8 and 9 April 1872, on the occasion of the feast of the Blessed, transferred to 9 April, because 28 March fell in Holy Week. Their Lordships the archbishops of Paris and of Bourges, the bishops of Laval, Poitiers, Le Mans, Angers, Nantes and Basilite enhanced by their presence the lustre of this solemnity, which was incomparable. The piety of the faithful, their eagerness to surround the Christian pulpit, where the bishops of Poitiers, Nantes and Angers were heard, the splendid decorations of the cathedral and of Notre-Dame-la-Riche, the beauty of the procession which went through almost the whole town amid an immense and respectful crowd, all this made for ever memorable and blessed the three days of the triduum.

During these three days there was exposed to the veneration of the faithful, on a brilliantly decorated altar, the only relic of Blessed Joan-Mary of Maillé which has come down to us. The Carmelites of the town had long preserved it with a secret and religious veneration. It consisted of two small bones of a very brown colour, one of which was evidently the longest phalanx of a finger; the form of the second bone was less

marked. They were enclosed in a little bag of silver brocade flowered with flowers, and surrounded by a strip of paper on which was read this inscription: *Within this little bag of silver cloth lies the ring finger of the blessed Mary of Maillé.* [Old French as printed: “Ci gyt dans ce petit sacq de toille d’argent le doy annulleire de bienheureuse Marie de Maillé.”] On opening the bag, the relics were found wrapped in another paper, on which was written: *This relic was given me by the Reverend Fathers Cordeliers of Tours, in the year 1645. — H. de Maillé.*

This date of 1645 is precisely the year indicated by Ollivier Cherreau, and in which the relics of the Blessed were raised, and her ring finger found again. The Carmelites revealed their secret only at the moment of the juridical procedures relating to the recognition of the cult. Mgr Guibert made by himself a serious examination of these relics, he recognised their authenticity, and he detached from them the principal bone, to make a gift of it to the metropolitan church.

The judicial inquiry revealed another subject of consolation: Christian art can compensate us for the so regrettable loss of the picture in the church of the Cordeliers. It was learned, in fact, that there existed in the museum of antiquities of Angers an impression on copper reproducing the figure of the Blessed, and at the bottom of which are read these words: “True portrait of blessed Mary of Maillé, for the very religious Simonne de Maillé, venerable abbess of Le Ronceray of Angers, by Baugin, her very humble servant.”

This copper plate was destined to adorn the book of Claude Ménard, which is still in manuscript in the library of Angers, entitled *Pandectes rerum Andegavensium*; a collection of short notices on the principal personages of Anjou.

Around the noble and gentle figure of the Blessed is seen the traditional halo; in her right hand she holds a cross with double arms, which is rather generally regarded as an allusion to Simon de Maillé, her grand-nephew, who died in 1597, archbishop of Tours, in the odour of sanctity. Above the left hand, on the mantle of the Tertiary, the patched piece has not been omitted, a distinctive sign of the Franciscan garment, to recall that of the holy patriarch, the poor man of Assisi.

Some impressions have been taken from this true portrait of the Blessed and it has been photographed. But Mgr Guibert ordered a reproduction of it from M. Émile Lafon, historical painter. This picture, destined to adorn the altar which will be erected in honour of Mary of Maillé in the future basilica of Saint-Martin, is very remarkable. The Blessed, clothed in the habit of the Tertiaries of Saint Francis, is represented in the attitude of prayer, at the foot of the crucifix; rays escape from the Christ and come to illuminate her face with heavenly brightness. Nothing seems to us so sweet as this face on which are painted all the characteristics of goodness, asceticism and ecstasy which are as it were the principal features, one might say the whole physiognomy, of this admirable woman.

This face, emaciated by fasts and vigils, aged by years, is nevertheless full of freshness and youth; one sees in a way the beauty of her soul reflected in it with incomparable brilliance. Her hands are crossed on her breast, her eyes fixed on the Christ, and already she seems to taste the ineffable joys of the beatific vision. It is a true figure of a Saint, and it seems to us that the artist has almost attained the ideal. This fine picture is placed today in the provisional chapel of Saint-Martin. The life of the blessed saint Maillé was written, as we have already said, by Father de Boisgaultier, her confessor. Published in Latin, a translation into French appeared at once. This short and substantial account is stamped with a simplicity, a grace and an unction which ravish and edify the reader. The Bollandists published it entire on the date of 28 March. Father de Vernon, a penitent of the Third Order, published in 1667 a *Life of our Blessed*, under this title: *Life of Blessed Joan-Mary of Maillé, virgin.* It forms part of a work of the author entitled: *Collection of the Lives of illustrious persons who flourished in the 15th, 16th and 17th centuries.* This life is hardly more than an abridgment of that published by Father de Boisgaultier; written in good French style of the 17th century, it is full of touching unction and naïve grace. Another abridgment of the Life of the Blessed, likewise full of

charm, was published about the middle of the 17th century. It forms part of a collection entitled: *Abridgment of the most illustrious Lives of the Saints of the Third Order of Saint Francis, by a solitary*, 1683.

But the greater part of these biographies are hardly more than the reproduction of the work of Father de Boisgaultier. There were however precious elements for hagiography in the Acts of the process of information drawn up for the canonisation of the Blessed, and until now no one had thought of turning them to profit. Today we have nothing more to desire in this regard: M. l'abbé Janvier, canon of the metropolitan church, was charged with filling this gap, and, on the occasion of the feast of Joan-Mary of Maillé, he has published a very remarkable book. M. l'abbé Bourassé had made a first work which illness prevented him from finishing. It was entrusted to M. Janvier, and the work of the learned and venerable canons appeared in the last days of March 1872. This Life, "learnedly and piously written," according to the testimony of Mgr Pie, bishop of Poitiers, was published by the house of Mame, and in a few days the first edition was almost exhausted. Their Lordships the Archbishops of Tours and of Paris addressed to the authors approbatory letters, which find their place at the head of this charming and pious work (*Life of Blessed Joan-Mary of Maillé*, by MM. Bourassé and Janvier, canons of the metropolitan church of Tours, 1 vol. in-8vo. Alfred Mame, Tours, 1872).

And now, in finishing this short notice, there remains to us only to turn our eyes toward our new protectress and to offer her our homage:

"Lord Jesus Christ, who love humility and charity, and who, after having kindled Blessed Joan-Mary with the flames of your love, have loaded her with heavenly gifts and have taught her to despise the prosperities of this world, grant us the grace to imitate the humility, the charity and the contempt of earthly things of her whom we honour by a solemn feast; you who live and reign with God the Father, in the unity of the Holy Spirit, for ever and ever. Amen."

This biography is from the pen of M. l'abbé Rolland, honorary canon, chaplain of the boarding-school of the Brothers of the Christian Schools of Tours.

Saint Justin of Bigorre

Who first brought the light of faith into Bigorre, and laid the foundations of the church of Tarbes? That is not known. In the old martyrology which bears at its head the name of Saint Jerome, one reads the following on 1 May: "The decease of Saint Justin, great bishop in the city of Bigorre." One must conclude from this that he was bishop of Bigorre before the year 420, since it is constant that this martyrology contains no Saint who is not anterior, or at the least contemporary, to Saint Jerome. For those found at the end, in different characters, were added. Justin is called great bishop, which might well have the same sense as first. Saint Gregory of Tours makes mention of Saint Justin in the book of the *Glory of the Confessors*. But he qualifies him as priest and not as bishop; the authority of the martyrology mentioned above prevails: it is to it that one must refer as to the most ancient document. The same Gregory of Tours writes that the borough of Cessac, in the territory of Bigorre, was enriched with the body of Saint Justin. Ruinart observes that, not far from the parish church of Cessac, there is still seen an old oratory almost entirely destroyed, with two cells, and consecrated to God under the name of Saint-Justin; he conjectures that the body of the Saint formerly rested there. This place is six leagues from the town of Tarbes.

Proper of Tarbes.

Saint Gundelinda, abbess (8th century)

Gundelinda was the daughter of Adalbert, duke of Alsace, and sister of Saint Attala and Saint Eugenia. She was brought up by Saint Odilia, her aunt, who governed the two monasteries of Hohenbourg and of Niedermünster or Lower Monastery. After the death of her aunt, Gundelinda was elected abbess of

Niedermünster at the same time that her sister Eugenia became abbess of Hohenbourg. This was in the year 722. Gundelinda walked in the footsteps of her aunt and at her death, which occurred toward the middle of the 8th century, she was buried in the church of the monastery. Later her body was put in a silver shrine which was placed on the altar, where it remained until 1542, when the monastery was consumed by fire. The wars of religion which then desolated Alsace having prevented its being rebuilt, the relics of the Saint were transported partly to the collegiate church of Mossheim and partly to Notre-Dame-des-Ermites.

Dictionnaire Pétin.

Blessed Tutilo, monk of Saint-Gall (898) — 28 March

Tutilo or Tutelo came of a noble and powerful family. Nature had enriched him with so many excellent qualities that one could not see a more accomplished man. He was perfectly well built in body, had a fine voice, much dexterity, a natural eloquence, the talent of answering on the spot and to the point on all sorts of subjects. He was good, obliging, and as agreeable in his seriousness as in his gaiety. From his youth he was brought up in the monastery of Saint-Gall, where he consecrated himself to the service of God under the rule of Saint Benedict. Tutilo applied himself there, under the celebrated Iso and Marcellus, to the study of all the liberal arts, and became a poet, orator, musician, and as good a painter and chaser as one could be in his century. He also took some knowledge of the mechanical arts. But music having for him a particular attraction, he cultivated it with new care. He succeeded so perfectly in touching all sorts of instruments that his abbot appointed him to instruct in them the children of rank who were brought up at Saint-Gall. So many fine acquired qualities, joined to the gifts he had received from nature, made the emperor Charles the Fat, who expressed himself on that occasion according to the way of thinking of the world, say that it was a pity that so fine a man had been buried in the obscurity of the cloister.

Far from all this brilliancy harming Tutilo's virtue, it only gave it more lustre. He was among the most assiduous in choir, and so zealous for the observance of the rules and of propriety that he could see nothing offending them without setting himself to remedy it and to reprove it openly. He had chastity in such recommendation that one recognised in that a true disciple of Marcellus, who closed his eyes at the sight of a woman. Although he was obliged to go out of the monastery often, he had no less attraction for compunction accompanied by tears when he was in the secrecy of his retreat. His skill in painting and in chasing caused him to be sometimes called far away. He worked notably at Metz and at Saint-Alban of Mainz. But when his works drew on him excessive praise, he took care to slip away and to leave the place where this happened, to avoid the movements of vain glory. He was accustomed to accompany his chasings and pictures with some epigram, or at least some distich of his own making.

Tutilo died in the odour of sanctity on 28 March, without the precise year being known; but one can hardly err in placing it about the year 898. He was buried at Saint-Gall in the chapel of Saint Catherine, which, in the course of time, has taken, with the cemetery which is contiguous to it, the name of Saint-Tutilo.

There remains to us today little of the writings of Blessed Tutilo, although it is asserted that he had left several productions of his mind, all stamped with piety. They consisted for the most part of hymns and ecclesiastical chants. Several are indicated, of which the first words are reported, and some of which had been presented, in the lifetime of the author, to king Charles, who also meddled in composing them. But of all these pieces of Tutilo's learning only three little elegies have been printed, with a hymn in dimeter iambic verse. *See Canisius, Thesaurus monumentorum ecclesiasticorum, vol. ii, pp. 216–218. Taken from the* Histoire littéraire de la France, *vol. v, p. 671; see also Dom Calmet,* Bibliothèque lorraine, *p. 952; and Dom Gerbert,* De cantu et musica sacra, *vol. ii, pp. 32 and 99.*

[1] The monastery which Saint Spes built with his own goods was situated at Campi, a few leagues from Norcia, in the duchy of Spoleto. See the *Dialogues* of Saint Gregory the Great.

[2] See [his life] on 17 April.

[3] He was invoked at Noto against ailments of the ear.

[4] See our *Seraphic Palm-Tree* [*Palmier séraphique*], vol. iii.

[5] He died in 1811, and it was only in 1804 that Pius VII permitted public worship to be rendered to him.

[6] There are great difficulties about the various ecclesiastical authors of the name of Hesychius. See Dom Ceillier, vol. vi and vii, and the *Greek Patrology* of Migne, vol. xciii.

[7] Gontram or Guntchramn.

[8] Saint-Maurice, in Valais.

[9] *Ordo* of the diocese of Saint-Claude, year 1853.

[10] This chapter of the *Imitation*, devoted to distinguishing the three elements which contend in the spiritual man: God, the demon and nature, is a ready-made theme for an ascetic and practical panegyric of Blessed Joan of Maillé.

[11] Mgr Pie, bishop of Poitiers.

29 March

Martyrologies

29th DAY OF MARCH

ROMAN MARTYROLOGY.

In Persia, the holy martyrs Jonas and Barachisius, under Sapor, king of the Persians; Jonas, having had his bones broken under a screw-press, was then sawn through the middle of the body; the other was stifled with burning pitch, with which his mouth had been filled. 326. — At Heliopolis, in Lebanon, Saint Cyril, deacon and martyr, whose belly the pagans, under Julian the Apostate, opened, tearing out the liver, which they ate like wild beasts.[1] 362. — At Nicomedia, the passion of the holy martyrs Pastor, Victorinus and their companions. 303. — In Africa, the holy confessors Armogastes, count, Masculas, Archiminus, and Saturus, steward of the palace, who, in the time of the persecution of the Vandals, under Genseric, an Arian king, having endured numerous and cruel torments and insults for the confession of the truth, gloriously finished the course of their combat. About 461. — In the city of Asti, Saint Secundus, martyr.[2] 3rd c. — At the monastery of Luxeuil, the decease of Saint Eustace, abbot, disciple of Saint Columban, who was the father of nearly six hundred monks, and shone no less by his miracles than by the holiness of his life. About 623.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Clermont, in Auvergne, Saint Limin or Linguin, martyr. He suffered under Chrocus, one of the Germanic kings who invaded Gaul in the 3rd century. His acts have perished.[3] About 264. — At Florence, Blessed Stephen, pope, ninth of the name, born in Lorraine, who had been abbot of Monte Cassino. His body is honoured at Pisa, in the church of Saint Stephen, pope and martyr. 1058.[4] — In Brittany, Saint William, bishop of Tréguier. 1173. — At Poitiers, the decease of Saint William Tempier, bishop, who is invoked against loss of blood.[5] 1197. — Blessed Hugh, religious of the abbey of Vaucelles. 1236. — At Viviers, Saint Aulus, bishop of that city; commemoration of Saint Firminus, Saint Eumachius and Saint Longinus, also bishops of Viviers. 6th and 7th centuries. — At Sens, Saint Juery, who took the first title of archbishop of that city.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Wismar, in Mecklenburg, Saint Ludolf, who, from a canon of the Order of Prémontré, became bishop of Ratzeburg, having been elected by the unanimous suffrage of his brethren, and who, in defence of the rights of the Church, suffered a cruel persecution from Albert, duke of Saxony, and won the crown of martyrdom.[6] 1250.

Martyrology of the Sylvestrine Congregation. — At Fabriano, in the March of Ancona, Blessed John a Baculo, confessor, disciple of our Father Saint Sylvester, abbot, who, being afflicted with a cruel abscess, endured the pains of the sickness, not only with patience, but with a joyful countenance, to the end of his earthly life, which he exchanged for the eternal life on the eve of the Annunciation of the Mother of God, the day of his birth into heaven.

Martyrology of the Calced and Discalced Carmelites. — On Mount Carmel, the decease of Saint Berthold, confessor, of the Order of Carmelites, who, after a long and holy life, flew away into the bosom of God, shining with the lustre of all the virtues. About the year 1188.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Naples, Saint Eustasius, bishop of that city, in the 2nd or 3rd century. — In Syria, with Saint Cyril, mentioned above, Saint Mark, confessor, bishop of Arethusa, and several martyrs immolated under Julian the Apostate.[7] 362. — In Libya, Saint Mark of Athens, hermit, who was assisted at his death and buried by Saint Serapion. 4th c. — In England, Saint Gundleus, king or prince of Cambria, who wrought several miracles. About 500. After having given on the throne the example of all the virtues, he left the world to withdraw into a hermitage. — In Bithynia, Saint Eusthathius, confessor and bishop of Brusa, 8th or 9th century. — At Wessobrunn, in Swabia, Saint Diemuda, recluse. She was in correspondence by letters with Blessed Herluca, who led almost the same kind of life at Epfach. There were preserved, at the monastery of Wessobrunn, before its destruction, more than fifty volumes copied by Diemuda's hand. 12th c. — At Diessen, in Saxony, Saint Mechtilde.[8] — At Bougie, in Africa, Blessed Raymond Lull. 1315. — At Bena, in Piedmont, Blessed Paula Gambara, of the Third Order of Saint Francis, whose cult was approved by Gregory XVI. Born at Brescia, she married count Louis Costa. Blessed Angelo of Chivasso directed her in the ways of perfection: little respected by her husband, she became the plaything of the very servants. To these afflictions of heart and mind were joined great physical pains. The Blessed bore these trials as Saints bear them: patiently, in view of God and of immortal crowns. 1505. — In Spain, Blessed Balthasar Sanchez, religious, priest of the Order of Saint Francis. He worked first as a hired ploughman, then entered, at the age of twenty-four, as a weaver, the convent of Uclés. He asked for the habit at the convent of Alcalá and three times his request was rejected. At last God took charge of his cause and made him win it. He was accustomed to say when taking his meals: "My God, may all the grains of dust that have served to make this bread be like so many angels celebrating your praises." A process has been made of his life and miracles for his beatification. 1617. — Again in Spain, the venerable John Romero, born at Montauban, of the Friars Minor. He preached with fruit in Galicia and in Andalusia. 1638.

Saint Eustace, abbot of Luxeuil in Franche-Comté (625) — 29 March

Among the great men whom Burgundy has given to France and to the Church, this blessed Abbot holds without doubt one of the first ranks. He was of a very noble family; but he ennobled it himself far more by his merits and eminent virtue.[1] His historian, who is Jonas, one of his successors, represents him to us first under the guidance of the great Saint Columban, founder and first abbot of the monastery of Luxeuil. He made in a short time such great progress under his discipline that he merited to be put in his place when the persecution of Theuderic, king of Burgundy, and of Brunhild, or Brunechild, his grandmother, forced him to withdraw. Scarcely did the religious feel the absence of their Father, under the guidance of so admirable a successor. He administered this abbey with so much prudence and gentleness that he made the greatest austerities of the solitary life agreeable. Thus he soon saw his house peopled with six hundred religious. The passions of the flesh had no empire over his mind, because he prevented their movements by an implacable war which he made on himself, and by rude penances with which he tormented himself. His heart was so inflamed with the love of God by the continual meditation of the eternal truths that he could not help taking care of the salvation of everyone. It is particularly remarked that he had an extreme tenderness for the

penitents who accused themselves to him of their faults, and that, forestalling their tears by his own, he filled their hearts with an unspeakable consolation. The instructions he gave to his religious, touching mortification, mutual charity and prayer, were admirable; and as they were always sustained by his example, they bore marvellous fruit.

He made a journey to Italy, by order of king Clotaire II, to bring Saint Columban back to France: these two Saints had an extreme consolation in embracing once more during their life; but great reasons preventing Saint Columban from returning, Saint Eustace made the king find it good that he should remain outside the kingdom. Going another time to court for the needs of his monastery, he passed through the castle of Oppigny, two leagues from Meaux, belonging to count Chagneric. He had already passed there some years before with his master Saint Columban: at that time this holy Patriarch had received there the vow of virginity of Saint Fara, daughter of the count; but since then this count, without regard to his daughter's vow, had betrothed her, and wished absolutely to marry her. The grief of the Saint was so great, and accompanied with so many tears, that she had lost her sight by it and had fallen sick to extremity. Saint Eustace had pity on it, and, after having consoled her, he wrought great miracles in her favour: he restored her sight, cured her entirely of her fever and at last decided her father, however obstinate he was, to give her permission to be a nun. The affairs he had at court being despatched, he returned to his monastery, and applied himself to the preaching of the Gospel throughout the surrounding country: he converted many sinners, and won a great number of servants to Jesus Christ. He even went, following the course of the Doubs, to announce the word of God to the Varasci, of whom one part was still idolatrous, and the other, imbued with the errors of Photinus and Bonosus, considered Jesus Christ a mere man, and the Holy Spirit as the virtue of God, not as a person; then to the Bavarians, whom Saint Severinus had not entirely Christianised. Some authors have pretended that it was about the time of his return from Bavaria that there was inaugurated in the abbey the Perpetual Praise, of which Saint Bernard makes mention.[2] This opinion is little founded; but at least it is certain that this usage of singing perpetually the praises of God was maintained, developed, under the government of Eustace, and that the pious Abbot always presided happily over this psalmody, of which the most precious fruit was to be, according to him, the life of faith. On another side, we see prosper by his care the famous school of Luxeuil.[3] This school, established in the monastery, became the rendezvous of a great number of lords of Burgundy and even of several foreigners. Lyons, Autun, Langres, Châlons-sur-Marne and Strasbourg sent their youth to study at Luxeuil. It is easy to understand all the extent of the good which resulted from it. It is not in vain that those who are called to govern a country, or at least to exercise a great influence in it, labour to form themselves in a school of knowledge and virtue. For the rest, Saint Eustace did not number among his children only that crowd of young laymen who made his praise by becoming the edification of the province; his monastery was also fruitful for the Church, and in the space of a few years we see issue from it Saint Cagnoald, bishop of Laon; Saint Achar, bishop of Noyon; Saint Donatus, bishop of Besançon, etc., without counting several abbots and several missionaries, who laboured with admirable zeal for the establishment of the kingdom of God among the peoples. Cultivated by these pure hands, the desert germinates, flowers, gives forth an odour which embalms everything: in this field bristling with brambles and wild bushes myrtles are born; in the place of thorns lilies grow, and the posterity of Eustace is blessed like that of Abraham. It was not possible that the work of God should continue with so much success without raising the fury and jealousy of the demon. He who had known how to find a Cain to kill an Abel, and a Judas to betray Jesus Christ, was not long in discovering in the family of Eustace a false brother, resolved to second the blackest enterprises.

Agrestius or Agrestinus, who had been secretary to king Theuderic, and had since become a religious at Luxeuil, asked permission of the holy Abbot to go and preach the Gospel to the infidels: the Saint, who did not judge him capable of this ministry, remonstrated with him long that for that one must be called by God; and that, if Moses and Jeremiah had been frightened by so fearful a mission, it was not at all fitting that he should thrust himself into it of his own accord: but this presumptuous man, continuing always his

importunities, Eustace was at last forced to let him go. Agrestius travelled without fruit through a part of Bavaria; and seeing that he was doing nothing there, he betook himself to the city of Aquileia, whose inhabitants were then schismatic and separated from the Church touching the matter of the Three Chapters.[4] The greatest evil is that he embraced their schism and that, returning to France, he strove to engage in it Saint Eustace and his religious, with the Catholics whom he could meet. The holy Abbot combated him with an admirable vigour and light, and constrained him to be silent on this subject. But he turned his arms elsewhere, and set himself to censure the Rule and Constitutions of Saint Columban, saying that they contained ridiculous things and errors. The affair came to such a point that king Clotaire was obliged to have the third council of Mâcon assembled to settle this difference. Agrestius was present, supported by some bishops whom he had seduced. But Saint Eustace, after having refuted him in all his propositions, to punish his obstinacy, summoned him to answer, a year from then, in the presence of Saint Columban, before the tribunal of God. Some of those present who favoured him, much astonished at this summons, begged the Saint to retract it and to save, by his gentleness, one who was near perishing. The generous Abbot consented, on condition that Agrestius should acknowledge his fault. He did so in appearance: but this feigned penance did not last long, for this unhappy schismatic, resuming his first follies, went again through the monasteries to surprise the simplest. In fact he deceived some of them, even of those who seemed the most perfect. But divine justice, which leaves nothing unpunished, brought it about that in less than a year they perished almost all, some by the rage of wolves, which came to devour them even within their enclosure, and others by the thunderbolt, which overthrew a whole convent. There was even one, named Plerée, who, being possessed by the demon, hanged and strangled himself. It is true that the most criminal of all, who was Agrestius, escaped all these disasters, the divine Goodness giving him still an opportunity of doing penance: but finally, as he did not become wiser by the misfortune of another, he was killed by a blow of an axe from his own servant. Thus the schism ceased, and those whom this seditious man had seduced, and who survived him, returned to the way of truth.

Meanwhile Saint Eustace laboured more and more for the advancement of the glory of God and the salvation of the faithful, and his word was authorised by the force of miracles: for he restored sight to a young girl, after obliging her to fast two days, and by putting blessed oil on her eyes. She was called Salaberga, and she was afterwards a very holy abbess, whom the Church honours on 22 September. He also cured of fever a religious named Agilus, brother of count Chagneric and uncle of Saint Fara, who was afterwards first abbot of Rebais, and holds his rank among the Saints on 30 August. But he is not the only one of the disciples of this great Abbot who shone in the Church by his doctrine and by his piety; for it is still from his school that there came forth Saint Agnoald, bishop of Laon; Saint Aichar, bishop of Saint-Quentin and of Noyon; Saint Omer, bishop of Thérouanne; Saint Romaric and Saint Amé, abbots, and Rachnaire, bishop of Autun and of Basel: all excellent persons and worthy disciples of so excellent a master. He extended also the rule of Saint Columban in many places and built several monasteries.

At last, seeing himself advanced in age, and judging well that the hour of his departure could not be very far, he divested himself entirely of all exterior and temporal occupations to apply himself solely to the meditation of eternity. In these exercises he was seized with an extremely violent and painful illness; and as one night nature was almost overwhelmed by it, he had a vision in which he was asked which he preferred, either to suffer these ills thirty days more, or to receive some mitigation of them, or not to die until forty days. The Saint, who burned with the desire to be freed from his body, to go and enjoy the presence of God, chose the first course; thus, thirty days after, laden with merits and years, and entirely purified by these last pains, after having exhorted his religious to the love of their rule and received the holy Sacraments, he went out of this world to enter into the possession of blessed eternity. This was on 29 March of the year 624 or 625.[5]

Relics of Saint Eustace.

The continuators of Bollandus note that his body was still, in the 17th century, in the abbey of the Benedictines of Vergaville, in the diocese of Metz, in Lorraine, where it wrought great miracles, as well for the deliverance of the possessed as for the cure of those who had fallen into insanity; and that it was honoured there by a great concourse of pilgrims. M. De Blaye, parish priest of Imling, wrote to us, on 2 December 1862, concerning the relics of Saint Eustace:

“The abbey of Vergaville has been totally destroyed; I believe there remains nothing of it but the ground with the surrounding wall.

“The relics of Saint Eustace were carried off in 1792 by the religious leaving their monastery; they were not preserved without danger; for Madame de la Marche, the last abbess, was obliged to entrust them for several years to M. Labrosse, parish priest of Suriauville; they were recognised and approved on 25 June 1804, by Mgr Antoine-Eustache Osmond, bishop of Nancy, on the testimony of the former religious, of M. Labrosse and of M. Vuillemin, director of the nuns before the Revolution, and who had taken them out of the shrines and reliquaries; they are perfectly certain and authentic and are at present venerated in two shrines of gilded wood, at the priory of Flavigny-sur-Moselle (Meurthe), where the Benedictines of Flavigny have been definitively settled since 1824.

“These relics consist of the head and several large bones, among which are a right tibia and fibula, of less development and less good preservation; they belong to another Saint and are not specified.[6]

“In 1670, bones of Saint Eustace and of Saint Walbert were exchanged between Vergaville and Luxeuil; it would not be impossible that the above-mentioned tibia and incomplete fibula be of Saint Walbert.

“At Vergaville nothing remains of Saint Eustace: in the parish church some relics are preserved, among which a certain number of unspecified bones. But the name of Saint Sigeric (Sigericus), founder of the abbey, found on old inscriptions among these bones, gives reason to think that they belong to him and perhaps also to Blessed Betta, his wife. Their bodies, which still rested at Vergaville during the 17th century, as is established by the inventories of relics, appear not to have been removed with those of Saint Eustace. These last relics, which seem to be all that remains of the founders of this great and ancient abbey, have been badly preserved. I do not know whether a serious revision, which however would be somewhat difficult, could restore to these last relics a little of the certainty they have lost, as also determine to which Saint belong the right tibia and fibula which are not Saint Eustace’s.”

His life, as we have said, was written by Jonas, one of his religious, who is even believed to have been one of his successors: it is from him that we have drawn it, and from the preface which was added to it long after its composition. Saint Fara is there called Burgundofara; but perhaps it is the same name, and Burgundofara is as one would say Fara or Fare of Burgundy. On which one may see Baronius in the eighth volume of his *Annals*, in the year 640, and the same continuators of Bollandus on 3 April.

Saint Firminus, Saint Aulus, Saint Eumachius and Saint Longinus, bishops of Viviers (6th and 7th centuries) — 29 March

In 583, king Guntram, thinking, like his ancestor Clovis, that it was dishonouring to the glory of the Franks that the barbarian Visigoths should still soil with their presence the soil of Gaul, put on foot a powerful army to make the conquest of Septimania. The troops, levied partly in the countries situated north of the Seine, joining the warriors of Burgundy, took their march by the valley of the Rhône, devastating everything with iron and fire, carrying off the flocks, burning the harvests, despoiling the churches and monasteries, massacring, at the foot of overthrown altars, priests and religious, the man of the Church and the man of the people: and meeting nowhere with resistance, they pursued this frightful brigandage on both banks of the river, as far as under the walls of Nîmes, in a country, remarks the historian, which was theirs and which depended on the same authority.[1] — The holy king deplored these excesses, as we remark in his life; but it

was not in his power to prevent them. God himself took charge of the chastisement, by refusing victory to the arms of his guilty generals.

The passage of the undisciplined army of the Franks left the country a prey to the famine which already desolated the surrounding provinces. The sufferings of hunger and the privations of misery provoked numerous diseases and a great mortality, soon followed by another scourge yet more terrible. The plague, which for nearly ten years had been carrying its ravages through the various regions of Gaul, broke out in 590 and raged throughout the Vivarais with unheard-of violence. The population of Viviers was cruelly decimated, and this city shared with Avignon the sad honour of being placed by Gregory of Tours in the first rank on the list of the cities depopulated that year by the scourge.

But while calamities thus succeeded calamities almost without interruption,[2] Providence seemed itself to wish to soften the ills which afflicted the church of Viviers; it raised up for it a series of great bishops who were prodigies of charity and apostolic devotion. After Saint Eucherius, toward the end of the 6th century, we see the see occupied successively by Saint Firminus, Saint Aulus, Saint Eumachius and Saint Longinus. Saint Firminus was the head of one of those noble Gallo-Roman families, formerly the ornament of the province, which still made it their glory to cultivate virtue and letters, and to preserve the brilliant remains of a civilisation about to disappear amid the ever-increasing darkness of barbarism. He was married at the moment of his elevation to the episcopate; he had a son, a child of blessing, called Aulus[3] after the name of his mother Aula, who became later his successor, and a daughter named Macedonia, who married the patrician Alcinius. On mounting the chair of Saint Venantius, Firminus ceded the greatest portion of his goods to increase the endowment of his church; he made this liberality by common accord with Aula; she, before saying farewell to the world, esteemed herself happy to contribute to enrich the spiritual spouse who was henceforth to take her place in the mind and heart of the pontiff Firminus. The children themselves, in this fair contest of generosity, not wishing to show themselves unworthy of their parents, Macedonia and Alcinius, founded on the banks of the Rhône, in the territory of Bergoiata, the church of Notre-Dame-de-Gousiniac, and, after having richly endowed it, they made homage of it to God and to Saint Vincent, patron of the cathedral.

As for Saint Aulus, from the years of his adolescence he had distinguished himself by an angelic piety, making it his delight to pass long hours, and often whole nights, praying alone at the foot of the altars. His mind had been cultivated with care; he was versed in the knowledge of humane letters and nourished on Holy Scripture and the teaching of the Fathers. To the extent of doctrine Saint Aulus joined a rare eloquence, enhanced in him by a soft and melodious voice, by an exterior full of grace and dignity. Such was the air of majesty spread over his whole person that at his mere sight one felt penetrated with an involuntary respect. The great and the princes themselves venerated him as their lord, while by his tender goodness and the affability of his welcome he made himself cherished by the little and by the people as a pastor and a father. With him the poor were sure to find always help and consolations; the widow and the orphan, a support; the traveller and the stranger, a place at his frugal table and hospitality under his roof. But the dominant, characteristic trait, we might say the passion of this great heart, was his zeal to procure the emancipation of slaves and the ransom of captives. If he could not alone abolish everywhere slavery, that hideous sore of ancient society, he strove at least to restrict it in his own domains, on the lands of the church, and to remedy, according to the measure of his power, the abuses of brutal force, so common in those times of barbarism and oppression: it is impossible, say the chroniclers, to reckon the number of slaves whom he restored to liberty, or of captives whose fetters his liberating hand broke. And while his charity seemed to exhaust itself in sacrifices for so noble an aim, he still gave with full hands for the embellishment of his church and of his episcopal town. Model of bishops by his virtues as by his works, after having consumed his life in fasts, austerities, studious vigils and apostolic labours, Saint Aulus fell asleep in the Lord. Is it to be wondered at if, on the news of his death, there was an explosion of regrets and as it were a universal mourning, not only in

the Vivarais, but also in the surrounding countries? The body of the holy Bishop was deposited in a church built at a short distance from the town, which was dedicated later in his honour; it remained there surrounded by the veneration of the faithful until the epoch of the English invasion and the ravages of the great companies. It was then judged necessary to withdraw the relics from the danger of a sacrilegious profanation by transferring this sacred deposit to the cathedral. In memory of this translation, the church of Viviers instituted a feast which was celebrated, in the ancient liturgy, on 20 February.[4] The primitive tomb was a sarcophagus of cut stone, of very simple form, without sculpture or ornament other than the following inscription: HIC REQUIESCIT S. AULUS. *Here rests Saint Aulus.*

There was at Viviers an ancient church which bore the name of Saint Aulus. In the 16th century, his relics, which were kept in the cathedral, were burned by the Calvinists with those of Saint Arcontius.

Before dying, Saint Aulus had designated to the suffrages of the clerics of the church of Viviers him whom he judged the most worthy to succeed him: the bishop thus elected was named Eumachius. He was not long in justifying the choice of his illustrious predecessor and the hopes he had raised. Like Saint Aulus, he exercised by the authority of word and example a marvellous ascendancy over his people; after him, he knew how to make himself admired by his spirit of mildness and by an incomparable charity. From the first days of his episcopate he had stripped himself of all he possessed to increase the patrimony of the church and of the poor, having become poor himself by choice, in order to walk with more truth in the footsteps of Jesus Christ, the divine model of pastors. Arrived at the end of his career, he wished to distribute with his own hands to the neediest of his flock what remained to him of the goods of this world; he gathered them near his death-bed, and it is the poor, constant objects of his tenderest solicitude, who received his last embraces and his last farewell.

Under the bishop Saint Longinus, who came after Saint Eumachius, the martyrology of the church of Viviers records a new irruption of the Visigoths and the sack of the episcopal town by those barbarian bands. It was for the fifth or the sixth time, in the space of two hundred years, that this unhappy city witnessed the horrors of a pillage and of a capture by assault. We believe that this last invasion coincided with the expedition of king Wamba into Septimania, when that province raised the flag of independence against the kings of Toledo (673). In a few days the terrible Wamba had stifled the revolt in blood. Re-entered victorious into Nîmes, the Visigothic prince resolved to carry the war to the Franks, his neighbours, who had furnished auxiliary troops to his rebellious subjects. Julian of Toledo reports that the rumour of it, having reached the frontiers of the threatened countries, caused there such terror that the inhabitants of the towns left them to seek refuge in the mountains. Did this plan of campaign receive a beginning of execution? The ravages exercised in the country of Viviers, bordering on Visigothic Septimania, are the incontestable proof. But soon, yielding to the advice of his generals, Wamba abandoned the pursuit of his designs against the Franks. The Vivarais could then breathe, and Saint Longinus end in peace the days of his episcopate. It was probably the same with his two successors John and Ardulph. We know of these bishops only the foundations they made in favour of the cathedral church.

Extract from the Histoire du Vivarais, *by M. l'abbé Rouchier, honorary canon of Viviers.*

Saint Armogastes, count, and patron of herdsmen (461) — 29 March

In 460, Genseric, renewing all the horrors of the persecution of Diocletian, forced the priests and ministers of the Lord to deliver to the heretics the holy books and the sacred ornaments. Valerianus, bishop of Abbenza (in the Zeugitane), and Archininus,[1] born at Maseula, in Numidia, signalised their constancy above all the others. The first, who invincibly refused to deliver the holy things, was driven from the city by order of the king, without anyone being able to let him enter a house or even to permit him to remain on his lands. Thus this old man, more than eighty, found himself reduced, in complete destitution, to having for a bed only the public road; and the fact is attested to us by Victor of Vita, who had been to salute him in this miserable exile

of a new kind. The second, solicited first by the fair words and promises of the king, held firm in confessing the Catholic truth. In condemning him to death, the executioner was secretly ordered to strike him only if he saw him tremble at the moment of receiving the mortal blow; but it was agreed that he should be left alive if he remained calm under the threat of the sword. Led by the executioner, he made no resistance, and kneeling presented his head without flinching more than a column. His firmness therefore saved his life without taking from him the merit.[2]

The following year, Armogastes, who belonged to the court of Theoderic, second son of Genseric, had resisted the offers and threats of the perfidious Arians, when he saw the executioners come, who squeezed his legs violently with little cords, and his temples with ox sinews. The holy man, in the midst of this anguish, raised his eyes to heaven invoking the Lord Jesus Christ; nevertheless the bonds broke several times, to the great astonishment of the Arians, who had the cords doubled and the torture repeated. But their surprise was much greater when they saw on his forehead, not deep marks nor the skin broken, but simple wrinkles. He was hung by one foot, head downward; but without succeeding either in shaking him or, it seems, in making him suffer: for, sustained by God's help, he seemed to sleep tranquilly as if he had been on a soft bed. At this news, Theoderic ordered that his head be cut off; but Jocundus, an Arian priest, observed to the prince that, in taking the life of that man, he would give occasion to the Romans (that is to say, to the Catholics) to honour him as a martyr. Consequently, changing his mind, he had Armogastes relegated to Byzacena, condemning him to earthwork labour. Later the holy Confessor was brought back into the country of Carthage and, to expose him to the contempt of all, reduced to being a herdsman. He bore this ignominy with the same constancy that he had shown in his first trials; then, knowing that the day of his death was approaching, he sent for Felix, a sincere Catholic though steward of Theoderic's house, and showed him the place where he desired his body to be buried under a tree. His friend was reluctant to make him the promise, saying that he meant very much to bury him in one of the basilicas of the city; but the holy man insisted so strongly that he obtained Felix's word. Some time after, Armogastes was delivered by death; and Felix, faithful to his engagement, was setting about having the ground dug in the place marked out, to render him the last offices, when he found in the excavation begun for that purpose a marble sarcophagus such as one would scarcely have made for a king. Rejoiced at this discovery, he deposited in this marvellous sepulchre the body of the courageous athlete of the faith. As for Theoderic and his friend Jocundus, their Arian zeal was counted for little under the following reign.

Memories of the Church of Africa [*Souvenirs de l'Église d'Afrique*].

Saint Berthold, first prior general of Carmel (1188)

Berthold gave himself to God from childhood. Yielding to the noble ardour which drew him toward the study of the sacred sciences, he left the Limousin, his native country, to go and follow the courses at Paris, where the laurel of the doctors crowned his labours.

It was the epoch when all Europe had rushed into Asia to the conquest of the holy places: Berthold took the cross, and made a vow that he would enter religion if the Christian army were delivered from a pressing danger in which it was engaged. Heaven having heard his prayer, he thought of fulfilling the promise he had made to God, and betook himself to Mount Carmel, where he asked for the holy habit of the servants of Mary.

Now, while Berthold was wholly given to the work of his sanctification, it happened that Aimeric, patriarch of Antioch, and his own brother, was sent to the Holy Land as legate of the Holy See: the legate, having paid a visit to Mount Carmel, admired there the heavenly life of the religious and traced for them a new rule. The superior of the Order having gone to God in the meantime, Aimeric installed in the vacant office Berthold, whom a unanimous election had called to this dignity, and conferred on him, after the manner of the Latins, the title of prior general. He whom his brethren had chosen on account of his prudence and holiness thought

himself unworthy of the honour done him: overcome at last by the prayers of his brethren, and believing moreover that such was the will of heaven, he bent his shoulders under the burden imposed on him. A faithful observer of the laws of monastic regularity, he preached to his brethren as much by his example as by his discourses. He had so tender a love for the Blessed Virgin, particular Protectress of his Order, that he let no hour of the day pass without prostrating himself on the ground and saluting her with tender words, with pious affections. The charity with which his soul was inwardly burning was reflected on his face, which often appeared as if surrounded with the rays of the sun. God made known to him in advance the calamities which were about to fall upon the Holy Land and the overflow of ills of which the persecution of the infidels would be the signal: he saw ascending to heaven, borne on the wings of angels, the souls of a great number of his brethren whom the scimitar of the Saracens had reaped. Full of merits and illustrious by his miracles, Berthold fell asleep in the Lord, at the decline of the 12th century: he had lived a hundred and fifteen years and had been prior of Carmel for forty-five years.

Breviary of the Carmelites and Acta. — New translation.

Blessed Hugh of Vaucelles (1236)

One of the most fervent and exemplary religious that one met in the monastery of Vaucelles, at the beginning of the 13th century, was Hugh de Villa, formerly dean of the church of Cambrai. He was as distinguished by the nobility of his birth and his talents as by his eminent virtues. The fear of being called to some episcopal see determined him to go and bury himself in the monastery of Vaucelles, where the regularity of the first children of Saint Bernard was faithfully preserved.

When the project of the pious dean was known, many persons of quality came to beg him to cede to them a magnificent vulture [as printed that he possessed. The Blessed refused and dissembled his intention until the moment of his entering religion. He arrived at the gates of the abbey with this bird, which had been for him in the world an innocent distraction and of which he wished to make a generous sacrifice. Breaking, in fact, at that moment, the cord which held the bird captive, he gave it back its liberty, addressing to it, with the most touching naïveté, these words: “Bird, here I leave thee, unbind thee and send thee to enjoy in peace thy liberty.”

It was further told of this venerable Religious, and, says Thomas of Cantimpré, I have heard it myself from the mouth of several who had been witnesses of it, that during his novitiate birds sometimes came and alighted familiarly on his hands and ate the crumbs of bread that he held there. The master of novices, to try no doubt the virtue of his new disciple by thwarting this innocent pleasure, made a slight reproach to Blessed Hugh about it. The worthy Religious at once sent away these birds that fluttered around him, saying with that simplicity which was found in all his conduct: “Bird, withdraw, and be not astonished that I force thee to go: age and condition require that thou obey me and not that I obey thee.” This humble servant of God edified the community of Vaucelles long by his admirable examples. At the moment of his death he was penetrated with a joy so lively and so sensible that his confrères who surrounded him thought that God favoured him with a revelation. He peacefully rendered his soul to the Lord in the month of March of the year 1236.

Lives of the Saints of Cambrai and Arras, by M. l’abbé Destombes.

Blessed Raymond Lull, martyr (1315)

Blessed Raymond Lull, religious of the Third Order of Saint Francis, and martyr, was surnamed the Illuminated Doctor. He was born at Palma, in the island of Majorca, in 1236, and gave himself early to the study of Arabic philosophy, of medicine, of chemistry and of theology. He showed an untiring ardour; his mind, lively and subtle for the sciences, made him bring forth an astonishing multitude of treatises on almost all branches of human knowledge. He had already reached a certain age and his conduct in the world had

been rather dissipated, when he was converted to enter the Third Order of Saint Francis. He made several missions in Africa to announce the Gospel to the infidels of the Barbary coasts, whose language he knew and among whom he wrought numerous conversions. He was stoned in Mauritania, at Bougie, in hatred of the religion he preached, on 29 March 1315, at the age of seventy-nine. He is honoured as a martyr in the island of Majorca, his country, whither his body was transported.

Dictionnaire Pétin.

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[1] The historian Theodoret reports that all those who took part in this atrocious meal lost their teeth, that their tongues rotted in their mouths and that they became blind.

[2] The feast of Saint Secundus is kept at Asti on 30 March. See the various mentions on that day.

[3] See 15 May.

[4] Frederick of Lorraine (Stephen IX) was brother of Godfrey, duke of Lorraine and of Tuscany. Godfrey had married in second marriage Beatrice, widow of Boniface, marquis of Tuscany: it was by this marriage that Tuscany entered the house of Lorraine. The sojourn in Italy of the princes of Lorraine at this epoch, habitual for some, frequent for others, has made some historians who did not look closely believe that Stephen IX was born at Rome. Godfrey had had by his first wife Blessed Ida, mother of the celebrated Godfrey of Bouillon, later king of Jerusalem. He kept continence with his second wife Beatrice. He was a prince of great piety, who could not recall his sins without weeping. Cf. Rohrbacher, *Hist. univ.*, vii, 4th ed.

[5] See 27 March.

[6] Saint Ludolf is particularly honoured at Wismar.

[7] One must read in the Bollandists, on this day, the incredible excesses, the infamies to which the populations that had remained pagan abandoned themselves at the accession of Julian.

[8] See 6 July.

[9] Called Saint Eustache by the Parisians, and Saint Eustaise by the Lorrains.

[10] *De Vita S. Malachiae, episcopi*, c. 6, n. 12.

[11] It is to him that Dunod (*Histoire de l'Église de Besançon*, vol. ii, p. 122) and several others attribute its foundation. Hugues du Temps makes no difficulty about it on this subject (*Clergé de France*, vol. ii, p. 100). These authors are mistaken, if they pretend to say that the school of Luxeuil did not exist under Saint Columban. It is certain that this great man had created it in the bosom of his monastery, and had entrusted its direction to Saint Eustace.

[12] The Three Chapters were called three theological works of Theodore of Mopsuestia, of Theodoret, bishop of Cyrus, and of Ibas, bishop of Edessa, which were more or less stamped with the errors of Nestorius on the mystery of the Incarnation and on the union of the two natures in Jesus Christ. As the authors had recognised and retracted their errors, the council of Chalcedon (521) had passed these writings over in silence while condemning the errors they contained. This silence of the Council produced a great division among the faithful, of whom some approved and others condemned the works in question. This dispute troubled the reign of Justinian and the pontificate of Pope Vigilius. In 553, the Three Chapters were definitively condemned by the general council of Constantinople. — Cf. *General and Particular Councils*, vol. i, by Mgr Guérin, 3 vols. in-8vo, Bar-le-Duc.

[13] Christian letters count Saint Eustace among their benefactors, although none of his writings has come down to us. In his youth he had been charged, by Saint Columban, with the direction of the school of the monastery of Luxeuil. This school became, under his direction, one of the most illustrious that were then in France. His historian has preserved for us the substance of the discourse he pronounced at the council of Mâcon: one remarks in it great beauties of style, strokes of eloquence and reasonings full of justness. — *France littéraire*.

[14] Here are the names of the bones of Saint Eustace: 1. The head; 2. the left ilium, incomplete; 3. lower half of a femur; 4. upper half of the right femur; 5. left humerus; and 6. left scapula.

[15] Gregory of Tours, *Hist.*, book viii, 30.

[16] The memory of these calamities is recorded in a fragment of a funerary inscription discovered at Viviers.

[17] Aulus, according to Roman etymology, meant: "who is born nourished by the gods." — Valerius Maximus, *Fragment on the reason of names* [*Frag. de nomin. ratione*].

[18] *Martyrol. Eccl. Vivar.*, ms. *Bibl. gr. sém. Viviers*.

[19] Morcelli writes Archinimus; but this name would represent a half-Greek, half-insignificant origin. Moreover, Ninus being a name which occurs often in the monuments of Africa, it seems that one can read with certainty Archininus.

[20] Victor of Vita, i: "Although the cruel enemy was unwilling to make him a martyr, yet he could not violate our confessor."

30 March

Martyrologies

30th DAY OF MARCH

ROMAN MARTYROLOGY.

At Rome, on the Appian Way, the passion of Saint Quirinus,[1] tribune, who, having been baptised with all his house by Pope Alexander, whom he was charged to guard, was delivered to the judge Aurelian, under the emperor Hadrian; as he persisted in the confession of the faith, he had his tongue cut out, was hung upon the rack, underwent the mutilation of his feet and hands, and consummated his martyrdom by the sword. 130. — At Thessalonica, the birth into heaven of the holy martyrs Domninus, Victor and their companions. — At Constantinople, the memory of several holy Martyrs of the Catholic communion, whom, in the time of the emperor Constantius, the arch-heretic Macedonius put to death by unheard-of tortures; among other torments, he cut off the breasts of the faithful women, compressing them between the edges of a chest, then burned the wound with a red-hot iron. 351. — At Senlis, the decease of Saint Regulus or Rieul, bishop of Arles. 130. — At Orléans, in France, Saint Pastor, bishop and confessor. 557. — On Mount Sinai, Saint John Climacus, abbot. 605. — At Aquino, Saint Clinius, confessor.[2] 5th century.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Auxerre, Saint Mamertinus, abbot of the celebrated monastery of Saint-Germain. 462. — In Hainaut, Saint Veron,[3] confessor, 9th century. His feast is celebrated at Mechelen on 31 January. — The same day, Saint Verona.[4] — In Friesland, Blessed Dodo, of the Order of Prémontré, confessor.[5] — In Greece, the venerable Bruno, chaplain of the religious of Saint-Antoine-des-Champs of Paris. 1227. — At Vercelli, Blessed Amadeus, ninth of the name, duke of Savoy, born at Thonon, in Chablais. 1472. — At Cordes, a small town situated twenty-three kilometres from Albi and founded by the Albigensians, three Blessed Martyrs of the Order of Saint Dominic, of the convent of Toulouse, whose names God alone knows.[6] 1234.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of Saint Basil. — On Mount Sinai, Saint John Climacus.

Martyrology of the Camaldolese. — At Costacciaro, in Umbria, Blessed Thomas, camaldolese hermit and professor, who shone by the holiness of his life, and who, worn out with austerities, fell asleep in the Lord on 25 March 1337.

Martyrology of the three Orders of Saint Francis. — At Foligno, in Umbria, Blessed Angela, widow, of the Third Order of Saint Francis, most celebrated for her prayer, her poverty, her abstinence and her charity. She flew away to heaven on 4 January. Her body rests in the same city, in the church of Saint Francis of the Friars Minor Conventual, where the people surround it with great veneration.[7]

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Judea, memory of the holy prophet Joad. He was of Samaria. At the epoch when Jeroboam, servant of Rehoboam, son of Solomon, drew the ten tribes of Israel into schism — separating them from those of Judah — and making them adore golden calves in place of the true God, the Lord commanded Joad to go and reproach Jeroboam with his idolatry. He ordered him at the same time not to eat bread, not to drink water, and to accomplish his mission with the greatest despatch. He went therefore and found Jeroboam sacrificing to the idols. The Prophet apostrophised him in the name of God and reproached him with his infidelity. Jeroboam having stretched out his hand to seize the servant of God, it withered. At this sight Jeroboam repented and begged the Prophet to heal him: the latter addressed himself to heaven and obtained the cure asked. Jeroboam offered him the bread of hospitality, but he refused it, saying that God had forbidden him to eat on the land of idolaters. On returning, he met on his way another prophet who urged him to enter his

house and offered him bread, of which he ate. In punishment of this disobedience, which was slight according to Saint Augustine and other Fathers cited by Corneille de la Pierre, God permitted a lion to take his life, but without touching his body, for it was the body of a Saint. He was buried at Bethel by the care of the Prophet with whom he had stopped, and later the ashes of the latter went to sleep beside those of Joad. In the year of the world 3315, 645 before Jesus Christ. — At Asti, a city of Piedmont, evangelised in the time of the Apostles by Saint Cyrus, bishop of Pavia, feast of Saint Secundus, soldier and martyr, under Hadrian, named yesterday in the Roman martyrology. As he was being led to the governor, who wished to oblige him to adore the idols, an angel appeared to him to encourage and console him. It is added that after the torment the angels buried his body. It is also said that he crossed the Po, whose waters grew firm under the feet of his mount like a carpet of turf. Wonder upon wonder is told of this Saint; we shall add only this one: a cloud, it is said, burst over his head at the moment when he was walking to death, and an invisible hand baptised him. Saint Secundus is the patron of Asti; hence he is represented on the coins of that city as a warrior, either on foot or on horseback. 119. — In Armenia, Saint John in Puteo [i.e. “of the Well”], hermit. He was so named because he retired into a well, where angels brought him his food, and where he lived ten years. — At Syracuse, in Sicily, Saint Zosimus, bishop of that city. He was first guardian of the tomb of Saint Lucy, in the monastery raised in honour of the latter, became abbot, and forty years later was asked for as bishop by the Syracusans. He lived twelve years more on the episcopal see. 660. — At Verden, in Friesland, Saint Palton, bishop. Saint Patton was a Scottish monk who had made himself a pilgrim for the love of God. Charlemagne, having heard of his holiness, designated him to succeed Saint Suitbert, first bishop of Verden. 9th century. — In Italy, Blessed Morico, of the Order of the Crucifers and of that of the Friars Minor. He was healed by Saint Francis, and became afterward his companion. 1236. — In Sicily and the kingdom of Naples, Blessed Joachim, abbot of Corazzo, in Calabria, and founder of the congregation of Saint John of Flora, whose rule was modelled on that of Cîteaux. He left very celebrated prophecies, commentaries on Scripture. The condemnation undergone by one of his works entitled *The Eternal Gospel* does not prevent his being honoured as Blessed. 1202. — At Aguilar, near Aranda, in Old Castile, Blessed Pierre Regalato, of the Order of Friars Minor of the Observance. 1456.

Saint Rieul, bishop of Arles and of Senlis (130) — 30 March

These are the miracles that shall follow them that believe in me: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents with the hand without feeling their bite; if they drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and the sick shall be healed. Mark xvi, 17, 18.

We cannot begin the life of this holy Bishop without deploring a great fire which happened at Senlis, in the 9th century, which, in consuming the cathedral church and its archives, robbed us of the principal memoirs from which we could have learned his fairest actions. Yet what ought to console us is that, a short time after, some persons zealous for his honour, wishing to make good so great a loss, made a diligent search for all the charters and authentic pieces that could be found in other places touching his birth, his conversion, his mission, his episcopate and the other circumstances of his life, and, on these acts, composed his whole history, which has come down to us. It is found in Vincent of Beauvais, in Saint Antoninus, and in the continuators of Bollandus: we shall draw from it the abridgment which we are about to insert in this collection.

Saint Rieul was a native of Argos, a city of Greece, and of a very considerable family. Being of an age to choose a state of life, he heard of the marvels wrought at Ephesus by the beloved disciple of Jesus, Saint John[1] the Evangelist; he went there to find him, and was so ravished with his holiness and doctrine that he renounced the idolatry of which he had until then made profession, embraced Christianity, received holy baptism from him, and, having made a journey to his own country to distribute to the poor the immense

goods he had inherited from his parents, attached himself thereafter inviolably to his person, to help him in the conversion of the infidels and the establishment of the Christian religion. The holy apostle, admiring more and more the virtue of this generous neophyte, gave him rank in the Church (there is appearance that he made him a priest) and honoured him with his greatest familiarity. But persecution soon tore the master from the disciple; for the emperor Domitian, who had succeeded Titus, his brother, having been informed of the marvellous fruits that Saint John was producing in Ephesus against the worship of the false gods, had him brought to Rome, and, after having had him plunged into a cauldron of boiling oil, relegated him to the island of Patmos.

Saint Rieul remained some time yet at Ephesus, to sustain and confirm the Catholics; but he learned that Saint Denis the Areopagite had passed to Rome, with the design of going to carry the faith into the countries where it had not yet been carried; animated by the same zeal and the same desire for the salvation of the infidels, he followed him and came to offer himself to Saint Clement, who had for a short time occupied the chair of Saint Peter. This great pope received them with extraordinary joy; and, as he had an extreme desire for the conversion of the Gauls, of which the frontiers on the side of Italy and Spain alone had received the Gospel, he composed a holy colony of several apostolic men for this great expedition. Saint Denis, whom his high erudition, his wholly heavenly wisdom and his dignity of bishop of Athens rendered very considerable, was declared its head; he was given Rusticus for deacon and Eleutherius for subdeacon, and there were joined to him, as his colleagues and co-operators, our Saint Rieul, with Lucian, Eugenius and several others, of whom we shall have occasion to speak in the sequel of this collection.

One of the historians of Saint Rieul leads him at once to Paris and to Senlis; but the others, whom the ancient tradition of the churches of Provence authorises extremely, teach us that this illustrious colony came first to Arles, where there were already several Christians whom Saint Trophimus had converted and baptised, he having been made bishop by Saint Paul when the latter passed there with several excellent missionaries on his way to Spain. Our holy preachers were therefore received by that holy society as Angels come from heaven, and they soon increased its number by the force of their sermons, their remonstrances and their miracles. Saint Denis overthrew, by the sole invocation of the name of Jesus Christ, the celebrated idol of Mars that the people adored; and having by this means made himself master of the temple, he purified it and consecrated it to the true God in honour of the blessed apostles Saint Peter and Saint Paul, and had a baptistery made for the regeneration of those who should be converted. It would not have been fitting to abandon this nascent church, nor the rich harvest that might be hoped for there in the sequel; wherefore the same Saint Denis, having sent some of his other colleagues into various provinces of the Gauls, consecrated Saint Rieul bishop, and left him at Arles; he himself, who was destined for Paris, pursued his road and came to bring there the precious seed of the Gospel. Our new Bishop laboured with unwearying courage to clear the field that had been assigned to him, and he did so with such success that he saw himself, in a short time, at the head of a numerous church whose piety spread the good odour of Jesus Christ through all the country. Meanwhile, the blessed Areopagite and his two companions having been martyred at Paris, Rieul was warned of it the same day in a wholly supernatural manner; he was celebrating the divine mysteries before all the people. After having recited in the canon the names of Saint Peter and Saint Paul, he added, without thinking of it, those of these new martyrs, saying: “And of the blessed martyrs Denis, Rusticus and Eleutherius”; and he saw on the altar three doves, which bore these sacred names imprinted in blood-colour on the breast. He communicated, after the mass, his vision to the principal members of his clergy, and, having committed to a bishop named Felicissimus the charge of the church of Arles, he set out at once to come and seek their relics at Paris.

Having arrived there, on the information given him, he went to the village of Chatou and there happily met a lady named Catulla; she was the one who had carried off the bodies of the martyrs and buried them secretly. As he made himself known to her, she declared to him the whole history of their martyrdom and led him to

the place where she had buried them. It was there that Saint Rieul, abandoning his heart to grief, shed a torrent of tears; but he wept not so much the torment of his master and companions as his own misfortune in not having had a share in their triumph. He celebrated in the same place the divine sacrifice in their honour, and engraved on a stone the account of what had passed in the course of their combats. Meanwhile the pious Catulla, desiring to be more perfectly instructed than she was in the mysteries of our religion, begged her holy guest not to leave her house so soon, since, besides, the persecution against the Christians not being yet appeased, he could not show himself without exposing himself uselessly to death. But three days later, the governor Fescenninus having departed on the news of the death of the emperor Domitian, she was able to have a wooden chapel built around the tombs of the holy martyrs, and Saint Rieul consecrated it under their name. This is the chapel which Saint Genevieve of Paris had rebuilt in stone afterward, as we have already marked in her life. After having revived courage in the hearts of the faithful of Paris, dispersed by the tempest, and having set at their head the priest Malo, whom he consecrated bishop, Saint Rieul, feeling himself called farther, took the road to Senlis, and, passing through Louvres, six leagues from Paris, found there peasants who were adoring the idol of Mercury. Their blindness gave him much compassion; he made the sign of the cross on this idol, touched it with his staff, pronounced the holy name of Jesus, and at the same time the idol fell to the ground and was reduced to dust. From this he took occasion to instruct these peasants and to show them that it was wrongly that they rendered to an inanimate creature, or to a demon who showed himself in it, the sovereign worship which is due only to the one God, creator of heaven and earth; and his word was so powerful that it converted those poor people and brought them to ask for holy Baptism. They even built a chapel which Saint Rieul afterward dedicated, and it is believed that it is still the one which is seen near the parish church; although one cannot doubt that, in so many centuries, it has had to be repaired several times. It bears the name of the Blessed Virgin.

This happy success gave Saint Rieul the courage to undertake the conversion of the inhabitants of Senlis. He was invited there by a lady whose son was possessed by a furious demon, and who begged him with many tears to come and deliver him. This was the first miracle he wrought in that city. Next, the doors of the prison having opened at his command, and the chains of the prisoners having broken, he drew them from that place of misery and gave them liberty; these actions, which were done in the presence of all the people, were the cause that several recognised the truth of our holy faith, and begged the Saint to baptise them. The governor Quintilian, being warned of it, commanded the priests of the idols to prepare for the next day a great sacrifice, with the design of obliging Rieul to be present at it and to offer, like the others, incense to the false gods, or, if he refused to do so, of immolating him by cruel torments; but Saint Denis and his companions, appearing to him by night, dissuaded him from so unjust a resolution and warned him that, if he wished to be saved, he must necessarily embrace the religion preached by this new doctor. The next day he communicated his vision to his wife, who, far from extinguishing these first sparks of conversion, kindled them on the contrary and strengthened them much by her discourses, having herself already received some tincture of the faith by means of those who had attended the preachings of Saint Denis.

Meanwhile Rieul betook himself at early morning to the temple, built within the circuit of the walls of the city. It was a sumptuous and magnificent edifice where there were all sorts of idols and figures of the pagan divinities. But at his arrival, and as soon as he had pronounced the adorable name of Jesus, all these figures fell to the ground and were broken. This accident put trouble and consternation among the sacrificers: but during their agitation the Saint, animated with zeal for the glory of his God, began to preach publicly the falsity of paganism and the truth of the Gospel; and he did so with such ardour and force that there was scarcely anyone among those present who did not yield to his reasons. The governor arrived thereupon with his wife and all his family, and testified that he wished to be a Christian: which completed the winning of the principal inhabitants whom the fear of so terrible a man might much hinder from declaring themselves. The sacrificers themselves could not resist so evident a demonstration of their error; thus, after a fast of three days, and after the temple had been purified and dedicated in honour of the Blessed Virgin (it is still today

the cathedral, where is the chapel and the celebrated image of Our Lady of Miracles), a solemn baptism was held of an almost infinite number of persons of all sexes, ages, states and conditions. Saint Rieul had also a cemetery laid out at the gate of the city, for the burial of the faithful, and had built there a church under the names of Saint Peter and Saint Paul. This church and this cemetery bear now his name, and it has been given also to a fountain which is on the side of Compiègne, because it was he who made it spring miraculously, after having preached to the people in the open country. Such were the first-fruits of the conversion of the country of Senlis. God increased its progress by great miracles, which the Saint wrought on various occasions; for his history teaches us that he gave sight to the blind, hearing to the deaf, the use of their feet to the lame, and health to several sick. But it may be said that the greatest of his miracles was his wholly heavenly and angelic life. He had a very profound humility, which he rested on these words of the Son of God, of which he never lost the memory: “All who humble themselves shall be exalted, and all who exalt themselves shall be humbled.” His zeal for the glory of God had no bounds, and there was nothing he did not undertake and was not ready to suffer to extend and augment it on every side. His charity was immense, and it spread over all sorts of unfortunates. No adversity was capable of casting him down. No prosperity and no good success was capable of puffing up his heart. His modesty, joined to a majestic bearing and a venerable old age, impressed so great a respect on the minds of all who looked at him that they could not help loving and honouring him. All the authors of his life relate that the clergy and the people of Beauvais sent to beg him to come and consecrate bishop their apostle, Saint Lucian, who was also one of the missionaries, companions of Saint Denis; but during the journey of their deputies to Senlis, this holy apostle was put to death for the faith of Jesus Christ, without having received from him the imposition of hands. If that is so, it must be said that Saint Lucian is called first bishop of Beauvais only because he was elected, named and designated bishop, and that, being sent by Saint Clement and Saint Denis, he had all the episcopal jurisdiction, as ecclesiastics named to a bishopric and instituted by the Pope have it before their consecration. However that may be, the authors add that the news of this illustrious martyrdom, which was brought to Saint Rieul at his departure, did not prevent him from continuing his journey; in all the villages he met on his road he preached Jesus Christ with marvellous success. Not far from Senlis he healed a blind man, and in memory of this miracle a chapel was built in the same place, of which the vestiges are still seen in the village of Rully. Preaching in the open country, as the noise of the frogs prevented his being heard, he forbade them all, except one, to croak as long as his discourse should last, and at once he was obeyed, and he made advantageous use of the obedience of those animals without reason to bring his hearers to obey the true God. At Brenouille, where he gave sight to a blind man, a church was raised which later was placed under his patronage. At Ganneville he raised an oratory which he dedicated to Saint Lucian of Beauvais. At last, after having admirably consoled and strengthened the people of Beauvais by his presence, he returned to his first church.

He employed the rest of his life in cultivating, by his visits, his exhortations and his examples, the vineyard of which he had the charge. At last, what is admirable in a time when martyrdom was almost inseparable from the episcopate, he died in peace in the midst of his people, in the year 130, under the emperor Hadrian, after having laboured nearly forty years in these different missions. His body was buried in the church of Saint Peter and Saint Paul, which has since taken his name, as we have said; and he has wrought, in the course of the centuries, a great number of miracles. His historians are obliged to omit the greater part of them, because the fire which happened in the cathedral church of Senlis made the acts of them be lost; but they relate some, very considerable, which show the great merits and the extraordinary power of this holy Bishop.

Saint Rieul is represented with an ass lying at his feet: here is the sense of this representation, which, moreover, is rarely found in the works of artists: Rieul having delivered a possessed person at Senlis, the devil, driven out by the exorcism, expressed the desire to enter the body of the ass which served as mount to the holy Bishop. It was no doubt a compensation, like that of the demons who, according to the Gospel,

asked to be able to dwell in the bodies of swine. But, says the legend, the ass, like a well-taught beast, made a sign of the cross with its foot on the ground, and the devil was reduced to providing for himself elsewhere. — One sees also a stag and a hind on the ancient paintings representing Saint Rieul, no doubt to recall the miracle of these animals going to kneel before his tomb, in the midst of the crowd, on the day of his feast. But there is perhaps for this a more allegorical explanation. Would it not be the representation, so to say hieroglyphic, of the conversion of the country of Senlis, whose inhabitants were called inhabitants of the woods, *Silvanectenses*? — It goes without saying that the frogs, whose voice was silenced at the order of Saint Rieul, have figured in his images. The inhabitants of Rully, where this miracle was wrought, and whose Latin name *Reguliacus* comes from Regulus (Rieul), have not failed to have frogs represented on the picture of the chapel of Saint Rieul, their apostle.

Relics and cult of Saint Rieul

Clovis, our first Christian king, having come to his tomb to make his prayer there, had the precious relics uncovered; and, after having rendered them much respect, he begged the bishops to give him some bones. The prelates dared not dismember so venerable a body; but they could not refuse the king a tooth of the holy Bishop. When they drew it from the jaw, a stream of blood flowed from it; which filled the bystanders with still greater reverence. Clovis received it with much devotion, and carried it away with extreme joy; but when he wished to re-enter the city, neither he nor his officers could ever find the entrance; recognising his fault, he carried the relic back to the place where he had taken it; and, to testify further his piety toward Saint Rieul, he had the church where he was buried rebuilt most sumptuously, and endowed it with some lands; he had also made for him a sepulchre of gold, where there was every year, on the day of his feast, an infinite concourse of people and pilgrims; and, what is marvellous, even the stags and the hinds with their fawns mingled fearlessly among the crowd, as if to show their joy in this public solemnity.

An inhabitant of Senlis, having consecrated himself by vow to the service of this church, changed his resolution some years afterward, and gave himself to wholly secular employments; but he was punished for his transgression by a sudden blindness, and could be healed of it only by many prayers and tears, and by resuming the sacred functions to which he was engaged by his promise. A poor cripple from the neighbourhood of Auxerre had himself brought to the tomb of the Saint, and found there so perfect a cure that, after having entered the church with the help of others, he went out leaping, and returned on foot, full of strength and vigour, to his country. The same happened to a lame man of the country of Gâtinais, and to a poor girl of Senlis, who was so crippled in all her limbs that she could go only by dragging them miserably against the ground. But the most illustrious cure was that of the daughter of the king and emperor Charles the Bald, named Hermengard: she was delivered from a fever which had reduced her to extremity, as soon as she had made her devotions and communicated at the altar of this holy sepulchre; the king and queen made great presents to this same church. The inhabitants of Senlis have often felt the effects of the protection of their beloved Apostle; hence, in critical circumstances, they have always hastened to claim his support: his relics were then borne through the streets of the city with great solemnity. On 23 April or the Sunday nearest it, Saint Rieul still receives in our day (1872) the homage of a crowd of pilgrims in memory of an ancient translation of his relics. Two feasts intended to recall his miracles were formerly celebrated on 7 February and 13 July. Several chapels have been dedicated to him in the Valois, where his cult has always been very widespread. This is what the authors we have cited teach us of Saint Rieul. We know that several learned men of these latter times do not agree on the time of his mission; some put it only under the empire of Decius, and others under that of Diocletian. But we have never been able to enter into the sentiment of these authors, who would have it that the Popes and apostolic men so neglected the Gauls that they were two or three hundred years without sending missionaries there, while the Gospel was being carried to the Scythians, the Indians and the Brahmans. And besides, as one of the authors we have followed, who lived apparently nearly eight hundred years ago, assures us that he drew what he says from several very ancient charters, we

thought we could rest in it without fear of error. Some of his relics, preserved at the cathedral of Amiens, were saved in 1793 by M. Lecouvé, mayor of that city, kept until 1802 by M. Lejeune, constitutional curé of Notre-Dame, and verified in 1816 and in 1829. They are found today mingled with other relics in the shrine called that of Saint Honoratus.

The opinion which brings Saint Rieul into the Gauls toward the end of the 1st century is supported on the constant tradition of the church of Senlis, and confirmed: 1st, by three lives of Saint Rieul which go back to the 9th century; 2nd, by the ancient liturgy of Senlis; 3rd, by the conforming liturgies of the abbey of Saint-Denis and of the church of Arles; 4th, by the diptychs of that bishopric. — We have confined ourselves to revising this biography, composed by Father Giry, who indicates at the beginning the sources from which he drew, and we have completed it with the *Hagiographie du diocèse d'Amiens*, by M. l'abbé Corblet.

Saint John Climacus, abbot of Mount Sinai and Father of the Greek Church (525–605) — 30 March

All who addressed themselves to him in temptation were delivered from the unclean spirit.

One cannot say with certainty what is the happy land that gave to the world this fair flower and this excellent fruit, Saint John, surnamed Climacus, or of the Ladder, on account of the book which he composed under the title of *Climax*, or ladder of heaven. He is commonly believed to be a native of Palestine. He was born about the year 525. He was a disciple of Saint Gregory of Nazianzus, and studied with so much assiduity and success that he made himself perfect in all sorts of sciences. At the age of sixteen he consecrated himself to God in the monastery of Mount Sinai, where he was placed under the guidance of an excellent religious named Martyrius. This resolution was the more heroic on his part in that he had great goods and high expectations. His mind and capacity did not hinder him from making himself perfectly submissive, and from obeying like a child all the orders and all the regulations of his superior; and, by this means, he raised himself to so high a degree of perfection that he became as it were dead to the world and to all its appetites. Martyrius having taken him in his company to Anastasius, who was afterward patriarch of Antioch, this Saint asked him who it was that had given the habit to that novice. "It is your servant," answered Martyrius. "And who would have said," replied Saint Anastasius, "that you have given the habit to an abbot of Mount Sinai?" The same Martyrius led him again to an admirable solitary named John the Sabaite. The latter received them with much respect, but above all the young Climacus, and wished to wash his feet, although he did not do this honour to his master, saying that it was to an abbot of Mount Sinai that he rendered this good office.

Martyrius having died about the year 560, Saint John retired to a solitary place named Thole, which was nevertheless distant from a church only about five stone-throws. He passed forty years there in great repose of mind and marvellous holiness. He refused nothing, for his nourishment, of all that his profession permitted him; but he ate so little of it that he seemed rather to wish to taste it than to be nourished by it; thus he avoided the vainglory which is born often of singularity, and he triumphed over the gluttony which a sober use of food cannot satisfy. He did not combat with less care and vigour his other passions, and he subjected them so perfectly to the spirit that he became as it were a heavenly man and an angelic spirit among men. He occupied his soul continually with prayer and the contemplation of divine things, and, retiring into a cave which was beside his cell, he made it resound with his cries, his groans and his sighs. His eyes were also two fountains of tears. He did not fail nevertheless, before taking a moment of rest to satisfy the necessity of the body, to recite several vocal prayers, and to compose some treatises of devotion; and it is this assiduity in prayer and labour that produced for us the admirable book called the *Ladder of Paradise*; by thirty degrees, as by thirty mystical rungs, it leads a soul to the highest point of the spiritual life; there is nevertheless appearance that he finished this work only after having been elected abbot, as we shall say presently.

He had a fervent disciple named Moses; the latter, having carried earth to a certain place to sow some vegetables there, placed himself in the heat of the day in the shelter of a great rock and fell asleep there. This rock being about to fall, he heard in his sleep as it were the voice of his master calling him; he rose promptly, and ran to speak to him; but scarcely had he gone out of that place when the rock split in two, and fell in ruins on the very spot where he had just been sleeping. This great marvel made him recognise the power of his master with God; in fact, the holy man having been warned, in a vision, of the danger of his disciple, had put himself in prayer for him, and had obtained for him this signal mark of the protection of heaven.

Another religious, named Isaac, tormented by a violent temptation of the flesh, addressed himself to him, and disclosed his state to him with tears in his eyes. He consoled him, and having made him enter into prayer with him, delivered him from it on the spot. His great erudition and extraordinary holiness drew, in time, many of the most considerable persons to his cell, to hear from his mouth the word of eternal life; and, as his charity was extreme, he did not refuse to communicate to them the lights he had himself received in prayer. This having raised up against him some envious persons who wished to make him pass for a talker, he spoke no more except by actions and by examples of an angelic gentleness, patience and modesty: this so confounded his adversaries that, touched with repentance for their fault, they came to ask his pardon for it, and begged him to continue the divine instructions which their slanders had made him interrupt.

He had made himself so commendable by all sorts of virtues that it could be said he had not his like in all the deserts; the abbot of Mount Sinai being dead, all the Fathers who dwelt there elected him in his place, and forced him, in spite of his excuses and resistances, to take their direction (600). Thus, to speak with his historian, they raised the light upon its candlestick, that it might spread its brightness farther, and they were not deceived in their choice: for this great man, having gone up the mountain, and being, like another Moses, in a sacred darkness, received there from the hand of God the law, which he then communicated to them; drawing from the good treasure of his heart a good word and a doctrine emanating from heaven. It is no doubt of his *Ladder of Paradise* that this author wishes to speak, which gives us ground to believe that he composed it, or at least finished it, only when he was in that dignity.

On the day of his installation, six hundred pilgrims having arrived at the monastery, there appeared an extraordinary man who performed all the duties of an excellent steward, to treat well all this company, and when this unknown person was sought, that he might take his meal, he could never be found: which made it believed that he was an angel. It is said also that, in a great drought with which all Palestine was afflicted, he obtained by his prayers for the inhabitants an abundant rain, which restored fertility to their lands, and that, being near death, he assured his brother, named George, who assisted him in the government of his monastery and was extremely afflicted at surviving him, that he would not survive him more than a year: which came to pass. John received a letter from the pope Saint Gregory the Great, who recommended himself to his prayers and sent him money and the means to furnish the hospice founded for the pilgrims, at some distance from Mount Sinai. At last, as he had lived most holily, he died also most holily. Daniel, monk of Raithu, wrote soon afterward his life, to be placed at the head of his mystical *Ladder*; and another religious of Mount Sinai added some particulars to it. Besides his surname of Climacus, John bears also that of Scholasticus, which was then given only to persons full of talents and knowledge. He is represented holding a ladder in his hand, on account of his book the *Ladder of Paradise*.

The Ladder of Saint John

This book is written in the form of aphorisms or sentences, which offer a great sense in few words. The style is simple, but without vulgarity, concise, but without obscurity. One finds there an admirable unction and a tone of humility which wins the confidence of the reader; but what makes the principal merit of this work is the nobility and elevation of the sentiments, joined to a perfect description of all the virtues. The author does not confine himself to the detail of precepts: he makes them sensible by examples, and among these

examples he chooses particularly those in which the love of obedience and of penance shines forth. Here is one:

Saint John Climacus was singularly struck by the virtue of the cook of the monastery. As he saw him always recollected and bathed in tears in the midst of his occupations, which offered nothing but what was earthly, he asked him what means he used to keep his soul thus in recollection and compunction. “When I serve the monks,” answered the good religious, “I imagine that I serve, not men, but God himself, in the person of his servants, and the sight of this fire, which I have ceaselessly before my eyes, recalls to me those flames which will burn sinners eternally.”

The mystical ladder of Saint John is composed of thirty degrees. The first degree is renunciation of the life of the world. Three columns support the august monument of renunciation: innocence, mortification, temperance. — The second degree consists in stripping oneself not only of goods but of the affections of the earth; religion is a harbour where one finds salvation, but those who flee after the manner of Lot’s wife may also find shipwreck there. — The third degree consists in renouncing even the affection of one’s relatives. — The fourth degree is obedience. — The fifth is penance. Penance, he says, is the re-establishment of baptism. It is a kind of contract by which we promise God to correct the faults of our past life. Penance is charged with the interests of humility: it purifies the five senses; it is the eldest daughter of hope, the enemy of despair, etc. — The sixth degree is the thought of death: “Remember your last ends and you shall never sin.” “The love of wisdom is nothing else than the fear of death.”[1] It was the disobedience of the first men that gave birth to the fear of death. But what does this fear show? That our soul is not perfectly washed nor purified by the austerities of penance. — The seventh degree is the sadness that produces joy. By this holy sadness the writer understands the gift of tears. “My tender friends,” he cries, “at the hour of our death the sovereign Judge will not make it a crime in us that we have not worked miracles during life, that we have not treated with subtlety the lofty matters of theology, and have not attained a high degree of contemplation; but that we have not wept for our sins in such a manner as to merit pardon for them.” — The eighth degree is the gentleness that triumphs over anger. A man enslaved to anger is a spiritual epileptic. The moment of anger is the moment of the loss and ruin of a soul. Anger is an evident proof that one is dominated by pride. Since the Holy Spirit is the peace of the soul and anger is a trouble of the soul, must we not conclude that it is above all anger that deprives us of the presence of God?… To hold our tongue captive and keep silence when our heart is violently agitated, these are the first arms of gentleness and the first advantages it obtains over anger; to know how to calm the interior tumult of our thoughts and sentiments in the moments when we are agitated, these are the first progress we make in gentleness; but to keep our soul in peace and tranquillity in the midst of unchained winds and tempests, this is the perfection of gentleness, and the victory that we must aim to win over anger. — The ninth degree is the forgetting of injuries. He who keeps in his heart the memory of injuries keeps there a nest of venomous serpents and carries the poison with him in his bosom; now this poison is mortal. The memory of injuries is the height of anger; it is as it were its tail, that is to say its most hideous part. It is this that feeds hatred and injustice in souls, gives death to the virtues, gnaws the heart, obscures the understanding, reserves an eternal shame for those who recite the Lord’s prayer in these evil dispositions, etc. It is above all in the meditation of the sufferings of Jesus Christ and of his unalterable patience that one must draw both the example and the strength to imitate that example. — The tenth degree is the flight from slander. Slander is like a very large and voracious leech which hides itself cunningly to betray and to suck all the good blood of charity. Whoever is resolved to conquer in himself the spirit of detraction will never attribute the sin to the man who has committed it, but to the demon who has drawn along the free will of man. The way, and the surest, to attain the remission of our sins consists in never judging or condemning our brethren. This is what Jesus Christ himself teaches us when he says: “If you judge not others, you shall not be judged yourselves.” In matter of faults and defects, one must not even judge one’s neighbour on the report of our own eyes. — The eleventh degree is silence. The itch to speak is like a throne on which vainglory sits. Intemperance of words is the door of slander, the mistress of frivolous amusements,

the instrument of lying, the ruin of compunction, the work of sloth and carelessness, the forerunner of sleep, the enemy of meditation and vigilance: it freezes devotion, extinguishes piety. Silence, on the contrary, gives the spirit of prayer, observes attentively the movements of the enemy of salvation, makes one consider the judgments of God, is very favourable to a holy sadness, combats the spirit of presumption, gives the science of salvation, and makes us mount up to God. Yes, whoever loves silence becomes the particular friend of God. Saint Peter, for not having kept it, had to weep bitterly. He had forgotten these words of David: "I will carefully observe all my words, that I sin not with my tongue"; and this sentence of the Holy Spirit: "It is less dangerous to slip, less fatal to fall, than to make a bad use of one's tongue." — The twelfth degree is the flight from lying. Intemperance in words produces lying, nearly in the same manner that a flint-and-steel produces fire. In our holy books we find no vice against which the Holy Spirit has pronounced more frightful sentences than against lying. Hypocrisy is the mother, the matter and the subject of lying; for several doctors teach that hypocrisy is nothing else than the action of inventing, preparing and bringing to light lying: hypocrisy and lying therefore never go separately. — The thirteenth degree consists in combating weariness and sloth. The other vices attack and destroy only the virtues contrary to them. Sloth, by itself alone, destroys all the virtues. — The fourteenth degree is the practice of temperance. Gluttony, says Saint John Climacus, is a hypocritical act of our stomach, which tells us that in satiating it, it is not satiated… When we have well contented the demon of intemperance, he withdraws to make place for another demon, that of impurity… It is by the memory of our sins that we must declare war on him. — The fifteenth degree is chastity. Chastity is a gift of God: to have it one must address oneself to him, for it is not given to our nature to conquer itself by its own strength. The beginnings of chastity consist in refusing all consent to impure thoughts and to the movements of concupiscence. He is happy, and solidly happy, who is no longer struck or touched by the beauty, the colouring and the elegant graces of the persons he meets. — The sixteenth degree is poverty opposed to avarice. Avarice is a true idolatry: it is the daughter of unbelief. To satisfy itself it makes use of the specious pretext of the sicknesses and needs of the body; that is why it ceases not to threaten old age and a thousand necessities or diverse accidents. The avaricious man criticises, blames and violates the precepts of the Gospel. He who has conquered avarice possesses charity, has delivered himself from the cares of the present life, is king of the universe, has merited his reward in heaven, and marches toward his last ends without any kind of embarrassment. — The four following degrees speak of hardness of heart, which is the death of the soul, of sleep, of the chanting of psalms, of vigils, and of effeminate timidity. — The twenty-first, the twenty-second and the twenty-third degrees treat of vainglory, of foolish pride and of blasphemy. There is between vainglory and pride the difference which exists between a child and a grown man, between wheat and bread; vainglory may be regarded as the beginning of pride, and pride as the frightful perfection of vainglory. Let us flee flatterers as the plague, and let us remember this saying: "He will be deeply humbled who shall have exalted himself." Saint John defines pride as the invention par excellence of the demons, the renunciation of God, the contempt of men, the faithful guardian of our sins, the source of unjust laws. As to thoughts of blasphemy, the only means of combating them is to despise them and to open oneself on them to one's confessor. Whoever would drive out otherwise the demon of blasphemy and despair would resemble a man who would seize lightning or imprison the winds in his hand. — In the twenty-fourth degree, Saint John returns to gentleness, which is the dawn of humility. A soul filled with gentleness, he adds in that fair figurative language of the East, is the nuptial bed of simplicity. Simplicity is a happy habit which renders a soul incapable of duplicity and of every pernicious thought: it is the opposite of what is called malice. — The twenty-fifth degree is humility, which gives death to all the passions. Saint John Climacus says that it is very difficult to speak of humility: daughter of heaven and wholly heavenly herself, she is incomprehensible to the human mind. He strives to make us know her by her properties and by comparisons. It is in the holy valleys of humility, he tells us, that one gathers in abundance wheat and the other spiritual fruits. Placed like valleys in the midst of the mountains of pride, humble souls reap in abasements. Penance, tears and humility are a venerable trinity in the unity of humility which contains them all, and an admirable unity in this marvellous trinity. To exalt oneself, not to exalt oneself and to humble

oneself are three very different things. He who exalts himself takes it on himself to judge of everything; he who does not exalt himself judges no one and condemns himself; and he who humbles himself, though he be innocent, always regards himself as guilty. When one practises humility with all one's heart, one takes good care not to be stripped of it by the indiscretion of one's words, for humility has neither tongue nor door. It is very difficult to draw fire from snow; but would it be less difficult to find humility in the heart of a child obstinate in error? Is not humility a good proper to the children of the Catholic Church, to pious persons, to those who lead a pure and irreproachable life? Several persons have reached salvation without having worked miracles or been favoured with revelations; but never will anyone reach it without humility. — The twenty-sixth degree is the interior sight, that is, that light which makes us know with certainty, at all times, in all places, and in all our actions, what is the holy will of God: it is conscience perfected, purified, enjoying a clearer sight: they alone possess it who are pure in their affections, their actions and their words. — The twenty-seventh degree is the peace of the soul in the eremitical and solitary life. — The twenty-eighth consists in prayer and recollection. Here is the secret of making oneself heard by God: to testify to him a lively gratitude for the benefits we have received from his goodness, to make a humble avowal of our sins and our faults. It is prayer that preserves the world, reconciles heaven with earth, produces the tears of repentance, consoles and protects us. It is in the person who prays a kind of palace and tribunal where the sovereign Judge, without waiting for the last day, renders at every moment his decrees of justice and mercy. — The twenty-ninth degree is the peace of the soul; now the peace of the soul is heaven on earth: the virtues are the ornaments of heaven, as the stars are the precious stones of the firmament. — On the thirtieth and last degree are seated the three queen virtues: Faith, Hope and Charity.

Besides the *Holy Ladder*, we have still a letter of Saint John Climacus to the blessed abbot of Raithu. It speaks of the duties of a true pastor, of which the principal are to be chaste in body and in spirit, to labour without relaxation for the sanctification of souls, to correct those who stray from the right road and to bring them to fulfil faithfully the obligations of their state; to be firm and full of vigour, in such a manner however that severity be tempered by gentleness, to have compassion on human weakness, accommodating oneself to the diverse characters, in order to win all to Jesus Christ. "Of all the offerings that can be made to God," says this Saint, "the most agreeable in his eyes is without contradiction that of souls sanctified by penance and charity."

Saint John wrote in Greek. The best edition of his original text is that of M. Migne, with the Latin translation of Rader. There is a French translation by Arnauld d'Andilly. M. l'abbé Grimes has given an analysis of the *Ladder of Paradise* in his *Esprit des Saints*.

Blessed Amadeus IX, Duke of Savoy (1435–1472) — 30 March

Blessed is the man who meditates on the law of the Lord: all that he shall undertake shall prosper. — Office of the Blessed.

Amadeus IX, third duke of Savoy, was son of Louis I and of Anne of Cyprus, and grandson of the celebrated Amadeus VIII, in whose favour the county of Savoy had been erected into a duchy, in the year 1414, by the emperor Sigismund. Amadeus VIII, having resigned his government to take the habit and lead the life of a hermit, had been elected antipope by the schismatics of Basel, under the name of Felix V (1439), after the deposition of Eugenius IV: they set him up against Nicholas V; in 1449 he voluntarily renounced the tiara to put an end to a scandalous schism. He returned to the convent of Ripaille and passed there the rest of his days. His grandson, of whom we speak, was born at Thonon on 1 February, in the year of grace 1433, and scarcely had he seen the day when he was the cause of peace between France and Savoy, by the marriage which was arranged between him and Yolande, daughter of Charles VII, king of France.

One cannot sufficiently praise the fair and excellent qualities which appeared in him from his youth; they were extremely aided and sustained by the good education given him by the duke and the royal duchess, his

mother. There was nothing better made than his body; his face had all the graces one can wish in a prince; majesty was joined in him to gentleness and affability, and his historian makes no difficulty of saying that he would have been taken for an angel, had not the maladies with which God visited him shown that he was a man. The perfections of his mind were still rarer than those of his body: he had much prudence and discretion; he was frank, open and full of goodness; he had no other inclination than to do good to everyone; he began from his tenderest years to be pious and devout; he heard mass every day; he undertook nothing except after prayer; he meditated assiduously on the mysteries of the Passion of Our Lord; he confessed often, and his mind was wholly in God.

As he was very docile, there was no difficulty in forming him to all the exercises of peace and war in which the heir of a great State ought to be instructed. When he was of age, Charles VII on one side, and the duke his father on the other, thought of the marriage which had been arranged from his birth. He espoused therefore, in the year 1431, Yolande of France, eldest daughter of king Charles VII and sister of Louis XI, and the wills of these two persons were found so perfectly uniform that the union of their hearts was not less than that of their bodies. The princes Charles, Philibert, Bernard, John-Charles, John-Louis and Claude Galeas, and the princesses Anne and Louise, were the illustrious fruits of so happy a marriage; but the most of them died very young and scarcely survived their father.

Our prince, after this alliance, retired into the Bresse, which duke Louis, his father, had given him for his appanage and the maintenance of his household, and he was the better pleased there in that, being far from court and out of the embarrassment of the affairs of State, he lived there more tranquilly, and had more convenience for practising his exercises of devotion. His father's death having occurred in the year 1463, he took possession of Savoy and Piedmont, received the oath of fidelity of all his subjects, and convoked the Estates of the provinces on this side and beyond the mountains, at Chambéry, where he gave audience to the ambassadors of Louis XI, his brother-in-law, and to those of Philip, duke of Burgundy.

His first cares, after having been recognised as duke, tended to this, that God be well served and that religion flourish in all the lands of his obedience; every morning he entered his chapel, where he heard mass and devoutly made his prayers; afterward he betook himself to the chamber of his council, where his wisdom could be admired. He was so zealous for justice that he suffered nothing contrary to it without a very rigorous punishment. Never would he sell the charges of judicature, never did he give any by favour and without having assured himself of the capacity and virtue of him to whom he conferred it. He suffered at his court no impious persons, libertines, swearers or blasphemers, and had he known that any of his officers had uttered a blasphemy, even had he been the bravest of his captains, and all the princes of the earth interceded for him, he would not have kept him an hour in his service. His example had so much power that the duke of Milan, in imitation of him, imposed a fine on all his courtiers who should let themselves go to this crime, and with the proceeds a chapel was adorned, called for that reason the Chapel of Blasphemies. When a poor man pleaded against a rich one, he always inclined to the side of the poor man, and made himself as it were his protector and advocate, as far as justice permitted. He was besides, to use the terms of Job, the eye of the blind, the foot of the lame, the father of orphans and the protector of all the unfortunate, which made this same duke say to him one day laughing: "In truth, brother, your Savoy, in regard to our provinces, is the land of the Antipodes, for everywhere else it is better to be rich than to be poor: but here the beggars are in favour, and the rich in the discard." But the virtuous prince made him on the spot this witty answer: "Thus, brother," said he, "the poor are my old pensioners[1] and my veteran men-at-arms: and I regard them as the surest guard of my States; for my other soldiers guard me only against men, but they guard me against men, against demons, against sin and against all my enemies." Savoy was called under his reign the paradise of the poor. This affection for the poor made him never send any away without giving alms, and he wished ordinarily to give them with his own hands, and carried for this a purse full of silver pieces; if it happened that the number of the poor was so great that his purse became empty, he made no difficulty of giving, for their relief, what he

had upon him. An ambassador boasted one day that his master took great pleasure in hunting, and that he had packs of dogs for every sort of venery. “And I,” replied the holy Duke, “I wish to show you what my packs and my hunting dogs are.” Some time after, he took this ambassador, and having led him onto his flight of steps, he showed him tables surrounded by poor, to whom he was having food given, and said to him: “Behold my packs and my hunting dogs: for it is by means of these poor that I go hunting for virtue and the kingdom of heaven.” The ambassador answered: “Yes, but there are hypocrite poor, lazy poor and vicious poor.” Amadeus replied: “I would not wish to judge the poor too severely, lest God, if he acted in the same way toward us, should have reason to withdraw his benefits from us.”

Another time he received the visit of the duke of Milan, of whom we have just spoken; this prince dragged after him a numerous pack. Amadeus wished to make him understand, without telling him, that there are occupations more reasonable and more Christian than the company of dogs. He arranged things therefore in such a manner that, during the stay of his guest at the court with dogs, he, Amadeus, was always found surrounded by a troop of poor. “Behold my most faithful servants and my best courtiers,” the holy duke would say, pointing them out. It is told also that he broke the collar of his Order to give it to beggars. His liberality extended also to churches: he repaired some at his own expense, he freed others from their debts, he gave very precious ornaments to the church of Saint Eusebius of Vercelli. He had hospitals built for the poor and for the sick; and in a journey that he made to Rome, to visit the tombs of the holy Apostles, there were few churches that did not feel his benefits. Meanwhile, far from ruining his finances and his State, as those feared who had not eyes clear enough, he regulated all his expense so wisely that, without creating new taxes and without contracting debts, he had the means to marry richly his three youngest sisters, and to give reasonable allowances to his brothers to maintain them according to their rank; and, moreover, he redeemed some lands that his ancestors had pledged, and still left money in his savings, which he had found totally exhausted. The word of the Gospel will be eternally true: “Seek first the kingdom of heaven and the goods of the earth shall be given you besides.”

All these exterior exercises did not occupy him so much that he did not often withdraw into the secret of his closet to contemplate eternal truths there and savour the delights of heaven, and it was a time when it was not permitted to interrupt him. His austerity was great for his condition, his constitution and his maladies; he ate very little, and, to cover with a pretext the rigour of his fasts, he made it believed that they were necessary for his health. I have already said that he approached the sacraments often: he wished his confessor, instead of pardoning his faults, to disclose them to him entirely.

Besides, with all this devotion, he did not fail to be courageous and magnificent, and to give marks of it on occasion. In a diet which was held in his time at Mantua, after the loss of

Constantinople, to deliberate on the war against the Turks, it was he who spoke with the most generosity. He offered what he had of goods and troops, and his very person, to go and repulse this common enemy of the name of Jesus Christ, and he wished on the hour to be enrolled among the confederates: but this holy league did not take place. He showed no less courage when James, bastard of the king of Cyprus and bishop of Nicosia, having quitted the mitre and crosier, seized that kingdom, to the prejudice of Charlotte, legitimate daughter of the same king, who had married Louis of Savoy, brother of our Blessed. Considering that his brother’s interest was at stake, and at the same time that of religion, because this usurper had taken an oath of fidelity to the sultan of Egypt, he wished absolutely to go and make war on him in person, had not the misfortune of the affairs of the Christians made the enterprise impossible. If he kept peace with his neighbours, it was not for want of bravery, but by the love he bore his people, to whom war could be only very prejudicial, and by a holy horror that he had of shedding Christian blood. His magnificence appeared also in the number of his officers and in the splendour of all his court, which was one of the finest in Europe. He made it appear above all in the journey that he made into France, to king Louis XI, where he spared nothing to render his train considerable. And the king, on his side, received him with all possible honour;

and, to testify more friendship, he wished him to take his place at the ceremony of the fire of Saint John, at Paris, and light it, which kings then used to do; and, on this occasion, he wrought miraculous cures of sick and lame: thus it was seen that he merited this honour no less as a saint than as duke of Savoy and brother-in-law of the king.

What raised his merit supremely was his gentleness and benevolence toward his enemies and those who wished him ill. He had great subjects of discontent against the Sforzas, dukes of Milan; Galeazzo, son of Francis, having received in Dauphiné the news of his father's death, wishing to go and take possession of his States more promptly, wished to pass incognito through Savoy: but he was discovered and arrested at Novalesa, at the foot of Mont Cenis, by the abbot of Casanova and by the lord of Arbent. The holy Duke, having learned it, far from profiting by this advantage, had Galeazzo treated splendidly and had him conducted with honour into his States of Milan; and, as this ungrateful man afterward made war on him, he stopped its course, and made him his friend by giving him his sister Bona in marriage. He used no less gentleness toward John, duke of Bourbon, and William, marquis of Montferrat, who wished to encroach on his lands; for, after having put himself in a state not to fear them, he acted with them in so obliging a manner that they could not but prefer peace to war.

As for his brothers, who stirred several times against him, it is a marvel to see the patience with which he suffered their revolts, which were founded nevertheless only on imaginary discontents inspired in them by ambition, jealousy and the heat of youth; and he would even be accused of a little excess, did one not consider that much must be given to the love of one's blood and to fraternal friendship; besides, our holy Duke hoped to bring them back afterward, and he would doubtless have done so after their last attacks, had his life lasted longer. But, O depth of the judgments of God! this wise Prince, worthy of perpetual health, was all his life subject to the falling sickness; and this was the true theatre where all his virtues appeared with brilliance: for when, coming to himself, he saw all his people melt into tears, half in despair, and the duchess, his wife, nearly dead of grief, he consoled them himself, saying that this sickness was one of the greatest favours that God had done him. Such was the resignation of this holy Duke, and his malady did not hinder him from administering very well the affairs of his State, any more than the same malady hindered Hercules from taming all the monsters of the earth; nor Caesar from making himself master of the world; nor Plato from being the divine philosopher; nor many other great men from doing very brilliant deeds.

At last it pleased the divine Goodness to deliver its servant from the miseries of this life, and to crown his merits by a happy decease. He knew that the hour was near by a great illness which came upon him in the thirty-seventh year of his age: heaven predicted this misfortune sufficiently to the people of Savoy and of Piedmont; for during four days in succession a fire appeared in the clouds, which, having grown continually in brightness, evaporated and disappeared suddenly, to the great astonishment of everyone. The first thing the holy Duke did was to warn his court that his death was not far off; then he ordered that his body be buried at the foot of the steps of the high altar of Saint Eusebius of Vercelli, as the place of the Church most trodden by the faithful. He declared the duchess regent of his States, recommending to her the education of his children: and he gave his blessing to them on condition that they should live in the fear of God and in respect toward their mother, without which he told them he would not acknowledge them for his children; then he exhorted the lords of his court to keep justice in all things, and to love the poor, promising them by this means peace and great prosperity. Having thus spoken, he received solemnly all the Sacraments of the Church, but with such tenderness and consolation that one would have said he already enjoyed the delights of paradise. At last, crucifix in hand, tears in his eyes, contrition in his heart and wholly transported in God, he rendered his blessed spirit into his hands in the year 1472, on 30 March. His glory was manifested by a new prodigy: a luminous circle appeared near the sun; it represented a man seated on a throne, and, having apparently approached the earth, it returned to heaven; which was seen by the bishop of Turin, in a general procession that he had ordered for the health of the holy Duke, and by more than thirty thousand persons who

followed it barefoot and clothed in white. His body was buried in the church of Saint Eusebius, at Vercelli, under the steps of the high altar. People were so persuaded of his holiness that the bishops who assisted at his funeral deliberated long whether they should say the mass of the dead; but at last the archbishop of Turin said the mass of the Blessed Virgin, and the bishop of Vercelli that of the Holy Spirit.

His happiness was further declared by a great number of miracles which were wrought at his sepulchre; thus he was in a short time surrounded by an infinity of feet, hands, heads and bodies of wax given as ex-votos. On the account that was made to him of it, Galeazzo, duke of Milan, of whom we have already spoken several times, having said in jest to Bona, his wife, sister of the deceased, that her brother the duke had become a wax-merchant, suddenly became immovable on his seat, and could be delivered from this evil only by acknowledging his fault and asking pardon of our Blessed.

These miracles and others besides, affirmed by Saint Francis de Sales to pope Paul V, determined Innocent XI to permit the cult of Blessed Amadeus throughout the whole extent of the duchy of Savoy.

Saint Amadeus has often been painted with a scroll bearing these words, which are as it were his political testament left to his sons: “Be just; love the poor, and the Lord will grant peace to your States.” He is specially honoured at Vercelli, in Savoy, and at Nantua (Ain). This last town formerly formed part of the duchy of Savoy, as did all the Bresse and the Bugey.

His life was written in Italian by François Malet, canon regular of Saint John Lateran, and afterward, in Latin, by Cardinal Bellarmine, and in French by Father Étienne Binet, of the Society of Jesus. Samuel Guichenon has also made of it a chronological abridgment in the *Histoire généalogique de la maison de Savoie*, [the printed text breaks off here, with a comma].

Saint Mamertinus, religious at Auxerre (462) — 30 March

Saint Mamertinus was born in paganism in a country not far from Auxerre, as he himself tells us. He was so attached to idolatry that it had been impossible to make him leave it. Yet the assiduous worship that he rendered to Jupiter, to Mercury, to Apollo and to the other false divinities did not prevent his losing an eye and becoming crippled in one hand. One day when he was going, sadder than usual, to visit their temple, he met on his road a cleric of the church of Auxerre named Savinus. The latter, having learned the reason of his sadness and of his going, began to undeceive him of his error and persuaded him to go and find Germanus, his bishop, who would heal him if he would renounce idolatry. The cleric’s discourse gave back hope to Mamertinus, who took at once the road to Auxerre. He passed the following night in the chapel of Saint Corcodemus, where he had a miraculous vision which wrought his entire conversion. The next day he presented himself to the holy Bishop who, knowing by the light of God what had passed, gave him holy baptism and restored the use of his limbs. In gratitude for so many graces received, Mamertinus consecrated himself to God under the guidance of the abbot Aloge, in the monastery which Saint Germanus had had built outside the city. Our Saint was so attached to his state that he never went out of the monastery except to follow Saint Germanus or to accomplish the missions with which he charged him. He made such progress in science and in spiritual virtue that, after the death of the pious Aloge, he was named his successor.

Saint Mamertinus died on Good Friday, 30 March, in 462. The day of his death is nevertheless marked on 20 April in the oldest martyrologies, which give him the title of priest. Mamertinus wrote himself the history of his conversion, perhaps by order of Saint Germanus, who had listened to the account of it several times with respect and who had wished the priests to know it, to praise God.

It is found in the life of Saint Germanus by the priest Constantius: it is entitled there: *Revelation of Saint Corcodemus, and in what manner Mamertinus arrives at grace.* One willingly associates with the memory of Saint Mamertinus that of Saint Marianus or Marcian, his disciple. Marianus had left the country of the Bituriges, then occupied by the Arian Goths, whose domination was cruel to Catholics. Welcomed into the

monastery of Auxerre by Mamertinus, he fulfilled, in the stables and the farms of the religious, the humble functions of shepherd and herdsman, amid which he sanctified himself. His legend is filled with gracious marvels. Thus he called to him the little birds of the fields and gave them food, and dismissed with authority the bears and other animals enemies of men and flocks.

But what is more precious, he used the gift of miracles with which God had favoured him to bring back to good the robbers and plunderers — not rare in those centuries — who lived by depredations.

One of these robbers even became an excellent preacher of the commandments of God. It is believed that the farm where Saint Marianus sanctified himself was situated at the place called today Merry, and that he died in the year 466 or 477. There was formerly, at the gates of Auxerre, beyond the Yonne, an abbey of the name of Saint-Marien, whose history divides into two very distinct periods: before and after the Premonstratensians. (From the end of the 5th century to 1138, and from 1138 to 1789.) Founded by Saint Germanus, sanctified by him and his fervent imitators, Saint Mamertinus and Saint Marianus, it fell into the hands of laymen under Charles Martel.

Restored by Charlemagne to the 33rd bishop of Auxerre, Saint Aaron, it was deserted at the time of the Norman invasion by the religious, who carried with them the relics of Saint Mamertinus and of Saint Marianus: the first were deposited at the cathedral and the others at the abbey of Saint-Germain.

In the 12th century this place, sanctified by the retreat of so many pious persons, was no longer marked except by an oratory or altar under the title of Saint-Germain. Ithier, cleric of the cathedral of Auxerre, resolved to revive these ruins. The monument being finished, it was entrusted to the religious of Prémontré, who took possession of it, placing themselves under the aegis of the relics of Saint Marianus. At the moment when the Revolution broke out, this abbey counted forty-two abbots.

Legendary of Autun, and the Golden Legend.

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[1] See the Acts of Saint Quirinus and the translation of his relics into Lorraine, in the Acts of Saint Alexander, pope, at 3 May.

[2] A native of Greece and monk of Monte Cassino, Saint Clinius is patron of the parish church of Saint Peter of la Foresta, near Pontecorvo.

[3] Veron ended his career happily at Lambec, near Halle, on the confines of Brabant and Hainaut. He lived in the time of the invasions of the Normans, who exercised so many ravages in Belgium. God manifested the holiness of his servant by the frequent miracles which broke out at his tomb. As the place of his burial was ceaselessly exposed to the insults of the continual wars which the counts of Brabant and of Hainaut waged against each other, Ragines III, count of Hainaut, had the holy body transported from Lambec, an undefended place, to Mons, in Hainaut: he deposited it in the collegiate church of Saint Waudru, whose chapter celebrated the office of Saint Veron until its suppression by the French, toward the end of the 18th century. His relics were sacrilegiously dispersed: nevertheless a notable portion which had been left at Lambec is kept there most piously in a silver shrine and receives the homage of the faithful. (*Proper of Mechelen.*)

[4] A public cult was rendered to her in the basilica of Saint Waudru, at Mons. The lessons of the day suppose that she was the sister of Saint Veron.

[5] Blessed Dodo had a remarkable energy in announcing the word of God. His influence was such that not only did he bring several persons to change their lives, but he succeeded, by his eloquence, in making fall many ancient and cruel customs that reigned in Friesland. It was the custom, for example, that when a person had been assassinated, instead of burying the body of the victim, it was kept until a member of the family had taken vengeance for the murder, by killing either the assassin or someone of his. This barbarous custom Dodo had the happiness to abolish by dint of exhortations. One can never say it too often, the Saints have everywhere founded civilisation.

[6] A cross still marks the site of the well into which the three religious were thrown.

[7] See her life at 4 January.

[8] See 13 May.

[9] Seneca.

[10] Soldiers paid at all times and maintained in the garrisons. [The French word is “mortes-payes”.]

31 March

Martyrologies

31st DAY OF MARCH

ROMAN MARTYROLOGY.

At Tekoa, in Palestine, Saint Amos, prophet, whom the priest Amaziah often had ill-treated and loaded with blows, and in whom Uzziah, son of that same priest Amaziah, had the temples pierced with an iron rod; having then been brought back half dead to his country, he there rendered his last breath, and was buried with his fathers. 785 before Jesus Christ. — In Africa, the holy martyrs Theodulus, Amesus, Felix, Cornelia and their companions. — In Persia, Saint Benjamin, deacon, who, in the time of king Isdegerdes, not ceasing to preach the word of God, had sharp reeds driven under his nails; then, having been impaled with a knotty stick, consummated his martyrdom. 401. — At Rome, Saint Balbina, virgin, daughter of Saint Quirinus,[1] martyr, who, having been baptised by Pope Saint Alexander, was, after having peacefully finished her earthly career, buried near her father, on the Appian Way.[2] 169.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Cologne, Saint Angilolf, bishop and martyr, who, after having abdicated, was killed by scoundrels in a wood. 765. — In the diocese of Gap, on the first Sunday after Easter, the feast of Saint William, prior of Notre-Dame de Calme, which depended on the abbey of Oulx. 12th century. — At Mainz, in Germany, Saint Guy, abbot of Pomposa. 1046. — At Saint-Denis, near Paris, Saint Catulla, noble matron, who buried the body of Saint Denis and his companions. 1st century. — In Brittany, Blessed Guy, founder of the abbey of Vicogne, in the diocese of Arras, who, after having given his youth to the world, engaged in the narrow path which leads to the heavenly life. 1147. — At Saxlen, in Switzerland, Blessed Nicholas of Flüe. 1487. — At Nevera, anniversary of the dedication of the cathedral made, in 1381, by Peter de la Palu, patriarch of Jerusalem. — In the diocese of Valence, the venerable Guigues, fifth prior of the Grande-Chartreuse, who strengthened discipline, propagated his Order, and wrote for the instruction of posterity. 1134. — In the same diocese, Saint William, first abbot of Notre-Dame d'Aiguebelle.[3] 1160.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Order of the Camaldolese. — At Verona, Saint Gualfard, confessor, of the Order of the Camaldolese, who, having led several years the solitary life in an extreme stripping of all things and in complete poverty, died most holily. — In Germany, Saint Daniel, merchant. 1411.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Melitene, in Armenia, Saint Acacius, bishop and confessor. The emperor Decius, having read the account of the trial in which the faith of our Saint was put to the proof, was so struck by the wisdom and firmness of Acacius that he ordered that liberty be given him and that he be permitted to profess his religion. The glorious confession of Saint Acacius is dated 29 March 251. — At Mérida, in Spain, Saint Renovatus, bishop of that city, whose life was written by the deacon Paul of Mérida. 633. — At Milan, Saint Maurilius, archbishop. About 670. — At Carpi, in Lombardy, Blessed Camilla-Pia, foundress of a convent of Poor Clares. 1504. — At Seville, Blessed Maria-Manuela, of the family of the dukes of Medina-Sidonia. She married Don Henry Guzman, the handsomest of men of his time. After the death of Don Guzman, Maria entered among the Urbanist Poor Clares of Seville,[4] 1453.

Saint Guy, abbot of Pomposa (1046) — 31 March

Saint Guy[1] was born near Ravenna, in Italy, in the village of Casemar. His father, called Albert, and his mother, named Mary or Marotia, were persons of honest family and of distinguished piety; he received from them a perfect education and strong inclinations to good: and one saw in him, from his youth, with the love

of study and of letters, the reserve and maturity of a grown man. He had however one fault: he liked to be dressed as splendidly as anyone of his condition, though he did it only to please his parents. But God, who wished to make of him a man after his own heart, prevented him with a movement of his grace so strong and so efficacious that he conceived all at once an extreme contempt for this vanity, and determined to change the splendour of his worldly garments for a cowl that should make him contemptible before the world.

He betook himself therefore to Ravenna the very night when the feast was being celebrated of the most illustrious martyr Saint Apollinaris, patron of the city; he stripped himself of his precious garments, gave them to the poor, and clothed himself in their place with a vile and torn habit. In this state he went to Rome, without the knowledge of his parents, to visit the tombs of the holy Apostles, and remained there some time; he even received there the clerical tonsure, and, as the desire of perfection inflamed his heart more and more, he took the resolution to pass into Palestine to visit the holy Places and not return to his country. But while he was thinking of the means of making this journey, God inspired him to return to Ravenna and to put himself under the discipline of a holy hermit named Martin, who lived in solitude in a little island of the river Po. He came therefore to find him, and having taken the religious habit, he lived three years under his direction with much obedience and docility. At the end of three years, Martin, to whom the Pope had committed the care of the abbey of Pomposa, and who governed it by a holy religious named William, who performed for him the office of abbot, made his disciple Guy enter there, that he might learn, in this great company, the exercises of the monastic life. It was there that he made appear with brilliance the eminent virtues which the secrecy of a hermitage had hidden until then. So that, after having passed through all the offices of the monastery and acquitted himself of them to the entire satisfaction of all the religious, after having also governed holily the convent of Saint Severus at Ravenna, of which Martin, his master, gave him the direction, the abbot William having resigned his office to embrace the solitary life, and John the Angel, whom he had left as successor, being deceased, Guy was unanimously elected abbot of Pomposa.

His reputation was suddenly so great that several came to range themselves under his direction; among others Albert, his father, and Gerard, his brother. Obliged to build a new monastery, he preserved from death, by his prayers, some workmen who were to be crushed under ruins. One day when the workmen complained loudly that they were left to want provisions, he went out to seek some at Ravenna; his journey was not long; he met at once two boats laden with wheat and wine which divine Providence was sending him in his need. He caused also a vessel full of wine which fell from the top of a wall not to be broken, nor the wine spilled. Several other times, vessels of earth and glass, falling from the hands of his disciples, were not broken; the water in which he had washed his hands cured fevers and other maladies; it was a rather ordinary thing that the water served him at table should change into wine: which great prelates have even experienced with admiration.

His life, during all the time of his ministry, was angelic rather than human: he resigned all temporal care and confided it to various abbots whom he made successively his vicars; for himself, he gave himself only to the spiritual; to be more capable of raising souls to God, he had always his mind and heart in heaven. He retired ordinarily into a solitude, a league from the monastery, where his abstinence was so great and his prayer so continual that he seemed to live only on fasting and prayer. He treated his body with such severity, principally in Lent, that his historian makes no difficulty of saying that tyrants and executioners would have had trouble to treat him with more rigour. Yet he had an extreme gentleness and a truly paternal charity for his religious; and they, on their side, loved him most tenderly.

One of them, Martin, having died three or four leagues from the monastery, his body was brought there to be buried: but after the mass and the other prayers for the dead were finished, as they were about to put him in the earth, he began to give signs of life and called in a loud voice his holy Abbot. The Saint asked him whence he came, what he had seen and what had restored him to life. He answered “that he had seen a place of horrible torments, where were several of his relatives and acquaintances; as he was looking at them with

horror, Saint Michael had appeared to him, and, after having made him taste a honey of extraordinary sweetness, had commanded him to return for three days into his body." In effect, this good religious lived yet three days, having always the taste of that honey in his mouth, and, at the end of that time, having received the blessing of his Abbot, expired most holily.

Another, named Barthodus, fell sick unto death. In his agony he was so horribly tempted by the demons that, in the pains he was in, he seemed to give marks of despair. The community was quite terrified at it: but the holy Superior did so much by his prayers that calm and serenity succeeded this great combat. His confrères asked him what had caused him such terrors and agitations; he said to them: "I saw the evil spirits in frightful forms, and extremely bent against me, although they had to reproach me with only one sin, which I committed long ago, and of which I no longer had the memory: it was to have learned in the world a kind of magic, which I have not however practised. But by the grace of Our Lord Jesus Christ and by the prayers of our holy Abbot and yours, they have withdrawn with shame, and left me in rest." He received afterward the absolution of this offence, and rendered his soul in great peace.

This blessed Abbot, with the consent of his Chapter, had ordered that no fish should be eaten on Wednesday or Friday. In his absence, the prior had some given: but at the same time a herd of the abbey dispersed so in the forest that it was impossible to gather it, and it came back only after the Saint, having been informed of this transgression, had punished it by a severe penance.

But, though his holiness was so admirable, he did not fail to be exposed to persecution. Heribert, archbishop of Ravenna, conceived so much hatred against him that he resolved to ruin him and even to lead soldiers into his monastery to pillage and destroy it. Saint Guy would not oppose this tyranny by other arms than the spiritual arms of prayer and penance; he ordered therefore his religious to fast for three days on barley bread and pure water, and during the same time to eat only on the ground, to wear always the hair-shirt and to take often the discipline very rudely; he himself served them as example, and this austerity, as the Blessed Virgin had revealed it to one of her great servants, was so powerful that it disarmed this prelate, violent and furious as he was. He came to the monastery, accompanied by men-at-arms; Guy, at the head of his religious, went to meet him, received him with an angelic gravity and modesty, conducted him to the church, according to custom, with much solemnity, and the Holy Spirit touched Heribert so strongly that, melting into tears and asking pardon for this evil design, he swore to the Saint and to all his community a perpetual friendship and protection.

At last, this great man having been summoned by the emperor Henry III, who wished to make use of his counsel in very important affairs, betook himself to Parma, where, three days after, having had only a very short illness, he rendered his spirit to God, in the year 1046 and the eighth of his government. As the religious were carrying back his body to their abbey, the people of Parma having recognised, by the cure he wrought of a blind man, and by their bells which rang without any ministry of men, the greatness of the treasure they were carrying off, they seized it and made themselves its masters. But the emperor of Germany, Henry III, arriving thereupon, had it carried first to Verona, where it was placed in the church of Saint Zeno and wrought many miraculous cures. The year after, he had it transported to Speyer, in Germany, to the church of Saint John the Evangelist, which, since that time, has also taken the title of Saint-Guy or Saint-Witen; this translation is celebrated there on 1 May. As for the day on which we are, it is that of his decease.

It must not be omitted that our Saint had a particular bond of friendship with Blessed Peter Damian, and that he kept him two whole years at Pomposa to teach his religious Holy Scripture. It is Blessed Peter Damian who teaches us that the religious abbot of Pomposa was placed in the number of the Saints, like Saint Romuald, a short time after his death, by the authority of the Church.

The convoy of boats which land near his monastery at the moment when provisions were about to fail the workmen occupied in building his abbey is the iconographic attribute of Saint Guy of Pomposa. — He is one of the patrons of Speyer.

The continuators of Bollandus have given us two lives of Saint Guy of Pomposa: they have served us to compose this one. — *Proper of Mainz*, for this day.

Saint William, religious of Oulx, prior of Notre-Dame de Calme, in the diocese of Gap (12th century) — 31 March

William lived at the beginning of the 12th century; born probably at Eygliers,[1] of poor parents, he had hardly anything to expect in life but privations and sufferings. To crown his misfortune he had come into the world with a single hand, which prevented him later from giving himself to field-work or the mechanical arts. Nevertheless his family did not let itself fall into discouragement; it raised him with care in the fear of God and the practice of Christian virtues. He was employed in keeping flocks; and, as he was modest and pious, the religious established in the monastery of Calme, situated above the confluence of the Durance and the Guil, received him among them.

Thanks to the considerable donations that were made to churches and monks in the ages of faith, these religious possessed abundant pastures on the heights, otherwise called Alps or Alpages, and could feed numerous flocks; a part of them was entrusted to the shepherd William. The holy young man, during the summer season, kept them on a mountain near Embrun, which has since then taken the name of Mont-Guillaume. The habit of solitude and the aspect of a grandiose nature had raised his mind to the most sublime contemplation. The meadows, the woods, the rocks and the stars were for him as a mystical ladder, and each day he mounted some degrees in this way which leads to heaven.

Detached from all the things of here below, he lived the life of the Angels, with whom he had often intimate and familiar conversations. Simple as the lambs he kept, he commended them to God to take care of them, and, as with Jacob, everything prospered with him; thus his masters, struck with astonishment, attached the greatest price to keeping him in their service. It soon pleased God, who, rather often, employs the weakest instruments to accomplish the most admirable works, to draw the chaste and pious William from his obscure condition. One day an Angel appeared to him and gave him the order to go, on the part of the sovereign Master, to invite the abbot of Notre-Dame de Calme to quit his monastery at once, and to fix his dwelling at the foot of the rock of Bouchet, today Mont-Dauphin, revealing to him that the overflow of the two rivers would overturn the convent and submerge the whole plain.

William acquitted himself eagerly of this mission, the more important in that at that moment the archbishop of Embrun, the superior general of the abbey of Oulx, and William of Lyonne, one of the most distinguished canons of that same community, had conceived the design of adding some new constructions to the old monastery, or of building a new house in the plain of Barben, to establish there a more numerous community. The prior of Calme, who knew the simplicity of the pious shepherd, mistrusted at first the warning which had been given him by his humble servant. But a second time William was favoured with the same apparition and received the same orders. From that time the prior began to be preoccupied by it, daring neither to despise the reiterated step of the shepherd nor to count too much on his word.

Meanwhile the predicted moment of the inundation had come; there was no time to lose to save the fervent community. The Angel showed himself a third time to our Saint, and before sending him anew to the abbot of Calme, as unequivocal testimony of his extraordinary mission, he healed the infirmity of William, who lacked the right hand, by giving him a miraculous hand, called since *manus de caelo missa*: hand sent from heaven, or again: angelic hand.

William, having obtained this favour without having asked for it, approached his dear master with greater confidence. “You know,” he said to him, “that I had but one hand; well! to make you know that I come on his part, God has given me this other hand which you see; believe therefore that I announce the truth to you.”

At first speechless, but unable to call in doubt the certainty of the miracle, the abbot thanked God for his mercies, set about obeying his voice and building a new house at the foot of the rock of Bouchet.[2] The buildings were scarcely finished when the inundation came on the predicted day, and the Durance, which in throwing itself to the right destroyed Rame, invaded, in approaching the rock of Bouchet, more than two-thirds of the plain of Calme, cultivated by the religious. The disaster was such that not only was the old convent carried away, but that, since then, the devastated plain has presented to the traveller only an arid and stony soil. No attempt was made to rebuild on the same spot: only a wooden cross was put there to preserve the memory of the primitive convent, and, in times of drought or public calamity, the parish of Eygliers and the neighbouring parishes were accustomed to go there in procession.

Our holy shepherd, having received, as we have said, a miraculous hand perfectly adherent to the right arm, betook himself to Oulx and was admitted to the number of the religious of that abbey. The rare dispositions that were remarked in him for the sciences, as soon as his mind was tried to be cultivated, and above all his tender piety, determined the superiors to initiate him into ecclesiastical studies. He was sent afterward to Embrun, then to Avignon, where the abbey of Oulx possessed the churches of Claramont, of Saint-Paul and of Saint-Guillaume, of which it received the tithes.[3]

William occupied himself with so much ardour in the study of philosophy and theology, he acquitted himself with so much devotion of his spiritual exercises, that his brethren were profoundly edified, and that the bishop who laid hands on him could declare that he had never ordained a holier man, more filled with the spirit of Jesus Christ. Returned to Oulx, near his superiors, the new Amos revived by his presence the fervour of the community in the bosom of which he had passed the time of his short novitiate, when the abbot or provost, having deliberated maturely, sent him again to the priory of Notre-Dame de Calme, for to this house was attached the memory of the astonishing miracle wrought in favour of William, a miracle which enabled him every day to mount to the altar and to immolate in his consecrated hands the most holy victim.

The sojourn of the elect of God in this priory, which has always depended on Oulx and not on Boscodon,[4] increased the respect of the peoples for this privileged house, and William became himself, in his lifetime, an object of singular veneration. His name was pronounced only accompanied by the title of Blessed; the poor shepherd, or rather the holy priest, was confused by it. He made those who came to admire the astonishing prodigy wrought in his favour understand that they should see in it not his own merits but the will, the mercy and the omnipotence of God.

Some years after, William was established prior of this community. He fulfilled this laborious task with a pious fidelity and great edification. None of his brethren was more capable than he of watching over the general direction of the monastery and the service of the parishes, of which these good religious then took care; for the bishop of the diocese, not having enough secular priests, had entrusted to them a great number of cures. History has not preserved the edifying details of his holy life; we know only that he had the new church of Saint Mary of Calme built, and that he was wholly occupied with his pious ministry when death came to ravish him from the world.

Relics and cult of Saint William

The religious, we read in the memoirs of the parish of Eygliers, the day after William’s funeral, saw, on coming out of their chapel, a hand rise above his tomb: it was the right hand, that given to the holy shepherd by the angel. They contented themselves with covering it over. The following day the same prodigy took place; they covered the hand as the first time. On the third day the miracle was reproduced. Then, fearing to resist the voice of heaven, but uncertain what course to take, they consulted the archbishop of Embrun, who

ordered them to cut off the hand, to preserve it and to transmit it to their successors as a holy and precious relic.

“This angelic hand,” it is said in the memoirs of Eygliers, in a writing anterior to 1677, “wrought several miracles. The Saint showed above all his power and his love toward persons attacked by fever, who were relieved in the midst of their fits and entirely cured by his intercession. Women in childbirth, in danger of losing their lives, have happily been delivered; various gangrened limbs have been restored to their perfect state. A conflagration of the curate’s house of Eygliers, occurring in the year 1653, and which threatened the village with a total fire, was extinguished as soon as the holy relic was brought near.”

The wars of Louis XII and of Francis I, whose troops crossed the Alps to go into Italy, the devastations of the Huguenots and the events of the end of the 18th century necessitated several translations of the holy relic.

Since the absolute suppression of the priory of Notre-Dame de Calme, the relic of Saint William has become the property of the parish church of Eygliers; but it has continued to be carried annually, on Easter Monday and on the Sunday of Quasimodo of each year, the angelic hand, to the chapel of Saint Mary, which had been built near the old monastery, and which is called today the chapel of Saint William. Here are the names of the parishes which go there in procession on those days, according to an immemorial usage: Guillestre, chief place of the canton, Saint-Crépin, of which the parish of Eygliers formed originally part, Risoul, Mont-Dauphin, Saint-Clément and Réotier.

The holiness of the celebrated Religious had shone with so much brilliance during his life that, immediately after his death, the inhabitants of Embrun had built in his honour a chapel on Mont-Guillaume, the place where the Blessed, when only a simple shepherd, went to pasture his flock. It is wrongly, says Father Fournier, that some have pretended that this oratory was consecrated to the memory of Saint William of Poitiers, duke of Aquitaine, who embraced the eremitical life. A very ancient statue which is seen in the chapel of which we speak, and which represents our Saint William with his left arm only, as he is painted in two pictures of the church of Eygliers, leaves no doubt in this regard. Moreover the popular tradition of the town of Embrun is that a poor shepherd of the country, who went to keep his flock on this mountain, is honoured in this oratory, where the parishes of Embrun and of Le Grand-Puy go in procession on the second Sunday of July.

Mgr Jean-Irénée Depéry, bishop of Gap, in his pastoral visit to the parish of Eygliers, on 30 June 1847, asked that the relic or miraculous hand of Saint William be presented to him. And he found it in the state described by Father Marcellin Fournier. We read what follows in the proces-verbal of his pastoral visit: “The hand exists entire, with the nail of the little finger in its natural place; the other nails are lacking; they have been taken away,” it was said, “by pious persons and also by some archbishops of Embrun. The skin, bearing the mark of the greatest age, is adherent to the bones and of a blackish colour; this is the effect of time or of the dampness which is remarked in the sacristy of the same church.” In his ordinance of 2 February 1852, the same prelate says: “Perfectly informed on the authenticity of the relic, and wishing to respect a tradition so ancient, after having read all the documents which have been diligently furnished us by M. Barthélemy, curé of the parish of Eygliers, after having taken the advice of our council and that of several canonists, we permit that the hand of Saint William, which exists in the church of Eygliers, be henceforth restored to the veneration of the faithful of the parish of Eygliers and of those of the neighbouring parishes. We set as condition that this relic shall be exposed in the chapel called of Saint William, under the rock of Mont-Dauphin, only so far as this chapel shall be repaired, its vault rebuilt, and windows set in it. This vault of tufa had been removed, in 1693, by the munition-contractors of Mont-Dauphin who, instead of going to Gros to seek tufa with the contractors of the fortifications, employed the materials of the vault to build ovens, in which, however, they never succeeded, says the tradition, in baking a single loaf: which was regarded throughout the country as a just punishment of this impiety.” This vault, in conformity with the ordinance of 2 February 1852, has just been rebuilt, and the paving has been done anew.

Finally, at the request of Mgr Jean-Irénée Depéry, bishop of Gap, His Holiness Pope Pius IX, by a brief of 10 May 1852, grants a plenary indulgence in perpetuity to the faithful of both sexes who, contrite, having confessed and communicated, shall visit the chapel of Saint William, dependent on the parish of Eygliers, on Easter Monday or one of the eight days following. This indulgence is applicable to the souls in purgatory.

Extract from the Histoire hagiologique du diocèse de Gap, *by Mgr J.-I. Depéry, 8vo, Gap, 1852.*

Saint Daniel, merchant (1411) — 31 March

Daniel was a German by nation; having put himself into commerce, he withdrew to Venice to trade there with more advantage. Yet the embarrassments of business, which often occupies a man wholly without leaving him time to think of his salvation, did not hinder him from serving God with a constant and inviolable fidelity: for he often visited places of devotion and gave great charities to the poor. He went most ordinarily to the monastery of the Camaldolese, called Saint Matthias, whether to make prayers there with less distraction, in solitude, or to have the happiness of the conversation of those holy religious, and to excite himself, by their pious talk, to contempt of the things of the world and to the love of his Creator. In effect, he felt himself so borne to retreat and touched with the desire to give himself entirely to Jesus Christ that he begged the prior and the community of that house to permit him to have fitted up, at the bottom of the cloister, a room where he could retire to think still more seriously of the salvation of his soul. As he was much attached to the Order, and had already done much good to that monastery, there was no difficulty in granting him what he asked.

The servant of God having thus obtained this grace, made his will on the last day of March of the year 1392: he disposed of his goods in favour of the Camaldolese. He retired afterward into his dear solitude, not to take the religious habit there, as some have believed, but to live there only as a guest and as a secular friend, continuing always moderately his ordinary business. He passed his life thus peacefully in great holiness, until the year 1411, when he was assassinated at night, in his room, by robbers who believed they would find considerable riches there. The religious were extremely touched by this accident, and, after having wept his death, they buried his body honourably in a stone tomb, opposite the chapter-house.

A very long time after, when they wished to inter in the same place the body of Paul Donato, senator of the republic of Venice, they found that of Blessed Daniel entire, exhaling an agreeable odour and without any mark of corruption. All the people ran to this pious spectacle, and judging by so great a marvel of the holiness of the servant of God, regarded him henceforth only as a martyr: the body was carried with much solemnity to the church; then an altar was erected in his honour, where a quantity of miracles have been wrought; but as in course of time this chapel had to be destroyed, to enlarge the church, he was put in a large shrine, where he has remained until the present. Augustine Portinius, in the *History of the Order of the Camaldolese*, assures us that he is still entire and such as he was found the first time, and that he had the happiness to see and revere him in that state.

It is from the *History of the Order of the Camaldolese* that we have drawn this short account. Gaspar Bucelin, in his *Menology of the Order of Saint Benedict*, also makes honourable mention of Blessed Daniel, and the devotion of the peoples continues always toward his holy relics.

Blessed Nicholas of Flüe, solitary in Switzerland (1417–1487) — 31 March

Let us be well penetrated with this thought, that God alone is the source of true happiness; and with this also: the touchstone of the true love of God is submission to his holy will. If you suffer everything with patience for the love of God, notably the offences of others, then you truly love God. — One of the favourite maxims of Blessed Nicholas of Flüe.

Blessed Nicholas of Flüe[1] was born on 21 March of the year 1417, near Saxlen, in the country of Unterwald, in Switzerland. He descended from a family of good and pious shepherds, where the ancient virtues of the Swiss were handed down from father to son, and which had enjoyed for several centuries the esteem and respect of their fellow-citizens. His parents had an honest competence; they were full of moderation and feared God. They did what their fathers and forefathers had done, remained firmly attached to the faith of the Church and submissive to the magistrates; they brought up their children in all that was good, and took unwearying care of their flocks. Then they fell asleep tranquilly and went to God full of confidence; for they had walked before him as faithfully as the patriarchs on the banks of the Jordan.

The young Nicholas grew up under their tutelage, and, as old men of seventy years remembered after his death, he showed himself always a pious and obedient child, a faithful observer of his parents' counsels, loving truth, gentle and affable toward everyone. What distinguished him from ordinary men was, from the days of his childhood, the tendency of his mind, always turned toward the supreme source of the good and the beautiful. Those about him remarked more than once that after the hard labour of a whole day in the meadows, as they returned in the evening to the house, he disappeared by stealth to go and pray in some hidden place. His spirit attained early to mortifying his body sufficiently to be able to give himself without distraction to the highest contemplations. When someone, out of kindness, warned him not to ruin his health in his youth by fasts so harsh, he answered gently that such was God's will in his regard.

In spite of his fervent and austere devotion, he was never sad and gloomy, but at all times affable and joyous; and he fulfilled all the duties of his condition: in his twenty-third year, at the call of the magistrates, he bore arms in the campaign against the canton of Zurich which wished to separate itself from the Helvetic league; he did so again fourteen years later, at the conquest and occupation of Thurgau, where he commanded as captain a company of a hundred men (1450 and 1460). He had displayed so much bravery in that war that his country awarded him as a reward a gold medal. A circumstance yet more honourable of the same expedition is that the monastery of the valley of Saint Catherine still reveres him today as its liberator. It was thanks to his exhortations that the Swiss renounced setting fire to this monastery to drive out the enemy, who abandoned it of themselves soon after. In war, Nicholas bore in one hand his sword, in the other his rosary; he showed himself always at once a fearless warrior and a merciful Christian, protecting the widow and the orphan, and he did not permit the conquerors to give themselves to acts of violence against the conquered.

Having reached the age of manhood, Nicholas married to obey his parents; he chose among the maidens of the country a virtuous young girl named Dorothy. They lived together in union and peace, and begot ten children, five boys and five girls, from whom came a great and honourable family which never lost the memory of its ancestors; there still exist at present descendants of Blessed Brother Nicholas. He had so much at heart the education of his children that one of his sons, during his father's life, reached the highest dignity of the country, and another obtained it after his death; a third, whom he had study at Basel and at Paris, became curé of Saxlen. Nicholas himself was elected unanimously governor and judge of Obwalden; we know from his own mouth what his conduct was in that important post. The curé Henry Im Grund, his friend and the director of his conscience, revealed after his death what he had said to him one day on this subject: "I have received from God as my portion a right mind; I was often consulted in the affairs of my country; I also pronounced many sentences; but, by divine grace, I do not remember having acted in anything against my conscience. I never made acceptance of persons and never departed from the ways of justice." The high charge of landammann or president of the canton was awarded him by the assembly of the country several times; but he feared this great responsibility, and doubtless he felt also that God had reserved for him something greater. Nicholas of Flüe lived thus for fifty years for the good of his country and of his family when in 1467 a great change took place in his existence.

While he was faithfully accomplishing all the duties that his condition imposed on him, he felt in his interior the inclination growing more and more to lead a higher life with God in solitude. Here is the testimony of his

eldest son, John of Flüe, on this: “My father always went to bed at the same time as his children and his servants; but, every night, I saw him rise again, and heard him pray in his room until morning.” Many times also he betook himself, in the silence of the night, to the old neighbouring church of Saint Nicholas, or to other holy places; these peaceful walks were for him the happiest hours of his life. What urged him more and more to yield to the interior impulse to live only in the contemplation of eternal truths were frequent miraculous visions in which God engaged him to take this course. Thus he came one day to one of his estates, named Bergmatt, to visit his flock. He knelt on the grass, and began, as was his custom, to pray from the bottom of his heart and to consider the marvels of divine grace.

Then God granted him this vision. He saw a fragrant lily, white as snow, come out of his mouth and rise to heaven. While he was taking pleasure in the perfume and beauty of the flower, his flock came toward him leaping, and there was among them a superb horse. As he turned in that direction, the lily bent, bowed toward the horse, which ran up and drew it from his mouth. Nicholas recognised by this that his treasure was in heaven, but that heavenly goods and joys would be taken from him if his heart remained too attached to the things of earth. Another time when he was busied with the occupations of his house, he saw three men come to him of like and venerable exterior, whose manners and discourse breathed only virtue. One of them began thus to question him: “Tell us, Nicholas, wilt thou put thyself body and soul in our power?” — “I give myself to no one else,” he answered, “than to the almighty God, whom I have long desired to serve with my soul and my body.” At these words the strangers turned toward each other smiling, and the first resumed: “Since thou hast given thyself wholly to God and hast engaged thyself to him for ever, I promise thee that, in the seventieth year of thy age, thou shalt be delivered from all the pains of this world. Remain therefore firm in thy resolution, and thou shalt carry in heaven a victorious banner amid the militia of God, if thou hast borne with patience the cross which we leave thee.” After these words the three men disappeared.

This apparition and others like it confirmed him more than ever in his resolution to leave the world; he ended by declaring it to his virtuous wife, and begged her to give him, for the love of God, permission to fulfil the vocation that God marked out for him. She consented with a tranquil resignation, and Nicholas then set seriously to arranging everything in his house; he assigned to each his share of the inheritance. In 1467 he assembled all his household, his old father, a septuagenarian, his wife, his children and his friends; he appeared before them barefoot and bareheaded, clothed only in a long pilgrim’s robe, staff and rosary in hand; he thanked them for all the good they had done him, exhorted them for the last time to fear God before all, never to forget his commandments; then he gave them his blessing and departed. He testified often afterward how painful this separation had been to him, always thanking God before all for having made him capable of surmounting, to serve him, the love he bore his wife and children.

Nicholas set out peaceably toward the region where God should lead him; he did not wish to remain in his own country, fearing to become a subject of scandal, and to be taken for an impostor who gives himself an appearance of holiness. Through the fertile valleys and green forests of his country he reached the limits of the confederation, at a place where he could see beyond the frontiers the little town of Liestal; he had there a marvellous vision. The town, with its houses and towers, appeared to him surrounded by flames. Frightened at this spectacle, he looked about him, and conversed with a peasant whom he found in a farm. This was a good and honest countryman, to whom, after other conversations, he disclosed his resolution, begging him to point out to him a retired place to accomplish it. This man found the project good and laudable, but counselled him to return to his own country, because the confederates were not always well received everywhere: he might be looked at with an evil eye, he added, and his retreat disturbed; besides, there were deserts enough in Switzerland to serve God in peace. Brother Nicholas thanked his host for this good advice, and took the same evening the road to his country. He passed the night in a field in the open air, praying God to enlighten him on the aim of his pilgrimage. Soon he fell asleep, his heart ever sad; but behold all at once he saw himself surrounded with a vivid brightness, it seemed to him that a bond was drawing him back

toward his country. This supernatural brightness penetrated all his interior, and made him suffer as if he had felt the edge of a knife.

Since the vision that he had at that place, where there still exists today a chapel with his portrait, Nicholas of Flüe, during the twenty years that he lived yet, took no other food or drink than the holy eucharist which he received every month. This was done by the grace of almighty God, who created heaven and earth from nothing, and can preserve them as he pleases. This miracle, as John von Müller himself acknowledges, the Protestant historian of the Swiss confederation, was examined during his life, related afar, handed down to posterity by his contemporaries, and held as incontestable, even after the change of religious confession.[2] The next morning Brother Nicholas rose and went the same day, without stopping, as far as the Melchthal, his native country. As he had made a vow of perpetual poverty, he did not re-enter his house, but betook himself to one of his pastures, called the Kluster. There he made himself a little cabin of branches and foliage under a vigorous larch, in the midst of thick thorn bushes. He remained there, without anyone knowing, until the eighth day, neither eating nor drinking, but absorbed in prayer and in the meditation of divine things; it was then that some hunters discovered him, in pursuing game in that desert. They spoke of it to his brother, Peter of Flüe, who came to beg him not to let himself die of hunger in a solitude so wild. Brother Nicholas bade him have no anxiety on his account, because he had not yet experienced any harm up to that time.

Meanwhile, not to seem to tempt God, he secretly summoned a venerable priest, curé at Kerns, Oswald Isner. The latter gave the following testimony, after the death of the hermit, as can be read in the parish book of the year 1488. “When Father Nicholas had begun to abstain from natural food and had thus passed eleven days, he sent for me, and asked me secretly whether he ought to take some nourishment or continue his trial. He had always desired to be able to live without eating, to separate himself from the world so much the better. I touched his limbs sometimes, where there remained but little flesh; all was dried up to the skin; his cheeks were absolutely hollow and his lips thin. When I had seen and understood that this could come only from the good source of divine love, I counselled Brother Nicholas to persist in this trial as long as he could bear it without danger of death, since God had sustained him without nourishment for eleven days. This is what Brother Nicholas did; from that moment until his death, that is, about twenty years and a half, he continued to use no corporal nourishment. As the pious brother was more familiar perhaps with me than with anyone else, I many times overwhelmed him with questions and pressed him with the liveliest insistence to know how he sustained his strength. One day, in his cabin, he told me in great secret that, when he assisted at mass and the priest communicated, he received from it a strength which alone enabled him to remain without eating and without drinking, otherwise he could not hold out.”

When the report of this miraculous life had spread, a crowd of persons ran from all sides to see the man whom God had honoured with such a grace, and to convince themselves of it with their own eyes. One may well think that no woodcutter went to fell a tree in that canton, no shepherd to visit those meadows, without seeking conversation with the marvellous inhabitant of the solitude. His calm life was so disturbed by it that he wished to seek a refuge yet more isolated and less accessible to men. Having traversed with this view several of the wildest valleys, he saw at last, above a dark gorge through which the Melk rushes bellowing, four lights descend from heaven, sparkling like lighted tapers. Obeying this sign of the will of God, he built there a little hut surrounded by thick coppice, situated only a quarter of a league from his wife and his children. But that same year his neighbours, the inhabitants of Obwalden, edified by his holy life, and knowing by all his past life that he was neither a vain enthusiast nor an impostor, built him a chapel as small as he wished to have it, and made him a present of it to mark their attachment. Brother Nicholas entered this new dwelling and continued there to serve God with all his body and all his soul.

Meanwhile the renown of his extraordinary and supernatural life resounded afar, and many men refused to believe that a man could live so miraculously by the sole grace of God. While these regarded his life as an imposture, many others gave faith to it. Wishing to verify the fact, the magistrates sent guards, who for a

month occupied day and night all the avenues of this retreat, that no one might carry food there.

The prince-bishop of Constance used another means: he sent to the spot his suffragan, the bishop of Ascalon, with orders to neglect nothing to acquire a complete certainty of the facts that had been reported to him, and to unmask the imposture, if he recognised it. The bishop betook himself to Saxlen, first blessed the chapel beside Nicholas's cell, then entered the pious solitary's dwelling, and asked him what was the first virtue of the Christian. Brother Nicholas answered: Holy obedience. "Well!" replied the bishop at once, "if obedience is what is best and most meritorious, I order you, by virtue of holy obedience, to eat these three morsels of bread, and to take this wine blessed of Saint John." Nicholas begged the bishop to dispense him from this obligation, for the reason that it would be excessively painful and distressing to him; he begged it of him repeatedly and with insistence; but the bishop would not yield. Then Brother Nicholas obeyed. But scarcely had he swallowed a little bread and wine when so severe a pain of the stomach came upon him that it was feared he would expire on the hour. The suffragan, astonished and confused, made him excuses, and declared that what he had just done had been ordered him by the bishop of Constance, who wished to prove by the obedience of the brother whether his way was from God or from the evil spirit. The archduke Sigismund of Austria sent likewise his physician, the learned and skilful Burchard of Hornek, that he might observe Nicholas attentively during several days and several nights. Frederick III, emperor of

Germany, also sent him delegates to examine him; but all these inquiries and researches served only to confirm the truth; all who visited him were so struck by the piety and humility of the servant of God that all their doubts vanished, and they parted from him penetrated with the deepest respect, to go and announce this miracle to all Christendom. Nicholas himself never boasted of it; he believed that God had done him a much greater grace in making him capable of triumphing over his love for his own, in making him obtain their consent to his renunciation of the world, and in not letting him feel too keenly the desire to return to them. When he was asked how he could exist without eating, he was accustomed to answer: God knows! To establish the fact of this extraordinary life, there was inscribed in the archives of Saxlen what follows: "Be it made known to all and each that, in the year fourteen hundred and eighty-seven, there lived a man of the name of Nicholas of Flüe, born and raised near the mountain, in the parish of Saxlen; he has abandoned father and brother, wife and children, five sons and five daughters, and has gone into the solitude called the Ranft, where God has sustained him without food or drink up to the day when the fact is written, that is, for eighteen years. He has always been of an enlightened mind, of a holy life, which we have seen and know in truth. Let us pray therefore that, delivered from the prison of this life, he be led to where God dries the tears from the eyes of his saints."[3]

Blessed Nicholas of Flüe lived thus peaceably in solitude, for the glory of God and the salvation of men. Only, on Sundays and feast days, he left his cell and assisted, like all the children of the parish, at divine service in the church of Saxlen, wishing in nothing to be distinguished from the others. Likewise he was seen going annually to Lucerne for the great procession of Our Lady of March,[4] and visiting the places of celebrated pilgrimage, as well as those where the Church granted some indulgence. When the road had become too painful to him on account of his advanced age, and the rich gifts of pious persons permitted him to found in this solitude the service of a chaplain, he heard mass every day in his own chapel; there he confessed and received holy communion three times a month.

For the rest, all his days resembled one another, flowing on in a profound peace which the base passions of carnal men could not alter: such are the lofty summits of the mountains of his country, which often shine with the brilliant rays of the sun when at their feet thick clouds have sunk down on the valleys.

He consecrated to the service of God all the time that passed from midnight till noon; it was then that he prayed, that he considered the mercy of God in the government of the human race; it was then that he meditated above all the life and passion of Jesus Christ our Saviour, which, as he said, communicated to him a miraculous strength, a supernatural nourishment. He possessed no book; but here is, among other prayers

which escaped from the impulses of his heart, one which he failed not to say each day.

“O Lord! take away everything that keeps me from thee! — O Lord! grant me that which leads to thee! — O Lord, take me from myself, and give me wholly to thee!”

The subject of this short prayer, that is, the desire to become ceaselessly more like God, to become holy as the Father who is in heaven, was the sole aim of his whole life.

Often, in the midst of his prayers and his meditations, the ardour of contemplation carried him away into a higher world; before that vivid light his bodily eyes closed, the interior eyes of his soul opened, his gaze penetrated that other world which radiates with divine magnificence. In these hours of ecstasy, when his soul was awake, he resembled outwardly a man asleep or dead. One day, those who found him in this state, having awakened him and asked him what was happening to him, what he was doing, he answered that he had been very far, and that he had had infinite joys.

During the rest of the day, from noon till evening, he received those who visited him; or else, when the weather was fine, he traversed the mountains in prayer, visited his friend Brother Ulrich, and conversed with him of heavenly things. Ulrich was a German gentleman, a native of Bavaria, who, after unknown adventures, had quitted the world to settle near Nicholas in this solitude. Established in the hollow of a rock, he led there a like life; only he could not do without food, and pious countrymen supplied him. In the evening Brother Nicholas resumed his prayers; then he went to take a very short rest on his couch, which consisted only of two planks, with a piece of wood or a stone for pillow; he soon awoke to pray again.

The number of those who visited this man so perfectly separated from the world soon became infinite. His holy and miraculous life inspired in all Christians, without distinction of rank, such a confidence in the force of his prayers and the virtue of his counsels that, in the other Swiss cantons or elsewhere, whoever had a sick heart, whoever desired a wise counsel in public or private affairs, went on pilgrimage to the oratory of Brother Nicholas, found with him counsels and consolations, and recommended himself to his prayers. Generals of armies and statesmen, bishops and learned men did not think it beneath their dignity to visit in those wild gorges this poor hermit, who knew neither how to read nor to write; they were astonished at his so simple wisdom, and at his clear and profound view of things divine and human. All those who, from near or far, went on pilgrimage to Einsiedeln to invoke there the holy Mother of God did not think they could return in peace to their homes if they had not first visited and conversed with Brother Nicholas. Sigismund, duke of Austria, and Eleanor, his wife, daughter of the king of Scotland, sent him, in token of their veneration, a rich altar ornament for his chapel. Other great personages visited him or sent their delegates. From that epoch Albert of Bonstetten wrote his life for the king of France, Louis XI.

Nicholas showed himself always, in his discourses as in all his conduct, good and affable toward those who visited him; he offered them his hand when they entered and went out. He called the men my son, the women my daughter; at the moment of parting he always said: Pray for me, my son! He refused audience only to those whom he knew to come to him not with uprightness and the intention of becoming better, but from vain curiosity, to tempt him as the Pharisees tempted Our Lord. He recognised these men well; for, thanks to his pure life wholly in God, the Holy Spirit rendered his gaze so enlightened and piercing that he could see into the depths of the human soul and that the thoughts of men could not remain hidden from him.

Many conversations and exhortations of his have been preserved to us, from which those who visited Nicholas profited, and which are salutary for every Christian. When, for example, artisans asked him how they should go about gaining eternal life, and whether they ought not to take refuge in solitude, he answered them with goodness and gentleness that each ought to do honestly and loyally his work, his trade, his occupations, whatever they may be, not to overcharge, to deceive no one, and not to neglect his interests under pretext of working for eternal life. In the state of marriage one ought to direct one’s house in the fear of God, and fulfil with uprightness the charge to which one has been called; in this manner one attains to an

existence as happy as by dwelling in a cell in the midst of forests. The way of solitude is not the only one that leads to heaven; it is neither the vocation nor the salvation of everyone to live in the desert like Saint John the Baptist. So spoke Brother Nicholas. If he was asked what conduct to hold in matter of faith, and as to the commandments and divine precepts, he exhorted to let oneself be instructed in Christian doctrine by the pastors of souls, to hear it with a pure heart, and to fulfil its duties with all one's strength. If sometimes, he said, it unhappily happens that the life of the priest is in opposition to the doctrine he teaches, there is in it for you no motive to disobey his instructions; for you drink the sweet and agreeable water of the same fountain, whether it come to you through pipes of lead or of copper, or through pipes of silver and gold; in the same way you receive, through the medium of bad priests, the same graces, the same gifts of God, provided that beforehand you make yourselves worthy of them.

Nicholas urged the Swiss, with a mixture of gentleness and severity, to preserve the simplicity and manly virtues of their forefathers, their fraternal love, their Christian sentiments, their attachment to the Church. He made a prophetic allusion to the religious revolution which broke out soon after his death, when he said: "There is coming an unhappy time of revolt and dissension in the Church. O my children! let yourselves not be seduced by any innovation! Rally and hold firm; remain in the same way, in the same paths as our pious ancestors, preserve and maintain what they have taught us. Thus will you resist the attacks, the hurricanes, the tempests which are about to rise with so much violence."

Blessed Nicholas of Flüe was neither a learned man nor a prince; yet by his holiness alone he was the saviour, and by that very fact the prince, of his country.

In the year 1481, after the three glorious victories over the duke of Burgundy at Granson, at Morat and at Nancy, the deputies of the Helvetic confederation were assembled at Stans, in the country of Unterwald, to deliberate on the division of the booty and on the admission of the towns of Solothurn and Fribourg into the confederation. It was the middle of December. After many speeches, they could agree on nothing. The deputies were preparing to depart, irritated against one another. A civil war was expected, the rupture of the confederation. In this extreme peril, the curé of Stanz (he was named Henry) remembered Brother Nicholas of Flüe. He believed that his virtue alone and the confidence it inspired could save the country.

Already the night was far advanced when the curé Henry arrived before the hermitage. The cell where the pious brother had dwelt for nearly twenty years was so low that he touched the vault with his head; it was but three paces long, and half as wide; right and left there were little windows as large as the hand, a door and a little window gave on the chapel. It was by this that Nicholas ordinarily saluted those who visited him. One saw there no other furniture than a bed on which he reposed, with a poor grey blanket and a stone and a piece of wood for pillow. The good curé explained to the brother the great peril in which they were; he told him how the assembly, which he himself had advised to pacify minds, had had a deplorable issue, and that the gravest things were to be feared; he engaged him in the name of God to come to the succour of his poor country in this pressing danger. Brother Nicholas bade him announce his coming. Soon, in effect, the holy old man was seen at Stanz. He wore a simple garment of dark colour, which fell to his feet; he held in one hand his staff, in the other his rosary; he was barefoot and bareheaded, as always. When he appeared in the hall, the whole assembly rose spontaneously and bowed before Brother Nicholas.[5]

"Dear lords, faithful confederates!" he said to them, "be saluted in the name of Jesus! My good father has sent me here that I may harangue you concerning your discords, which may bring about the ruin of the country. I am a poor man and without letters, but I wish to give you counsel in all the sincerity of my heart, and I speak to you as God inspires me. I wish you much good, and, if I were capable of doing you a little, I would that my words might bring you to peace. O dear confederates! treat your affairs with good sentiments, for one good leads to another. Remember that it is to a constant union that you and your fathers owe your prosperity. Now that, thanks to the concord which reigned among you, God has granted you such fair victories, would you, through jealousy and covetousness for a division of booty, separate and ruin one

another? Beware of all dissension, of all mistrust; in God one must always find peace: God, who is peace itself, is subject to no change; but discord is subject to change and it destroys everything.

“Therefore I conjure you, dear confederates of the country districts! receive into your alliance the two good towns of Fribourg and Solothurn; they lent you faithful help in danger; they suffered with you through good and bad fortune; they lost much for your cause. I do not wish only to exhort you and counsel you, but I beseech you earnestly, because I know that it is the will of God. A time will come when you will have great need of his succour and his support.

“And you, confederates of the towns! renounce those rights of guarantee which you have established with these two towns, for they are a cause of discord. Do not extend too far the circle of the confederation, in order to maintain the better peace and unity, and to enjoy in repose your liberty so dearly bought. Do not burden yourselves with too many affairs abroad, and do not ally yourselves with foreign powers.

“Accept, O dear confederates! neither presents nor subsidies of money, that you may not appear to have sold your country for gold, that jealousy and selfishness may not germinate among you and poison your hearts. Preserve in all your relations your natural equity; divide the booty according to services; the conquered lands, according to localities. Never let yourselves be drawn into unjust wars by hope of plunder; live in peace and good understanding with your neighbours; if they attack you, defend the country valiantly and fight as men of heart. Practise justice within, and love one another as Christian allies. May God protect you and be with you throughout eternity!” So spoke Brother Nicholas, and God gave his grace to the words of the holy Anchorite, says the old chronicler Tschudi, to the point that in an hour all the difficulties were smoothed away. The confederates, on his counsel, received into their league the towns of Fribourg and Solothurn; the ancient treaties of alliance were confirmed, and they were consolidated by giving them as bases new laws received unanimously. The pacification of all the cantons of Switzerland, the maintenance of public order and of the power of the magistrates against disturbers, the division of the booty according to the rule given by Brother Nicholas, such were the points on which agreed, the same day, those confederates who had struggled so long and with so much animosity. This unhoped-for happiness was due to the holiness of Brother Nicholas, with whom was the blessing of God.

The brother returned the same evening to his peaceful hermitage. At Stanz the bells were set in motion; this concert of jubilation resounded from place to place, along the lakes and valleys, through the villages and towns of all Switzerland, from the heights of Saint Gotthard, covered with snow, to the smiling plains of Thurgau. There was everywhere as much joy and gladness as after the victories of Granson and Morat. It was with good reason: there the confederates had saved their country from foreign enemies; here they saved it from their own passions. Their true liberator, who had made them win this great victory over themselves, was poor Brother Nicholas; all recognised and praised him as their saviour. In the authentic letters that each delegate brought back from the assembly of Stanz to his native place, one reads: “All the envoys must in the first place make known to their country the fidelity, the solicitude, the devotion that the pious Brother Nicholas showed in this whole affair, and it is to him that thanks are to be rendered for what has been done.” The cantons expressed emulously their gratitude to the good anchorite by offering him ornaments for his chapel. What other gifts could have pleased him? He accepted nevertheless from Fribourg a piece of stuff to replace his robe which was falling in tatters. The people of Bern made him a present of a sacred vessel. He thanked them in a letter in which his patriotic and Christian tenderness enclosed precious counsels: “Take care to maintain peace and concord among you, for you know how agreeable that is to him from whom all things proceed. When one lives according to God, one always preserves peace; more, God is the sovereign peace which can never be troubled in him. Protect widows and orphans, as you have done hitherto. If good befalls you in the world, thank God for it so that he may grant you its continuation in heaven. Repress public vices, always exercise justice. Engrave deeply in your hearts the memory of the Passion of Jesus Christ, and you will feel great consolations from it in moments of adversity. One sees in our days a great number of

persons who have doubts about the faith, and whom the demon tempts. But why have doubts? the faith of today is the same as that which has always been." This friend of God, this tutelary angel of his country, intervened in a great number of other circumstances: thus a fire having broken out in a neighbouring borough, our Saint ran up and extinguished it with the sign of the cross.

Nicholas led yet six years in retreat his peaceful life, rich in blessing. Before his death, God sent him an acute sickness, in which unspeakable pains penetrated him to the marrow of his bones. In this state of torment he turned in every direction, he moved on his couch like a worm trodden under foot which can no longer remain at rest. These frightful sufferings lasted eight days, during which his body was as it were annihilated; he bore them with the greatest resignation; he exhorted still those who surrounded his death-bed always to conduct themselves in this life in such a way as to be able to leave it with a calm conscience. Death is terrible, he said, but it is far more terrible still to fall into the hands of the living God. When these pains were a little appeased and the moment of his death drew near, Brother Nicholas, with all the ardour of his piety, desired to receive the adorable body of the Saviour and to be fortified by the sacrament of Extreme Unction. Near the dying man stood his faithful companion, Brother Ulrich; his old friend, the curé Henry of Stanz, and a pious anchoress named Cecilia, who, after his death, led still seventy years this solitary life in a neighbouring cell; around him were his faithful wife and his pious children. In their presence he received the last sacraments with a profound humility; then he thanked God for all the benefits he had dispensed to him, prostrated himself and died the death of the just, on 21 March 1487, the very day on which, seventy years before, he had been born for the glory of God and the edification of all the faithful.

His death spread mourning throughout the people. All the workshops were closed, and every house wept for Brother Nicholas, as if the father of the family himself were dead. His body was transported with pomp to Saxlen, and interred in the church of Saint Theodore. All the cantons made him magnificent funerals; Sigismund, archduke of Austria, had a hundred Requiem masses said for him.

God continued at his tomb the grace of miracles which he had granted him in his lifetime. This served as the foundation of the cult rendered to him. It began by his being invoked at Saxlen, where a pilgrimage was formed in his honour; then his statue was placed in the churches, and this sort of veneration soon passed into France and the Low Countries. His body was raised from the earth in the year 1540, on 31 March, on which there was already an annual concourse of the people to honour his memory. The bishop of Lausanne performed the ceremony; and having himself placed the bones upon his ashes in a new coffin, he had it put in a magnificent tomb of Lucerne stone, which was opened in the year 1600, to visit it anew. His feast was kept with a service of three masses in his honour; the first, of the dead, for the relatives of the Blessed; the second, of Saint Benedict, on account of the day; and the third, of the Holy Trinity. Several Popes have approved the cult rendered to him; the process for his canonisation was begun in 1590, and after having been interrupted several times, it was resumed anew in 1872. Only, Clement X permitted the office and mass in his honour, for the church in which he reposes: Clement XI extended this concession to the diocese of Constance and to all Switzerland. The pilgrims who today visit the little church of Saxlen see under the high altar the skeleton of a man adorned with gold and diamonds, wearing at his neck the decorations of several military orders, among others the cross of Saint Louis and of the Legion of Honour: it is that of Nicholas of Flüe, called by his compatriots Brother Klaus. The Orders whose insignia he bears are the decorations that his descendants have won in foreign service. Nicholas was of tall stature: his cell was six feet high, and he could scarcely stand upright in it. He had only skin and bones; his complexion was tanned, and when he spoke his veins seemed swollen with air rather than blood. As he advanced in age, the top of his head was furnished with a dark grey head of hair; two locks of beard descended from his chin; he had black and serene eyes, the look energetic and piercing; the sound of his voice was manly, measured and imposing. His feet touched the earth, but his spirit soared in the heavenly regions. He is represented either as a hermit covered with blood, in the midst of thorns where the demon had cast him, it is said, on the slope of a mountain, while the man of God

was occupied with his labours in the fields; or as a warrior, and he is then given a tall stature, which he had besides in his lifetime, to recall that he had been one of the champions of Switzerland in the war of Independence.

Often Brother Nicholas had poetic outpourings, which expressed with an admirable sweetness the fire of love with which his soul was devoured. He experienced then what happened to that person of whom Saint Teresa speaks, who, without being a poet, had sometimes moments of true poetic inspiration.

Spiritual maxims of Nicholas of Flüe

"It is true," says M. Guido Görres, "that Brother Nicholas left no writings; he lived in a time when men were more occupied with engraving in their hearts the doctrines of eternal wisdom and thereby making their life better than with composing big books on them. Yet we still possess of him several salutary considerations and several fair maxims, which those who visited him were able to collect from his mouth. They went to the heart, because they came from the heart, and they have been preserved among the people by passing from mouth to mouth. We shall cite some here; they will be for many a precious souvenir, and will become a treasure of consolation and salvation for those who shall engrave them in their hearts and conform their lives to them, as Brother Nicholas did."

One of his ordinary exhortations on the degrees by which man mounts to eternal life was this: "O man, believe firmly in God! in faith resides hope, in hope resides love; in love, feeling; in feeling, victory over oneself; in this victory, the reward; in the reward, the crown; in this crown, the eternal things, which are so little prized here below."

The sentences that follow are clothed in German in a metrical form which adds to their price the charm of poetry; their very simplicity cannot preserve it for them in translation.

"O man, carry God in thy heart, hold him for the best of all goods and the universal good!

"Who could speak of his own wisdom, and at the same time acknowledge the miracles of God?

"Hast thou strength to bear for God alone sorrows and afflictions, to suffer the mockeries of the world? Thou mayest recognise then that thou lovest God.

"God has nothing dearer than the life of man; it is for it that the Son of God gave himself up to the torment of the cross.

"This cross has borne flowers and fruits; to him who desires them from the bottom of his heart, they will obtain fruits of holiness.

"Many a man crosses the sea and goes to the holy sepulchre to win the glory of knighthood; he is a noble and generous knight who knows how to carry God in his heart.

"When the deceitful world hates thee, when all betray and abandon thee, think of thy God; he was mocked and covered with spittle.

"The Son of God was hung on the cross; he delivered all who were slaves. O my God! I must lament bitterly before thee, that I have not strength to bear the cross willingly.

"O man! hope in God with confidence, and ask of him a persevering repentance.

"Think of the crown of thorns which the Lord bore on the cross, and which was driven into his sacred head with an impious laugh; he suffered from it horrible pains, but prayed for those who gave him death.

"Think well, O man! of the tender little flowers that open softly on the earth: thou must likewise flower in meditating the passion of God.

“How rich God is then in graces and in mercy, to have made the soul enter into the Divinity! Is the joy greater in my heart, or in the bosom of the supreme goodness?

“The soul must keep the treasure of innocence, that God may come to dwell in it.

“God knows how to draw sweetness from a pure heart, as the young bee draws honey from a flower of May.

“What presentest thou to that noble guest whom thou hast invited to thy house? Let love be the cup of the feast; let the free will be the wine.

“O mortals! how could God be better known to you, since his love is sent from heaven to you?

“O my God! at what height thou dwellest in thy majesty, and how deeply thou hast stooped toward the sinner!

“Consider, O man, how the sun, shining in the tent of the heavens, enlightens the whole world; so thy soul must shine with divine brightness. When God is pleased thus to reflect himself in man, heaven flowers joyously and opens out.

“Ah! my God, how art thou so good as to come and dwell with pleasure in the heart of man! The soul which desires thee is at the summit of joy; more than one sinner receives from it the grace of conversion.

“Let there be gathered in a superb casket gold, silver and the brightest jewels; all this brilliance pales before the sweet light of the soul, white as the lily, when the grace of God comes to shine in its night.

“Dost thou possess, O man! all the goods and honours that the earth possesses or can possess; nothing serves thee in thy last hour, save the martyrdom and the sorrowful passion of God.

“Wilt thou gather roses in heaven, avoid sin upon earth.

“Remain always submissive to wisdom, and never give entrance in thy heart to anger.

“O my God! thou art a generous host; thou workest without relaxation in man, thou givest the soul the power to conform its life to thy will: I praise thee for it, Lord Jesus! who art the source of grace and of virtue.”

His life was written the year after his death, in 1488, by Henry of Gundelfingen, canon of Bern, and by two other authors of the same time. Several have worked on it since; he who has done so most amply on the memoirs of the first is the Jesuit Peter Hugues, of Lucerne, who addressed his work, in 1636, to the seven Catholic cantons. Henschenius gave it in the continuation of Bollandus. See also John von Müller, *History of Switzerland*; Görres, in his *Life of the Blessed*, translated from the German; Rohrbacher; L. Veuillot, *Pilgrimage of Switzerland* [*Pèlerinage de Suisse*], etc.

Saint Amos, prophet (785 B.C.) — 31 March

Amos, one of the twelve minor prophets, flourished under Uzziah, king of Judah, and Jeroboam II, king of Israel. Before God charged him with the mission of prophet, he kept flocks at Tekoa, his native place. Although his prophecies, contained in nine chapters, are written in a simple style, one finds in them comparisons drawn from his former state, which are as just as they are picturesque. Images drawn from the pastoral life give his diction a colouring which lacks neither charm nor vigour.

Amaziah, priest of Bethel, accused him of having predicted that Jeroboam would die by the sword; that prince wished to banish him from his States. Amaziah counselled him to take refuge in the kingdom of Judah; but, seeing that Amos would not consent to betray his mission, nor to recoil before danger, he made him undergo all sorts of ill-treatment. His son Uzziah drove a stake into his head: the holy Prophet was carried half dead to Tekoa where he died almost at once and was buried in the tomb of his ancestors, in the year 785 before Jesus Christ.

The Greeks honour him on 15 June.

After Baillet.

The Venerable Guigues, prior of the Grande-Chartreuse (1134) — 31 March

Guigues was born in a village of the diocese of Valence called Saint-Romain-du-Château. His father, who was its Lord, occupied a distinguished rank in the nobility of the country; he had him brought up with much care and destined him early for ecclesiastical dignities: a brilliant future opened before the young man; but Guigues had as many virtues as talents. He renounced honours and entered the Order of Saint Bruno. Guigues was only twenty-six when the votes of his brethren confided to him the government of the Grande-Chartreuse. His reputation for holiness attracted to him disciples so numerous that the narrow enclosure of the monastery could not receive them all. It was then that were seen to be established the Charterhouses of Portes, in the diocese of Belley; of Escouges or of Rivesli, in Dauphiné; of Durbon, in the diocese of Gap; of Silve-Bénite, in the diocese of Vienne; of Majoreve, in the diocese of Lyon; of Mont-Dieu, in that of Reims, etc.

The conduct of these various foundations did not hinder him from watching over the spiritual and temporal interests of the Grande-Chartreuse. Saint Bruno had given his rule only verbally; Guigues took care to draw it up in the form of statutes. He also had rebuilt the claustral buildings which had been almost entirely swallowed up by an avalanche.

The monastery, which was in the place where the chapel of the Virgin now is, was rebuilt by the care of the zealous prior, on the site which it still occupies today. Guigues drew to himself not only the admiration of his numerous religious, but also that of all the holy personages of his century.

Saint Bernard, among others, professed for him a great veneration. Peter the Venerable, abbot of Cluny, shared the sentiments of Saint Bernard for their common friend. But no one was so closely bound with him as Saint Hugh, bishop of Grenoble. Guigues wrote the history of the bishop by order of pope Innocent II. We have also of him very esteemed meditations. At last, after a life full of merits and good works, this blessed Prior died at the age of fifty years.

Hagiography of Valence.

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[1] See the martyrologies of 30 April.

[2] See the Acts of Saint Alexander in the month of May.

[3] *Notice on the abbey of Aiguebelle.* — The abbey of Aiguebelle had been built in 1045, in the desert of Montjoyer, by Giraud Adhémar, lord of Grignan, and peopled with religious long established in the neighbouring countries. It maintained itself in a prosperous state until about the year 1137, when it was ravaged by the lords of the province and rebuilt in the place where it stands today. This new foundation was the work of Gontard du Puy, lord of Rochefort, friend of the holy abbot of Clairvaux. Gontard offered it to the Cistercians, and Blessed Otho, abbot of Morimond, was charged to send there a colony of twelve religious: he put Brother William at their head and gave to each of them a psalter, with a parchment containing the constitutions of the Order. The abbey of Aiguebelle fell into commendam after the death of Louis de Grolée, twenty-sixth and last regular abbot, at the end of the 14th century. At the time of the Revolution, two religious formed the community of an abbey which had counted as many as five hundred. The goods and buildings were alienated. At the Restoration, the Trappists bought back Aiguebelle: Father Étienne was its first abbot. Of all the religious establishments founded formerly in the diocese of Valence, two only have resisted the action of time. The disciples of Saint Francis have preserved, in the town of Crest, their conventual house and see a new era of prosperity opening before them; those of Saint Bernard, at Aiguebelle, have been for many years in a still more flourishing state. — Before the concordat of 1801, the abbey of Aiguebelle was in the circumscription of the diocese of Saint-Paul-Trois-Châteaux, which forms, in our days, the southern part of that of Valence. This diocese had very restricted limits, but it was peopled with monasteries; it was above all in the desert of Saint-Jean, today the forest of Aiguebelle, that these establishments were founded. (See *Hagiographie de Valence*.)

[4] See our *Palmier séraphique* [Seraphic Palm], vol. iii.

[5] He is named in Latin Guido or Vido, and in German Wit or Witen.

[6] 700 inhabitants; arrondissement of Embrun, canton of Guillestre (Hautes-Alpes), diocese of Gap.

[7] Recently, in these same places, a sepulchral stone of great size has been discovered, on which is sculpted the effigy of a monk. By the alteration of words, this second house took the name of Notre-Dame de Chalp for Notre-Dame de Calme.

[8] Fournier, *Histoire des Alpes*, part 5, 14th century, sect. 7, 17th historical consideration.

[9] Fournier, *Histoire des Alpes*, part 5, century, sect. 7.

[10] Called by his compatriots Brother Klaus.

[11] John von Müller, *History of Switzerland*, book v, ch. 2, vol. v, p. 218.

[12] Extract from the parish book of Saxlen, written in the lifetime of Brother Nicholas.

[13] There was another fine feast at Lucerne, religious and popular like all the fine feasts of the old time. It was the day of Our Lady of March. A solemn procession was made around the town. The priests walked at the head, carrying with a venerable air the holy things; the most honourable man of each house followed them "with great piety," takes care to say the ordinance of 1410, which regulates the ceremonial, to make it clearly seen that it was not the fact of the procession, but the sentiments brought to it, that were to please God. Then "humbly" the women after the citizens. The most distinguished preacher delivered two sermons: the first in Latin, for the good strangers who came from afar to gain the plenary indulgence granted by the pope to those who celebrated this feast; the other in German. The native town was commended to God, praying him not to visit it, as often happened formerly, with adversity, war and fire: for, although national rewards had already been given to the first inhabitants who built stone houses, almost the whole town was still built of wood. Then each took part in the joy of the feasts. Fish were distributed to the priests, to the councillors, to the poor of the hospital, to the sick of the leper-house, and to all the indigent. "The finest and the best of the feast," says Müller (*History of the Swiss Confederation*) in concluding this picture, "was the eagerness of man to share, full of confidence in God, his joy with all his brethren." And he adds, in a note: "Such were the feasts of the Hebrews; such ought, with greater reason, to be ours; but most theologians, above all in the century of the Reformation, showed themselves unhappily animated with a spirit wholly opposite." — *Pilgrimage of Switzerland* [*Pèlerinage de Suisse*].

[14] *The Blessed Nicholas of Flüe*, by Guido Görres, translated from the German.

1 April

Martyrologies

APRIL — 1st DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, the passion of Saint Theodora, sister of the most illustrious martyr Saint Hermes, who, martyred under the emperor Hadrian by the judge Aurelian, was buried near her brother on the Via Salaria, not far from the city.[1] 117. — The same day, Saint Venantius, bishop and martyr.[2] — In Egypt, the holy martyrs Victor and Stephen. — In Armenia, the holy martyrs Quintian and Irenaeus. — At Constantinople, Saint Macarius, confessor, who ended his life in exile, under the emperor Leo, in defence of the holy images. About 830. — At Grenoble, Saint Hugh, bishop, who passed several years of his life in solitude, and, after having shone by the glory of miracles, flew away to God. 1132. — At Amiens, Saint Valery, abbot, whose sepulchre is illustrated by numerous miracles. 619.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

The same day, Saint Sothea, virgin, honoured at Autun. — At Vienne, in Dauphiné, Saint Dodolinus, bishop and confessor. 7th century. — At Troyes, Saint Leucon or Leuçon, bishop, who assisted at the council of Sens in the time of Clotaire III. 656. — In Auvergne, Saint Marcella of Chauriat. 10th century. — At Villeneuve-la-Lionne, in the diocese of Châlons, pilgrimage of Saint Vinebault. 7th century. — Saint Hugh, abbot of Bonneval, of the Order of Cîteaux, whom Saint Bernard cured of a grave illness. 1189. — At Amiens, Saint Berehqnd, bishop. 7th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of Saint Basil. — At Constantinople, Saint Macarius, confessor, of the Order of Saint Basil.[3] 830.

Martyrology of the Canons Regular. — At Valldemossa, in the island of Majorca, Blessed Catherine Thomas, virgin, canoness regular in the monastery of Palma, remarkable for her virtues, brilliant in miracles, who was placed among the Blessed by the sovereign pontiff Pius VI in 1792. 5 April 1574. — At Rome, Saint Venantius, bishop and martyr, whose body is preserved in the oratory of the Blessed Virgin Mary, near the Font of the basilica of the Lateran.

Martyrology of the Camaldolese. — In the town of Serra-dei-Conti, in the diocese of Sinigaglia, Blessed Gerard, confessor, remarkable for his persevering observance of the monastic rule, for his assiduous prayers and for the merit of all the virtues; he flew away to heaven on 18 November 1367.

Martyrology of Vallombrosa. — The memory of the sacred stigmata of Saint Catherine of Siena, virgin.

Martyrology of the Cistercians. — At the monastery of Bonneval, in the diocese of Vienne, Saint Hugh, abbot, of the Order of Cîteaux, illustrious for his eloquence, for his exemplary life and for his prophetic spirit, who resisted courageously the antipope Octavian, and admirably re-established peace between pope Alexander III and the emperor Frederick I. 1189.

Martyrology of the Dominicans. — Octave of the Annunciation of the Blessed Virgin Mary.

Martyrology of the Augustinians. — At Palma, in the monastery of Saint Mary Magdalen, in the island of Majorca, Blessed Catherine Thomas. 1574.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

On this day, the beginning of the public preaching of Our Lord Jesus Christ. — At the monastery of Fulda, in the church of Saint John the Baptist, translation of the relics of Saint Venantius or Venance, martyr, different from the one mentioned in the Roman martyrology. — In Spain, Saint Ctesiphon, bishop of Vergium, which is believed to be the town of Beria. He is honoured at Granada. 1st century. — At Heraclea, the saints Victor, Chionia, Agape, Irene, Casta, martyrs. — In Sardinia, Saint Melito, bishop. 1st or 2nd century. — At Sardis, in Lydia, another Saint Melito, bishop.[4] — At Atina, in Italy, Saint Prudence, bishop and martyr. About the year 300. — At Naples, Saint John, bishop of that city. He had saved from death and captivity his predecessor Tiberius, and shone above all, on the episcopal see, by his humility and charity. 853. — At Néti, in Sicily, Blessed Nicholas of the Arc, Cistercian monk. About the year 1220. — At Rome, Saint Jacqueline, who was charged with a divine mission to pope Innocent III; for, although a Pontiff of a holy and admirable life, he tolerated certain abuses for which the Saint reproved him boldly in the presence of the clergy of Rome and which he reformed. Jacqueline was born in the eternal city: deprived of her parents, she remained under the tutelage of her brother, who thought, when the time came, only of establishing her in a suitable manner. Several noble hands came forward to receive that of the young girl; but she had taken another course in her heart. Distrusting her weakness, she fled, under men’s clothes, toward the seashore, to seek there a ship to take her to Greece. Her brother set out in pursuit and was on the point of overtaking her: putting her confidence in God, she threw herself into the waves, which carried her as far as Greece, where she met an old anchorite whom she begged to form her to the eremitical life. The anchorite having later had suspicions about her disguise, she returned to Sicily, where she lived nine years on a tree. It was from there that she set out for Rome to accomplish her mission to Innocent III. 1230. — In Scotland, Saint Gilbert, bishop of Caithness. An office is found in his honour in the breviary of Aberdeen. 1240. — In India, Blessed Thomas of Tolentino, James of Padua, Peter of Siena and Demetrius, martyrs, of the Order of Saint Francis. 1322. — In Bohemia, Saint Procopius, abbot. First a hermit in a cave of Curm, not far from Saatz, he became later abbot of a monastery which the prince of Bohemia, Ulrich, had caused to be built on his counsels. Died in 1053, he was canonised in 1204.

MOVABLE FEASTS OF APRIL.

The third Sunday after Easter, feast of the Patronage of Saint Joseph. — At Mainz, on the Friday after Quasimodo Sunday, feast of the Arms of Christ, that is to say of the instruments of the Passion. — On Easter Monday, at Domfront, in the diocese of Le Mans, principal pilgrimage to Our Lady of the Habit [Notre-Dame de l'Habit]. Garments or linens are brought there and laid on a little altar set up at the foot of the statue of Mary; one prays with religion and takes them away again, with the confidence that, if one puts them on piously, a secret virtue will come out of them which will cure the sick, preserve soldiers on the field of battle, save men in peril, or obtain happy deliveries for pregnant women. This chapel belongs today to the Congregation of Holy Cross of Le Mans. It is estimated that five thousand pilgrims come there on the single day of Easter Monday. — Again in the diocese of Le Mans, in the parish of Teloché, canton of Écommoy, on Easter Tuesday, ANNIVERSARY OF A MIRACULOUS APPARITION OF THE BLESSED VIRGIN. Plague and war were desolating the whole country: the Blessed Virgin was prayed to with fervour; she appeared above a hawthorn bush and announced the cessation of the double scourge. The event confirmed her words: the grateful people raised her a chapel under the name of Our Lady of the Thorn [Notre-Dame de l'Épine], which still exists.

Saint Valery, monk of Luxeuil and first abbot of Leuconaus (619) — 1 April

I can do all things in him who strengthens me. — Philippians iv, 13. [The printed Latin: "Omnia possum in eo qui me confortat."] With the grace of God and an energetic will, one can do everything.

Saint Valery[1] was born in Auvergne, of a poor and obscure family. The precise place of his origin is unknown; but it is known that he passed his youth in keeping flocks. He had a great desire to learn, and the means were wanting to him. One day, being at the keeping of his father's sheep, he heard speak of some schools of the neighbourhood, where the children of noble families were brought up in study; he sighed from that time after the happiness of sharing in the same benefit. He went to beg one of these masters of youth to be so good as to trace for him the figures of the letters, and to teach him to know them: to which the latter willingly lent himself. Valery, returned to the keeping of his flock, went over in his memory what had just been taught him, and, without the knowledge of his parents, developed these first notions with so much assiduity that he succeeded in a short time in knowing how to read and write. The first use he made of this knowledge was to transcribe the Psalter, which he learned entire by heart. He began from that time to frequent the church more assiduously, to follow the chants of the choir; little by little, the grace of God acting, he felt his soul inflamed with heavenly things. It was, doubtless, in some monastery church that he went thus; one may presume that the sight of edifying religious awakened in him that taste for recollection and solitude which dominated him all his life.

An uncle of his, going one day to the monastery of Autumon or of Autoin,[2] Valery accompanied him there. He passed some time there; his desire to enter the religious life then became so lively that it was no longer possible to decide him to leave it. His father came in vain to beg him to return home: Valery answered that he would never again see his father's house. The abbot and all the religious joined their entreaties to those of the father: they could not triumph over his resolution. Neither gentleness, nor severity, nor the rigorous fasts imposed on him, nor even the threat of corporal punishments, made him yield: he remembered, says the historian, those words of Jesus Christ: "He that loveth father or mother more than me is not worthy of me." At last the abbot, recognising that so firm a vocation could come only from heaven, said to his brethren: "Let us not reject the gift of God." To all appearance the father himself yielded to these evident signs of the divine will, and consented to part from his son: for, a few days after, he was present at the monastery when the abbot of Antoin, giving Valery the clerical tonsure, engaged him irrevocably to the service of the Lord.

The young novice made rapid progress in virtue, to the point of soon becoming the model of his brethren. One never tired of admiring his patience, his love of mortification, his prudence, his gentleness, his angelic piety. He was found always ready for works of charity; thus he was universally loved. Moreover, the interior

grace seemed in him to be reflected outwardly, and to spread over his features a certain amiable something which charmed all eyes. A maturity above his age was added to these high virtues: it became visible that God destined him for some great design. Soon, in effect, Valery, initiated so early into the secrets of piety, felt the need of acting and of pouring out the fire which consumed him. He was, moreover, too near his relatives: like the illustrious solitaries of that epoch, he felt that detachment cannot be perfect so long as one lives in the bosom of one's native country.

He set out therefore for Auxerre. Renown had taught him that the bishop Aunacharius[3] had established, under the invocation of Saint Germanus, a monastery in the suburb of that city, that he lived there himself and gave the example of all the virtues. Valery went there, and was received with kindness by the prelate. In this new retreat, freer and more disengaged from every earthly tie, he gave himself with new ardour to the exercises of penance, to vigils, fasts and prayer: so that he seemed to lead less the life of a man than that of an angel.

His reputation soon extended afar. A lord named Bobo, as rich as he was illustrious, heard speak of our young religious, and wished to see him. Scarcely had he accosted Valery when he felt himself won by the sweetness of his speech and the good odour of his virtues. The instructions of the young monk penetrated so deeply into the soul of the lord that he felt himself pressed to renounce the world, to give himself wholly to God. He did not even return home, stripped himself entirely of his fortune, and embraced evangelical poverty.

The celebrity which attaches today to the learned was then reserved for the saints. A personage illustrious for his virtues became as it were the mark toward which all eyes were turned. Saint Columban was one of those men whom heaven gives as a spectacle to the earth. His preachings in the Gauls, his great virtues, the miracles he wrought, the number of his disciples and the regularity that reigned among them: everything was fitted to excite the desire to see him, to hear him, to serve God under his orders. Valery hoped above all to find in him new lights or more powerful examples; he resolved to set out for Luxeuil. Bobo wished to follow him. Their expectation was not deceived: Columban was the man they sought. The spectacle of the communities he directed edified them in the highest degree. They saw a society of men strangers to the world, dead to the life of the senses, having nothing of their own, united by the closest charity, and succeeding one another perpetually to sing the praises of God. Valery and Bobo, at the summit of their wishes, asked and obtained a place in this brilliant community. It was about the year 594.

According to the rule of Saint Columban, the work of the earth formed part of the occupation of the religious; the novices, in particular, had to tend the garden. Valery was applied to this employment, destined above all to inspire the virtue of humility; but, as nothing is small for a servant of God, he knew how to elevate this office by the spirit of piety with which he animated it; and God himself was pleased to manifest by a prodigy how agreeable that spirit was to him. That year, a quantity of insects devoured the herbs and fruits; now it happened that the portion of the garden cultivated by the humble monk was entirely spared by the scourge. Saint Columban was surprised to see everywhere freshness and verdure, the vegetables sound and intact, and he attributed it to the humility and obedience of his fervent disciple. The latter, on the contrary, attributed all to the merit of his brethren; for what he dreaded most after sin was praise. Although he had been a novice but a short time, Columban admitted him among the professed, esteeming that there was no reason to submit to longer trials him whom heaven itself honoured thus with its favours.

One day the holy Abbot, explaining to his monks the subject of the reading, felt all at once as it were a heavenly odour fill the apartment. He asked who was the religious that had just entered; and, as he was answered that it was Valery, seized with a pious transport, he cried: "O my beloved, it is you who are the true lord and abbot of this monastery." It would be difficult to specify the time that Valery passed under the direction of Saint Columban: one may however presume that it was about fifteen or sixteen years (594–610). He was still at Luxeuil when king Theoderic compelled the holy Abbot to quit his monastery. Witness of the

desolation that the departure of the illustrious founder caused to his children, he felt his heart torn in addressing a last farewell to his venerated master. Doubtless he would gladly have accompanied the glorious exile; but Theoderic's orders were formal: the Irish and the Bretons alone might follow Columban. However, a religious named Waldolenus had asked permission to go afar and preach the Gospel. Such was the zeal which then consumed the monks in their solitude: the monasteries were hardly anything but fruitful hives, where evangelical workmen were formed. Columban having consented to this request, Waldolenus solicited the favour of taking Valery with him, to whom a lively affection united him. Columban, who also loved this faithful disciple, answered Waldolenus: "The aim you propose to yourself is good; but know that the companion you ask is a great servant of God. Beware therefore of causing him the least pain, lest you expose yourself to regrets." For reasons which we do not know, the departure of the two missionaries did not take place then; and the monastery gained a useful help from it, in the difficult circumstances in which it found itself.

In effect, scarcely had Columban departed when the abbey became, so to say, the prey of its enemies. By order, or at least with the consent of Theoderic, seculars invaded its possessions, and even its buildings, where shepherds had not feared to establish their domicile. Saint Eustasius, elected abbot, strove to repel these unjust aggressions, and was powerfully seconded by Valery. A part of the religious wished to have recourse to violent means: Eustasius and Valery opposed it. The latter, returning one day from an excursion to the desert, where he liked to retire, after the example of Saint Columban, found the holy place itself occupied by strangers. Seized with a holy transport of zeal, he implores the help of God, and succeeds in putting an end to the scandal. His gentleness and persuasive eloquence, as well as that of Eustasius, decided the usurpers little by little to withdraw, and the monastery recovered its possessions and its tranquillity. Only one of the monks, carried away by a false zeal, wished to employ violence, in spite of Eustasius's prohibition; having had some brethren follow him, he engaged in a combat, in which he received a wound of which he kept the trace all his life, in sign of his disobedience.

It seems that the departure of Saint Columban should have determined Waldolenus and Valery to execute their project. Yet, if we believe one author, Eustasius delayed it further, by confiding to Valery the government of the abbey during the journey he made to Bobbio to try to bring Saint Columban back.

But peace once re-established in the monastery, the two Saints resolved to give course to their apostolic zeal. They preached in different provinces about two years, effecting everywhere numerous conversions. Arrived in Neustria, they asked king Clotaire permission to settle in his States. This prince, who loved and favoured Luxeuil, received them with benevolence, and permitted them to establish themselves where they would. They directed themselves toward Amiens.

As they arrived at Gamaches (Walimago), a lord called Sigobard was holding, according to the usage of the time, assizes where he judged the people of his domains. He had just condemned a man to death, and already the sentence was being executed. Seeing from afar the sufferer hanging on the gallows, Valery feels his bowels moved; he runs with all his might toward the place of execution, but arrives too late: the condemned man had just expired. The executioners themselves forbid the Saint to approach and touch the corpse; he, without listening to them, cuts the rope, receives the dead man in his arms, lays him on the ground; then, lying down upon him face to face, he prays fervently and sheds abundant tears. The Lord heard the prayer of so ardent a charity: to the great stupefaction of all who were there, life returns into the limbs of the executed man, and soon he rises full of strength and health. The miracle was evident: Valery begs Sigobard to leave free him whom he has just restored to life. But the cruel lord refuses, and orders that the criminal be hanged again. Then Valery cries: "You have already executed your sentence, and if this man lives still, it is by a miracle of divine mercy. You shall not tear him from me, or you will make me die with him. And if you disdain to lend your ear to a humble servant of Christ, remember that the Creator God does not despise those who invoke him; he will hear us because we fight for his laws." Sigobard let himself be moved by these

prayers, and pardoned the guilty man, who lived long years after. There was shown, until these latter times, a chapel raised at Amiens, on the very place where, according to tradition, this miracle was wrought.

A pious lady, named Bertilla, offered an asylum to the two Saints. She soon recognised in Valery a man privileged by heaven. From that time she no longer considered him but with a sort of veneration. One day, she begged him as a favour to permit her to bury him, if he died before her. Confused and astonished that he should be judged worthy of the least honour, the Saint evaded the request by answering: “It is for God to act in that: let him do according to his good pleasure!” He esteemed himself below all creatures. Meanwhile the two Solitaries sought the corner of earth where they could settle to give themselves to contemplation. The bishop of Amiens, Berchond, was accustomed to retire to a desert place, to withdraw from the noises of the world: this place, of a rich and fertile soil, surrounded by forests, bathed on one side by the sea, on the other by the Somme, and crowned at the end by sheer rocks, was called Leuconaus (Leuconay). He counselled Valery to go and establish himself there; Valery yielded to the bishop’s counsel. Finding his God again in solitude, he gave himself with still more ardour to prayer, fasting, and all the exercises of penance. His only ambition was to escape all eyes, to lose himself in God. But already the report of his holiness had spread afar; the miracle he had wrought before so many witnesses had revealed in him what he would so much have desired to hide. Soon a crowd of disciples came to put themselves under his direction. The desert of Leuconaus suddenly changed aspect: where there reigned lately a profound solitude, known only to a holy bishop, there rose numerous cells and a temple; where the howling of wild beasts had alone found an echo, the praises of the Lord resounded day and night. Such was the beginning of the abbey of Leuconaus or Saint-Valery, so celebrated in the Church. Founded about 613, that is, three years after the expulsion of Saint Columban, it was established under the rule of that great servant of God.

Valery had not been able to refuse to receive the faithful who came to range themselves about him; but, foreseeing the distractions which the care of a community would inevitably cause him, he thought of creating a new retreat for himself, a solitude in the midst of the solitude. He built himself therefore a separate cell, where he kept himself isolated, while his religious lived in common. He was none the less the guide and as it were the soul of his monastery. King Clotaire, whose benevolence had followed our Saints, learned with joy the news of this foundation, and took charge of providing for the subsistence of the monks, by sending them provisions.

Valery, having thus found the object of his wishes, applied himself with particular care to his own perfection. He could at last give himself without obstacle to that sublime taste for contemplation with which he was enamoured. But the more he strove to hide himself from men, the more God was pleased to make his holiness shine forth. He was favoured with the gift of miracles; and, whatever care he took to contain, in some sort, the virtue that worked in him, he could not prevent its coming to light. Hence came to him a celebrity, importunate to his humility, but from which it was no longer given him to withdraw. An inhabitant of the banks of the Oise, named Blitmond, was afflicted with a weakness of the limbs so great that he could not stand. He came to find Valery, on the report of his holiness, and recommended himself to his prayers. Touched by his sad state, the pious solitary put himself in prayer, then laid his hands on him, raising his eyes to heaven. He touched next the sick limbs, and wherever his hand passed, the liveliest pains were felt. But at the same time life was reborn there with strength; soon Blitmond was restored to perfect health. The many witnesses of this miracle rendered thanks to God aloud for it, and Blitmond himself thought he could not better testify his gratitude than by ranging himself among the disciples of the Saint. He settled at Leuconaus, where Valery took particular care of him, and he profited so well by the lessons and examples of his master that he merited to succeed him in the direction of the monastery. The Church honours him as a saint.

Valery delivered a great number of persons possessed by the demon. For this sort of cure he had recourse, according to the counsel of the divine Master, to fasting and prayer; thus he was the terror of the unclean spirits, who cried in his presence: “This man torments us: Valery is our enemy.” He was also honoured with

the gift of prophecy. More than once he reprimanded in public faults that had been committed in secret; it resulted that, to avoid this humiliation, his religious hastened to avow to him what they had most hidden, convinced that nothing escaped the divinely enlightened eye of their master. So also one day of Saint Martin he reproved two brothers for having drunk before mass; and, another time, another man who had committed the same fault, before assisting at the Sunday sacrifice, for in the first centuries of the Church one had to hear mass fasting. The guilty threw themselves at his knees, asked pardon, and promised to amend. A pious lady having sent him provisions by her son, the latter succumbed to a temptation of gluttony, and hid a part of what he carried, to take it again on his return. The Saint said to him: “We render thanks to God for the goods that he sends us by your hands. As for you, my son, beware of eating the bread and drinking from the flask that you hid on coming; for a serpent is hidden in that vessel, and that bread is poisoned.” The child, terrified, returned to the place where his provisions were buried, and recognised the truth of what the servant of God had told him. He came back trembling to throw himself at his feet and ask pardon for his fault.

If an ardent faith was necessary in our Saint to work these prodigies, it was not less so in those who were their objects. One day a man, afflicted in the eye with a very dangerous pustule, came to Valery. The latter contented himself with making over him the sign of the cross, and ordered him to return to his work. The sick man hesitated to obey, doubtless unable to persuade himself that a miraculous cure was done at so little cost. Valery, seeing him waver, said to him: “You doubt! Well! return home and refuse every remedy, even that which your wife shall offer you. Otherwise, you will be healed of this infirmity, but you will bear the mark of it all your life.” What was predicted came to pass. This man of wavering faith received from the hand of his wife the potion that she presented him, and applied to himself other remedies besides, in the hope of curing his evil. He escaped in effect from death; but he remained one-eyed all his life. “One would never end,” adds the historian, “if one wished to tell how many sick he cured by making over them the sign of the cross, or by rubbing them with his saliva.”

The taste for solitude did not extinguish in Valery apostolic zeal. Idolatry still reigned in some countries on the shores of the Ocean. The Saint saw with extreme sorrow whole populations given to gross errors; he applied himself to delivering them from them. Half-way between the monastery and the town of Eu, at Ouste-Marais, a dependency of Menesles (canton of Ault), not far from the Bresle, there was, near this river, an enormous oak, on which a multitude of pagan images had been traced, which had become an object of worship for the peoples round about. Passing one day by there, Valery feels himself inflamed with holy zeal, and orders a young monk who accompanied him to overthrow this tree. The disciple, who was each day witness of the prodigies wrought by his master, hesitates not a single instant: he touches the tree with his finger, and at once it falls with a crash, as if it had been struck by thunder. This event throws the pagans who are present into stupor; but soon they pass from surprise to fury, and rush, armed with axes and sticks, upon the Saint, on whom they prepare to avenge the outrage done to their divinities. Valery, unmoved, says: “If it is the will of God that I die, nothing will be able to resist them.” But suddenly an invisible force holds back the arms of these furious men, terror seizes them, and the Saint is saved. Profiting then by the circumstance, he speaks to them with force of their blindness, and exhorts them to quit their idols for the true God. His word penetrated these blind hearts; all were converted, and later, on these very places, that is, at Ponts, which touches Oust-Marais, a basilica was raised, under the invocation of Saint Valery, above the fountain where tradition holds that the Saint had washed himself. Many miracles were wrought there in the sequel.

A young child, named Ursin, a near relative of Mauronte, one of the first dignitaries of the palace, had in the thigh a wound which put his life in danger. The father of this child had little faith in divine power; but his relatives brought him to the abbot of Leuconaus, who delivered him at once from his infirmity. Another lord likewise presented to him his son, tormented with a frightful evil and rebellious to every remedy, begging him, if he would not cure him, to have at least the goodness to bury him. The Saint answered: “He who drew Lazarus from the tomb, dead four days, can certainly restore health to this child.” At once he touches him,

and the dying boy takes life and strength again, and asks for food. Audebert, that was his name, lived long after, and served God faithfully.

Valery, from the bosom of his solitude, spread thus afar the good odour of Jesus Christ. A zealous apostle, he moved in turn to the different points of the country, evangelising the poor, thundering against vices, sowing everywhere good doctrine: he made himself ordinarily followed by one or several disciples, whom he thus exercised in the ministry of the word. It was the kind of apostolate most usual then, and best suited to the needs of society. To convert the coarse populations, given to the most stupid errors, striking spectacles were needed; and what more striking than these austere monks, buried in solitude, living only on wild herbs, praying day and night, and leaving their retreats only to announce the oracles of heaven? Through their coarse instincts, the barbarians of that time felt that a superhuman power was acting in these extraordinary men. Let us add that almost always the missionaries were favoured with the gift of miracles; so that those who had resisted the action of the word bowed before the force of the prodigy. Let us admit however that there were still hardened persons, as Valery experienced in a circumstance which his biographer relates in these terms:

"He was returning one day from Caldis[4] to the monastery, in company with some of his disciples. The rigour of the cold obliged him to ask asylum of a priest who lodged on the road. By chance the judge of the place was there; but, instead of receiving with the fitting regard the holy missionary who asked them hospitality, these unworthy persons let themselves go to dishonest talk and obscene jests. Valery made them wise remonstrances on the unseemliness of this proceeding, and recalled to them the severe account that we must one day render of every idle word, still more of every licentious discourse. This warning did not touch those libertines, who gave only the freer course to the malice of their hearts. Then the Saint cried: 'I asked you a shelter of a moment against the rigours of the cold; but your frightful discourses oblige me to dispense with this relief.' And he went out shaking the dust from his feet. At once divine Justice took care to avenge the injury done to its servant. Of these two wretches, the one, the priest, lost his sight, and the other was afflicted with a horrible malady. They recognised the hand that struck them, and begged the Saint to return on his steps and come in to warm himself; but he would not. The priest remained blind all his life, and the judge perished miserably of the shameful disease that had struck him."

The Saints owed only to their eminent virtues the empire which they enjoyed over nature. Now, from this point of view, Valery may be cited as an accomplished model. All the Christian virtues were met in his fair soul. His chastity was so perfect that never an impure thought defiled him. Each time that he set himself to pray, or assisted at choir, or even preached to his disciples, abundant tears inundated his cheeks, so tender was his devotion! Often he passed the whole night in prayer; often also he retired into the thickness of the woods or into the hollow of rocks, or shut himself in his cell to give himself to the contemplation of holy things, and to hide from the eyes of men the holy ecstasies with which heaven honoured him. His mortification was extraordinary: he had for couch only a wicker hurdle, for garment only a coarse tunic surmounted by a hood; he forbade himself the use of linen. He took nourishment only once a week, on Sunday. He used neither wine, nor beer, nor any intoxicating liquor; only, when some stranger came to the monastery, he drank a little out of complaisance for his guests. Each day he recited two complete offices: that of the monastery and that of the church of France; the rest of his time he employed in preaching, reading, prayer or manual labour. His days thus filled, there remained to him but few moments for sleep. His charity toward the poor was equalled only by his confidence in God. More than once he stripped himself of his own garment, to clothe with it some suffering member of Jesus Christ; and so long as anything remained in the monastery, he gave to the beggars, without being anxious about the morrow. And when some murmur arose on this among the religious, he answered gently: "My children, hold for certain that he who gives with a good heart his necessary to those who ask it of him will never be abandoned by God." These words were not belied; an unknown hand always came in time to repair the voids made by charity.

Animals themselves were the object of his cares, we would almost say of his tenderness. He liked, as later Saint Francis of Assisi was seen to do, to feed the little birds, which came familiarly to flutter about him, perch on his shoulders and eat from his hand. If by chance one of the brothers approached and frightened these little creatures, he made him withdraw, saying: “Let these innocent creatures eat in peace their little grain.” Gentleness seems to have more particularly characterised this great Saint. His whole life is as it were stamped with this admirable virtue: he has nothing of that sort of asperity which the sojourn of solitude sometimes imprinted on the monks of that epoch. Formed in a school where rigidity formed the foundation of the rule, Valery had taken from it only the oil of unction. He asked of gentleness what others would have believed they must obtain by firmness. His historian attests that he strove ceaselessly to attenuate the rigour of discipline, but within the measure prescribed so as to take nothing from its nerve. His kindness toward the young especially was extreme: although living under the rule of Saint Columban, he applied only rarely the severe punishments required by the Penitential. When a monk had incurred some corporal penalty, he had him come, and said to him gently: “See, my son, what chastisement you have just merited. Enter into yourself, blush for your fault, and let your shame for this once be your sole punishment.” By this means, adds the biographer, he brought back delinquents more easily and surely than by severity.

His physical aspect agreed, moreover, with this character of gentleness and benevolence which was proper to him. An amiable serenity always shone on his face; his speech was grave and measured; his stature tall, but slender; he had, adds the historian, eyes of remarkable beauty, and a graceful physiognomy, in spite of the pallor and extreme thinness of his face, caused by his excessive mortifications. Divine love and the energy of his will so supported his strength that never did he fail in any of the duties of his charge. When he had to effect the cure of some illness, or reveal the future or something unknown, his cheeks flamed and his face shone with a particular brilliance: evident sign of the supernatural spirit that acted in him. Moreover, his purity was so great that he kept his virginity spotless until death.

It is in the exercise of these virtues that this precious existence flowed on. It was six years, according to some, nine years according to others, that he had inhabited Leuconaus when the Lord judged it fit to call him to himself. A particular revelation warned him that his death was near. On a Sunday, as he was returning to the monastery, passing over the height of the mound of Cape Hornu, where he often retired to pray, he stopped at the foot of a tree, took two branches which he fixed in the ground, and said to the religious who accompanied him: “It is here that you shall bury me, when it shall have pleased the Lord to end my mortal career.” A divine revelation had doubtless taught him that the holy bishop Berchond was accustomed to hang on this tree the relics of the Saints, when he came there to pray. From this moment his brethren understood that he would not delay to leave them. In effect, a short time after, on a Sunday again, he rendered his soul peacefully to God, on 1 April 619. He was buried at the place he had designated, and where a chapel has since been erected. Soon his tomb became celebrated by numerous miracles. A basilica was raised later in his honour, on the very site of the tree consecrated to idols, which he had miraculously overthrown.

He has been given as attribute birds which flutter on his shoulders or which he warms in his hands. His head is shaven. The long robe of the Benedictines descends in graceful folds to his feet.

Cult and relics of Saint Valery — 1 April

After his death, the community which he directed, obliged to flee before unjust oppressors, dispersed, and Leuconaus became again an arid desert. Then Berchond, afflicted that the body of the Saint was no longer surrounded with the honours due to it, formed the project of transporting it to his cathedral of Amiens. But they tried in vain to lift it from its tomb: an irresistible power paralysed all efforts; they could not succeed in raising it from the ground: Blessed Valery testifying thereby that he wished still to inhabit after his death the places he had honoured by his virtues.

Meanwhile, some years after, the storm having passed, Blitmond, formerly miraculously cured by the Saint, and retired to Bobbio since the death of his master, asked of the abbot Attala permission to return to Leuconaus. The latter resisted long. At last, warned by a vision that such was the will of heaven, he permitted his disciple to execute his project. Blitmond returned therefore to Leuconaus about the year 627, and lived there a year as a simple hermit. Then he obtained from king Clotaire and from the bishop of Amiens permission to build there a vast monastery and a magnificent church, which soon became the goal of numerous pilgrimages. Heir to the zeal of his master, he combated and destroyed the remains of paganism in those regions, and merited to be the second abbot of Leuconaus. It is not known how long he directed this monastery; but his virtues have set him in the rank of the Saints, and a neighbouring locality has perpetuated his name. Thus the work of our Blessed perished not; for many centuries his intercession and his memory gave birth to Saints for the Church. The name of Valery soon became popular; the memory has been collected of some of the numerous miracles wrought at his tomb. A town even formed around it, which took the name of the Saint. About the year 980, Arnulf the Old, count of Flanders, desirous of having holy bodies, had that of Saint Valery violently carried off, and it was deposited first at Montreuil, then at Sithiu. But duke Hugh (later king of France) had it restored to the monks of Leuconaus. It is even since that time that the monastery of Leuconaus took the name of Saint-Valery. Shortly after, Ingelram, abbot of Saint-Riquier, composed chants in honour of our Saint and of the archbishop Ulfram. Another monastery of the name of Saint-Valery existed also in Auvergne. A chronicler, anterior to the 12th century, wrote of it: “There rests the body of the holy confessor, and the inhabitants of the country attribute to his presence their being often delivered from dangers.” But it is probable that this monastery is the one where Valery entered the religious life, or simply a monument raised to his memory; for it is certain that his relics were never transferred there.

In 1197, king Richard, informed that vessels come from England carried provisions to his enemies and deposited them at Saint-Valery-sur-Somme,[1] avenged himself by setting fire to the town, by dispersing the monks and by having the relics of the Saint carried into Normandy, probably to the borough which has since taken the name of Saint-Valery-en-Caux, between Dieppe and Fécamp. But later they were brought back to the monastery of Saint-Valery-sur-Somme, devolved afterward to the congregation of Saint-Maur, and were preserved there until these latter times.

It appears, moreover, probable that Saint Valery evangelised the country of Caux and all the shore of the Channel: such at least is the tradition.[2] Before the Revolution of 1793, the body of Saint Valery was enclosed in a magnificent shrine, of the form and size of a tomb. This shrine was entirely covered with a plate of silver which gave it a certain intrinsic value. It was more than enough to provoke the covetousness and impiety of the sacrilegious revolutionaries of that lamentable epoch. Thus this shrine was carried off, and the relics of the Saint burned and reduced to ashes in the very middle of the choir of the church.

The pavement on which this act of savage impiety was accomplished still keeps traces of it and has been carefully preserved to this day.

However, a rather considerable bone, thanks to the courageous piety of a woman, escaped destruction. This relic, the only one which remains, had been detached from the rest of the body and placed in the socle of the bust of Saint Valery, covered with silver, as his shrine formerly was, to be honoured and venerated in the chapel dedicated to the saint, and where he had been buried. The place of the tomb is carefully marked in the said chapel.

Devotion to Saint Valery is always very lively in the country. The chapel, which is outside the walls of the town, remains open every day from morning till evening, and it is rare not to meet persons praying there. People come there on pilgrimage from the neighbouring countries and others more distant. They like to have the holy Sacrifice of the mass celebrated on the tomb of our Saint, and a great number of candles are burned there.

Saint Valery is the patron of the whole town. His feast is celebrated with the rite of first class, on 12 December. Since the Concordat the solemnity has been transferred to the third Sunday of Advent, when the feast does not fall on that day.[3]

Saint Valery is mentioned in the Roman martyrology (1st April) and in those of Usuard and Ado. Trithemius, Du Saussay, H. Menard, Bucelin, Molanus, Châtelain, etc., give him unanimously a place in their calendars. Mariners regard him as their patron. Near the monastery which bore his name is a chapel where he liked to retire during his life, and where he was buried: it is there that sailors go to put themselves under his protection before embarking. William the Conqueror, about to leave for England, had the body of the Saint carried out of the chapel and exposed to the full light of day, in order to obtain by his intercession a favourable wind. Heaven granted his wishes, according to the report of William of Malmesbury and Matthew of Paris.

The Saints of Franche-Comté, Besançon, 1854; and local notes.

Saint Hugh, bishop of Grenoble (1053– 1132) — 1 April

The wisdom that is from above is first chaste, then peaceable, modest, easy to be entreated, consenting to the good, full of mercy and good fruits. — James iii,

Saint Hugh was born in 1053, at Châteauneuf-d'Isère, two leagues from Valence. His father, married a second time, had by his new wife several children. Our Saint was one of them, and became a source of blessings for him and for all his family.

While his mother was carrying him in her womb, it seemed to her that at the moment when she brought him into the world, Saint Peter, accompanied by several other saints, took him in his arms and lifted him to heaven. Struck by this prodigy, Odilo, the child's father, resolved to give the greatest care to his education.

Odilo was a brave officer who had passed his youth in camps and had always known how to unite the duties of the Christian with those of the soldier. His manners were pure, and his piety surpassed that of many religious, his contemporaries. Later he quitted the world and all its material advantages, to go and end his days at the Grande-Chartreuse, under the direction of Saint Bruno. He died there, aged 100 years, in the arms of his son become bishop, surrounded with blessings, provided with the viaticum, with all the helps and all the consolations that God reserves for his elect at that supreme moment. Retained in the world by the care she owed her other children, Odilo's worthy wife lived there as though she were not in it, in the continual practice of fasting, prayer, alms and all Christian virtues.

She also had the happiness of being assisted by Saint Hugh at the hour of death. Like her worthy husband, she received from the hand of her son all the sacraments which prepare the Christian for the terrible passage from this life to the other.

Born of parents so virtuous, Hugh was not long in manifesting himself and in answering faithfully the designs that God had on him. From his tenderest years he had the wisdom of mature age. He made his studies with success, at the college of Valence; his taste for letters and all the divine and human sciences was so great that he did not hesitate to leave his country to go and perfect himself in foreign universities. After some years he returned with much experience and knowledge, and without having lost anything of his purity and faith.

During his absence our Saint had not only the sorrows of absence to bear; he had, for want of money, to impose on himself many privations which he dared not, out of modesty, disclose to his friends; but in his admirable patience he suffered with joy for the love of Jesus Christ who himself suffered so much for men.

Being returned to Valence, he was provided there with a prebend of canon in the cathedral church; he behaved there so prudently and with so much edification that the celebrated Hugh, first bishop of Die,

afterward archbishop of Lyon, having been named legate in France by pope Gregory VII, took an affection for him, made him his counsellor and begged him to share with him the labours of his legation. He followed the legate therefore to Lyon, and from there to Avignon, where, during the celebration of a Council, deputies came, on the part of the clergy of Grenoble, to ask for him as bishop (1080). The legate consented with joy to their request, but the Saint was appalled by it and seized with grief; trembling in all his body, he began to cry that he had neither the age, nor the learning, nor the virtue necessary for so great a charge, and that he would never suffer a dignity as eminent as the episcopate to be soiled by the consecration of so unworthy a subject: a sentiment of humility which he preserved to the end of his life: for in spite of his miracles and his very wise administration, which conciliated for him the respect and admiration of everyone, he always regarded himself only as the most incapable of all bishops, and was always ready to quit the episcopate. But the legate, who, according to the testimony of Ivo of Chartres, was one of the greatest men and holiest personages of his time, had no regard for his tears; delighted to see that not only did he not seek honours that did not suit him, but that he even refused those of which his merits rendered him worthy, and which were offered him at the age of twenty-seven, he did so well by his remonstrances that he appeased his fears, triumphed over his obstinacy and decided him at last to accept this charge, too heavy for the strongest if they are not sustained by God; but not too much so for the weakest, when his spirit animates them and his virtue strengthens them. So he conferred on him all the Orders up to the priesthood, and persuaded him to come with him to Rome, to receive from the Pope himself episcopal consecration; for Hugh would have taken good care not to receive it from the hands of Warmund, archbishop of Vienne and his metropolitan, who passed publicly for a simoniac.

While he was waiting at Rome for the day of his consecration, the demon began to work on him by an importunate temptation of blasphemy against Providence, which was, until his last illness, the trial of his virtue and the subject of his victories. God permitted this temptation to come upon him, so that, as he was to do in his life a great number of heroic actions and prodigious things, which drew on him the esteem and applause of an infinity of persons of all states and conditions, he might have continually in himself, not a sting of the flesh, like Saint Paul, but a pain, a spiritual cross, which should warn him of what he was and keep him in view of his nothingness and a humble sentiment of his baseness. But what is altogether surprising is that, during so long a space of time, he was so on his guard, watched so faithfully all the movements of his heart, that the demon could never obtain from him, I do not say a consent to the thoughts of blasphemy that he suggested to him, but even a negligence and slackness in repelling them.

Meanwhile this great man, seeing himself attacked by this new kind of pain, wished to use the occasion to dispense himself from the weight of the pastoral charge which was about to be imposed on him. He spoke of it first to the legate Hugh, who had brought him to Rome, and, having opened to him his heart and what was passing in it, he told him that he feared this temptation had come to him in punishment for having consented too easily to his election: but that, in any case, he ought not to charge himself with the conduct of a diocese, because it was occupation enough for him to repel temptations of which it was impossible for him to rid himself. The legate consoled and encouraged him as best he could; but to remove from him all subject of pain, he counselled him to disclose himself entirely to the Pope, in the disposition of submitting afterward blindly to whatever His Holiness should ordain. Saint Hugh did so with much sincerity and frankness; but as the Holy Father was perfectly enlightened, he also penetrated the designs of God on his servant, and recognised that, on one side, the demon had raised up this war against him only to hinder the great services he was to render to the Church, and that, on the other, God had permitted it only to strengthen him the more and make him a worthier instrument of his wills. So, having marvellously consoled and strengthened him, he laid hands on him and consecrated him bishop of Grenoble. The countess Matilda, who was then very powerful in Italy, and who generously assisted the Holy See in all its needs, furnished all that was necessary for the ceremony of this consecration, and presented to the new bishop a crosier, or pastoral staff, with the Book of Offices of Saint Ambrose and the psalms accompanied by the Commentaries of Saint Augustine. A psalter was a precious gift in that time.

Saint Hugh, after his consecration, set out from Rome with the blessing of the Pope, and betook himself with all speed to his diocese; but he found it in a deplorable state and almost entirely corrupted by usury, simony, debauchery, impurity, concubinage, incestuous and sacrilegious marriages, and a thousand other vices which were no less common among priests and lower clerics than among laymen, without either the one or the other abstaining on that account from approaching the altars and receiving the holy Mysteries, so great were their ignorance and blindness. The revenues of the bishopric had also been dissipated or sold to laymen, by some of the prelates who had occupied the see; so that scarcely was there left to our Saint wherewith to subsist, because he would not, like several others, profit by spiritual graces and the collation of the Sacraments which he knew should be given gratuitously. It is not possible to describe here what he did in those beginnings to remedy such great evils. He employed all the means that prudence, zeal for the glory of God and the salvation of souls, the ardent desire to acquit himself of his duty and the light of the Holy Spirit could suggest to him. He joined to his remonstrances, to the thunders of preaching and threats, to his prayers and tears, fasting, prayer, alms and all that was capable of drawing the grace and mercy of God on his people; but as he recognised, by a heavenly light, that the fruit of his labours was not yet ripe, and that the moment of the entire renovation of his diocese had not yet come, he withdrew, after two years of continual efforts, to the monastery of La Chaise-Dieu, of the Order of Cluny, where he took the habit of Saint Benedict (1084). It was not that he wished to abandon his diocese; but considering that he was still young, and above all persuading himself, by that humility which accompanied him all his life, that he had an infinity of imperfections to correct, he believed that a retreat of some time in this monastery would serve him extremely to fulfil more worthily, in the sequel, all the duties of his charge. He was seen in it a model of all religious perfections; and new as he was, there was no exercise in which he did not serve as model to the oldest. But pope Gregory VII, having learned of his retreat, sent him at once an express order to return to his diocese and take up again the helm of his vessel, which he seemed to have abandoned. He obeyed without resistance, and though he had been only a year at La Chaise-Dieu, he brought back from it so much unction and fervour that he did much more good afterward to his flock.

About three years after his return to Grenoble (1086), Saint Bruno, accompanied by six of his friends, came to find him, with the design of laying the foundations of his Order in some retired place of his jurisdiction. The holy bishop received him with much joy, and willingly granted him what he asked; some time before, God had shown him in a dream seven stars of great splendour, which, walking before him, led him to the desert of the Chartreuse, as to a place where he should find true rest. He easily understood that they signified those seven venerable personages who addressed themselves to him to retire into a solitude. He was not content to mark out for them a place fit for their design; he led them there himself, and wishing to profit by their conversation, with which he felt himself marvellously embalmed, he came back there very often and remained as much as the obligations of his charge would permit him. He was so humble with them that, the smallness of the place obliging, in the beginnings, these holy anchorites to lodge two in the same cell, Saint Hugh’s companion complained that, instead of treating him as an inferior, he acted with him as with his master and superior. The charms of contemplation retained him sometimes so long in that blessed solitude that Saint Bruno was obliged to warn him to go and resume the care of his flock.

The holy Bishop saw the face of his diocese change little by little, when new troubles came to assail him and cast a thousand embarrassments on his life. We shall not enter into the account of the quarrels that he had with several lords and which steeped his existence in bitterness: it will suffice to say, to edify our readers and bring them to patience and confidence in God, that after thirty-six years of struggles, he was at last able to enjoy some repose. Henceforth freed from the care of temporal affairs, he redoubled his zeal for his salvation and the sanctification of his dear diocesans.

His zeal and love of poverty and penance carried him so far as to wish to sell his horses to give the money to the poor and go afterward on foot to preach, catechise and confer the Sacraments throughout his diocese. But

Saint Bruno dissuaded him, because this action might pass for a singularity, and because the diocese of Grenoble being all full of mountains and rocks, he could never have resisted the fatigue of traversing and visiting it on foot.

He joined to the labours of the episcopate the greatest austerities of the cloister, and his fasts, vigils and other mortifications were so great and so assiduous that they soon caused him a heaviness of the stomach and a pain of the head which lasted till death. His table was ordinarily seasoned with a holy reading, which he listened to with so attentive a mind that often he watered his bread with the water that flowed from his eyes. He wept again with much tenderness when he was at the confessional; and a venerable Carthusian, named Walter, testified that, confessing to him before entering religion, the Saint had shed on him so many tears that his hair, his face and his clothes were all wet with them. As for women, he did not confess them in secret or dark places, but in public confessionals, and which were in view of everyone. He was so reserved in looking at them that, after having occupied fifty-two years the chair of Grenoble, he scarcely knew one of them by sight. Having spoken to a lady who had presented herself to him with the throat and bosom too much uncovered, some were astonished that he had not reproved her for it; he was obliged to answer that he had not perceived it. And he said on this subject that he did not know how he who did not restrain his eyes could guard himself from evil thoughts, since it is by them, according to Jeremiah, that death enters into our heart.[1] This holy Prelate was not less careful not to lend his ear to murmurs, because it is enough for each one, he said, to know his own sins, to weep for them and do penance for them, without troubling to know those of others, which can serve only to wound the conscience. He was so detached from the things of earth that he took no pleasure in learning news, nor in relating it, and could not bear that the people of his household, who were almost all either clerics or religious, should converse about such trifles. He had often very sublime ecstasies, in which he tasted, with an ineffable pleasure, the infinite sweetnesses of the Divinity; and from this he drew a marvellous strength to suffer the bodily pains with which he was so long tormented. He was the most upright and truthful man in the world in his words; a count, called Guy, who was moreover his enemy and whom he had twice excommunicated for his violences against the Church, was compelled to avow that he did not believe a lie had ever come out of his mouth. His judgments were so disinterested and equitable that no one would have dared to appeal from them; he regarded in them neither poor nor rich, neither friend nor enemy, but only the justice of the cause; and although he terminated an infinity of them in the great number of years he governed his diocese, he could say, with the prophet Samuel, that he had never received a single present, knowing that presents blind and corrupt the wisest.

But although all the virtues of this great Prelate were so many charms which won the love of those who had the happiness of frequenting him, yet that natural goodness, raised by the spirit of charity, which made him compassionate all the afflictions of his neighbour, was the most powerful attraction to conciliate hearts. In effect, he was so charitable that he denied himself everything, to have wherewith to give to the poor; he distributed so liberally all the revenues of his church to them that in a year of scarcity he sold even his ring and his golden chalice to succour the beggars of his diocese. He took particular care to reconcile differences; when he could not succeed by his remonstrances, he threw himself at the feet of the persons concerned, whether he found them in the country or met them in the middle of the streets, to decide them to be reconciled together, and did not leave them until they had at last granted his request. Thanks to his lively sensibility, he was a moving and pathetic preacher. His preaching was not delicate, but vigorous; it made such an impression on souls that persons interrupted him to confess their crimes publicly, and he was no sooner descended from the pulpit than he betook himself to the tribunal of penance, there to reconcile with God the sinners whom these exhortations had touched. His humility cannot be spoken of enough: although he procured infinite goods for all the Orders of his diocese, for ecclesiastics, religious and laymen, yet he sought all his life only the occasion to rid himself of his prelacy, as judging himself most unworthy of it. And, in effect, he made for this great instances with the popes Gelasius II, Callixtus II and Honorius II: he begged the last in particular, pretexting his old age and continual maladies; but this Pope answered him that he loved

him better old and ill, for the good of his people, than any other who should be younger and in full health. Hugh continued none the less his steps: he went himself to Rome to have his resignation accepted. This was nevertheless again without success, because pope Honorius persisted courageously in refusing him this resignation, which he believed would be prejudicial to his Church. This is what pope Innocent II, his successor, also did.

If the vigilance of Saint Hugh was so useful to the Church of Grenoble, it was no less so to the universal Church. He was one of those who, in the year 1112, in the council of Vienne, most ardently procured the excommunication of the emperor Henry IV, for having seized, by treachery, pope Paschal and all the clergy of the holy Roman Church. And in the schism of Peter Leo, who wished to be recognised pope in place of Innocent II, and who had himself called Anacletus II, he found himself with the other prelates at the council of Le Puy, in Velay, and excommunicated him as a schismatic. This holy Bishop is the more praiseworthy in this in that he was closely obliged to this antipope and to his father, who had favoured him on several occasions; but, a faithful servant of God, he renounced generously all his interests in an affair in which the general interest of the Catholic Church, spouse of Jesus Christ, was at stake.

On this occasion the temptation of blasphemy was entirely dissipated, so that there did not remain to him even the memory of it; but his maladies increased so much that there remained to him no more vigour, nor even memory, except for spiritual things. In this state he acted with so much gentleness that he asked nothing of those who served him except by way of supplication; and, when they had rendered him the service, he thanked them for it in these words: “My brother, may God reward you for the charity you have done me.” If there was anyone who showed distaste in doing what he asked, or who complained of him, he struck his breast, and accusing himself as though he had been guilty of it, he asked penance. He recited continually, languishing as he was, psalms, litanies and hymns; and it was remarked that in one night he said three hundred times the Lord’s prayer. The religious who assisted him feared that this assiduity in prayer might incommode him; but he said to them, with his ordinary humility, that far from augmenting his miseries, it was a very efficacious remedy for them. Often he wept bitterly and heaved deep sighs; and when he was asked why he lamented so much, since he had never committed either perjury, or murder, or adultery, or any crime: “What matters it,” he answered, “since covetousness alone and vanity alone are capable of ruining us without the mercy of God!”

As the bishop of Die, who had been dean of his church, desired to receive the religious habit from his hands, he leapt joyfully from his bed and performed this ceremony, after which he prostrated himself face to the ground to thank the divine Goodness for having inspired this design in his disciple. A lord, named Guy, having come to ask his blessing on his knees, the Saint reproved him severely for a tax he had laid on his vassals, and threatened him with the wrath of God if he did not lift it. This lord recognised that it was God who had revealed this affair to him, and promised to suppress the tax of which he had as yet received nothing.

At last, in the year 1132, on 1 April, which was the Friday before Palm Sunday, it pleased God to crown his servant and call him to blessed eternity. He was aged eighty years: he had passed fifty-two of them in the prelacy. His body was kept without burial until the Tuesday of the following week; and, though he had been consumed by maladies, it gave off no bad odour. He was interred by three bishops in the church of Notre-Dame at Grenoble, where God has rendered his sepulchre illustrious by several miracles: pope Innocent II made the decree of his canonisation at Pisa, on 22 April 1134, two years after his decease.

Saint Hugh is represented hearing confessions, because he re-established in his diocese the use of the Sacraments, which were hardly frequented any more, and because he himself gave himself with much zeal, modesty and humility to the ministry of confession.

Sometimes he has been represented in the Carthusian habit, to show that his greatest happiness was to share the solitude of those religious, whom he had himself established in his diocese.

The silent swan is also attributed to him, to signify his love of solitude and the instances he made with the Holy See to obtain leave to quit his chair and retire to the abbey of La Chaise-Dieu. Then he is shown also examining a building plan, to indicate that he was as it were the founder of the Grande-Chartreuse.

There is another emblem by which it is wished to signify nearly the same thing. Saint Hugh sees seven stars fall at his feet: these are the companions of Saint Bruno who come to beg him to receive them in his diocese.

He is seen also represented in a group with Saint Bruno, Saint Hugh of Lincoln and Saint Roseline, because, visited at her death by the three servants of God, this blessed woman saw them all in Carthusian habits. Often he has been shown also shedding tears, to mark the grief he felt at seeing the sad state to which his Church had been reduced by the negligence of his predecessor and to recall the so tender piety with which he gave himself to all the exercises of his holy ministry. Saint Hugh was tall and well made, but of an extraordinary timidity. He is specially honoured at Grenoble, his episcopal city, and at the Grande-Chartreuse, of which he is considered the founder, with Saint Bruno.

Relics of Saint Hugh. — His historians

Little remains of the relics of Saint Hugh; the hand of men, even more than that of time, has destroyed everything. In the 16th century, when Grenoble was taken by the baron des Adrets, at the head of his Huguenots, all the churches were given up to pillage; the body of the holy Prelate, which was preserved in a silver shrine, was brought down to the public square, and burned.

Saint Hugh left no work, whether all his moments were filled with the labours of his ministry, or that, burdened all his life with infirmities, it was impossible for him to give himself to assiduous studies. We have of his episcopate only three cartularies or collections of charters, which he doubtless had drawn up to spare his successors the embarrassment in which he had found himself. Deposited in the national archives during the Revolution, these cartularies have been restored to the bishopric of Grenoble. Besides, the Library of that city possesses two copies. We said in our last edition: “These precious documents, and all those of this kind, ought to be published, in order, if one may use this language, to insure history against fire; for what an irreparable loss it is when a single copy or few copies exist, and a disaster falls precisely on the place which serves as their depository, as lately at Bordeaux!” Today we learn that these cartularies have been published by M. Jules Marion, 4to, 1869. Of the places which saw the birth of Saint Hugh at Châteauneuf, there remain, on an eminence dominating the wood, only the ruins of an old castle still called today the Castle of Saint Hugh. Below these ruins, on the side of the Isère, is a fountain to which miraculous properties are attributed; it is also called the fountain of Saint Hugh. His life was composed by order of pope Innocent II by the Rev. Father James Guigues, fifth prior of the Grande-Chartreuse. Besides this original document, besides Baronius and the other general histories, one may usefully consult M. Nadal, *Hagiologie de Valence*, and above all M. Albert du Boys, who has treated the subject *ex professo*.

This Guigues was united by the bonds of a holy friendship to the great Bernard of Clairvaux. The latter, having taken the road to the Chartreuse to go and visit his friends of the mountain, failed not to present in passing at Grenoble his homage to Saint Hugh. Now what was not the pious surprise of the venerable abbot when he saw a prelate crowned with white hair, whose renown published his virtue everywhere, prostrate himself at his feet and ask his blessing! Never doubtless was an act of humility better appreciated than by so illustrious a visitor: since then, adds the historian of Saint Bernard, these two children of light were but one heart and one soul. But to return to Guigues, historian of our Saint, his work is remarkable especially from the point of view of piety and asceticism.

The Bollandists have reproduced the original life written by the venerable Guigues.

Saint Melito, bishop of Sardis, apologist of the Christian religion (2nd century)

Saint Melito, one of the principal defenders of the Christian faith in the 2nd century of the Church, was bishop of Sardis, a city of Lydia, in Asia Minor, in the time of the emperor Marcus Aurelius. He was publicly recognised as a prophet among the Christians, as Tertullian declared, who, writing then against the Church, made known that such was the opinion of Catholics and contented himself with praising the beauty of his talent, the elevation of his mind, without speaking of the holiness of his morals, the purity of his doctrine.

The principal works of Saint Melito are: 1st, a catalogue of the canonical writings; 2nd, two books on the question of Easter; 3rd, his apology in favour of the Christians, which he addressed about the year 170 to Marcus Aurelius. These writings, and a great number of others, of which the list may be seen in Saint Jerome, in Eusebius, etc., are lost. We do not speak of the book entitled the *Passing of the Virgin*, which has been falsely attributed to him, and which pope Gelasius ranked among the apocrypha. He appears to have died in peace in his church, in the year 175.

Saint Berchond,[1] bishop of Amiens (7th century)

Saint Berchond, bishop of Amiens, succeeded, about the year 611, Saint Salvius according to some, Deodatus according to others. Nothing is known of his birth, nor of his family. The history of his episcopate is confined to the relations that he maintained with Saint Valery, monk of Luxeuil and founder of the abbey of Leuconavis, in Picardy.

He favoured the donation which Clotaire II made to Valery of the land of Leuconaus and lent later his co-operation to Saint Blitmond to raise from its ruins the primitive oratory and make of it a regular monastery.

Saint Berchond evangelised the Vimeu, which remained obstinately attached to certain pagan customs and especially to the worship of trees. One of these sacred trees stood near the hermitage of Saint Valery and attracted the superstitious homage of visitors. Berchond hung on this tree relics which he was accustomed to carry on him and was thus able, without abruptly shocking inveterate habits, to give them a Christian consecration.

Saint Leuçon, bishop of Troyes (656); Saint Vinebault, shepherd in Champagne (7th century) — 1 April

It is at the foot of this tree that Saint Valery was buried in the year 622. Three years after, the religious of Leuconaus having been dispersed by the war, Berchond wished to transfer to his cathedral the venerated remains of Saint Valery: but all efforts remained powerless, the body could not be exhumed nor even lifted. It was reserved to Saint Blitmond to make of it the corner-stone of the monastery which he was to rebuild.

The precise epoch of the death of Saint Berchond is not known. The anonymous author of the *Life of Saint Valery* has fixed it at the year 627, Lamotte at the year 640, and de Court at the year 644. The author of the memoirs to serve for the history of Saint Acheul conjectures that the tomb of Berchond is one of the five which were discovered in 1697, in the ancient catacomb of Faustinian, church of Saint-Acheul, where all the bishops his predecessors had been buried. The qualification of Saint is given to Berchond by the author of the *Life of Saint Valery*, who lived in the 11th century, by the litanies of the diocese which we find in our liturgical manuscripts of the 11th and 12th centuries, and by several catalogues of the bishops of Amiens. The church of Amiens no longer celebrates his feast. It is supposed that Saint Berchond is one of the six bishops who are sculpted on the Saint-Firmin portal of the cathedral of Amiens. His imaginary portrait was seen in the chapel of the bishopric.

Hagiography of the diocese of Amiens.

Saint Leuçon, bishop of Troyes (656)

There are but few details on the life of Saint Leuçon. Elected bishop of Troyes about 651, he was, during five years, the zealous and vigilant Pastor of the flock he had in keeping. Saint Leuçon may be considered the restorer of the abbey of Notre-Dame-aux-Nonnains.[1] Without touching the privileges of this monastery, he introduced into it a more perfect regularity, more conformable to the true spirit of religion. Several women, lost in morals, having been converted, in the course of his preachings, by the force of his word and the virtue of his examples, he opened to them the doors of this holy house where they could, sheltered from the seductions of the world, give themselves entirely to the service of God.

Saint Leuçon died on 1 April 656, and was buried in the church of Notre-Dame-aux-Nonnains, which he had himself dedicated and in which he has since been honoured with a special cult, under the glorious names of Father, Doctor and Patron.

Saint Vinebault, shepherd in Champagne (7th century)

There exists, in the church of Villeneuve, in the diocese of Châlons-sur-Marne, a very celebrated pilgrimage, that of Saint Vinebault, to obtain the cure of fever. People come in crowds, especially from the Brie, on the Sunday of the Good Shepherd; as many as fifteen hundred persons are counted there. One remarks in the church an infinity of ex-votos, in gratitude for the cures obtained. In spite of the cooling of faith, the peoples preserve a great confidence in the intercession of the Saints, and this confidence is not deceived.

Here is, in abridgment, the popular legend of Saint Vinebault.

Vinebault dwelt on the territory of Villeneuve-la-Lionne, and kept oxen. As he greatly desired to learn, he went to the school of La Ferté-Gaucher, which is at a distance of two leagues. One day, during his absence, his oxen did some damage in the fields of the Vézier. The inhabitants called Vinebault with loud cries to come and watch his oxen. Vinebault hears their voice and says to his master:

“The people of the Vézier are calling me; let me go.”

His master answers him: “But I hear nothing. Besides, the distance from here to the Vézier is too great to be able to hear the voice of the inhabitants.” Vinebault adds: “You will see that I am not mistaken.”

At the same time he put his foot on his; the master then hears as he does and lets him go. But when Vinebault arrives on the territory of the Vézier, the inhabitants, furious against him, seize him and whip him roughly with juniper. He bears this ill-treatment without complaint; only he declares that juniper shall never grow on the territory of Les Grands-Bayeux, of the Vézier and of Villeneuve-la-Lionne.

In effect, since that time, not a single plant of it can be found there, while there is abundance of it in all the surrounding countries.

Another remarkable trait of Vinebault is told. He was going down the slope of Villeneuve-la-Lionne to lead his oxen to drink at the river. He meets a woman who was bringing back water from the river, and, wishing to test her, he asks her to give some to his oxen; but she answers him that she had not gone so far to fetch it to give it to her cattle, and that he could well lead them himself to the river, where they would have as much as they wished. Vinebault says nothing, and continues his way. He meets half-way up the slope another woman, and makes her the same request; more obliging than the first, she gives water to the oxen. Then Vinebault sticks his rod in the ground, and says to this woman: “You will go no more to fetch water farther, for here is a spring here.” Effectively there spurts forth at that instant an abundant water, very wholesome, and which has still the virtue of curing fever. But Saint Vinebault wishes that this fountain be respected. In the great revolution of 1793, when everything was profaned, someone wished to wash children’s linen in it, and at once the fountain dried up. It reappeared later, when it was no longer permitted to soil it. Lately again, two

years ago, someone ventured to do washing in it, and it dried up anew. Then washing of linen there was forbidden, and the water returned. Now a wash-house has been built lower down, and the water is always very abundant.

Vinebault ended a life of good works and penance by a death precious before God. He was buried at Villeneuve-la-Lionne. His tomb became celebrated by the miracles that were wrought there. A chapel was built over his tomb, and the statue of the Saint was placed in it: its door is never shut, to let in all who desire. When one wishes to close it, the next day it is found open. They tried several times to transfer the statue of the Saint to the church; but a few days after, it was in the bottom of the valley, so that they were obliged to leave it in the chapel which is in the cemetery.

Beauties of Champagne [*Beautés de la Champagne*].

Saint John IV, bishop of Naples (853)

John was born in the country and in the most extreme poverty. That did not hinder God from going to seek him so low to raise him very high, and in a manner singular enough to deserve being reported. Having become learned through charity, he embraced, to live, the profession of public scribe: he was a true calligrapher, our John the Scribe; thus work soon abounded in his stall. But, as he was as holy as he was learned, his virtue soon made more noise than his talent. The Church, which has always sought merit wherever it is found, wished to enrol John among its ministers, and he was a deacon when the governor of Naples, a quarrelsome man if ever there was one, came to quarrel with the bishop of the city, named Tiberius. This governor, who was named Bonus, a name that clashed with his character, had thrown into a dungeon the bishop who had had the misfortune to displease him and overwhelmed him with all sorts of miseries. He did not stop there: he wished to have him replaced, convoked the electors and presented to them his official candidate. This candidate, who proved to be John, united all the votes. But in the eyes of our Saint this election was in the highest degree uncanonical: thus he went and hid himself. The governor had him sought and brought before him: “Why do you not subscribe to the choice that has been made of you for the see of Naples?” — “Because he who occupied it is still alive.” — “Let that not stand in the way. I will have him throttled.”

John found himself therefore placed between the alternative of occasioning, by his refusal, the death of his pastor whom he loved and venerated, or of transgressing a law of discipline: on either side it was a precipice. Into which to fall? The natural law commanded him to do everything to save the life of a child of God. He asked permission to go and confer about it with Tiberius in his prison: which was granted him. Tiberius, who knew how destitute John was of all ambition, counselled him to accept in the meantime. Eighteen months after, the governor Bonus died; but his immediate successor would not yet grant to John’s prayers the release of Tiberius: God permitted that he should leave this world six months after his installation, and the new governor had nothing more pressing than to give the father back to his son. But a long and hard captivity had exhausted Tiberius’s strength: he saw the light again only to close his eyes upon it. Two days before his death he convoked the clergy and the people, had himself seated on the episcopal throne, and there made the eulogy of John, who had been the consolation of his captivity. He recommended that he be recognised as bishop and begged everyone to attest to the sovereign Pontiff that he was no usurper. In effect, pope Gregory IV, to whom the affair was referred, found nothing to say against it after inquiries and even had John come to Rome, where he consecrated him with his own hands (842). Ten years after, on the eve of Easter of the year 853, he died full of merits, and while his soul took the road to heaven, his body was borne with great pomp to the church of Saint Januarius, escorted by the neophytes, baptised the day before and still clad in their white robes. It is said that Saint Paulinus of Nola came to signify to John to quit our poor world, and it is for this reason that his feast is celebrated on 22 June, the day of that of Saint Paulinus, although he died on 1st April.

Acta Sanctorum, new translation.

Saint Marcella, virgin of Auvergne (10th century)

The precise epoch of the birth and death of Saint Marcella is unknown; but it is known that she was born at Chauriat, in the ancient archpriesthood of Billom, toward the end of the 9th century. Her parents were cultivators, and it was to her they confided the keeping of their flocks. One day when, spinning her distaff, she was pasturing her goats on the slope of a hill situated near the place where her parents dwelt, she fell asleep murmuring the last words of a prayer she had addressed to the Blessed Virgin, to beseech her to keep away from all those dear to her the attacks of a pernicious fever which was then desolating the country. During her sleep, the spindle which she held in her hand escaped her and stopped in one of the fissures of the rock on which she lay; having taken it up again on waking, she saw with astonishment spring forth at that very instant from this fissure a source of living water which, thereafter, had the virtue of curing of fever those who were attacked by it.

This miracle, wrought by her prayer, inspired the young Virgin with the idea of consecrating herself entirely to the service of God; she separated herself therefore completely from the world to live in solitude, where she occupied herself with prayers and imposed on herself all sorts of privations, wishing, according to the expression of an ancient chronicler, to make of her body a reliquary of virginity; it is for this reason that the Church honours her as Virgin, and it is thought, though history teaches us nothing certain on this point, that she was martyred.

In the act of foundation of the monastery of the Benedictines of Chauriat, drawn up in the month of December of the year 976, mention is made of the donation of three churches dedicated to Saint Peter, to Our Lady and to Saint Marcella, and there is preserved in the present parish church of that commune the shrine in which the bones of Saint Marcella are enclosed, whose feast is celebrated on Easter Monday.

Saints and Saintesses of Auvergne [*Saints et Saintes d'Auvergne*].

Blessed Gerard, Camaldolese religious (1367)

Blessed Gerard was born in 1280. He owed his birth to pious peasants. From the age of nine he took the religious habit in the monastery of Holy Cross, near Sassoferrato. Having been raised to the priesthood, he applied himself ardently to acquiring monastic perfection. His superiors entrusted him with the administration of a parish where he gave numerous examples of zeal and charity. Pursued by envious persons, he was obliged to leave it, and he served successively two others. He then returned to the first, where his holiness was manifested by several miracles. This servant of God multiplied bread to feed the poor of a town neighbouring his residence, and put to flight, by his prayers, the enemies who were besieging that town. He died on 18 November 1367; and he is honoured on 1st April in the Order of the Camaldolese.

History of the Order of the Camaldolese.

Blessed Catherine Thomas, Augustinian religious (1574)

This Blessed was born at Valldemossa, a little village of the island of Majorca, on 13 April 1533. An orphan early, she was brought up by a maternal uncle who behaved in the most odious manner toward her, overwhelming her with work and ill-treatment. Charged with the keeping of flocks, she found time and means to give herself to her attraction for piety: her hands raised, under an olive tree, a rustic altar where she laid flowers and her prayers. Her uncle wished one day to assure himself by himself of the manner in which she acquitted herself of her duties as shepherdess: he found her kneeling under the olive tree and so absorbed in contemplation that the girl did not perceive his presence. This brutal man strikes her cruelly with a rod which he held in his hand and overwhelms her with reproaches: without being troubled, Catherine leads him to the flocks and convinces him by his own eyes that they are in the best condition. From that moment her devotion was turned to ridicule, she was treated as a hypocrite, they went so far as to forbid her to frequent

church and the sacraments. Authorised by their master, the servants permitted themselves to censure her and even to ill-treat her: but, ever calm, ever of an angelic patience, she redoubled in submission toward some, in attentiveness toward others.

At last, at sixteen she left her uncle's house and entered among the Canonesses Regular of Saint Augustine, at Palma. Soon these religious knew the treasure they possessed and testified to Catherine all the affection, all the esteem she inspired in them. Meanwhile, as if Our Lord had not wished his servant to forget her troubles of former days, he permitted a sister to be carried away one day so far as to say to her that she would always be a burden to the community: infirmities, in fact, had come early to visit Catherine. Far from showing the least pain at such a reproach, the holy religious thanked her companion and promised to make efforts to render herself more useful in the future.

Her reputation for holiness spread afar, and very respectable persons were often seen to come to consult her. Her companions, penetrated with admiration for her virtues, elected her superior of their house; but Catherine made so many instances to the diocesan bishop that he gave order to elect another abbess.

Though of no advanced age, this privileged soul sighed after a better world. God heard her wishes and called her to himself on 5 April 1574. She was forty-one years old. Several miracles having proved her holiness, Pius VI inscribed her among the Blessed in 1792.

Various modern hagiographies [*Diverses hagiographies modernes*].

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[1] We had had the intention of consecrating a particular biography to Saint Theodora, honoured in our days by the Ursuline ladies of Caen; but, as her Acts are confounded with those of Saint Alexander, pope, of Saint Hermes, of Saint Balbina, of Saint Quirinus, etc., we refer to 3 May, the day on which we shall give these admirable Acts in all their extent and with all the known details.

[2] Saint Venantius, bishop, is named on this same day by Bede, Ado, Usuard and the others; but none says of what city he was bishop, nor at what time he suffered martyrdom. His body is preserved in the oratory called of Saint Venantius, near the baptistery of Constantine, with those of Saint Domnio and other holy Martyrs, whose memory is honoured on the 11th of this month. As the bodies were brought from Dalmatia and Istria by Pope John IV, it is natural to think that Saint Venantius was bishop in some city of those countries. One remarks in the apse of the same edifice the image of Saint Venantius represented in mosaic among several others. All these things are in the most holy church of the Lateran. Africa saw shine another Venantius, bishop of Thynissa, illustrious confessor, who assisted at the council of Carthage, under Saint Cyprian, as is proved by the acts of this council. (Baronius.)

[3] See the Roman [martyrology].

[4] We have, like the Bollandists, registered two Saints of the name of Melito, one who would have been a disciple of Saint Boniface of Cagliari and first bishop of Sulci; the other, bishop of Sardis, in Lydia. But we think that an error of a copyist will have transformed the name of Sardis, a town little known in the West, into that of Sardinia; this error will have slipped into the martyrologies. However it may be with the Melito of Sardinia, Asia certainly possessed one whose existence is incontestable. The numerous writings fallen from his pen and so often cited by his contemporaries and posterity put his figure perfectly in relief, although we no longer possess more than fragments of those same writings. (See the short notice which we consecrate to him.)

[5] In Latin Walaricus or Gualaricus.

[6] There have been two establishments of this name: Autoin, four leagues from Issoire, priory of the diocese of Saint-Flour, dependent on the monastery of Sauxillanges; and Antoin, one league from Issoire, and dependent on the Carmelite Fathers of the suburb of Clermont. (*Acta Sanctorum ord. S. Bened.*, vol. v, addit. and corr., p. 628.)

[7] Or Aunaire; he sat from 571 to 605.

[8] Today Cayeux, a village some distance west of Saint-Valery. (Mabillon, note, p. 86.)

[9] Saint-Valery-sur-Somme (Picardy).

[10] Cf. *Churches of Yvetot*, by the learned abbé Cochet.

[11] M. Colanaire, curé-dean of Saint-Valery-sur-Somme, has kindly transmitted to us this information.

[12] Jeremiah ix, 25.

[13] Bercbujadas.

[14] This monastery occupied the site of the present prefecture of the Aube. The date of the origin of the abbey of Notre-Dame-aux-Nonnains, says M. l'abbé Coffinet, in the *Annuaire du Clergé* for 1841, is lost in the night of time. From the beginning there existed on its site a gathering of vestals charged with keeping up the sacred fire of a pagan temple. They were very numerous, and had at their head a princess of royal blood who possessed great goods in the city of Tricasses. Old chronicles relate that they were the first to embrace the Gospel when Saint Savinian came to preach the faith in our country, and that from that moment they

gave themselves together to the exercises of the religious life.

2 April

Martyrologies

2nd DAY OF APRIL

ROMAN MARTYROLOGY.

Saint Francis of Paola, founder of the Order of Minims, illustrious for his virtues and miracles, and placed in the number of the Saints by Leo X. 1507. — At Caesarea, in Palestine, the birth into heaven of Saint Amphian, martyr, who, in the persecution of Galerius Maximian, having reproved the governor Urban, who was sacrificing to idols, was first torn with straps, then had his feet wrapped in a cloth soaked in oil to which fire was put,[1] was thus surrounded with flames which made him suffer horribly, then finally plunged into the sea, and, passing through fire and water, attained the place of refreshment. 305. — At the same place, the martyrdom of Saint Theodosia, Tyrian virgin, who, in the same persecution, having publicly saluted the holy confessors standing before the tribunal, and having begged them to remember her when they should be before the Lord, was arrested by the soldiers and led before the governor Urban, had, by his order, her sides and breasts torn to the interior parts of the body, and was finally thrown into the sea.[2] 307. — At Lyon, Saint Nicetius or Nizier, bishop of that city, illustrious for his life and his miracles. 573. — At Como, Saint Abundius, bishop and confessor. 468. — At Langres, Saint Urban, bishop. 375. — In Palestine, the decease of Saint Mary the Egyptian, who is called the Sinner. 5th century.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Dijon, Saint Leodegaria, sister of Saint Urban of Langres, and abbess of the house of religious women which that prelate added to the church of Saint-Jean, founded by Saint Benignus and rebuilt by him. 4th century. — At Bruges, Saint Fara, virgin, honoured at Meaux, and named in the Roman martyrology on 7 December.[3] — At Amilly, in Brie, Saint Floberde, virgin. 8th century. — At Marseille, the translation of Saint Lazarus, which is celebrated on the Friday after the fourth Sunday of Lent. — At Lyon, Saint Nizier, archbishop of that city. 573. — At Le Mans, the feast of Saint Longis. 653. — At the same place, Saint Noflette or Agneflette. 638. — At Baume, in Burgundy, Blessed Drogo, who had made the novitiate of the religious life in the monastery of Fleury-sur-Loire. Drogo had been a man of the world; but later he could be commanded, for example, to lead by the bridle the beasts of burden which, on journeys, carried the baggage of his brethren. Second half of the 10th century. — At Villeneuve-la-Lionne, in the diocese of Châlons, pilgrimage of Saint Vinebault. 7th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Order of the Basilians. — In Palestine, the decease of Saint Mary the Egyptian.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Alexandria, Saint Polycarp and his companions, martyrs, during the persecution of Maximian. — In Africa, the holy Amphian, Victor, and fourteen other martyrs. — In Palestine, Saint Zosimus. — At Rome, Saint Musa, virgin. A vision of the Mother of God revealed to her the day of her death. 6th century. — Among the Greeks, Saint Titus the Wonder-worker, priest. About the 9th century. — In Scotland, Saint Ebba, abbess of Coldingham, and her companions, martyrs. The Danes having invaded Scotland, Saint Ebba feared less for her life than for her chastity and that of her religious: she cut off her nose and upper lip: all her daughters had the courage to imitate her: the barbarians recoiled in horror, but they set fire to the monastery, whose inmates were all burned alive. 9th century. — At Chelmsford, in the county of Essex, in England,

martyrdom of the venerable John Payne, priest, of the English seminary of Douai. The venerable John was one of the numerous victims whom the suspicious and savage humour of queen Elizabeth had dragged to the scaffold under pretext of treason, but in truth through hatred of the Catholic religion. 16th century.

Saint Mary the Egyptian, penitent (421) — 2 April

The conversion of Mary the Egyptian is a striking example of the happy influence that holy Images can exercise on us, and of the power they have to raise to heaven those who look at them with devotion. — Madame de Broglie, *Christian Virtues*, vol. ii, p. 87.

There are hidden Saints whom God will not discover until the great day of his judgment; but there are some whose holiness he makes known in this world, to serve as example to his Church, and to rouse the negligence of the faithful. Saint Mary the Egyptian is of this number; her penance was unknown to all men during her life; but he manifested it at her death by an extraordinary way which it is fitting to describe, and which will make us enter into the detail of her actions.

Zosimus,[1] a religious of eminent virtue, after having lived long in a monastery of Palestine, passed, by an inspiration of God, into another, built on the bank of the Jordan. It was the custom that every year, on the first Sunday of Lent, the religious, after having partaken of the divine Mysteries, and taken a little refection, should go out and retire singly into the vast extent of the deserts, to apply themselves there more perfectly to penance and to the meditation of the sufferings of Our Lord; they returned to the monastery only for Palm Sunday. This holy man made thus, from year to year, these religious retreats, and penetrated into the solitude as far as time would permit him. Once, when he had gone twenty days' journey from any habitation of men, as he was making his prayer at the hour of Sext, that is to say at noon, he perceived from afar the appearance of a human body which was walking before him. At first he feared it might be a spectre, and fortified himself with the sign of the cross; but, considering more attentively what he saw, he recognised that it was truly a person, whose body, however, was all black and burned by the ardours of the sun, and whose hair, which fell only to the shoulders, was white as wool.

He had a great desire to speak to her and to know who she was; but as he saw that she fled, and was going to hide herself in the thickest of the forests, he pursued her with ardour and cried to her: "Why do you flee from me, servant of God (he did not yet know that it was a woman)? wait, I beg you, for this old man and sinner, and do not disdain to speak to him for the love of him who made you undertake so rigorous a penance." At this word she stopped, and answered him: "Abbot Zosimus, pardon me, I am a sinful woman to whom modesty does not permit to approach you without being covered; therefore, if you wish to speak to me, bless me, and throw me your mantle to cover me and put me in a state to enjoy your conversation."

Zosimus, much astonished to hear himself named by a person who had never seen him, recognised that she had the spirit of God; and desiring all the more to be informed of her life, he threw her his mantle. This woman having wrapped herself in it, said to him weeping: "Father Zosimus, what do you want of this sinner whom you pursue in this fashion?" — "I ask of you," he said, "your blessing." — "But it is far more fitting," she answered, "that you should give it to me yourself, you who have been a priest for so many years, and have so often approached the holy altars." This discourse surprised the holy old man still more, and at the same time confirmed him in the thought that this meeting was assuredly a stroke of the hand of God; wherefore he made no difficulty of replying, with tears in his eyes: "I avow that I have the advantage over you by the character of the priesthood; but you precede me in merits before God, since he has revealed to you who I am, and hidden from me who you are; I pray you therefore to be pleased to console me by your blessing." The Saint said: "Blessed be the Lord of heaven and earth, who has so great a care of the salvation of souls!" Zosimus answered: Amen. Then she withdrew a little aside, and turned toward the East to make her prayer, during which she appeared raised from the earth by more than a cubit. Zosimus was frightened at it, and it came back to his thought that it might be a phantom. But, the prayer ended, she said to him: "What

do you fear, Zosimus? I am not a spirit, but a simple woman made of dust and ashes." This discourse reassured him, and, after having blessed God, he inquired who she was, how she had lived, and why she did so austere a penance. The Saint answered him in these terms:

"I am a native of Egypt, and, from the age of twelve, fleeing the corrections of my parents, I left their house, and betook myself to Alexandria, where I abandoned myself to every sort of libertinage, without fear of God or shame before men. I lost the modesty that persons of my sex bear on their brow, and which nature has given them to serve as a bridle on their levity; and I passed more than seventeen years in the disorders of impurity, pretending to no other reward for my crimes than the pleasures I found in them. At last I fell into so great a derangement that, seeing one day at Alexandria several persons embarking to go to Jerusalem to solemnise the feast of the Exaltation of the holy Cross, I took a fancy to embark with them, with the design of engaging in crime those whom I could win, and of obliging them, by this means, to pay the expenses of my journey; so that several were lost by my artifices; and even now that I tell it, and that I think of it often, I tremble with fright, and I am astonished that the sea did not engulf me in its waves, or that the earth did not bury me in its bosom, to cast me alive into hell. Arrived at Jerusalem, I multiplied my crimes still more, and was more debauched in that holy city than I had been at Alexandria. At last, the day of the Exaltation of the holy Cross having come, and everyone going to the church to see and revere that adorable wood, instrument of our salvation, I wished also to slip among the crowd, and enter the church with the rest of the world; but when I approached the door, it was impossible for me to pass farther, because a secret force hindered me from entering. After having made in vain all my efforts several times, I began to think whence it could come that, everyone entering so easily into the church, I was the only one to whom entrance was forbidden; and, on this thought, my soul was enlightened by a divine light which, unsealing my eyes, made me see that in this abominable state to which I was reduced, I did not deserve to enter this holy temple of God. This sentiment gave me a great regret for my sins; I began to beat my breast, and to weep hot tears; and, having perceived an image of the most glorious Virgin Mary, I turned toward it, and said to it sighing: 'Glorious Virgin, who bore a God made man, and gave him to the world, I am not worthy to look at you, and still less to be looked at by you; for you have always been most pure and most chaste, and I am but a sewer of impurity. But since God became man to save sinners, abandon not, O holy Virgin, her who is alone, without help and without other recourse or asylum than yours; permit me to enter the church to see the saving Tree of our redemption; and I promise you never again to soil my body with sensual pleasures, and that, on seeing the holy Cross, I will renounce all the things of the world, and follow henceforth the way of salvation that you shall show me.' After this prayer, I entered the church without difficulty, where I saw the holy Cross, which was publicly exposed; but I looked at it with much apprehension, considering the enormity of my offences. Having finished my devotions, I returned to the image of the Blessed Virgin, before which I had before made my prayer, and said to it: 'It is time, O most holy Virgin, that I accomplish the promise I made you; teach me the place where it pleases you that I should dwell, and what I must do.' I heard a voice which said to me: 'If thou passest the Jordan, thou shalt find rest there.' Believing that this word was addressed to me, I besought Our Lady anew to take me under her protection, and I went off toward the Jordan with three little loaves. I arrived that same day at the bank of the river, having watered the road with my tears; I washed my face and feet in that water sanctified by the baptism of my Saviour; and, after having confessed, I received the divine Mysteries which give life, in a monastery of Saint John the Baptist which was not far from there; I entered next far into the desert, hoping always in the mercy of that Lord who calls sinners and who saves those who are perfectly converted to him, and I have remained there until now to satisfy, by penance, for the disorders of my first life."

After the holy Sinner had made this recital to Zosimus, he asked her how many years it was that she had been in that desert, and what temptations she had experienced there. She answered that it was forty-seven years that she had been there, and that the combats which the demons had given her were so terrible that the mere memory of them made her shudder still; that she had opposed to them prayer, tears, groans, continual vigils;

that she prostrated herself unceasingly, face to the ground, to implore the help of heaven. She avowed that it was only by a particular assistance of the Blessed Virgin, who was her surety with her Son, and toward whose image she had often turned in spirit, that she had persevered in the exercise of her penance; that, however, these temptations had lasted only seventeen years; after which she had enjoyed until then, that is, for the space of thirty years, a profound peace, and received from God very great graces, by the intercession of the same Virgin, her protectress. Zosimus, ravished by these miracles, could not adore enough the excess of the mercy of God. But, clearing up all things, he asked her further how she had lived, and with what she had been clothed during so many years. She told him that after eating her three loaves, she had been seventeen years eating only herbs and wild roots; and that, for clothes, she had had none other than those she had brought to the desert, which had worn and rotted away with time: which had made her suffer infinitely from cold, heat and hunger. But, after this long trial, God had so powerfully sustained her with his word, and covered her with the robe of innocence, that she had no further need either of nourishment or of clothing: “because man lives not by bread alone, but he lives also by every word that proceedeth from the mouth of God.” The holy old man was astonished that she cited Holy Scripture: she avowed to him that she had never either read or heard it, but that Our Lord had given her himself some knowledge of it.

Then she begged Zosimus earnestly to reveal nothing, while she lived, of what he had seen and heard, and said to him that the following year he should not go out of his monastery, according to his custom, at the beginning of Lent; but that on the evening of Holy Thursday he should do her the grace to bring her the holy Eucharist to the bank of the Jordan, where she would be, and come to give her communion. At last, after commending herself to his prayers, having received his blessing, and having warned him to tell his abbot, named John, to watch over his community, because things worthy of correction were going on there, she separated from him, keeping for a time the mantle he had lent her. Zosimus kissed the earth which she had trodden with her feet; and, all bathed in tears and filled with the sentiments of a true devotion, he took again the road to his monastery.

The year after, he failed not to execute what the holy Penitent had prescribed to him: he did not go out with the other religious at the beginning of Lent; but on the Thursday of Holy Week, having secretly put the holy Host in a chalice, he set out in the evening toward the Jordan, carrying with him the bread of life, and that adorable instrument of our salvation: which was not extraordinary in that time, when the faithful were permitted to carry it into their houses. Not finding at first her whom he sought, he was agitated with diverse fears; and above all he was in pain how he or she could pass the river: but a moment after he perceived her on the other side, and saw that, having made the sign of the cross on the water, she was passing it dry-shod. This prodigy surprised him so much that, quite beside himself, he wished to prostrate himself at her feet; but she cried out to him not to do so, because he was a priest, and carried a God in his hands. On his arrival they made the prayer together, and the Saint communicated, from the hands of Zosimus, with a devotion and an abundance of tears which cannot be expressed. Then, raising her eyes and voice to heaven, she said these words of the old man Simeon: “Now lettest thou thy servant depart, O Lord, in peace, according to the promise thou madest her: for my eyes have had the happiness to see thy salvation.”

Zosimus had also brought a little basket of figs, dates and lentils; he begged her to receive it from his hand. She took three lentils and carried them to her mouth; but she thanked him for the rest, telling him that the grace of the Holy Spirit was sufficient to prevent the death of the soul. However she asked him a new favour, which was to return the year after to the place where he had seen her the first time, assuring him that he would still have the consolation of seeing her there: which she had no trouble in obtaining. They separated then, having mutually promised to pray for one another, as also for the Church, for the empire and for all sinners. The Saint crossed the Jordan again as she had crossed it, walking lightly on the waters as on firm land, and the man of God re-entered his monastery. The Lent of the other year having come, he went out according to custom, and betook himself in twenty days to the place of their first interview. Perceiving on no

side any movement, he conceived much uneasiness; and addressing God, he said to him, his eyes bathed in tears: “Discover to me, I beg thee, Lord, that incomparable treasure which thou hast hidden in this desert: let me see that prodigy of penance which the world was not worthy to possess.” Saying this, he advanced a little farther, and saw, by the favour of a ray of light, her holy body deprived of life, and lying on the earth in a very modest posture; he kissed her feet, sang for her the psalms and suffrages which are ordinarily said for the dead, and watered the earth with his tears. He was in pain whether he should bury her. But his pain was at once lifted by these words which he found traced on the sand: “Abbot Zosimus, bury the body of poor Mary; give back to the earth what belongs to it, and pray for me. I departed on the very night of Good Friday, after having received the divine food of the holy Eucharist.” By this the holy old man was instructed in three things: first, of the name of this holy Penitent, for which he was extremely in pain, and which he had forgotten to ask her; secondly, of the time of her decease, which had happened six or seven hours after she had received holy communion. Here we see two great miracles: the first, that in so short a time she had made a journey of twenty days; the second, that her body had remained a whole year without corruption, and without the wild beasts having dared to touch it. Finally, he learned that God wished him to give her sepulture in that solitude. A lion served him as minister in this office of charity: it dug the earth with its claws, and made a grave capable of containing a human body; and, after Zosimus had put in it these holy remains, it came and covered it over. The whole inheritance of this incomparable woman consisted in the poor mantle which the holy Abbot had thrown her; he inherited it as a great treasure, and carried it back to his monastery, no longer as a possession that was his own, but as a precious relic. He told the religious the marvels he had seen, marvels which appeared the more credible in that John, superior of this house, discovered there the disorders of which the Saint had had him warned.

Since then her body has been found and her bones distributed to various churches. Pope Hormisdas, who was elected in the year 513, gave some of them to Saint Eleutherius, bishop of Tournai. An abbot of Calabria brought, in the year 1059, the greater part of them to his abbey, whence the head was transferred to Naples. The cities of Cremona in Italy, of Antwerp in Flanders, and of Munich in Bavaria claim also to possess some. The year of her death is not certain. The continuators of Bollandus hold that it was 421; their reasons are very probable. As for the day, there is also diversity of opinions: the Latins placing this decease on the first of April, and the Greeks on the ninth. We have followed the Roman Martyrology, which places it on the second of the same month. It appears that she lived 78 years, namely: 12 years with her parents, 17 years in disorder and 48 years in penance.

As for Saint Zosimus, he lived 100 years in a great holiness which has always been recognised, as well in the Greek Church as in the Latin. Cremona possessed his head.

The legend of Saint Mary the Egyptian was very popular in the Middle Ages: thus it is found still today written on the windows of the cathedrals of Bourges and of Auxerre. A very curious capital which is found in the Museum of Toulouse reproduces also two scenes of her life. Saint Mary the Egyptian is the patroness of the Repentant Women [Repenties]. — The details of her existence are salient enough that it is easy to guess how she has been represented. — There is a relic of hers at Mailly (Somme). See *Unpublished Monuments of the Apostolate of Mary Magdalen*, etc., by M. l’abbé Faillon, edited by Migne; *Monograph of the cathedral of Bourges*, by Fathers Cahier and Martin; the *Fathers of the Desert*, the *Acta*, etc.

Saint Nizier, Archbishop of Lyon (513– 573) — 2 April

There is no more certain means of salvation than mercy. The Saviour said: Blessed are the merciful, for they shall obtain mercy. — Matt. v, 7.

It is a rather ordinary course of divine Providence to make known in advance, by signs, those whom it has chiefly chosen to be the princes of its people. It followed this course with regard to Saint Nizier. He was the son of a rich senator called Florentin, and of a very pious woman named Artemia. His father had resolved to

embrace the ecclesiastical state, and even to accept the bishopric of Geneva, if his wife consented, when she should have brought her third child into the world; but Artemia having had a revelation that she herself bore a bishop in her womb, they judged that this would suffice for the blessing and the glory of their house: Florentin therefore renounced the episcopate. They both applied themselves with great care to the education of him whom God had chosen to govern his people. They made him suck piety with his milk, and then gave him good tutors to form him in the sciences necessary to an ecclesiastic. Nizier, perfectly docile, made much progress in them in a short time, and rendered himself capable of the first offices of the Church. He contented himself nevertheless, for several years, with the lower degrees, waiting humbly until God should make known to him that it was his will that he should mount higher.

Having lost his father at the beginning of his clerical career, he lived peacefully with his mother. Shortly after, there came upon his face a carbuncle, or pestilential pustule; it grew, inflamed before one's eyes, and reduced him to such an extremity that his life was entirely despaired of. His mother, who had a great devotion to Saint Martin, invoked him with much fervour in this necessity; and meanwhile, as her son had not spoken for two days, she did not fail to prepare what was necessary for his funeral. But the holy Bishop appeared to the sick man, and, making the sign of the cross on his sore, healed him so perfectly that he rose that very hour, having no remnant of this carbuncle but a scar which remained with him all his life as the mark of so great a miracle. He was so great an enemy of idleness that he joined manual labour, among the servants and other officers of his household, to the study of Holy Scripture and the exercise of prayer. At the age of thirty he was ordained priest by Saint Agricole, bishop of Châlons; but he did not on that account cease to work with his hands, in order to practise the counsel of the Apostle and always to have the means, according to his advice, of coming to the aid of those who suffered some necessity. He took particular care of the instruction of youth, and sought that all the children of his relatives and domestics should learn early to serve God, to read and to sing. Saint Gregory, afterwards bishop of Tours, who was the son of one of his nieces, glories in having been of this number. He relates also of his holy uncle that he took above all great care to preserve chastity; when Saint Gregory was only eight years old, Saint Nizier, having bidden him lie down near him, wrapped his whole body in his tunic, in such a way that he could not touch him, in order to avoid by this precaution all that might have flattered the disordered feelings of sensuality. Although he was already of so mature an age, and honoured with the priesthood, he bore nevertheless such respect to his mother that he obeyed her no less punctually than the least of her domestics could have done. It is by the practice of these virtues that the holy priest Nizier disposed himself for the episcopate. Here is how he was raised to it. Saint Serdot, archbishop of Lyon, his uncle, having come to Paris to King Childebert, fell ill there and died. During his illness the king, who knew his great merit, honoured him with a visit, and showed him much affection. The holy Prelate, whose charity for his people could not end with his life, took this occasion to beseech His Majesty to be pleased that the priest Nizier, his nephew, should be his successor, assuring him that he was a good man and very chaste, and one in whom there was nothing to desire of all the qualities required in a bishop. The king answered simply: "Let the will of God be done." And in this way Nizier was made bishop with the consent of the king, and by the suffrage of the clergy and people of Lyon.

This blessed Prelate showed in his administration a marvellous goodness; if he felt himself offended, he remitted the injury at that very hour, or he raised up someone to come and intercede for the offender, that he might have occasion to pardon his fault. Saint Gregory of Tours relates this trait among others: Saint Nizier sent a priest, named Basil, to Count Armentaire, who at that time exercised an office of judicature at Lyon, to pray him not to meddle in a certain affair which had been concluded in the bishop's court. This judge having rejected the request, even with some words of contempt, the priest came to make his report to the Saint while he was at table, and related to him also the uncivil manner in which he had received him; but the man of God did not approve this account, made Basil withdraw, and even threatened not to give him any eulogies [blessed bread], because he had reported to him words which might put him in anger; nevertheless, repenting at once of this haste, he made a sign to Gregory, who was his deacon, to intercede for Basil: which he did;

and straightway the holy Bishop was reconciled with him, and then said to all those present: “I pray you, my brethren, never to report to me what you hear said against me; for it is not fitting that reasonable men should dwell on words uttered without reason.”

That was a trait of gentleness; let us see one also of severity; it will make us know that to the simplicity of the dove this holy Prelate joined the prudence of the serpent, which Our Lord requires in apostolic men. He had suspended a deacon from his office, for some cause; but as the latter took no account of it, it happened that the Saint, going to Matins, heard him sing a responsory in the choir; he cried at once: “Let him be silent, let him be silent!” and, at that very hour, his mouth was closed, and the demon who already possessed his soul announced by frightful cries that he was taking possession of his body also. Then the Saint, having compassion on him, showed him his fault, and, after having exhorted him to live better and to make more account of the censures of the Church, delivered him in the presence of all the bystanders.

Saint Nizier governed his bishopric holily for the space of twenty years; he was present at the second Council of Lyon, held in the year 567, where the peace and tranquillity of the Church were treated of; the holy Prelate contributed not a little on his part. At last, having put his affairs in good order and made his will, he ended his life by a happy decease, at the age of sixty, in the year of grace 573. Several miracles were wrought after his death at his tomb, and by the touch of things that had belonged to him, as of his bed, of his cope, and even of the dust of his sepulchre; his historian and his nephew, Saint Gregory of Tours, from whom we have this history, relates them very fully in the eighth chapter of the *Lives of the Fathers*. Among other things, he writes that the parish priest of the place where the Saint had chosen his burial, blaming the deceased for having given nothing to his church by his will, the holy Prelate appeared to him one night, assisted by two other bishops, his predecessors, Saint Justin and Saint Eucher, complaining to them of his murmurs, and pointing out that, having given his body to this church, he could leave it nothing more precious. Then approaching the priest, he touched him on the throat; at once it swelled so greatly and caused him such great pains that he could scarcely swallow his saliva; at last, acknowledging his fault and asking pardon of the Saint, he recovered his health by his merits at the end of forty days.

The feast of Saint Nizier was formerly celebrated at Chalon-sur-Saône with a double office on 4 April. The diocese of Lyon celebrates it today with that rite on 2 April. His cult spread into many dioceses of France, with his relics: at Tours, at Troyes, etc.

The life of Saint Nizier was written by an ecclesiastic of his clergy a few years after his death, by the care of Ethère, bishop of Lyon, after Prisque, successor of the Saint. Gregory of Tours, who was the son of his niece, having seen it, remarked that many things were missing in it, and composed another much more detailed, which forms chapter 8 of his *Lives of the Fathers*. Both are found in the collection of Bollandus with the notes of Henschenius, who has placed at the head of it what the same Saint Gregory has further written of him in chapter 61 of the book *On the Glory of the Confessors*.

Saint Longis and Saint Noflette, or Agneflette (653) — 2 April

The active life is necessary; the contemplative life is more perfect: happy are those who are called to it. It is of this that the Saviour said: Mary hath chosen the better part. — Luke x, 42.

Saint Longis, or more exactly Saint Lénogisile,[1] came to dwell in the diocese of Le Mans at the time when Saint Hadouin was beginning in that city his episcopal career.[2] He was of German origin;[3] born in the bosom of a noble and rich family, he escaped from his country because his parents, still attached to the worship of idols, wished to force him to share their superstitions and to follow the profession of arms.[4]

His youth had been passed in the camps, when he set about seeking Christians in order to be instructed in the faith of the true God, whom he knew only imperfectly, not having yet even received baptism. It was among the Alvernes, and probably in some cloister, according to the custom, that he obtained this grace, and

afterwards he visited the most celebrated sanctuaries and the most renowned monasteries. His design was to stop in some solitary place, and to consecrate to God there the rest of his days. Providence led him first to Rome, and afterwards he came back into Gaul, and as far as the Maine. Saint Hadouin exhorted him much to remain in his diocese, and to choose the spot which would please him most. The clergy and the inhabitants of a village, then named Busiarus and today Saint-Longis, in the country of Sonnois, pressed him to dwell among them, and he yielded to their desire.

It is added that the village of la Boisselière was of the domain of the church of Le Mans, and that Saint Hadouin gave it to Longis, permitting him to build a monastery which should be subject to the cathedral Church. Longis accepted, it is said, these conditions, subscribed a deed to attest this subjection, and had it attested by Clotaire II, by several bishops and several counts. Hadouin was not content with giving the village of la Boisselière in property to the holy abbot, he added to it the farm of Loudon and several others, and he helped him in the construction of his monastery. But the authenticity of the documents on which these facts rest is not entirely demonstrated. One fact alone remains constant, namely that Saint Longis and his successors enjoyed in peace the retreat which he had built.[5] After having built his monastery, our Saint set out again for Rome. His aim, in this journey, was to obtain, among other spiritual graces, relics for his basilica. One night when he was praying near the body of Saint Peter, he had a revelation that he would find, the next morning, a tooth of the holy Apostle upon his tomb. In effect, he found the following day this precious relic, and brought it to la Boisselière. Saint Hadouin and a great crowd of people betook themselves to the monastery to venerate this pledge of the protection of the Prince of the Apostles. From that day the concourse of peoples to the basilica which Longis had built became very great.[6] While Longis busied himself in directing and ruling his monastery, he took care to instruct the neighbouring populations. His reputation spread in a short time, and drew him new disciples. Among those who came thus to implore the lights of the holy Abbot, none was more illustrious than Saint Agneflette, commonly named Saint Noflette.

This holy maiden belonged to rich parents, who pretended to make her marry a young man very desirous of obtaining her hand; but she had vowed her virginity secretly to God, and she wished to remain faithful to her engagements. Pressed nevertheless by the entreaties of her kinsfolk, and no longer knowing how to resist their desires, she fled from their house and withdrew into a wood. From there she had Saint Longis warned of her situation: he encouraged her resolution, and as she had no refuge, he received her in his monastery and gave her the veil of virgins. No more was needed to excite and arm calumny. The young man who aspired to have Agneflette for his wife goes to King Clotaire, and denounces Longis to him as an infamous seducer, and Agneflette as the accomplice of his debauches. The simplicity with which they had both acted gave a certain force to the accusation; nevertheless the king, before pronouncing a sentence, wished to hear the accused. Longis and Agneflette, summoned to the palace, set out at once to present themselves before Clotaire. It was in the midst of the greatest rigours of winter: the king was at the hunt and the two travellers had to wait long for his return. During this delay, Longis, broken with fatigue and chilled with cold, asked the virgin whether she could not procure him some relief. At once, to obey him, she runs toward the bakehouses of the palace, and asks that they give her a little fire. The baker, wishing doubtless to mock her, said to her, presenting her with burning coals: “Here is fire, but since thou hast nothing to receive them, hold out thy mantle.” Agneflette obeyed with simplicity, and, marvellous thing, she received these burning coals and carried them to Longis in the folds of her mantle, without that garment suffering the least damage. The holy Abbot, admiring in secret the marvels of divine Providence, made use of its benefits, and when the cold he felt was relieved, Agneflette took back in her mantle the coals still burning and carried them back to the oven. This fact soon became the news of the palace: Clotaire, on his return from the hunt, heard it told by those who had been witnesses of it. This was enough to prove the innocence of the two accused; so the king openly acknowledged the holiness of their life, and wished to show them by deeds the esteem and affection he bore them. He made the holy Abbot generous offers, which the latter refused through contempt for the goods of the earth; he begged the king only to be the defender of his monastery. Clotaire received with pleasure this

title and this office, and wished moreover to engage to furnish ten pounds of silver every year to the cloister of Saint-Peter of la Boisselière. After that our two Saints left the palace and returned to their monastery.[7] The presence of Longis at the king's palace had left memories there. Dagobert, son of Clotaire, having fallen dangerously ill, and the physicians not knowing what remedy to employ, the king trusted with confidence to the prayers of the abbot of la Boisselière. He sent him a chalice and a silver paten, begging him to intercede with God for the health of his son. The messenger had not yet made half the road when the young prince was already relieved.[8] Dagobert having mounted the throne after the death of his father, made new gifts to Abbot Longis, and his example was followed by the great men of his kingdom, which enabled the man of God to increase the number of the monks who lived under his direction.[9] As for Saint Agneflette, she lived yet many long years under the veil of virginity; but at last, the time of enjoying her reward having come, she died in a town of the royal domain, named Vernus (Vair, and afterwards Saint-Cosme-de-Vair). Clovis II then governed the kingdom of the Franks (638). Saint Longis had immediate knowledge of her happy passing; he hastened to betake himself to the place where her remains had been left, to transport them to his monastery. Arrived at the little town of Mamertum (Mamers), the holy body appeared suddenly of such a weight that no force was capable of lifting it from the place where it was; but the man of God prayed long, and at last the body of Agneflette was transported to the monastery, where it rested several centuries, surrounded with the veneration of the peoples.[10] Longis also reached an extreme old age, and until the last moment of his life he ceased not to work for the glory of God. He died on the 4th of the Calends of April,[11] about the year 653. His body was buried in the basilica of his monastery.[12]

This holy Abbot left behind him a venerated memory, a great number of disciples whom he had converted throughout the whole country of Sonnois, where his zeal had still met with many idolaters, and finally a monastery where eminent virtues shone for a long time under the monastic cowl. Such were the examples of humility, devotion and charity given by the religious of this abbey that the inhabitants of the neighbouring countries took the habit of naming their house the abbey of Saint-Peter-of-the-Good-Men [Saint-Pierre-des-Bons-Hommes].[13] In the last century it was reduced to the state of a simple priory, united to the monastery of Saint-Vincent of Le Mans.

We have borrowed this attractive narrative from the remarkable work of Dom Piolin, *The Church of Le Mans* [*L'Église du Mans*].

Saint Francis of Paola, Founder of the Order of the Minims (1416–1507) — 2 April (part 1)

Oh, how peace is a holy merchandise, which deserves to be bought very dearly![1]

Let us confess candidly that the prosperities and honours of the world are very often the cause of our perdition.[2]

We could not begin the life of this holy founder more appropriately than with this wise reflection of Cardinal Bellarmine: God sent him upon the earth before the devil caused the heresies of Luther and Calvin to be born, which were to combat abstinence, fasting, Lent and the other exercises of penance and Christian mortification, so that, by establishing in the Church a religious Order which should make a particular profession of these exercises, and above all of the perpetual abstinence of Lent, he might serve the faithful, not only as an example, but also as a defence and antidote against so dangerous a venom. We shall work the more surely on so worthy a subject in that, besides the lives which have been composed before us, we have before our eyes the very sources from which they were drawn, namely: the depositions of nearly three hundred witnesses, who were heard for the canonisation of this great servant of God, the letters which were written to the pope and the cardinals to obtain it, the account of his virtues and his miracles which was made in a secret consistory before His Holiness; the very bull of his canonisation, and the memoirs of some of his

religious who lived long with him.

Paola, a little town of Lower Calabria, in the kingdom of Naples, was his native place; whence the surname Francis of Paola; for it was the custom among the religious of Italy to add to their baptismal name that of the town whence they are natives. His father was named James Martorille, or Martotille, and was a very honest burgher of the same town, who lived on his own means, and, having no public charges nor other external employments of which we have knowledge, passed his life in the practice of fasting, prayer and the other exercises of Christian piety. His mother was called Vienna of Fuscaldo, a castle neighbouring Paola. She was also a very pious lady, who answered admirably to the good inclinations of her husband. We shall see, in the course of this life, particular marks of their signal virtue. The time of his birth has been contested by some authors, who have wished to postpone it to the year 1438; but Father Giry has shown, by invincible proofs, in a dissertation printed in the year 1680, in reply to their arguments, that it must be placed, according to the ancient tradition and the testimony of all his historians, in the year 1416. This was the sixth year of the empire of Sigismund in Germany; the thirty-sixth of the reign of Charles VI in France, and the second of the council of Constance, assembled to extinguish the schism between Gregory XII, John XXIII and Benedict XIII, who all three called themselves sovereign Pontiffs, and were held as such within the compass of their obediences. The month and day on which our Saint came into the world are uncertain to us; some writers have advanced that it was 27 March, which is believed to be the day on which Our Lord rose again; but as there is no contemporary historian who says so, and as it does not appear that this has come down to us by tradition, we cannot give it as certain.

James Martolille and Vienna, having remained some years without children, had recourse to God, through the merits of Saint Francis of Assisi, founder of the Order of Friars Minor, to obtain this fruit of their conjugal union; and, that their prayers might be the more efficacious, they made a vow, if they had a son, to have him bear the name of this glorious patriarch whom they took for their intercessor. They added to this vow many tears, mortifications and alms, which easily moved the heart of him who had put off granting them this favour only in order that our Saint might be rather a fruit of grace than an effort of nature, and that he might appear from his birth destined for great things, like an Isaac, a Samson, a Samuel and a John the Baptist, all four born of barren mothers. Thus, a short time after, Vienna found herself with child, and at the end of nine months she brought into the world this son, who was to be the happiness of his family, the glory of his country, and the founder of a new religious Order in the Church. It is told that at the moment of his birth there appeared, on the roof of his parents' house, as it were burning lamps or flames of fire, to mark that a new light had just risen on the earth. This house has since been consecrated and changed into a chapel, where the Minim religious of Paola often go to celebrate the august sacrifice of the mass.

As soon as this child was born, his father took care to have him baptised, and he was named Francis, to accomplish the vow by means of which he had been obtained. Philip de Commines, in book VIII of his *Commentaries*, calls him Robert; but he must necessarily have had bad memoirs, since he is the only one who gives him that name, and since in all the processes of his canonisation, where, as we have said, nearly three hundred witnesses deposed; in all the Bulls of the Popes given in his time in favour of his Order; in all the letters patent of our kings which concern him, and of which the originals are still to be seen in the registers of the Chamber of Accounts at Paris, and in all the authors who have spoken of him for two hundred years, he is never otherwise called than Francis. Several have believed that Commines had written Francis, and that the name of Robert slipped into his copies only through the fault of those who transcribed his works; which is quite probable, considering the infinite number of faults that are ordinarily found in hand-written copies.

The joy of our Saint's parents was soon crossed by an accident which put them in extreme distress: while he was still in the cradle, there came upon his eye a fluxion, or considerable tumour, which put him in evident danger of losing its use. One of the witnesses who deposed at Tours for his canonisation says even that he

had brought this ill with him at birth, and that when he came into the world he saw with only one eye. This obliged these holy persons to make a second vow for his cure: it was to have him wear for a whole year the little habit of the same Saint Francis of Assisi in a convent of his Order, when he should be more advanced in age; the child was at once delivered from this ill, and never felt it for the rest of his life; there remained to him only a little scar, the mark of the miraculous favour he had received from God. His birth was followed, some time after, by that of a daughter called Brigid, who was married to Anthony d'Alexio, a gentleman of the country; she has become, through her son Andrew, who came to France in the train of his holy uncle, the fruitful stock of the illustrious families of Alesso, of Chaillou, of Eaubonne, of Ormesson, of Léseau, of Gourcelles and of many others, whom their great offices and singular probity have rendered so commendable throughout the whole kingdom. In effect, they all acknowledge themselves great-nephews of Saint Francis of Paola, and hold themselves more honoured by this quality than by those of presidents, councillors of state, masters of requests and others like them, which they have borne with so much glory.

It was enough for James Martotille and Vienna to have a son and a daughter; they renounced, after the birth of the latter, all use of marriage, and by mutual consent they made a vow of continence. The fervour of James was even so great that he entered the Order of the Minims, established by his son, and lived in it with a quite exemplary piety; he thus took place in the chronicles of the same Order, among the persons most illustrious in holiness who honoured its beginnings. Francis could receive from so perfect a father and so virtuous a mother only a wholly holy education. His childhood passed in a marvellous innocence, candour and devotion. As the Church assures us in her Office, he already macerated his body by continual vigils and abstinences; all his pleasure was to pass whole days in the temples, to converse there with God and to hear his word; his manners there were so pure, and the fear he had of God so tender and perfect, that he already gave visible signs of that great holiness which has since appeared in him with so much lustre. It is even credible that he began from that time to keep the mortifications of Lent all the year, since we learn from the processes of his canonisation that his father observed this manner of living, and there is much appearance that he made it observed also in all his family. We do not read that he went to school; but his parents taught him what the Holy Spirit wished him to learn from men, and which he did not reserve to himself to teach him immediately and by himself. Two replies are reported which he made to his mother when still very small, which sufficiently mark the divine prudence and extreme piety with which he was endowed. As she pressed him to cover his head, because of the cold, while saying his rosary, he said to her: "That if he were speaking to the queen, far from commanding him to cover himself, she would on the contrary command him to keep bare-headed; that therefore she ought not to require him to keep covered while speaking to the Blessed Virgin, who is the Mother of God and the Sovereign of the universe." This pious lady exhorting him to go and amuse himself for some time with the other children of his age, he answered her: "That he would go very willingly if it were her will; but that, for himself, whose whole pleasure was to love and serve God, he would find in it no other satisfaction than that of rendering her obedience."

When he had attained the age of thirteen years, a religious in the habit of Saint Francis appeared to him and warned him that it was time to accomplish the vow which his parents had made for his cure when he was still in the cradle. He spoke of it to them at once, and begged them not to put off the execution any longer. They took him therefore to the convent of the Cordeliers of the town of Saint-Marc, a day's journey distant from Paola, judging that this convent, where all the rigour of the observance was kept, would suit his inclinations better than that of Saint-Lucide, which was nearer. It was there that this holy child laid the foundations of the very austere life which he practised until death. Although he received there only the little habit which is given to those who are bound by vow, he nevertheless kept the whole rule with more exactness and fervour than the most robust religious, and the most zealous for the duties of their profession. He gave up from then on shirts and shoes, and would wear upon his flesh only a coarse tunic, extremely rough, which is said to be still in his convent of Naples. The religious of his monastery ate meat, according to the liberty of their rule; but he, whom God called to a more eminent life, ate none, and exactly observed the Lenten life. His

conversation was so gentle, his obedience so prompt and perfect, his silence and mortification so ravishing, his humility so profound, that they embalmed all that house and won him the love and respect of all the Brothers. He was often charged with several offices, such as helping the sacristan, the steward, the refectorian and the infirmarian; but however incompatible these occupations were, he nevertheless always acquitted himself of them very perfectly; this has made some religious of this convent believe, as they themselves have deposed, that he was at the same time in several places. One day, the sacristan having hastily sent him to fetch fire for the censer, and having given him nothing to carry it in, he brought some innocently in the front of his robe, without its being in the least damaged. Another time, the steward having fallen sick, and the charge of the kitchen having been given to him, he arranged the meat in the pot for the dinner, and put it on cold ashes; then, having gone to the church to bring fire for it, a sweet ecstasy so deeply occupied him that he remained there until the time of the refection. The guardian had him warned of this failing, and of the trouble which his indiscreet devotion was about to cause in the community. The holy child, without being moved, begged him to have the meal sounded at the ordinary hour, and, having entered the kitchen [*office*], he made the meats boil so perfectly in a moment that they were ready to be served at once to all that company of servants of God.

A life so perfect and so full of miracles made the bishop of Saint-Marc wish to see this admirable child, and the Cordelier Fathers to retain him among them to make him enter their Order; but God called him to something else, and besides his humility could not permit him to remain in a place where such great prodigies might draw too much honour to him; as soon as the year of his vow was expired, he wished to leave. He had his parents come for this, and begged them to take him on pilgrimage to Assisi, to Our Lady of the Seven Angels [*Notre-Dame-des-Sept-Anges*], and to other places of devotion which he had bound himself to visit, which they did very willingly. The author who wrote his history in his lifetime, and who had been nearly forty years one of his religious, assures us that he went also to Rome to honour the sepulchres of the holy Apostles, and that, having met on the road a cardinal who was walking with great pomp, he took the boldness to point out to him that Our Lord and his disciples had been very far from that pomp. This cardinal took the reproach in good part, being touched by the modesty and holiness which appeared in his face; but he told him that he must not be scandalised at what he saw, because they had come to a time when ecclesiastical authority would be despised if it did not render itself venerable by these external appearances. On the return from Rome he visited the most celebrated monasteries and hermitages which were on his way or beside it; one must probably put in the number Monte Cassino, where the admirable example of Saint Benedict, who had withdrawn into solitude from the age of fourteen, could greatly animate him to do the same. Tradition bears also that he went among the hermits of Mont-Luc, at Spoleto, whose form of habit he seems to have imitated in the garments which he afterwards gave to his religious.

The contempt of the world and the fire of charity which consumed him more and more did not permit him to go back as far as the house of his parents; for, before arriving at Paola, he asked their permission to withdraw to a solitary place of their domain: these holy parents had no trouble in granting him this favour, because, being enlightened by a divine light, they cooperated joyfully with the designs of Providence on their son. They furnished him even with provisions as long as he remained in this place, in order that, being freed from all the cares of life, he might have nothing to do but to occupy himself with the meditation of eternal truths. Nevertheless this retreat not seeming to him secret enough nor separated enough from the frequentation of the world, he stayed there only a very short time; and some months after, he chose another, not only more distant, but more frightful and more deserted. It was the corner of a great rock raised above the sea, and surrounded by other rocks which their height and roughness rendered of very difficult access. He found there a cavity which he enlarged by his labour, and made into a cavern large enough to lodge in. It is still seen today; it is eight palms long,[3] five wide and seven high; but the entrance is so narrow that one can pass there only sideways. Pilgrims visit it with much devotion, and revere there a figure of our Saint represented kneeling, and with his eyes raised toward heaven.

He redoubled this fervour which he had always shown for the exercises of penance and the interior life. His bed was the rock, his food some herbs or roots which he found among the rocks and in the woods, or which the charity of those who visited him supplied him, with pure water which he drew from a neighbouring torrent; his clothing, a vile and coarse habit, under which he wore a rough hair-shirt; his occupation, prayer, tears, the contemplation of divine things, and sometimes to console or instruct persons of the neighbourhood who had recourse to him. We know nothing in particular, either of the combats which the demon waged against him in this place, or of the victories which he won over this enemy of men, or of the visits he received from heaven, or finally of the graces with which it pleased God to favour him; because his humility kept all these things under secrecy; but the admirable progress which he made in so short a time in the silence of this cavern, and which rendered him capable of being the founder of a religious Order at the age of nineteen, ought to make us judge that his temptations there were great, his victories signal, his commerce with the inhabitants of heaven frequent and ordinary, and his graces precious and abundant.

One might ask from whom he received the religious habit. The tradition of the convents of Calabria is that he received it from the hand of an angel; and there is still shown, at Paterno, a hood which this blessed spirit is said to have put on his head. So he worked great miracles; and in the year 1456, as the plague was ravaging the whole kingdom of Naples, they put him in water, on the advice which the Saint caused to be given by a labourer, to whom he appeared during his work: he healed at once all the plague-stricken who drank of this water: this fact was attested a short time after, in a juridical inquiry made by the Reverend Father Sebastian Quinquet, then visitor, and afterwards general of his Order. If anyone imagines that this tradition is rather pious than certain, we permit him to believe that he received the habit from the hands of the archpriest of Paola, or from some other ecclesiastic deputed for this by the Ordinary, unless he received it from one of those holy hermits with whom he had stayed on his return from Rome, as Saint Benedict received it at Sublac from the solitary Romanus. One might also be in trouble to know where he heard mass, and received communion, all the time that he was withdrawn in his cavern; other saints have been dispensed, by an extraordinary way, from the obligation of these precepts, while they were hidden in solitude, as one cannot doubt of a Saint Paul, a Saint Onuphrius, and others like them. But I see no necessity of attributing this dispensation to him whose life we are writing; and I would think more willingly that, until the time when a chapel was built for him, where mass was said for him, he went to participate in the divine Mysteries in the nearest church.

His holiness and so extraordinary a life soon drew to his grotto a quantity of persons, to enjoy his conversation and to receive from him relief in their troubles; but he was five or six years without anyone offering to imitate his penance and to dwell with him. At the end of this time (1435), some persons begged him to receive them as his disciples. His eminent charity, his zeal for the salvation of souls, could not refuse them this favour. He admitted them with him; and to lodge them, he first had built a little hermitage, composed only of three cells, with a beautiful chapel to sing the praises of God and to receive the Sacraments. One cannot say with certainty either the number or the names of those he then received in his company. Twelve are ordinarily remarked; but among those who are put in this number there are very surely some who could not have had the age to join him until several years after, as is easy to infer from the year of their death. What is certain is that he lived with them under the rules of the eremitical life in a marvellous austerity, innocence and fervour. He was also as it were the refuge of all the poor of the country, and he exercised toward them, not only spiritual charity by consoling them in their afflictions, counselling them in their doubts and strengthening them in their temptations, but also corporal charity, by healing their wounds and sicknesses, of whatever nature they were, and furnishing them, even miraculously, with what to live on in their necessities.

The number of his imitators increasing continually, he at last took the resolution to build a monastery and a larger church, with the permission of Pyrrhus, archbishop of Cosenza, who, having been consecrated,

according to Ughelli, only in the year 1452, could not give him this permission before that time. It was then that God made appear with lustre what a man can do who is animated by his spirit and filled with his strength and virtue. One may say without exaggeration that there did not enter so many stones and pieces of wood into this new building as Francis did miracles and prodigious things for its construction. He had at first taken very narrow alignments for his church, not wishing to engage in an edifice which surpassed his means; but as the walls were already beginning to rise, a religious, in the habit of a Cordelier, presented himself suddenly before him and reproved him, though with much civility and testimony of affection, for making his church so small; the Saint answered him: "That he would willingly have made it larger, but that his poverty did not permit him to carry his undertaking higher." — "Fear nothing," replied the religious; "pull down what is already begun, and take a larger plan: God will draw his glory from it and will provide you liberally with all that shall be necessary to you." The Saint, who had no less courage and confidence in God than humility, acquiesced without difficulty in his order. He had the walls demolished in his presence, and took with him the alignment of a more beautiful and spacious edifice; and scarcely was that finished when this admirable architect disappeared, without anyone knowing either whence he had come or whither he had gone. This has given Pope Leo X to think, in the Bull of canonisation of our Saint, that this religious was Saint Francis of Assisi. This history is also related in the manner we have just written it, in one of the processes of his canonisation, by a witness who assures that he was present at this whole action. Some days after, a lord of Cosenza, probably James Tarsia, baron of Beaumont, came to find the Saint and presented him with a considerable sum of money, with a quantity of cattle, to contribute to the cost of this building. An infinity of other persons offered him also, some money, others instruments and materials, others their days and their pains to advance the work; and as he accepted their offers, knowing well that they would not be without reward, there were seen working at his workshops, not only charitable workmen, who took some days of their weeks to consecrate them to this work of piety; but also men of high condition, weak and delicate ladies and young children of noble birth, who made it their glory to carry stones, wood and cement, like labourers, to participate in the merit of this enterprise. There were even sick persons who found their cure by setting themselves to work there, in spite of all the impossibility to which sickness reduced them, as the seventeenth witness of the process made at Cosenza reports; the latter assures that, having had himself carried to the Servant of God, to be relieved from a pain in the thigh which tormented him so cruelly that he could not set his foot to the ground, this holy Patriarch told him first that this ill had befallen him in punishment of his having quarrelled with his mother; then he ordered him, for his cure, to bring to the building alone a beam which two oxen could not even have moved. This man made some resistance to this, and said: "How would you have me, holy Father, carry this beam, sick and crippled as I am, since, even if I were in full health, and had several men with me, I could not lift it?" But the Saint said to him: "For charity, do what I order you: you can." He did it; he loaded this beam on his back and brought it to the building, and in this action his sick thigh was perfectly cured. The same happened to a woman of the town of Cortona, who had been paralytic for thirty years, and who was brought before the Saint in a chair. He commanded her to take a stone that was near, and to carry it to the place where it had to be placed; she made an effort to rise and to obey, and in this effort she recovered so perfectly the use of her limbs that, in thanksgiving, she wished to work several days, and afterwards embraced the rule of the Third Order established by her liberator.

This kind of miracle, of rendering stones and wood light, however heavy they were, and of raising them, or having them raised, without difficulty, was usual to him throughout the whole course of this construction. He transported alone, to another place, a rock of prodigious size, which hindered the foundations of the dormitory, and which a great number of workmen had been able neither to move, nor to split and break in pieces. He carried alone, to the top of the belfry, a hewn stone which four very robust men had much trouble to lift. He drew alone, from a forest and from the bank of a river, pieces of timber which several labourers together had tried in vain to draw out. He loaded others of the same weight on his shoulders and on those of his workmen, without either himself or the others feeling the weight, as if the angels had supported them and

carried them with them. Moreover, crooked trees were straightened, rough beams were squared and made ready to be worked, and pits necessary for preparing the materials were dug at his word alone, and without employing the labour of men or the help of instruments. There are above all three miracles which have made this building famous, not only in Calabria, but also throughout all Italy and even in Europe. The first is that of a lime-kiln lit for twenty-four hours, into which he entered without being burnt. The violence of the flame had so cracked it that it made fire on all sides and threatened a near ruin: which would have spoiled the lime and done considerable wrong to the whole workshop. The masons, troubled at this accident, raised a great cry and called the Saint to their help. He came at once, and, seeing on one side the evident danger of losing this material which was necessary to him for the work of God, and on the other the pain and trouble of so many workmen, he armed himself with a firm confidence in the goodness of the Almighty, and made no difficulty of undertaking by himself the repair of this kiln. He entered therefore into it and stopped up all the cracks with mortar: he did the same outside, and joined so well the walls which were separating that the workmen, whom he had sent to take their meal that they might not be witnesses of this action, returning to the place, found the kiln in good condition, and the saint washing his hands. Those whom curiosity brought back sooner saw him come out of it as fresh and as sound as if he had not stirred from his oratory. The Bull of his canonisation, and the disciple who wrote his history in his lifetime, bear witness to this great marvel, and the sixth witness of the process made at Cosenza for this canonisation assures that this lime afterwards multiplied miraculously, and that, against all human appearances, there was enough to do the whole work. The second miracle is that of a stone of prodigious size, which, detaching itself from the mountain, rolled impetuously toward the new monastery with manifest danger, not only of overthrowing it, but also of crushing several workmen who were working in divers places there. The danger made all those present cry out; but the Saint, without being troubled, raised his heart toward heaven, and, by a word of faith, stopped and fixed suddenly this rock in the greatest precipitation of its fall. Then he approached it himself, and propped it with his staff; which was so powerful that it remained long in this state, exposed to the sight of an infinity of people who came to see this prodigy. Afterwards it was split and broken into pieces to serve for the completion of the convent. He suspended yet another by the force of the sign of the cross, on the slope of the precipice; and it is perhaps the one that the inhabitants of the place still see every day sustaining itself without support, and in a situation in which it would naturally be impossible that it should not fall. The third is that of a miraculous fountain which the Saint made spring from a rock by merely striking it with his staff, to relieve his workmen who had too much trouble in going to seek water in the torrent. What is more astonishing in this fountain is that, being enclosed in a basin of very hard stone, where no opening appears, one has never been able to discover whence it draws its waters, and yet it is an impossible thing to dry it up; and if it happens that the basin is emptied to be cleaned, in less than five or six hours it is found entirely full. All those who have been at Paola are so many eyewitnesses of it. The Saint having thrown into it a dead trout which had been sent to him, it recovered life at once; and afterwards these waters have served for the healing of an infinity of sick persons. Which is why there is seen there every year, on the first day of April, eve of the Saint’s feast, an extraordinary concourse of people. How many times again, in favour of these same workmen, did he produce or multiply bread, wine, figs and other similar foods, which hunger made them ask for! How many times did he cook suddenly, for them and for other persons, vegetables that had been forgotten or neglected to be cooked! How many times did he put again in state to work those whom falls and considerable wounds had rendered incapable of doing the least thing!

Besides these marvels which regard chiefly the building of the convent of Paola, one cannot say how many others he did at the same time for the healing and relief of men. I make no difficulty in asserting, on the deposition of an infinite number of witnesses, that there is no kind of infirmity and sickness that he did not heal, nor sense and member of the human body on which he did not exercise the grace and power which God had given him. He gave sight to the blind, hearing to the deaf, speech to the dumb, the use of feet and hands to the crippled, life to the dying and to the dead; and, what is still more considerable, reason to the insane and

the frantic. Lepers, dropsical, paralytics, persons afflicted with the stone, scrofula, colic, migraine and any other kind of pain, wounds and ulcers, found in his charity an instantaneous remedy. There never was any ill, however great and incurable it appeared, which could resist his voice or his touch. People ran to him from all sides, not one by one, but in great troops and by hundreds, as if he had been the angel Raphael and some physician come down from heaven; and, according to the testimony of those who ordinarily accompanied him, no one returned discontented, but each blessed God for having received the accomplishment of what he desired. Among these prodigies, one of the most signal was the cure of the baron of Beaumont, of whom we have already spoken above, and who was in his time general of the Venetian army in the war of Pisa. He had so horrible an abscess on the thigh that it rotted the flesh to the bone, and made him suffer pains which rendered life insupportable to him. He tried long the remedies of the ablest surgeons of the country; he sought even those from farther off, but in vain; at last he had recourse to the Saint, who, by his prayer and the sign of the cross, sent him back home in perfect health. Marcellus Cardille, of the town of Cosenza, was not only a leper, but also crippled in feet and hands, and deformed in all his body. He had also lost speech, and had become quite black; so that one scarcely saw any more in him the figure or appearance of a man. There was no physician in the world who would have dared to undertake his cure; but the Saint, to whom he was led, taking him only by the hand, and exhorting him to have a lively faith in Jesus Christ, made him rise upon his feet, and rendered him perfectly sound. We must still relate this other miracle in favour of a young religious of the Order of Saint Augustine, named Francis, who afterwards was prior at the convent of the same Order at Paola. Having gone, by obedience, to cut wood in a forest, he gave himself, with his axe, so great a blow on the foot that he was notably wounded, and that the blood came out in great bubbling from his wound; the Saint, who was in the same forest, came at once to him, and, by his touch, which was like a heavenly balm, healed him on the spot, and put him back in the same state as he was before his wound.

Among several dead whom he also raised at Paola, the most celebrated was his own nephew, whom some authors believe to have been Nicholas d'Alesso, brother of Andrew. He had often shown an ardent desire to be a religious in the Order which his uncle had just established; but he had not been able to obtain permission from his mother, who, by too natural a love, did not wish to be deprived of her children. At last he fell sick and died. His body was carried to the Saint's church to be buried there; his obsequies were made publicly, and they were ready to lower him into the grave; but this divine man, who had in his hands the keys of life and death, prevented their doing so. He took this body, carried it to his room, and that very night, after many prayers and tears, raised it to life. The mother came the next day to weep for her son. He asked her if she was resigned to the will of God, and if she consented that this child should be a religious: "Ah!" she answered, "why did I not consent sooner? he would now be living, and I should have the consolation of seeing him; but it is now too late, and I shall see him neither secular nor religious." — "It is enough," said the Saint, "that you consent"; and, at the same instant, going up to his room, he gave him the habit of his Order, and led him to his mother, who could not praise God enough for his mercies toward her and toward this son to whom he had restored life. He afterwards lived very religiously, both in Italy and in France, under the obedience of his uncle. But however great these miracles of Saint Francis of Paola were, it must be avowed that the most surprising was his own person and his manner of living, which appeared rather angelic than human. Although he was in the midst of so many workmen, and worked himself like a labourer, he was nevertheless always in a very perfect peace and serenity of spirit; they appeared even on his face, where one never saw anything sad, but a heavenly splendour, and an air of eternity. His prayer was continual, and this multiplicity of occupations did not hinder him from being unceasingly united to God, and from having often ecstasies, raptures and secret and familiar colloquies with heaven. One day when he was praying at the foot of the high altar, while the religious were assembled, he was seen by two priests and a brother whom divine Providence caused to come there, all surrounded with light, and having above his head three crowns of glory, having the form of the tiara of the sovereign Pontiff. Another time, according to the memoirs of John of Milazza, one of his disciples, the archangel Saint Michael, to whom he was extremely devout, and whom he had prayed to be

his protector and that of his rising family, appeared to him in great splendour, and presented him a cartouche surrounded with rays like a glory of the Blessed Sacrament, containing the word *Charity* written in letters of heavenly gold, and laid on a field of azure, ordering him to take this sign for the arms and blazon of his whole Order. So this great man, whose life was no longer anything but the pure love of God, did nothing and ordered nothing but by charity. If he made journeys, if he undertook buildings, if he received religious into his company, it was by charity. If he commanded fire, air, water, earth, trees, rocks, it was by charity. If he rendered efficacious, for the healing of the sick, things which of themselves would have been useless or even harmful to them, it was by charity. “For charity,” he would say, “take this herb, use this powder, eat this morsel, and you shall be healed.” In a word, he had charity always in his mind, in his heart, on his tongue and in his hands; and as he lived only by it, so he acted only by it. Yet another day, several persons being at the door of his cell, where he was shut up, heard an admirable melody, such as one hears nothing like on earth, with which the angels took pleasure in recreating him; and this melody appeased the anger of a man who came to insult him, because the earth that was drawn from his foundations, being carried off by a torrent, sometimes hindered his mills from turning.

In spite of these labours he did not fail to treat his body with a rigour which we may call pitiless. He had, in that time, no other bed than the floor of his cell, with a stone or piece of wood for pillow. Being older, he lay on a mat or on a heap of vine-cuttings. His sleep was so short that it scarcely deserved the name of rest; it was to give more time, and often entire nights, to prayer. Not only did he keep in all its rigour the Lenten life, of which he made a vow and an inviolable law in his Order; but he ate so little that several witnesses made no difficulty of saying of him what Our Lord said of Saint John the Baptist: that he ate not. His ordinary was a little bread and water toward evening. He was sometimes two or three days, and even, before the great feasts and in public necessities, eight and ten days without taking anything, and in continual prayer. It is asserted that he passed once an entire Lent without food, in imitation of Our Lord, of Moses, of Elias and of Saint Simeon the Stylite. Wine was unknown to him, unless some weakness or sickness obliged him to taste it. He wore assiduously the hair-shirt or cilice, and tore his body by frequent flagellations which he gave himself with a discipline of iron cut in the form of a saw. His habit was neither to defend him from cold, nor to relieve him in the heats, but only to cover his body; this habit was, on the one hand, very rough and of a coarse and pricking hair, and, on the other, so ill-stuffed that it was scarcely capable of warming him. He did not change it until it was quite worn out: such is that which he left at Paola on coming to France, and which the acts of his canonisation assure to have wrought so many prodigies. And even then he did not take a new one, but some less bad one, which had already served another religious. In fine, his austerity was so prodigious that the Pope, in the Bull of the same canonisation, is obliged to say that he did not seem to have a body, but rather that he was a pure spirit.

But while he gave himself so much trouble to offer himself as an agreeable sacrifice to the Almighty, this sovereign Goodness exempted him from the pains which follow the condition of our nature, and which are common to all men. He always went barefoot over burning sands, over the sharpest flints and rocks, over snows, ice, brambles, thorns, water and mud, but he was as if invulnerable in them. An infinity of witnesses have deposed that these sands did not burn him, that these flints and rocks did not wound him, that these snows and ice did not freeze him

Saint Francis of Paola, Founder of the Order of the Minims — 2 April (part 2)

…that these brambles and thorns did not prick him, and that the very mud did not soil him, because God had commanded his angels to keep him in all his ways. Although he continually handled stones, wood and tools, he had nevertheless hands as white and delicate as if he had been a man of the study who had worked only with the pen. His frequent sweats in an old habit, which he put off neither day nor night, did not make him of ill odour; on the contrary, there exhaled ordinarily from his body so sweet a perfume that it embalmed those

who approached him. His very face did not seem to feel either his austerities or his age, being always rather full, and with a serene air and a colour of fire. This is why he was regarded everywhere as an innocent Adam in the midst of the terrestrial paradise, or, to speak with Anthony Staramelle, in a letter to Pope Leo X, as a mortal God, to whom all creatures seemed to be subject.

The rigour which he exercised against himself did not fall back on his religious. He had for them an extreme gentleness and tenderness, and did not suffer them to do anything above the ordinary rules of the observance without his permission. If he was sometimes obliged to correct them and to punish them, he always mingled oil with the wine, and mercy with justice. Far from abusing the rank and quality of superior, he made himself, in effect, the servant of the least of the brothers. He cleaned and mended their habits, and even those of the novices; served them in the refectory, swept the church and the convent, and applied himself with joy to the other most vile ministries of the house, thus doing his best to humble himself the more as God raised him up by prodigies and by extraordinary graces without example.

We shall speak in what follows of his other virtues, of which we shall find heroic examples everywhere. It remains for us, before leaving the convent of Paola, to say that prophecy was so ordinary to him that he seemed to have the gift of it habitually. He knew those who were to come to find him for their cure, and sometimes sent before them to receive them. He penetrated the causes of their maladies and marked to them the faults for which God had punished them. He read in the depth of consciences and discovered the most secret sins. He knew the future, and the things which happened in the most distant places were as present to him as if they had happened before his eyes. He predicted, twenty years beforehand, to his religious, the journey which he was to make to France, without anything making it foreseen. There were sick persons whom he assured of their convalescence, and others to whom he said that God had counted their days, and that they would indubitably die: which was always found true. Finally, as it seemed, by his miracles, that God had made him a partaker of his omnipotence, so it seemed also, by his predictions, that he had made him a partaker of his foreknowledge. But what I find in all this the most admirable is that, whether he did actions which entirely surpassed the strength of man, or foretold events which the prophetic light alone could discover to him, he did it always with much facility and simplicity: one would have said that this manner of acting and speaking was natural to him, and that there was nothing extraordinary in all his conduct. This ought to make us judge that he had already, from that time, arrived at so eminent a perfection that grace with its gifts had become as it were nature in him; wherein the theologians make consist the highest degree of the mystical life. I have said nothing of his almost sovereign authority over the demons, although he drove out several from the bodies of the possessed during his first construction, because we shall soon have other proofs of it; but I cannot omit in this place that his humility, his austerity and his great love for God had rendered him so formidable to these monsters of hell that they feared even his disciples and all that belonged to him, or that he had touched.

While this great wonder-worker was laying at Paola, in the manner we have just said, the first foundations of his Order, the inhabitants of Paterno, a town of the same diocese and not far from Paola, desired to have a part in the blessing of their neighbours. They begged him therefore to come to them, and offered to give him a site on which to establish a religious community. Paul of Rondace, a gentleman of Paterno, whom he had received among the number of his children, and who afterwards was his vicar-general in Italy, joined his prayers to those of his fellow-countrymen that the Saint might grant them this grace. He yielded at last to their entreaties, and, having taken Paul and some other religious with him, he came to establish his first colony and his second convent at Paterno. They gave him at first for retreat the house of the Brothers of the Discipline, that is to say of the Penitents who scourged themselves publicly, situated in the suburb, until he should be provided with a site and with the other things necessary for the building of a monastery. The time he remained in that house and before this new edifice is not certain; what is indubitable, and what we learn from an almost infinite number of witnesses, is that he did in this construction the same prodigies and still

more surprising things than he had done in that of Paola. He made, as at Paola, the trees and stones light; he entered, without being burnt, neither he nor his clothes, into a burning furnace; he stopped a rock in the air in the greatest impetuosity of its fall, and made a fountain of living water spring in a dry place where there was no water. He found materials miraculously in a land incapable of producing them, caused lime-stones to be burned in an invisible manner and without any fire being put to them; he often fed his whole workshop with what would not have sufficed to feed one man alone. A demon had seated himself on the stone which was to serve as keystone to the great door of the church, and made it so heavy that it was impossible to move it; our Saint constrained him to lift it himself, and to carry it to the place where it was to be set. He caused to spring up in an instant seven fine chestnut trees, by putting seven chestnuts in the ground, to appease the anger of a man who complained that he had had one cut in his woods, though he had done it only with the permission of the woman who had presumed on the good will of her husband; and the fruits of these chestnut trees have since served, throughout Italy, for the healing of an infinity of sick persons. He made untamed bulls, which had never borne the yoke, serve to cart tiles for his roofs; which they did with as much gentleness as if they had been broken for ten years. A tree of prodigious size being in the middle of the high road which led to his church, and thus incommoding the passage, he divided it, by his word alone, into two halves, and made each half recede several feet to leave in the middle a sufficient space, without either half losing its greenness; and, by this means, he settled the dispute of two brothers who had given him the road, and who disputed together about the ownership of that tree. These halves long subsisted in the same state; but the branches having been used to make crosses and rosaries, only the trunks are now seen. In fine, he did so many other marvels in this edifice that the convent of Paterno was called by excellence the Convent of Miracles.

The healings of wounds, ruptures and diseases were also very numerous there. One of the witnesses assures, as having seen it with his own eyes, that he healed two hundred persons in one day. Others say that he healed them at every moment, and as it were without number, just as if he had had in his hands the keys of health and life. There was brought to him one day a little child who had come into the world without eyes and without mouth; he marked with his spittle the places where these organs ought to be, and scarcely had he made the sign of the cross when there formed there two beautiful eyes and a very well-made mouth. The blind, deaf and dumb from birth cost him no more to heal than those who had become so only by accident. As many as six dead are counted whom he raised in that place, not to speak of persons who were in agony or abandoned by physicians, whom he preserved by his prayer from a near and indubitable death. The most renowned of all these dead was

Thomas of Yvre, an inhabitant of Paterno, to whom he gave life twice: once after he had been crushed under the fall of a tree, and another time after he had broken his body by falling from the top of the belfry to the bottom, and this is perhaps the only example that can be found in the history of the Saints of the double resurrection of the same person.

These miraculous cures made a great stir. The surgeons of the country, seeing that they took away all their practice, had Father Scozette, a religious Friar Minor of the Observance, who was then preaching in the principal pulpits of Calabria, solicited underhand to preach against the Saint, and publicly decry his life, conduct and prodigies. He allowed himself easily to be led into it. He had been told that the Saint made use, for these healings, of some herbs or some powders which he applied to the wounds, (which he did through a profound humility, and to hide, as much as it was possible for him, that great power of working miracles which God had given him); the religious imagined that there might well be superstition in this. There were also other religious of his Order who animated him in it, whether through jealousy or through an imprudent and precipitate zeal. So this great preacher set himself to declaim, in his sermons, against the so extraordinary manner of living of our wonder-worker, against the Lent which he made his children keep perpetually, and above all against these healings of which so much was spoken. The Saint was warned of these declamations; but as he sought in all things only the glory of God, and did nothing but by his motion and by his spirit, he

abandoned to him with a marvellous patience and gentleness the protection of his innocence and the defence of his cause. Scozette, seeing that his discourses, which he still supported by his familiar conversations, made no impression on minds, because there was no one who was not convinced of the great merits of the Saint, resolved to come himself to find him to make him a reprimand, easily persuading himself that, being learned in philosophy and theology, he would confound without difficulty a poor Hermit who had never studied. The servant of God received him with his ordinary candour and affability, and, the better to give him the facility of explaining himself, he led him into a private room near the fire. The preacher discharged before him all that he had already said in public, and treated him even injuriously, as a man who deceived the world by false miracles. Saint Francis was not moved by it; but after he had finished his complaints, seeing that, ardent as he appeared, he was nevertheless inwardly all frozen for want of charity, he took burning coals in his hands, and, pressing them long without being burnt, he presented them to him and said to him pleasantly: “Father Anthony, warm yourself, for charity, for you have great need of it.” This religious, touched by this miracle, and awaking as from a deep sleep, threw himself at his feet and asked his pardon. The Saint raised him up, and, after having embraced him, showed him wisely that man, however weak he be of himself, can nevertheless do all things when God wishes to make use of him for his glory. From that time this preacher was the great panegyrist of Saint Francis, and published everywhere his holiness: he profited so well by the moment of conversation which he had had with him that he arrived in a few years at a very high perfection, which Our Lord has even manifested by miracles. He died at the convent of Amaltée, in the year 1470. The gift of prophecy, which had appeared in our Saint with so much lustre at the convent of Paola, followed and accompanied him also in that of Paterno and everywhere else; there are an infinity of examples of it mingled among the miracles which have just been related: for, as the tongue as well as the heart and mind of this great man were always in the hands of God, this adorable Wisdom ordinarily made use of it to pronounce oracles and to discover secrets which might be useful for the amendment and spiritual healing of those who addressed themselves to him. As for the possessed, he delivered many also at Paterno; and one, among others, whom he first made work some days at his buildings, after which the demon, constrained to depart by the force of his command, did so with so much impetuosity and noise that it seemed the whole church was about to fall in, and that nothing would remain entire. Afterwards he healed still several, both in Italy and in France; among others, a novice of his Order and one of the Order of Saint Francis of Assisi, whom the evil spirit had seized by a secret permission of God.

But perhaps we stop too long at the convent of Paterno. From this convent he went to Spezzano the Great, which is also of the diocese of Cosenza, and is distant from that city only four miles, and from Spezzano to Corigliano, which is of the diocese of Rossano. With the permission of the Ordinaries, he established there new colonies, and built there afterwards new convents. Miracles accompanied him everywhere, as much for the edifices as for the relief of all sorts of unfortunates: he rewarded especially the liberality of the people of Corigliano by giving them miraculously fountain waters, of which they had extreme need. For the rest, it must not be believed that this admirable servant of God took care only of the healing of bodies: his principal application was for the conversion of sinners and the salvation of souls. Although he had not studied, he did not fail to preach, toward the end of the day, to those who had run to him, and he did it with so much zeal, light and unction, citing even the holy Scriptures, that all the hearers were touched. He gave salutary advice to everybody: as he knew, by a prophetic spirit, the needs of each, each perceived that he told him what was needful to be said, and returned home in the resolution to live with more piety. In a word, the witnesses assure that he was the light of all Calabria, that he brought everyone back into the ways of salvation; that he made a marvellous change in the manners of all that province, and that it suffered an irreparable loss when he left it to go to France. The Saint, having these four convents, went from one to the other, as much for the advancement of their constructions, which lasted long, as for the government of his religious, who had as yet no other rule than that which he gave them by word of mouth with the examples of his holy life. While he took so great a care of them, there happened to him a very sensible displeasure by the loss of a poor brother

who, having gone out without leave, and even with the design of leaving the holy habit of religion, was killed by a stroke of thunder in the territory of Cartiarco. But God, who never afflicts his elect so far as to leave them without consolation, repaid the loss of this strayed sheep by the admirable conversion of a young libertine, who came to gather up the crown which the other had let fall. This was John de la Roque, a noble ecclesiastic of Corigliano, leading a scandalous life; he wished to pass through Spezzano to go and satisfy his passion with a courtesan who was a little farther on. The Saint, having had a revelation of it, ordered the porter to have him enter the convent when he should come to ask for water at the door, and then to introduce him into a room and shut him in. The porter executed this order punctually, then, having led this senseless man into a cell which was in the cloister, he drew out the key and shut the door upon him. It was a great subject of astonishment to this wretch who loved his wretchedness, and who ran with joy to his ruin, to see himself arrested in the pursuit of his design. He at first threw fire and flames, vomited many injuries against the religious, and made great noise to be delivered; but as no one opened, he grew tired at last of crying and knocking; he lay down on the ground and let himself go to sleep. Then the Saint entered the room, and having awakened him, said to him coolly: “Eh! my friend, what are you thinking of? why do you not shake out of your ear what torments you, and gives you so much pain in the head?” The young man, not knowing whether he was awake or asleep, put his hand at once to his right ear, and drew out of it a great, very hideous and all-hairy worm. He then put it to his left ear, and drew out another worm of the same form, and at that moment all his impure desires and all his brutish and dishonest affections were deadened; feeling himself touched by the hand of God, he threw himself at the feet of the Saint and begged him earnestly to receive him among the number of his disciples. He had no trouble in obtaining this favour, to which the servant of God knew that he was predestined. He rendered very great services to the Order with much holiness, and did not die until the year 1520.

But it is enough to remain in Calabria; we must pass with Saint Francis of Paola into Sicily. The report of his virtues and miracles had so spread there that there was no city in all that island which did not ardently ask for his presence. Above all the inhabitants of Milazzo desired it, and sent him deputies to beg him to come and establish among them a community of his disciples. He was pressed also by some Sicilians to whom he had given the habit of his Order. Thus, after having put in order the monasteries which he left, he set out for Sicily with two of his religious, who are believed to have been Father Paul of Paterno, and Br. John of Saint-Lucide. He worked a signal miracle on the way; it was to feed, during three days, nine famished travellers, with a very little loaf which he caused them to find very miraculously in their wallet. Having arrived at the crossing of the lighthouse [strait] of Messina, so renowned among the poets, on account of the gulf of Charybdis and the rock of Scylla, formerly celebrated for an infinity of shipwrecks, he begged, for charity, a boatman named Peter Colosse to put him in his bark with his companions and to ferry him across. This rustic man, seeing that he had no money to pay his passage, repulsed him, and even said some insult to him. Then the Saint, having made his prayer, and feeling himself inspired by the Holy Spirit, who gave him at that moment an admirable and extraordinary use of the spirit of faith and of the gifts of counsel and fortitude, peacefully spread his mantle on the waves, and, having mounted upon it with his two disciples, made use of it as of a sure bark to cross so dangerous a strait. The sea trembled, but he did not tremble; the waves respected him, the winds were obedient to him; Charybdis and Scylla, which made the best-equipped galleys shudder, honoured him in his passage, and it is even said that since that time the sea has been calmer there, and that so many shipwrecks have no more been seen there. At last he arrived near Messina, and his humility not permitting him to land at the port, where he would have been seen by an infinity of people, he landed beside, where, according to the report of Placid Sempère, of the Society of Jesus, he gave spiritual and bodily life to a dead man who had been hanging three days on the public gallows. From there he betook himself to Milazzo; he was received there as an angel come from heaven; in a short time a fine convent was built for him, which was the first of his institute in all the island. There was neither great nor small, neither rich nor poor, who would not contribute to this edifice; the prodigies which the Saint wrought there were

again so great that they were the happy seeds of many other monasteries of men and of women which were soon given to his Order in the other towns, and which compose at present the provinces of Messina and Palermo. There are shown at Milazzo, above the principal door of his church, two great stones which he raised alone and without anyone's help, and from which it is impossible to tear off any chip, and a salt well whose waters he made sweet only until the time when a cistern should have been made. His miraculous crossing, of which we have just spoken, is attested in the acts of his canonisation by several witnesses, and it would have been by many others if inquiries had been made in Sicily, where the tradition of it is very widespread. Peter Colosse, who had refused him passage in his bark, acknowledging his fault, had an incredible confusion and sorrow for it; and when he saw him beatified, he came every morning to his church at Messina, where, beating his breast and shedding many tears, he unceasingly deplored his rusticity, which had deprived him of the happiness of ferrying so great a man.

After Saint Francis of Paola had thus satisfied the piety of the Sicilians, he returned to his convents of Calabria. Meanwhile the prodigious actions which he performed at every moment, making a great noise throughout Italy, Pope Paul II, who mounted the chair of Saint Peter on 6 August 1464, wished to have sure news of them, and sent for this purpose one of his chamberlains to the archbishop of Cosenza, that he might inform himself fully. The archbishop, who knew the holiness of the servant of God, spoke of it very advantageously to this prelate: "But in order," he said to him, "that our testimony may not be doubted, take yourself the trouble to go to him, question him, examine him, and report to the Pope only what you shall have known of him by your own inquiry." The chamberlain believed him, and, without giving notice of his journey, betook himself as soon as possible to Paola. As soon as he saw Saint Francis, he wished to kiss his hands out of respect; but the Saint defended himself from it with much humility, telling him that it was much more fitting that he himself should render him this duty, as to one who had been honoured for thirty-three years with the dignity of the priesthood. The chamberlain was surprised at these words, which he found true on reflection. Nevertheless, when he had been led near the fire, wishing to execute his commission, he began to speak against the life of the Saint and against that of his children, taxing him with indiscreet rigour and dangerous singularity, on which he extended himself at great length. The Saint listened peacefully; but as it was a question of sustaining the establishment of the perpetual life of Lent, of which he had received the order from heaven, he took burning coals in his hands, and, holding them long without being burnt, said to the prelate: "You see, Monseigneur, what I do by the virtue of God; do not doubt also that, being assisted by this virtue, one can support the most austere life and the greatest rigours of penance." The prelate, frightened, wished to throw himself at his feet to ask pardon and to receive his blessing; but he was prevented by the Saint, who asked his, on the contrary; he then had with him a wholly heavenly conversation, which charmed him; he left his company still more edified by the eminent holiness which he showed in his discourses and in his manner of acting and speaking, than he was astonished at the miracle which he had seen done before his eyes. He informed the Pope and all the Roman court; which disposed the Holy See to the graces which it has since granted to the Order of the Minims. For the rest, this sort of miracle, of handling fire and burning things without receiving any damage, was so ordinary to Saint Francis that there are an infinity of examples of it in the course of his life. It must be believed that God granted him this privilege as a reward of his charity and prodigious austerity, and to authorise the penitential life which he came to establish in the world.

Archbishop Pyrrhus had given him permission to take three houses in his diocese, giving the example to the other prelates that they should permit him to make similar foundations; he wished to honour his nascent Order with beautiful privileges. Thus, in the year 1471, he exempted it from his jurisdiction and from that of his successors, and put it under the immediate protection of the Holy See. Two years after, Pope Sixtus IV made the authentic establishment of the said Order, under the name of Hermits of Saint Francis, which has since been changed, by Alexander VI, into that of Religious Minims, and he gave to its holy founder, whom he made against his will its superior general, ample power to found houses throughout the Christian world, and to compose a Rule and Constitutions for its conduct.

These favours of the sovereign Pontiffs and of the prelates of the province of Calabria did not prevent him from being the object of the persecution of his own prince, Ferdinand I, king of Naples, as also of the duke of Calabria and the cardinal of Aragon. The cause is not well known; but it is probable that it was for some important counsels which the Saint caused to be given to this prince, for the good of his person and of his State; they did not please him, and pleased still less his children, who profited by his exactions and his tyrannical government. However it may be, they sent to Paterno, where the servant of God was, a captain of a galley, with soldiers, to seize his person and bring him bound hand and foot to Naples. This news cast consternation over the whole country. The principal citizens tried to dissuade this captain from attempting anything against so holy a man; they pointed out to him that it would draw down upon him and upon the whole royal house the anger of God and the scourges of his indignation. Notwithstanding this, he wished to execute his order. He entered the church and the convent, seeking him whom his prince hated. Francis, far from hiding himself, as his disciples besought him, knelt on the steps of the high altar, exposed to the sight of everybody. The captain and the soldiers passed often before him and around him; but God rendering him invisible, they could not perceive him. At last he showed himself, and at the same instant this captain was touched by the hand of God and filled with so great a respect that he threw himself at his feet and asked pardon for his attempt. The Saint raised him with much kindness, and told him to fear nothing; but to go on his part and tell the king, the queen and their children that if they did not correct themselves of their vices they would soon experience, with all their house, the rigour of the vengeances of the Almighty. He charged him also with blessed candles and other objects of devotion to present to them. Finally, he would not let him go out, nor his men, without taking a collation. And this marvel happened: two little loaves and a pint of wine, which were served to them, were sufficient to satisfy them all, though they were more than forty, and ate and drank freely, according to their need; and at the end of the meal there remained still as much bread and wine as had been put on the table. The court was soon informed of what had passed, and by this means the persecution ceased.

Meanwhile the Saint, knowing by a prophetic spirit that the Turks were about to descend on Italy and the kingdom of Naples, gave notice of it to the king, sending him word, with his ordinary generosity, that he should not embarrass himself with the affairs of others, but should take care to preserve his States, which were going to be attacked by the infidels. He declared also to his religious and to other persons what God had made him know of this descent; they were the more frightened in that his prediction of the capture of Constantinople, in 1453, by Mahomet II, had been punctually accomplished. The king neglected to prevent this misfortune, and, in the year 1480, on the last day of August, Achmet Pasha, having landed his army, seized Otranto, a considerable town and port, had the archbishop and several of the inhabitants impaled, and sacked most of the places round about. So great a misfortune opened Ferdinand’s eyes. He promptly sent an army to retake this city and to drive the Turks from Italy, and then commanded the principal lords of his kingdom to be present at the siege, to help to repulse this common enemy. John Nicholas, count of the Arenas, was one; but as he was a great servant of God, and intimate friend of the Saint, he would not set out for this expedition without commending himself to his prayers and asking his blessing. He came to find him at Paterno, with a fine company of gentlemen and soldiers of his vassals. The Saint, who had spent eight days in prayer and tears, in his cell, to turn aside the scourge of God from Italy, assured him that they would take Otranto, that they would drive out the Turks and that they would all return in health; he gave to each of them, for safeguard, a blessed candle. The thing happened as he had predicted; for although the count and those of his suite found themselves often in the midst of the enemies, and there was made around them a horrible carnage by the stones, the missiles of every sort and the fires which the besieged threw, and the plague also made great ravage in the camp, not one of those who had received these candles was either killed or wounded; the city was taken, the Turks forced to withdraw, and all this holy company returned home full of glory and health. The count’s muleteer alone, who had mocked the Saint’s blessed candles and had refused to take any, died of the contagion, and his body exhaled at once an insupportable odour. This history is attested

in the acts by irreproachable witnesses.

King Louis XI, a clever, politic and distrustful prince, was then reigning in France. He was afflicted with a dangerous malady of which he ardently desired to be cured. There were no able physicians whom he had not consulted, no remedies which he had not tried, no devotions which he had not made or caused to be made to come at it; but as neither God nor men contented him by all these ways, hearing talk of the marvels which the holy hermit of Calabria had for a long time been working, he had a great desire to speak with him and to have him near him. It was, without doubt, by a secret motion of divine Providence, which wished that Saint Francis should come to France to give more lustre to his Order and to extend it more easily throughout Europe. He pressed him himself by letters, promising him very considerable advantages for himself and his own if he would come to him. But as these letters were without effect, the Saint being too dead to the world to let himself be touched by his promises, Louis had recourse to the king of Naples and asked him, as a singular favour, to send him his holy man. Ferdinand did his best to decide the Saint to give the most Christian king the satisfaction he desired, not considering that to lose him was to lose the happiness of his State and something more precious than all his kingdom. But Francis always defended himself from it, not believing that he ought to undertake so great a journey, because the view in inviting him to it was that he should come and work a miracle. At last Louis addressed himself to Pope Sixtus IV, and begged him to command the hermit of Paola to come to him. The Pope, judging it fitting to content him, sent two Briefs to the holy man, by which he ordered him to betake himself promptly to the court of France. No more was needed to determine him, and the voice of the sovereign Pontiff was to him like an order come from heaven.

He bade farewell to his children, left them for his vicar Father Paul of Paterno, of whom we have already spoken, and whose holiness was so great that, besides several miracles which are related of him, his body remained a hundred and fifty years after his death without corruption. His poverty dispensed him from making them presents; but the few things which remained to them from him, such as an old habit, a hood, a cord, a tunic, a discipline and a tooth from his mouth, which he gave to his sister, have been, and still are, sources of favours and supernatural healings throughout Calabria. He worked as far as Naples, as at Salerno, at Cava and in other places, several miracles which the reader may see in his history.

At Naples they received him with the same pomp as if he had been a great apostolic legate (these are the very terms of Philip de Commines), or as if the king himself had made his entrance for the first time. Ferdinand, his children, and all the nobles and persons of quality in the city went to meet him, and the crowd of people was so great that, but for the efforts of the prince of Taranto, second son of the king, who had come to seek him as far as Salerno, it would have been impossible to make him pass. The king wished him to lodge in his palace, whether to do him more honour, or to have a means of observing him. Spying at night through the cracks what he did in his room, he perceived him in prayer, all surrounded with light, and raised several feet above the floor; he was the more surprised at it in that he persuaded himself that after the fatigues of a journey and a solemn reception, and after having received such great honours, he would hardly be in a state to pray; but he did not yet know that the fervour of the Saint was so constant, and his humility so profound, that neither did honours raise him, nor labours cast him down.

The next day he invited him to eat at his table; but the Saint having excused himself as from a thing that did not suit him, he sent him, for his dinner, some fried fishes which had been served to him. The Saint blessed them, restored them to life and sent them back to him by the same page who had just brought them; which he did to correct his mistrust, knowing well that he had sent him this dish only to try him. Afterwards the king came himself to find him and presented him with a quantity of gold pieces, to help, he said, in the foundation of his convents; but the Saint again told him courageously that he would do much better to give back this gold to his poor subjects, whose blood he had sucked by unjust impositions, than to make of it alms which could be only abominable before God. And, to convince him of the truth of what he said to him, he took one of these gold pieces, broke it in two, and made several drops of blood flow from it in his presence. This

terrible miracle, which is attested by the oldest writers of his life, cast terror into the mind of this prince; he acknowledged his fault, wept for it bitterly and promised to repair it; but he hardly executed afterwards what he had promised, and so he drew upon himself and all his family the scourge with which this great Prophet had already threatened him, and with which he threatened him again on this occasion. Meanwhile the king obliged him, before his departure, to choose a place for the monastery which he wished to have built for him in his royal city. He chose it, but in the quarter of the city the dirtiest and least frequented. The king was astonished at it, and told him that his religious would be useless there and that they would better render, in another place, the services that might be expected from their charity. But the Saint predicted to him that this quarter which he had chosen would one day be so agreeable and so populous that there would be none like it in all the city; which the event has shown true, because the palace of the viceroy was built there opposite the convent of the Minims, with a great number of mansions and fine houses, which made it entirely change its face.

From Naples the Saint was conducted by sea to Rome. His first historian assures that there was so great a crowd at his entrance, on account of the miraculous healings which he wrought at every moment, that it was impossible to approach him either by water or by land. The Pope received him with much honour, and even, according to Philip de Commines, gave him audience three times, in each of which he conversed familiarly with him for three or four hours, wishing absolutely that he should be seated on a fine chair. All the cardinals visited him and gave him marks of a wholly singular esteem and veneration. His Holiness wished to raise him to ecclesiastical orders; but he always constantly defended himself from it, and contented himself with the power which he gave him to bless candles and chaplets; which has been the source of an infinity of miracles which he wrought in France. He spoke to him of the vow of the Lenten life which he wished to establish in his Order; but as the Pope made many difficulties about it, he took by the hand the cardinal nephew, who was Julian della Rovere, and said to His Holiness: “Holy Father, this one will do what your Holiness has so much trouble in doing”; predicting to him thereby that he would be Pope. Which he confirmed again to this cardinal when he took refuge in France under the pontificate of Alexander VI. In effect he was so afterwards under the name of Julius II, and it is he who approved the rules of the Order with the fourth vow of the Lenten life.

The servant of God having satisfied his devotion by the visit of the holy places, and received the apostolic blessing, returned to Ostia and took again the road to France. Passing by Genoa, he pointed with his finger to a neighbouring mountain, where he assured that there would one day be a convent of his Order; which was accomplished thirteen years after, by the liberality of Prince Doria. He had predicted the same

Saint Francis of Paola, Founder of the Order of the Minims — 2 April (part 3)

…something at Messina, by pointing to the chapel of the Holy Sepulchre; at Cava, near Naples, by laying the first stone of the church of a Congregation called the Society of Jesus, and at Rome, by pointing to Monte Pincio; and one may say of him what is said of Samuel, that none of his words fell to the ground, but that they were all punctually accomplished. From Genoa, the envoy of the most Christian king, who had come to seek him in Calabria, and conducted him throughout the whole journey, took the road to Marseilles; but, by a conduct of divine Providence, the vessel put in at a little port between Bormes and Briganson. The Saint, before setting foot on land, confessed and distributed blessed candles to the most considerable of the company; which he did to dispose himself for the great marvels which God was about to work by his means throughout the kingdom of France. Having descended, he imprinted his footsteps on a rock, which retains them still at present; and this very place has become very famous by a chapel which the inhabitants have had built there, and which is visited by all the neighbourhood with much devotion.

The envoy asked to enter the town of Bormes; but this would have been refused, on account of the plague which was ravaging the whole country and had already begun to spread in this town, if the Saint had not said:

“Open for charity. God is with us.” They opened at this word, and this civility of the inhabitants was not useless to them; for the Saint having made his prayer, all their sick, and even those who had withdrawn into the country to be treated, found themselves healed in a moment; and, what is more admirable, there has remained to them this great privilege, that the plague never enters their town, whatever havoc it makes throughout the province, and that no citizen of Bormes, in whatever place he may be, and even if he should sleep with the plague-stricken, is ever infected with the contagion. We have had, up to the present, proofs of it without number, which have even been juridically examined and approved. So, immediately after the canonisation of the Saint, they had a superb church built in his honour; and, in these latter times, they have given a convent to the religious of his Order. The city of Fréjus, through which he passed next, experienced likewise his great power with God, for he healed also all those who were struck by the epidemic. This benefit was acknowledged eight years after, by the foundation of a beautiful monastery, where three general chapters were held, but which has since been changed into that of Arles, on account of the unhealthiness of the air.

It must be said here, in passing, that these two towns are not the only ones which have been healed or preserved from the plague by the prayers and protection of this great Servant of God. He renewed this miracle several times after his death; and he is one of the Saints who are invoked with the most success in this public calamity. In the year 1629, the city of Naples confessed that it was indebted to him for its preservation, in a horrible contagion which had just ravaged all Sicily and a part of Italy; and, in thanksgiving, it adopted him among the number of its principal patrons, which was done with a pomp and magnificence which had never had an example. The description of it was printed in Italian and in French, under the title *Patronage of Naples*. The towns of Morlaix and of Saint-Paul-de-Léon, in Lower Brittany; that of Mons, in Hainault, that of Malaga, in Spain, and those of Cosenza and Paterno, in Calabria, render him daily their thanks for having been delivered from the same ill by his powerful intercession. We have already said that that of Paterno was so by means of the water in which one of his hoods had been dipped; it healed generally all those who drank of it. That of Cosenza was so almost at the same time by a miraculous oil which flowed from the lamp which burned in his chapel at Paola; its mere anointing restored health to all those who were infected. As for that of Malaga, it was so in the year 1637 in a way still more extraordinary; for, as more than twenty thousand persons had already died there in less than a month, a lawyer of the Saint’s Third Order, named Anthony Perez, who had a relic of him, having caused it to touch the sick of his house, healed them all on the spot. The bishop having learned of it, ordered a solemn procession in which the image of Saint Francis of Paola was carried, and during which eight hundred plague-stricken who were in the hospital were healed, and the plague ceased entirely throughout the town. Let us now resume the sequel of our history.

We should have to stop at every step if we wished to relate all the other prodigies which the Saint wrought in the whole course of his journey. He had wrought some at sea by preserving his vessel from a shipwreck and from a capture by corsairs, which appeared inevitable; he wrought still more on land in all the rest of the road: for, as the towns and boroughs went on all sides to meet him to receive his blessing, he often rewarded their devotion by extraordinary favours and healings. Sometimes also he made himself invisible, whether in order not to be interrupted in his prayers, or to avoid the honours which they wished to pay him, which put the envoy of France one day in extreme trouble, making him believe that the Saint had taken again the road to Italy.

King Louis XI, learning of his arrival in France, had so much joy at it that it seemed he had conquered a new kingdom, and it is said that he had ten thousand crowns given to him who brought him the first news of it. Knowing that he was approaching Tours, where he made his residence, he commanded his dauphin, who has since been called Charles VIII, to receive him at Amboise. He did so with great testimonies of esteem and respect, and, from that time, he always loved and honoured him as his own father. But, if we believe Philip de Commines, the king went still further than this reception; for he received him on his arrival at

Plessis-lès-Tours, which was on 24 April 1482, with no less honour and submission than if it had been the Pope himself. He went to meet him with his court; and, as if he had recognised in him something divine, he threw himself at his feet, and begged him to restore his health. The Saint raised him up as well as he could, and, as for his health, he answered him what a wise person ought to have answered him, namely: that the health and life of kings, as well as those of other men, being in the hands of God, who has counted all their days, it was necessary to address oneself to him by prayer, to know his will on this point. The king had him lodged in an outbuilding of his château, in a little house near the chapel of Saint Matthew, in order to be able to enjoy his conversation more easily, and charged two of his officers to take care of his subsistence and that of his religious; but, as he was suspicious by nature, and as, besides, his physician, James Coythier, adroitly threw into his mind thoughts of mistrust of the holy man, through a secret jealousy which he had against him, he began to tempt him and to try him in divers manners.

In effect, he sent him now a precious sideboard furnished with a quantity of vessels of gold and silver, which he might apply, he said, to the construction of a monastery; now an entire service of pewter dishes for his use; now an image of Our Lady which was valued at eighteen thousand crowns; but as the Saint refused all these presents, to which he preferred his poverty, he brought him himself, secretly, a hat full of gold pieces, assuring him that he could take them without fear, and that no one would know anything of it. The Saint gave him on this a severe reprimand, and told him that he would do much better to repair the wrongs he had done to so many people during his life, and to think seriously of obtaining pardon for them by penance, than to make presents of iniquity and to tempt the servants of God. This prince, nevertheless, did not yet yield; but, seeing that the Saint was immovable on the side of avarice, he wished to try him on the side of intemperance, sending him often baskets of fine fishes, and sending word that, if he would not eat any, he begged him at least to let his companions eat of them. But this admirable servant of God, who penetrated by the light of heaven the malice of his host and the iniquity of his offering, would not acquiesce; he replied that his religious contented themselves with coarse foods, and that they had no need of those delicious dishes, which were good only for the mouths of the great.

At last the king, recognising by this the incomparable virtue of a man proof against all sorts of temptations, conceived an extraordinary esteem for him, and gave him entire credit over his mind. Often he went to visit him in his cell, where he remained very long alone with him, and he was seen to come out of this sanctuary with his eyes bathed in tears and with great sentiments of compunction for his past faults. At other times, not being able to go there on account of his illness, he had him come to his chamber, where the Saint spoke to him and to the persons of his court with so much prudence, wisdom and vigour that it was quite evident that the spirit of God spoke by his mouth. So says Philip de Commines, a man of the court, who assures us he heard him speak several times in this manner.

Certainly there are two things to remark in this marvellous man at this point, which ought not to give less astonishment than his greatest miracles, and which show manifestly that his virtue had raised him to a perfect enjoyment of the liberty of the children of God. First, although he had always been in solitude, or occupied with the construction of his convents in Calabria, nevertheless, when God brought him out of it to extend his Order into other countries, he appeared in the first courts of Europe, and treated with the Pope, kings, cardinals, princes, bishops, ladies of quality, with all that there was of great, spiritual and delicate in those courts, without any embarrassment, but with as much engagement, openness and ease as if he had been brought up there all his life; none of those with whom he conversed for more than twenty years ever remarked in him anything weak, crawling or reprehensible, but always a great force of mind, a wholly heavenly wisdom and a holiness which obliged everyone to revere him. Next, he knew well that King Louis XI desired health passionately; one could not speak to him of death without his falling into furies and furious transports; and, after all, he had had him come from Calabria only in the hope that he would cure him; nevertheless our Saint, having learned in prayer that the prince was not to expect this grace, but that, his hour

having come, he must prepare for the last passage, generously bore him the word, saying to him as Isaias to Ezechias, but in circumstances far more delicate: “Set thine house in order, for thou shalt die, and not live.” And this king, far from giving way to his ordinary angers, received this advice from the mouth of the Saint with great calm and a perfect submission of spirit, begging him only to serve him as director and to dispose him for that hour which is the most terrible of all hours. The Saint did it with much care; and thus this great French monarch, who had been during his life the terror of princes, the arbiter of the universe and the avenger of kings, being well furnished with the sacraments of the Church, rendered his spirit to God on the very day that Francis had predicted, against the opinion of the physician, namely 4 August 1483.

On dying he recommended to him his three children: Charles, his dauphin, aged only thirteen years; the princess Anne, married to Peter, duke of Bourbon, and the princess Joan, married to Louis, duke of Orléans, who afterwards was Louis XII. So the Saint took extraordinary care of them; for as to the princess Anne, who appeared barren and could not have children, he obtained two for her by his prayers, a boy and a girl; in gratitude, she founded and had built the convent of the Minims of Gien[1] in the year 1496 or 97. As to the princess Joan, he contributed much, by his counsels and his intercessions with God, to bring her to that eminent holiness which makes her publicly acknowledged as blessed; when King Louis XII repudiated her, Saint Francis consoled and strengthened her so powerfully that she changed with joy the quality of queen of France for that of solitary spouse of the Son of God. Finally, as for Charles VIII, he perpetually assisted him in his affairs. It is he who, by his tears, made him win two signal victories of extreme importance for his person and for all his kingdom: the one, on the day of Saint-Aubin, against Francis, duke of Brittany, during which war he was twenty-two days shut up in his cell to obtain for him the succour of heaven; the other, on the day of Fornouë, against the princes of Italy leagued together to destroy him, on his return from the conquest of Naples. The Saint knew by revelation the danger in which the king was, and having discovered it to his religious, he had them pray with him to merit the protection of God. And his prayer was so efficacious that this prince, with seven thousand soldiers, passed over the belly of an army of forty thousand men which had for chief the ablest captain of all Italy. It is also this holy man who, after the defeat of the duke of Brittany, procured the marriage of the king with Anne, his daughter and sole heiress, which united for ever this rich and illustrious province to the crown of France. Charles, for his part, forgot nothing to reward the favours which he had received and received every day from the Saint. He visited him often, or had him come to his closet to have his advice in the thorniest affairs of his State and of his conscience, and it is said that, out of respect, he never spoke to him but bareheaded. He wished absolutely that he should name his dauphin at the baptismal font, of which there is an authentic act in the registers of the Chamber of Accounts at Paris. He had built for him, in his own park, the celebrated convent of Plessis, to which he assigned revenues for the subsistence of its religious. He gave him also one at Amboise, the church of which was built on the very spot where he had received him when dauphin, by the command of King Louis XI, his father. When he entered triumphantly into Rome, in the year 1493, and was proclaimed there emperor of Constantinople by Pope Alexander VI, one of his greatest cares was to found there a monastery of his Order: it is that of the Holy Trinity, on Monte Pincio, which, following the intentions of its founder and the ordinances of the Saint, confirmed by four sovereign Pontiffs, must be inhabited only by religious of the French nation. King Louis XII, who was heir to the crown of Charles, was also heir to his benevolence and liberality toward this great servant of God. It is true that, at first, as he did not know his merit, because he had always been far from the court, he gave him permission to return to Italy; but, having learned of what a treasure he would be deprived in losing this holy man, whom the kings his predecessors had regarded as the support of their State and the powerful safeguard of the kingdom of France, he at once retracted this permission. He conceived so much respect and esteem for him that he went still further than the favours which Louis XI and Charles VIII had done him; no other proof is needed than the great privileges which he granted to his Order.

The favour of these three kings gave so high a reputation to this nascent Order that it spread in a short time into several considerable towns of the kingdom; many lords and ladies of quality wished to have monasteries

of it on their lands and in the places of their domains. Its progress was the same in Italy and in Sicily; there were seen to rise the convents of Rome, Naples, Genoa and Messina, of which we have already spoken; and others in Spain and Germany through the piety of Ferdinand V, king of Castile and Aragon, and of the emperor Maximilian I, who wished to have in their States offshoots of so happy a plant; the holy man thus had the consolation of seeing his Order established in his lifetime in the four principal parts of Europe. Later it extended as far as America. But what contributed most to so prompt a growth was doubtless the number of his miracles and prophecies, and his life more angelic than human; he had a particular grace to obtain from God that he should grant the favour of maternity to women who had remained barren, to draw the succour of heaven upon those who were in childbirth, and to preserve and establish the health of little children who were commended to his prayers. We have many miracles of this kind in the inquiries made at Tours for his canonisation. Since his death he has often shown that he has still the same power; I want no other proofs of it than the infinite number of votive pictures and images which are seen in the churches and chapels dedicated under his name, and that great quantity of children who have worn or still wear at present the habit, the colour or the cord of his Institute.

We shall say here, on this occasion, that there is scarcely a sovereign house in Europe which is not indebted to him for some prince or princess. That of France owes him King Francis I, one of the greatest monarchs who have borne the sceptre; Madame Claude of France, his wife, daughter of Louis XII, and the young Francis, their first dauphin, elder brother of Henry II. That of Austria owes him the emperor Leopold-Ignace, who reigned in the seventeenth century. That of Savoy, the duke Charles-Emmanuel, a prince endowed with very beautiful qualities, and who governed his State with so much goodness and prudence that he has made himself immortal in the mind and heart of all his subjects. He said himself very often that he was a child of Saint Francis of Paola, and that he owed also to his merits the birth of his son, Prince Victor-Amadeus-Francis, who succeeded him. That of Bavaria, the duke Ferdinand Mary, son of Maximilian I. That of Lorraine, the duchess Nicole, only daughter and heiress of Henry II, duke of Lorraine. That of Mantua, the happy lineage of Charles of Gonzaga, duke of Nevers, which has given sovereigns to the Mantuan and to Montferrat; a queen, wife of two kings, to Poland, and a very virtuous princess to the Palatinate of the Rhine. That of Montpensier, Mary of Bourbon, first wife of the duke of Orléans. That of Urbino, Prince Guy Ubaldo, whose birth was the more marvellous in that his father was out of state and out of hope of having children, and that he was brought to make a vow to Saint Francis of Paola to obtain them only by the desire and devotion of his subjects.

I leave the houses of Condé, of Nemours, of Nassau, of Saint-George and of several others, which have like obligations to his prayers, and which have rendered him public acknowledgments. I have not spoken of Louis the Great; for, if Queen Anne of Austria, his mother, acknowledged that the vow made by her to our Saint had greatly contributed to her fecundity, nevertheless it is just to render thanks quite specially for the birth of this great king, from whom the Church and France have drawn so many advantages, to the liberality of the Blessed Virgin, who wished to reward by so worthy a gift the offering which Louis the Just and the same Anne of Austria, his wife, had made to her of their kingdom, in 1638, in the church of the Minims of Abbeville. I return to the other miracles which the servant of God wrought while at Tours. For supernatural healings, it suffices to say that he continued in France what he had done in Italy; with this difference only, that, the better to hide the gift of God, which he had most at heart, he performed nearly all these cures by means of the blessed candles and chaplets which he distributed or sent to the sick; he thus attributed their cure rather to their faith, or to the virtue of the blessing, than to the merit of his prayers, which he believed to be very small. However, he healed in another manner Queen Anne of Brittany, who was always sovereignly attached to him. This princess, in a dangerous illness, sent to commend herself to his prayers; he had three apples carried to her, and sent word to her to eat them for her cure; she ate them against the advice of all the physicians, who judged that it would cause her death; and in a short time she was healed. The most notable of his prophecies were those which gave the origin to his convents of Malaga, in Spain, and of Nigeon near

Paris.[2] In the year 1487, Ferdinand, king of Castile and Aragon, was besieging the town of Malaga, occupied by the Moors; Saint Francis knew by revelation that this prince would raise the siege and abandon his enterprise, if he were not sustained and strengthened by some heavenly promise. He sent him therefore, from Tours into Spain, two of his disciples, and sent word to him to take good courage, and that in three days God would make him master of that place. The thing succeeded as he had sent word. Ferdinand, who had already made the dispositions for raising the siege, took heart again, and three days after he entered triumphantly into the place. He had built, in gratitude, a church in honour of Our Lady of Victory, and afterwards gave it to the Order of the Minims: it is this church and the signal victory won over the Moors in the capture of a place of such importance which caused them to be called throughout Spain the Brothers of Victory. Some time after, two doctors of the Sorbonne, called John Quentin and John Standonc, both renowned for their science and piety, but who, by some human considerations, had been opposed, in the council of the bishop of Paris, to the establishment of this new Order in his diocese, were deputed, for some affairs, to King Charles VII, who was at Amboise; they took the resolution to go as far as Tours, to see and sound the holy hermit. Their coming was not unknown to him, he learned it in prayer; and, as they were arriving at Tours, he sent two religious to beg them to take lodging in his convent. This message astonished them extremely. But they were far more surprised when, having entered into conference with him, they heard him speak of our mysteries, and explain the greatest difficulties of theology with more clearness and light than the greatest scholars of their Faculty could have done. Then he showed them with lustre his prophetic spirit, by predicting to them that, after having hindered until then the propagation of his Order and its establishment near the capital of the kingdom, they would be in what followed its most zealous promoters, and even its agents and procurators: which in effect happened; for, having returned to Paris, they applied all their cares to the construction of the celebrated convent of Nigeon, and showed so much zeal in that affair that the Saint abandoned to them the whole conduct of it. It is believed nevertheless that, going into Champagne, he passed through this monastery, and gave it his blessing.

The life of this great servant of God was always perfectly uniform: neither the change of places, nor the march of years, nor even advanced old age ever made him change his conduct. His living, his clothing, his lying, his vigils, his fasts, his prayers, his mortifications were the same after eighty years as they had been in the vigour of thirty and forty. Although he was general of a cenobitic Order, employed in the ecclesiastical ministry, he always constantly remained in his state of hermit. He had a cell separate from the others, which we might call, like the mountain of Moriah, a place of vision, since it was there that the angels visited him, that God communicated himself perfectly to him, and that he was raised to a very high contemplation of the divine truths. One day he did not open to King Charles VIII, who came himself to knock at his door, because it was not right, say the acts of his canonisation, to leave the King of heaven to entertain a king of the earth. It is only this same cell which was witness of the tears he shed in it, of the bloody disciplines he gave himself in it, and of the extraordinary graces he received in it. Nevertheless a part of the day was spent in the church, whether in communicating and hearing masses, which he did with an extraordinary tenderness and fervour, or in assisting at the canonical hours, which he did not fail to recite, though he was not a cleric; or in meditating the mysteries of our salvation; and the fire of divine love which inflamed his heart became then so vehement that he was sometimes raised several cubits above the pavement: which happened not only before his religious, but also in the presence of Anne of Bourbon, eldest daughter of Louis XI, and of several other ladies of the court who have given testimony to it. He had a particular devotion to the mysteries of the Holy Trinity, of the Annunciation of the Blessed Virgin, of the Passion of Our Lord; and the names of Jesus and Mary were so deeply engraved in his heart that he pronounced them at every moment, as also that of charity: so he wished that the greater part of the churches of his first convents should be dedicated under the invocation of one of these names or of both together. In fine, he appeared in everything so dead to the world, so detached from the senses, so absorbed in God, so inflamed with divine love, that one would rather have taken him for a seraph than for a man subject to the miseries and weaknesses of the body.

His virtues appear with so much lustre in all that we have just said that it is no longer necessary to dwell on them in particular. In effect, what faith must he not have had to transport, by his word, mountains from one place to another, to enter burning furnaces without being burnt, to suspend rocks in the midst of the air, to draw fountains of living water from the hardness of flints, to walk dry-shod on the waves of the sea, to drive out with empire contagious diseases, and to command the elements and all nature? What hope and what confidence in God to begin, without any human help, the establishment of a great Order which acknowledges none more austere; to promise with assurance either children to barren women, or healing to sick persons whom medicine judged incurable, and to feed, by supernatural multiplications, entire troops with a morsel of bread which was not sufficient to feed one man alone! What fervour and love of God to leave so young his parents and all the things of earth, to withdraw at fourteen years into a frightful desert deprived of all the comforts of life; to lead until ninety-one years a life so austere and so contrary to the inclinations of nature; never to relax in the exercises of prayer and penance, and to put all his joy in conversation with God and in application to the advancement of his glory! What charity toward the neighbour, to employ himself unceasingly in doing good to everyone, in healing the sick, consoling the afflicted, succouring the poor, converting sinners, instructing the ignorant, and doing all the other works of corporal and spiritual charity; to spend entire weeks in fasting and prayer, to turn aside the scourges of God from kingdoms and to draw down his graces and the effects of his mercy upon his people; in a word, to make himself, like Saint Paul, all things to all men, that he might save them all! What shall we say of those virtues which we call cardinal? Does not his prudence appear admirably in the foundation and government of his Order, in the salutary advice which he gave to those who had recourse to his counsel, and in his so discreet manners in dealing with so many persons so different in age, state and condition; with the Pope, kings, cardinals, bishops, ministers of State, ladies of the court, and so many others who were never wearied with him and whom he always perfectly contented? Does not his justice shine in the refusal he made of the goods that were offered him to the prejudice of restitution, in his gentle severity toward his culpable religious, and in his zeal against sinners and above all against the great who abused their authority tyrannically? Does not his fortitude show itself, whether in bearing with joy calumnies and persecutions, or in generously undertaking what God inspired him for his glory, however difficult it might be, and though it appeared far above his strength, or in persevering, until death, in one same conduct of life; or, to say better, in advancing always from virtue to virtue, without its being possible to remark either that he ever went back or that he ever stopped on the road of perfection? Does not his temperance shine in a wholly singular manner in his fasts and continual mortifications, in his abstinence from flesh, fish and wine, in his aversion for all sensual pleasures and for all satisfactions of the body; and above all in that virginal purity which he kept inviolable, and almost without any contrary movement, to the last breath of his life?

I say nothing of his humility, so profound that, whatever prodigies he wrought and whatever honours he received, he remained always constantly in view of his weakness and impotence, and in the persuasion that he was unworthy of all honour; so, General of his Order as he was, he did not fail to serve his brethren and to lower himself to the most vile ministries of his convents. I say nothing either of his gentleness and affability: they won so completely all those who had once enjoyed his conversation that they never left him but with a great desire to return to him, according to these words of Wisdom: “They that eat me shall yet hunger, and they that drink me shall yet thirst.” And this is what won him the friendship of the Spanish and German lords who were at the court, and which was the cause of two beautiful colonies of religious which he sent into Spain and Germany, as we have already remarked.

Finally, what crowned all this beautiful concert of virtues was his admirable simplicity; he did all things without affectation and without study, in a manner so easy and so tranquil that one would have said miracles came naturally from his hands and prophecies from his mouth, and that he had passed into a nature of extraordinary grace and conduct. Francis of Paola was what we ordinarily call *good*, that is to say open, frank, candid, obliging, prompt to do good to everybody; it is this character and spirit which he left to his

children, and which reigns in all his Order.

It is this so marvellous life, then, which was the principal cause of so prompt an establishment of his Order in the four first parts of Europe. He had had permission from Pope Sixtus IV, as early as the year 1474, being still in Calabria, to compose its Rule; and one may believe, with much appearance, that he worked at it from that time; nevertheless he did not send it to Rome, and did not ask the approbation of the Holy See, until the year 1492. It was Alexander VI who then occupied the chair of Saint Peter: he gave this approbation with many praises, and even changed the name of *Hermits of Saint Francis*, which his religious bore, into that of Minims, which the Saint cherished particularly. Julius II confirmed it again afterwards, namely in the year 1506, after some changes which this excellent legislator had made in it, and above all when he had made a vow of the Lenten life, which was at the beginning only in constitution.

This Rule is quite particular and different from the four ancient ones, which alone were then in vigour; we mean those of Saint Basil, of Saint Augustine, of Saint Benedict and of Saint Francis of Assisi. The Church sings, in the Office of his feast, that he composed it by a

Saint Francis of Paola, Founder of the Order of the Minims — 2 April (part 4: death, cult, relics)

…movement, a light and a particular application of the divine Spirit, and that it contains all the perfection of religion: he himself named it a Rule gentle and holy, *haec est Regula mitis et sancta*. Although it is called Rule, in the singular, it nevertheless comprises three: that of the religious, who bind themselves by the vows of poverty, chastity, obedience and perpetual observance of the Lenten life; that of the nuns, who make the same vows and keep the same observances; and that of the Third Order, for secular persons who wish to lead in the world a more austere and perfect life than the life of the common run of the faithful. To this Rule the Saint added two other works: 1st, a *Correctory* [*Correctoire*], in which he marks the penances which are to be imposed, in his Order, on transgressors of the commandments of God and of the Church, and on violators of their Rule; and 2nd, a *Ceremonial*, in which he marks the ceremonies which are to be kept in the recitation of the divine offices and in the other ecclesiastical functions. So that one may say that he perfectly imitated Moses, the first and most celebrated of legislators, who, according to the doctrine of Saint Thomas, gave three sorts of precepts to the Israelites: the precepts of morals, for the good conduct of their life; the precepts of judgments, for the punishment of the guilty, and the precepts of ceremonies, for the regulation of divine worship.

It is time to come to the end of this holy life. Three months before, the servant of God, who had always prepared himself for it with extreme care, wished to renew its dispositions more particularly. He shut himself up more than ever in his cell at Plessis, and kept himself almost always withdrawn and hidden there, that there might be nothing which could distract him from this spirit of love, of which he hoped soon to have the full enjoyment and the blessed eternity. On Palm Sunday of the year 1507 he had some touch of fever, which he learned by revelation was to be the instrument of his deliverance; he would not nevertheless that any care should be taken of him, nor that any relief should be given him. On Holy Thursday he assembled, according to the ordinance of his Rule, the religious in the sacristy, which served as a chapter, and exhorted them to the love of God, to charity one for another and to the faithful observance of their Rule, and above all of the Lenten life, which made their difference from the other religious. It was, it is said, on this occasion that, to strengthen the spirit of some faint-hearted ones who regarded this vow as an insupportable rigour, he took fire in his hands and told them not to fear anything, and that the same God who made him handle those burning coals without being burnt would give them strength to bear a life which they believed to be above nature. I believe nevertheless that this great miracle had happened long before, and when he changed this abstinence from all kinds of meat, from a simple constitution as it was, into a fourth vow, in the year 1501.

The same day he had himself led to the church, where, after having confessed, he received the holy Eucharist in the manner in which all his religious receive it on that day, that is to say barefoot and with the cord about the neck. But he showed in this action so much devotion and fervour, and such great transports of love and joy, that it was easy to see that this was the communion which was to unite him to his centre and make him enter into the possession of the sovereign Good. After the thanksgiving he withdrew to his cell, leaning on the arms of his religious. A brother, called Bertre, asked him if, in the afternoon, they should wash his feet, according to the custom of the Church. He answered no, but that on the morrow they might do with his body what they wished, thereby predicting that the following day would be that of his death. The rest of the same day and the night after served to inflame him more and more with the desire to see Him whom he had known as yet only under the veils of faith. He called his religious around him for the last time, exhorted them anew to peace among themselves and to the practice of their observances, named a vicar general in his place until the first Chapter which should be held at Rome, received with a singular devotion the sacrament of Extreme Unction, and had recited to him the seven Penitential Psalms, the Litanies of the Saints and the Passion of Our Lord according to Saint John; afterwards he blessed his children, fortified himself with the sign of the cross, took holy water, lovingly kissed the image of the Crucifix, and, raising his eyes to heaven, said this last word of Jesus dying on the cross: “Father, into thy hands I commend my spirit.” This was not nevertheless his last; for, taking again a little strength, he added this excellent prayer which one of his companions, named Michael Lecomte, has preserved to us: “O amiable Jesus, good shepherd, preserve the just, justify sinners, have compassion on all the faithful departed and be favourable to me, though I am but a very unworthy sinner!” On finishing these words he rendered his spirit to God, without any appearance of pain or of death, but like a person who is surprised by a sweet sleep which lulls all his senses. It was not only on the very day of the death of Our Lord Jesus Christ, Good Friday, but also about the hour at which it is believed that he expired, as Pope Leo X has expressly remarked, with all that we have just said, in the bull of his canonisation. Cardinal Bellarmine makes great account of this circumstance, and avows that it gave him a particular veneration for Saint Francis of Paola, whose life and death had been vowed to honour Jesus Christ crucified and expiring on the cross. The time of his birth, in 1416, and that of his decease, in 1507, mark sufficiently that he lived ninety-one years. This is also the age which is given him, not only by the acts and the bull of his canonisation, but also by the lessons of his office and all the authors who have written on him for two centuries, as the curious may see in the dissertation of which we spoke at the beginning of this life.

His holy body was carried to the church and remained there three days exposed, without its being possible to bury it, on account of an infinite concourse of persons of all conditions who came to see and honour it. On Easter Monday it was buried in a chapel of the nave, on the right side. But the duchess of Bourbon, daughter of Louis XI, and the duchess of Angoulême, mother of Francis I, not being content that he had been put in the earth, principally because this place was very damp from the frequent floods of the river Cher, obliged the religious, on the Thursday following, to raise it. It was again exposed several days, during which it appeared always as beautiful and as fresh as if he had been only asleep. It exhaled even so agreeable an odour that the whole church was perfumed with it; this prodigy drew so many people to the convent, in a mere country place, that in one day there were seen there no fewer than six thousand persons. The painter who had already moulded his face, a short time after his death, took it again at the end of twelve days, in order to represent it more naturally; he is one of those who rendered authentic testimony of this state of incorruption, and it is from him that we have the picture of the Vatican, which has served as original for an infinity of images and pictures of the Saint that have been made since. In the same chapel they made a grotto of masonry, very well vaulted, to place this rich treasure, and they deposited him in it in a great stone hollowed out in the form of a tomb, which the duchess of Bourbon had brought from the commandery of Balan, after the commander had made her a gift of it. This stone had always appeared so heavy that eighteen pair of oxen had not been able to lift it, which had obliged them to leave it on the road; but it became light, and two oxen dragged it very easily, as soon as it was destined for so holy a use.

The faithful began from then to make vows to this great Saint, to ask his intercession with God and to obtain his assistance and supernatural favours by his merits, and their vows were often heard in heaven. The most celebrated was that made by Queen Anne of Brittany, by the counsel of Messire Laurence Lallement, bishop of Grenoble, for the cure of Madame Claude of France, her only daughter, who was dangerously ill; at once this princess recovered perfect health, though she was very far from the queen, who then resided at the château of Monbonnot, in Dauphiné. The letter of this most illustrious prelate to Pope Leo X renders an indubitable testimony of this healing. It took place only three weeks after the death of the Saint.

Everything that had belonged to him, served him or been touched by him received also a quite particular virtue to work miracles and to restore health to the sick. The acts of his canonisation bear witness that before his death, a pair of spectacles which he had sent to a holy ecclesiastic of his Third Order, named Angelo Serra, who was blind, restored his sight as soon as he used them; his iron discipline, which was stained with his blood, healed a woman afflicted with a pain in the chest, whose violence she could not bear; a cord which he had worn, having been presented at Rome by one of his religious to a possessed woman, the demon was forced to leave her body and to leave her at liberty; and, after his decease, a piece of his tunic having been divided into twenty pieces, to be distributed to twenty gentlemen, who each wished to have his share, there was made, under the hand of the lord John, count of the Arenas, who was making the distribution, so prodigious a multiplication that there was found enough for eighty other persons who arrived at the same time, and that there remained still seven for the count. These pieces have since been sources of miracles throughout Calabria and the kingdom of Naples, where they were dispersed. The caps and the other cords which he had used, and those which were put on him expressly after his death, procure still every day graces and visible relief to those who have them applied with faith and piety. There are authentic examples of it on all sides, which I dispense myself nevertheless from relating; I shall say only, in passing, that those strong minds to whom these devotions are not pleasing ought to consider that if God, by a secret of his Providence, and to humble the human mind, has attached his greatest graces, and the very work of our salvation, to what is most common on earth, namely to water, chrism and oil, which are the matter of three of our Sacraments, we must not be astonished that he makes use also of the least things which have been in the use of the Saints, to confer considerable favours on those who apply them for their relief. It is in this that he shows his greatness and magnificence; he shows that he knows how to reward with usury the honour which his servants have rendered him, since he honours them not only in their persons, but also in all that touches them and has belonged to them. So we read in the Acts of the Apostles, whose testimony is indubitable, that the handkerchiefs of Saint Paul, and the linens which had touched him, being put upon the sick, delivered them from their maladies and had even the force to drive the evil spirits out of their bodies; and we have seen, in the life of Saint Gregory the Great, that this Pope, so learned and so enlightened, believed he had given to certain ambassadors a very precious relic and of great virtue, in giving them only a white linen which he had made to touch the bones of the Martyrs; and, in effect, to convince them of it, he made blood come out of it by piercing it with a knife. This therefore shows that it is not a weakness of mind, but an act of religion very holy and very advantageous, to have applied to oneself the sacred remains, not only of the body, but also of the garments of the Saints. All the great ones, both in France and in Calabria and in the kingdom of Naples, interested themselves in the canonisation of him of whom we speak. Queen Anne of Brittany solicited it as long as she lived, according to the vow she had made of it, by the counsel of the bishop of Grenoble, for the health of the princess her daughter. After her death, King Francis I, Queen Claude his wife, the duchess of Angoulême, mother of the king, and several princes and princesses of their blood pressed it still more. Their letters on this subject, both to the Pope and to the cardinals, have been preserved, and we have still the copies in our hands. At last the decree of it was solemnly published on 1 May, in the year 1519, by Pope Leo X, to whom the Saint had predicted that he would be Pope, and who declared that he had never done any action with so much joy and satisfaction as that. It was King Francis I who bore the whole expense of this solemnity; and although he made it with so much magnificence that scarcely any like has been seen since, he

believed nevertheless that he had done nothing to acknowledge the obligations which his house and all his kingdom had to the memory of him whom they had just published a citizen of heaven. This canonisation gave liberty to build churches, to erect altars, to celebrate masses and to sing solemn offices in his honour; which was done at once in many places, not only by the religious of his Order, who had had permission for it since the time of his beatification, made on 7 July of the year 1513, but also by many other communities who awaited this moment with impatience, to testify publicly to the Saint their gratitude for his benefits.

It seemed that nothing had been wanting to his glory but martyrdom; but God wished to give him in some manner, after his death, the honour of which he had been deprived during his life: for in the year 1562, the Calvinists, having entered with arms into his convent of Plessis, to sack it and violate the holy things, as they had done in the other churches of the town of Tours, drew him from his tomb, where they found him entire, and still clothed in his habits, though he had been dead fifty years; they dragged him with a rope which they put about his neck into the room destined to receive guests, and burned him there with the wood of the great crucifix of the church, which they split for that purpose into several pieces. I leave it to the piety of readers to make what reflections they please on the circumstances of this outrage; I shall say only that it had not been unknown to this great servant of God during his life, and that he had even predicted the time and the year to his disciples. In effect, in the year 1562, a few months before the Calvinists came to Tours, the Reverend Father Mathurin Aubert and the Reverend Father Joseph le Tellier, who afterwards was general of the Order, making by deputation the visitation of the convent of Plessis, an old religious, who had seen the holy Father, and who had even received the habit from his hands, declared to them that the time was approaching at which this great Prophet had predicted that the churches of Tours would be profaned and pillaged by the heretics. This is what makes me say of him what the Church sings of Saint Martin on the day of his feast: “Although the sword of an executioner did not take away his life, he has not nevertheless lost the merit and the palm of martyrdom.” I say it not only because his life, as is stated in the act of his canonisation, was a long and continual martyrdom, or because he a thousand times desired to shed his blood and be immolated for the defence of Catholic truths; but also because he accepted, while living and still capable of merit, the barbarous and inhuman treatment which he knew would one day be done to his body, just as Our Lord accepted before his death the stroke of the lance which was to pierce his side and heart after his death.

For the rest, far from diminishing the honour which was borne to his body, this cruelty has greatly served to render it more celebrated and more glorious. For, since that time, more miracles have been wrought at his tomb than before, and it has been more than ever visited by cardinals, bishops, princes, princesses and the greatest lords of the kingdom. There has not even been up to now (said Father Giry in 1685) a single one of our kings who has not rendered him this duty, and they have all regarded this devotion as an act of gratitude and piety, which seemed hereditary to their crown. The bones of our Saint having been, for the most part, drawn from the fire by zealous Catholics who mingled adroitly among the heretics, were distributed in the course of time to divers churches. Notre-Dame-la-Riche, a parish of Tours, received some, which Queen Marie de’ Medici had enclosed in a precious reliquary. The others, besides what the convent of Plessis-lès-Tours retained of them, were given, by the wise disposition of the superiors, to those of Nigeon, of Paris, of Aix in Provence, of Madrid, of Malaga, of Barcelona, of Paola, of Naples, of Genoa and of some others, where they were richly enshrined in gold, silver and crystal.[1] This great Servant of God is invoked for all sorts of affairs, necessities and afflictions, whether public or private, whether spiritual or corporal; and this is done either by promising to perform some act of piety in his honour, or by novenas, or by *treizaines* [thirteen-day devotions], an ancient devotion of thirteen Fridays, to honour the day of his death which was a Friday, and the thirteen weeks of years, that is to say the ninety-one years that he lived upon earth. God has granted so many graces and extraordinary favours to these ways of praying and imploring his mercy that it cannot be doubted that they are very agreeable to him. One of the most considerable is the signal miracle which happened to the Minims of the town of Calais, in the year 1661, in the person of a pious girl called Peronne Rault. She was for several years so infirm that she could drag herself only on crutches, and with the

help of a servant: many of her bones were dislocated and out of their natural position, and she had even one leg half a foot shorter than the other; her ill had increased still more in the last three months, and it had been impossible for her, all that time, to go to church otherwise than by being carried in a chair. At last, after the feast of Saint Francis of Paola, she took the resolution to make a novena in the chapel which is dedicated under his name, to ask him for her cure, notwithstanding what the king's physicians had told her, when they passed through Calais, that her ill was incurable and that she would never be healed of it. On the fourth day of her novena, which was the octave day of the feast, after she had assisted at mass and communicated, she was seized with an extraordinary pain and weakness, during which she felt her bones move, her nerves stretch, and as it were a beneficent humour spread through all her members to restore them; she heard also the noise of the same bones which re-entered their joints and fitted into one another, according to the natural constitution of the human body; and, at that instant, she was so perfectly healed that, after having had a second mass said to thank God for so signal a favour, she left her crutches in the chapel, where they were long seen hung up, and returned home on foot, in good health and without anyone's help. The bishop of Boulogne, on whom the town of Calais depends, had a juridical inquiry made of this great event, and, after having recognised that it was a veritable miracle, he permitted its publication, and a solemn acknowledgment by a *Te Deum* and a procession. This served not a little to confound the heretics and to strengthen the English Catholics, who, as neighbours, were soon informed of this prodigy.

There are an infinity of similar ones; but as it would be useless to give the detail, it remains for me to say that Pope Gregory XIII has given a plenary indulgence, in perpetuity, to all the faithful who, on the day of the feast of Saint Francis of Paola, shall visit one of the churches of his Order, and, being confessed and communicated, shall there make prayers for the ordinary intentions marked in his Bull. It is of the year 1580, and it is expressly stated in it that, when this feast shall be transferred, which happens rather often by concurrence with Holy Week, or with the solemnity of Easter, the indulgence shall also be transferred with it, and shall never be separated from the Office. In the year 1585, Pope Sixtus V also put Saint Francis of Paola in the Roman Breviary, with three proper lessons, which are the abridgment of his life. The attributes of the holy Founder of the Minims are: 1st, the cartouche surrounded with rays bearing the word *charity — charitas* — which word so framed has become at once the blazon and the motto of the Order: we have said in what circumstance; 2nd, a staff, whether to express his great age, in which he must have needed that third foot of the aged, or to recall the miracle which he wrought of stopping with his staff an enormous stone which was rushing down a steep slope; 3rd, an ass before a forge. A farrier who had just shod the Saint's ass demanded, in ready money, payment of his wages; but as the man of God carried no money on him, the farrier broke out into a thousand curses: to put an end to this noise, Francis ordered his beast to shake its feet and give back the shoes. The ass, obedient contrary to its custom, made its shoeing fall at the feet of the workman, who was greatly astonished at such a result. — We shall recall only briefly other notable circumstances of the life of the Saint which may have served to characterise him and which we have already described, such as that of his crossing of the strait of Messina on his mantle; his visit to Ferdinand, king of Sicily, before whom he breaks in two a gold piece which lets blood flow; his arrival before Louis XI, who receives him on his knees, etc., etc.; we shall further remark that the scapular of the Minims is much smaller than that of the other religious Orders: it comes only to the middle of the body, instead of falling to the ground. The colour of the robe and of the whole costume is black. Several towns have taken Saint Francis of Paola for their patron or for the titular of one of their churches: Naples in 1619, Nocera in 1631, Tours in 1653, Malaga in 1637; Havana, where he was chosen before being known there: his name having been put in an urn with that of several other saints, was drawn by a child charged with the casting of lots (1628).

The Order of the Minims gave in France the example of submission to the Bull *Unigenitus*, and drew upon itself in consequence the criticism of the Jansenists. The Minims have given to letters several celebrities; we count among the French Fathers Niceron, Marsenne, Plumier, Avrillois, Le Clerc, de Coste, Monteynard, Giry, author of the *Lives of the Saints*, which serves as the basis of ours, etc.

In the eighteenth century the Minims had five houses at Rome, of which one, the Trinity-on-the-Mount [*la Trinité-du-Mont*], belonged to the French. They counted six provinces in Spain, two houses at Paris, one at Vincennes, etc.

Today these religious have seven houses in the Austrian States and several in Italy. They have made efforts to re-establish themselves in France, their second country: they have, so far as we know, no other houses than those of Marseilles, of which one is of religious men and the other of religious women. Father Giry drew chiefly from the original documents which were employed in the affair of the canonisation the biography of the founder of the Minims, and he wrote it with the more love in that he was himself a Minim: we have hardly retouched his style.

Saint Urban, Bishop of Langres (373)

Urban, sixth bishop of the church of Langres, saw the light in a village near Grancey-le-Château named Colmiers-le-Bas. His father was named Senator, and his mother Gislarde. He formed himself to piety and gave himself to God from his childhood. At a more advanced age, he gave so many marks of a consummate holiness that, after the death of Honorat, bishop of Langres, he was called to replace him by the wishes of all the faithful.

He was an accomplished prelate; he restored, by his incessant labours, religion to the clergy, devotion to the people, to the ruined edifices their lustre and first beauty, to the divine offices their splendour. The gift of miracles came to add to his holiness a merited lustre; not only did he heal the sick by his prayers, but he also drove out demons and commanded the elements. His prayers, in effect, often turned aside storms, dissipated hurricanes, and protected the harvests and vineyards against tempest and hail; whence it comes that even today he is invoked against bad weather, and that he is accustomed to be represented with a bunch of grapes. He had a long episcopate during which he ceaselessly increased the sum of his merits. He saw with joy the moment of his departure from this world arrive. He succumbed to an illness of a few days; after having received the sacraments of the Church, and commended his diocese to God, while he prayed in the midst of his clergy and his weeping people, he emigrated, called by Jesus Christ, to the heavenly dwellings. His venerable body was transported to Dijon, as he had desired, and deposited in the basilica of Saint John the Baptist. This basilica was then situated outside the walls of the town, with its cemetery. Saint Urban passes, in tradition, for having consecrated the church of Saint Stephen at Dijon, the first which was built within the enclosure of that city. He was formerly honoured at Langres on 23 January, which was probably the day of his birth in heaven, but the Roman martyrology names him on 2 April, which is believed to be the day of his ordination. Today his feast is celebrated, in the diocese of Langres, on 3 April.

Saint Urban of Langres is the Patron of vine-dressers, particularly in certain parts of Burgundy, Champagne and Lorraine. *Proper of Langres; Saints of the Haute-Marne; Saints of Dijon,* etc.

Saint Abundius, Bishop of Como (468)

This Bishop, celebrated as much for his learning as for his holiness, was present at the council of Milan, held under Bishop Eusebius, in the time of Pope Saint Leo. This Pope entrusted to him an important mission, the aim of which was to repair the damages which the brigandage of Ephesus had caused to the Church, as is seen by the letters (the thirty-fourth and thirty-sixth) of the Pontiff to the emperor Theodore and to the empress Pulcheria. He acquitted himself of it very happily. He assembled on this occasion a synod: he received into unity Anatolius, bishop of Constantinople, Maximus of Antioch, and other bishops who were returning into the bosom of the Church, and re-established them on their sees. Saint Abundius is the first Patron of Como. He is represented raising the son of a rich pagan, or granting his protection to a stag.

[1] This torment resembled the one that the ancients called the *tunica molesta*. This tunic, smeared and woven with inflammable materials (Seneca, epistle 14), was applied to the limbs of the sufferers, then fire was put to it. Juvenal speaks of it in his eighth satire: *ausi quod liceat tunica punire molesta*. — Saint Amphian, who underwent this horrible torment, was not twenty years old. Born in Lycia, he had come to study at Beirut; then, after having tried in vain to convert his parents, he returned to Palestine and settled at Caesarea, in the company of some holy priests. Eusebius of Caesarea was to be his eyewitness historian (286–305).

[2] Theodosia, born at Tyre, in Phoenicia, was only eighteen when the governor Urban, a monster with a human face, worthy valet of a master who bore the name of Maximian, inflicted on her the painful tortures which the martyrology describes. Her memory is very celebrated in the East: it has hardly been less so in the West. Her relics were brought to Constantinople and from there to Venice. The Orientals and the Russians still celebrate today this first translation on 19 May: in the 15th century the Venetians had consecrated to her a particular feast and office. Montier-en-Der, in Champagne, Liège and Bologna have claimed to possess fragments of these same relics. — The governor Urban, whose name is twice branded today in the Roman martyrology, underwent already in this world the chastisement of his bestial furies against the Christians: he moreover went to such excesses that his zeal against the Christians could not find him favour in the eyes of Galerius; the latter stripped him of his dignities and goods, declared him infamous and finally had his head cut off.

[3] See her life at 7 December.

[4] See 4 April.

[5] *Lenogisilus*, *Lonegilus*, *Launogisilus*. In the French life of Saint Hadouin, by René Benoît, our Saint is called *Lonrgesile*; but his vulgar name, the name which the place where he dwelt still bears, is Longis. One finds also *Longison*.

[6] See the life of Saint Hadouin.

[7] According to the Breviaries of the diocese, his parents dwelt in Helvetia or Switzerland.

[8] *Acta Sanctorum*, at the 13th of January, *Addenda*; *Vita sancti Lenogisili*, nos. 2 and 3.

[9] Dom Bouquet, *Rerum Gallicarum et Francicarum scriptores*, vol. iv, p. 626. The two charters in question here are of the years 625 and 627; the first is dated from Saône, and the second, which is given as a diploma of Clotaire II, from the palace of Compiègne.

[10] *Vita sancti Lenogisili*, no. 6.

[11] *Vita sancti Lenogisili*, no. 7.

[12] *Vita sancti Lenogisili*, no. 10.

[13] *Breviarium Cenomanense*, 1748, at 2 April.

[14] *Vita sancti Lenogisili*, no. 11.

[15] The 29th of March. One finds, however, his feast marked on 13 January and on 2 April: it is on this last day that the diocese of Le Mans celebrates it.

[16] *Vita sancti Lenogisili*, no. 12.

[17] Dom Mabillon, *Annales Ordinis S. Benedicti*, book xi, no..

[18] Letter of Saint Francis of Paola to the Minim nuns of Lucena, in Spain, the first who embraced his rule.

[19] Letter to John Quentin, penitentiary of the Church of Paris.

[20] The palm, a common measure in Italy, is equivalent nearly to the breadth of the hand or palm of the hand.

[21] It is today a porcelain manufactory.

[22] In France they called Francis of Paola the holy man [*le saint homme*], and his religious the good men [*les bons hommes*]. Here is the reason of this latter appellation: This name, by which the religious of the Order of Grandmont had before been designated, was left to the Minims when the house of Nigeon, near Chaillot, which was being taken from the Grandmontines, was given to them.

[23] The church of Notre-Dame-la-Riche, at Tours, still possesses today notable relics of Saint Francis of Paola; but the precious reliquary and the other gifts of Queen Marie de' Medici disappeared at the Revolution. A rather considerable relic of the same Saint is venerated in the church of Saint-Julien-Saint-François. Some time ago (about the middle of this year), we discovered, M. Champoiseau and I, the marble slab which covered the tomb of Saint Francis, after the profanations committed by the Protestants in 1562. This slab is found in the gardens of the old convent of the Cordeliers. — The church of the Minims, founded at Tours in 1627, under the title of Gregory the Great, has just been restored to worship; it belongs now to the town of Tours and serves for the religious exercises of the lycée. The monastery Jesus-Maria, built in the park of Plessis by Charles VIII, and known since under the name of Saint-Francis, belongs to the minor seminary. (J. J. Bourassé, canon, Tours, 4 December 1858.)

3 April

Martyrologies

3rd DAY OF APRIL

ROMAN MARTYROLOGY.

At Taormina, in Sicily, Saint Pancras, bishop, who sealed with the blood of martyrdom the Gospel of Christ which the apostle Peter had sent him to preach in that place. 1st century. — At Tomi, in Scythia, the birth into heaven of the holy martyrs Evagrius and Benigna. — At Thessalonica, the torture of the holy virgins Agape and Chionia, under the emperor Diocletian; having refused to deny Christ, they suffered first a hard imprisonment, then they were thrown into the fire; but, having been respected by the flames, they poured themselves out in prayers before the Lord, who at last received their souls into the bosom of his glory. 304. — At Tyre, Saint

Vulpian, martyr, who, in the persecution of Maximian Galerius, was sewn up in a sack[1] with a dog and an asp, and cast into the sea. 305. — At the monastery of Medikion, in the East, Saint Nicetas, who, under Leo the Armenian, suffered much for the cult of the holy images. 824. — In England, Saint Richard, bishop of Chichester, illustrious for the holiness of his life and the glory of his miracles. 1253. — In the same kingdom, Saint Burgondofara,[2] abbess and virgin. About 655. — At Palermo, Saint Benedict of Saint-Philadelphus, surnamed the Black, on account of his complexion, confessor, of the Order of Friars Minor, who, illustrious for his miracles and his virtues, fell asleep in the Lord on 4 April, and was placed in the rank of the Saints by the sovereign Pontiff Pius VII. 1589.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Clermont, in Auvergne, Saint Urbicus, bishop, who, having been raised from the state of marriage to the episcopate, governed that church with a wisdom and a holiness which rendered it flourishing among all the churches of France. However, when he seemed to have mounted to the highest point of virtue, he made a lamentable fall by an illicit commerce with his wife, whom he ought no longer to have regarded except as his sister: but he soon rose again, and rendered himself still more illustrious by the rigours of a holy penance than he had been by the practice of an innocent piety. He had succeeded Saint Austremonius. End of the 1st century. — At the monastery of Hautvillers, the translation of Saint Madeloup or Malou, priest. — At Langres, the feast of Saint Urban, named yesterday in the Roman martyrology, and whose decease is marked on 23 January. — At the monastery of Glanfeuil, in Anjou, Saint Romain, disciple of Saint Maurus. 6th century.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — At Constantinople, Saint Joseph, native of Syracuse, of the Order of Saint Basil, who composed a great number of hymns, which has caused him to be surnamed the hymnographer; his body rests at Constantinople. 883.

Martyrology of the Dominicans. — The memory of the impression of the stigmata of Saint Catherine of Siena.

Martyrology of the Franciscans. — At Palermo, Saint Benedict, confessor.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Mysia, Saint Agathemerus, martyr, whom the ancient martyrologies place beside Saint Pancras. — To the martyrs of Tomi mentioned above, add the saints Christ, Aresle, Sinnidie, Rufus, Patrick and Zozima. — At Thessalonica, with the saints Agape and Chionia, mentioned above, Saint Irene, virgin and martyr like them. Year 304. — At Nicomedia, in Bithynia, Saint Donatus, martyr. — Among the Greeks, the saints Elpidephorus, Galicus, Bython and Dius, martyrs; and Saint Illyrius, wonder-worker, who lived on Mount Myrsinon, in the Peloponnese. — In Sicily, Saint Altale, abbot, of the Order of Saint Benedict. About the year 800.

Saint Agape, Saint Chionia, Saint Irene, and their Companions, Martyrs (304) — 3 April

A Christian can never respect enough the holy Scriptures, which are the very word of God. Jesus Christ asking his disciples one day whether they wished to leave him, Saint Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. — John vi, 69.

Agape, Chionia and Irene were sisters, and lived at Thessalonica. Those from whom they had received life worshipped idols when they shed their blood for Jesus Christ. Diocletian having forbidden, under pain of death, to keep the divine Scriptures, they found means to hide from the persecutors several volumes of the holy books. It was only the following year, that is to say in 304, that they were discovered. They were arrested on the spot and led before the governor Dulcetius. When the latter was seated on his tribunal, the registrar Artemisius spoke to him thus: "If Your Greatness permits me, I shall read an information sent by the stationary [*stationnaire*],[1] which concerns the persons here present." Dulcetius having ordered that the information be read, the registrar read what follows: "The stationary Cassander to Dulcetius, governor of Macedonia, greeting. I send to your greatness six Christian women and a man who have refused to eat meats immolated to the gods. The women are named Agape, Chionia, Irene, Casia, Philippa, Eutychia, and the man who is with them, Agathon."

The governor, turning to the women, said to them: "Wretched creatures, can you carry the spirit of revolt so far as to disobey the pious ordinances of the emperors and the Caesars? And you," he added, addressing Agathon, "why, after the example of the other subjects of the empire, do you not wish to eat the meats offered to the gods?" — "Because I am a Christian," answered Agathon. — Dulcetius, turning to Agape: "And you, what are your sentiments?" — Agape: "I believe in the living God, and would not lose by an evil action the merit of my past life." — Dulcetius to Chionia: "What are you going to tell me?" — Chionia: "I shall tell you that I believe in the living God and that it is for this reason that I have not obeyed the emperor." — Dulcetius to Irene: "Why did you not wish to conform to the orders of the emperors and the Caesars?" — Irene: "Because I feared to offend God." — Dulcetius to Casia: "What have you to answer me?" — Casia: "I wish to save my soul." — Dulcetius: "Do you not wish to take part in our sacrifices?" — Casia: "God preserve me from such a crime." — Dulcetius to Philippa: "Will you speak like the others?" — Philippa: "Yes, without doubt, and I would rather die than have the least part in your sacrifices." — Dulcetius to Eutychia: "Will you be as unreasonable as your companions?" — Eutychia: "I have the same sentiments as they, and I would give my life rather than consent to what you require of me." As Eutychia was with child, the governor had her taken to prison and ordered that care be taken of her until she should be delivered. Dulcetius returned to Agape, and said to her: "What is your last resolution? Do you not wish to imitate those who make it a duty to obey the emperors?" — Agape: "I cannot bring myself to devote myself to the demon; all your discourses will never be able to seduce me." — Dulcetius: "And you, Chionia, what answer are you at last going to give me?" — "I persist always in the same sentiments." — Dulcetius: "Have you not some of those books or writings which concern the impious doctrine of the Christians?" — Chionia: "We have none; they were all taken from us by order of the emperor." — Dulcetius: "But still, who determined you to give in to such reveries?" — Chionia: "We are indebted for the holy doctrine we profess to the almighty God and to his Son Jesus Christ Our Lord." — Dulcetius: "You are all obliged to conform to the edicts of the emperors and the Caesars; but since, after so many threats, warnings and reiterated orders, you still persist with obstinacy in your disobedience, glorying in the odious name of Christians, and since, after having been interpellated by the stationaries and the principal officers to profess the religion of the empire, you have never wished to consent to it, I declare to you that I am going to condemn you to the penalties laid down by the ordinances." He then read the sentence conceived in these terms: "In view of the obstinacy with which Agape and Chionia have persisted in professing the religion of the Christians, which all pious persons detest; in view of their contempt for the divine ordinances of our emperors and our Caesars, we condemn them to be

burned alive. As to Agathon, Casia, Philippa and Irene, they shall remain in prison until we have decided otherwise."

Agape and Chionia having been executed, Dulcetius had Irene appear, and spoke to her thus: "It is now that your folly appears in its full light. There have been found in your possession a great number of books, notebooks, leaves and writings concerning the doctrine of the Christians, the wickedest men that are on earth; and when they were shown to you, you were forced to acknowledge them, although you had denied having them in deposit.[2] It is very astonishing that neither the punishment of your sisters, nor the fear of a like end, has yet opened your eyes. You are therefore absolutely resolved to die. I wish nevertheless to use indulgence toward you once more. Adore the gods, and I shall forget your crime. Will you at last do what the emperors and the Caesars have ordained? will you sacrifice? will you eat immolated meats?" — Irene: "Know that I shall do nothing of all that. Would you have me deserve to burn in an eternal fire, which will be the portion of those who shall have renounced Jesus Christ the Son of God?" — Dulcetius: "Who persuaded you to hide these wicked books so long?" — Irene: "It is the almighty God, who commanded us to love him even at the expense of our life. That is why we let ourselves be burned alive rather than deliver up the holy Scriptures and betray the interests of God." — Dulcetius: "Did some other person doubtless know that you had hidden these writings?" — Irene: "No one had knowledge of it; there was only God who knew it, because nothing can be hidden from him. Our own domestics were not even in the secret, for fear they should denounce us." — Dulcetius: "Where did you hide last year when the edict of the most pious emperors was published?" — Irene: "Where it pleased God, on the mountains." — Dulcetius: "Who nourished you then?" — Irene: "God, who provides for the subsistence of all his creatures." — Dulcetius: "Did your father know all that?" — Irene: "No, he knew nothing of it." — Dulcetius: "Your neighbours surely were not ignorant of it." — Irene: "You may question them and make the inquiries you judge necessary." — Dulcetius: "When you had come back from the mountains, did you read these kinds of books in the presence of anyone?" — Irene: "As we kept them carefully hidden, without daring to carry them elsewhere, we felt a lively sorrow at being unable to read them night and day, as we had been accustomed to do before the edict." — Dulcetius: "Your sisters have been punished as they deserved; as for you, although you are worthy of death for having hidden in your house these impious books, I intend to punish you in another manner. You shall be exposed in a house of ill fame, and you shall live there each day on a bread which shall be brought to you from the palace. You shall be guarded there by soldiers, to whom I order, under pain of death, to prevent you from going out of it a single moment."

This infamous sentence was rigorously executed; but God declared himself the protector of the purity of his servant. No one dared to approach her, nor to say in her presence any dishonourable word. The governor, having had her brought back before his tribunal, said to her: "Do you persist always in your obstinacy and disobedience?" — Irene: "What you call obstinacy and disobedience, I call piety toward God, and I declare to you that I persist in it." — Dulcetius: "Since that is so, you are going to be condemned to the penalty you deserve." He asked for tablets and wrote this sentence: "Irene, having refused to obey the emperors and to sacrifice to the gods, and persisting always in her attachment to the sect of the Christians, we order that she shall be burned all alive, as her two sisters have been." The sentence was executed without delay, and at the very place where Agape and Chionia had suffered some days before. Her martyrdom took place on 5 April 304.[3]

Saint Nicetas, Abbot (824) — 3 April

How guilty are those who neglect to make the talents they have received from God yield profit for his sake! How much more guilty the bishops, the learned and the princes who abuse them! It is written: Cast the unprofitable servant into the exterior darkness. — Matt. xxi, 30.

The Saint whose beautiful actions we are about to describe was born at Caesarea, in Bithynia. His father was named Philaretus; he was in great repute in that city on account of the irreproachable life he led there. He gave proofs of his eminent virtue when God withdrew from this world the wife whom he had given him, and with whom he laboured to acquire the most heroic virtues of Christianity; for this pious woman having died eight days after having brought into the world the little Nicetas of whom we speak, the afflicted father resolved, by a heavenly inspiration, to leave the world, whose malice he knew, and to withdraw to some solitary place where he would be unknown to all his relatives. To carry out this plan, he entrusted his son Nicetas to the care of his grandmother, after having nevertheless cut his hair, and offered him to God as another little Samuel, for whom he wished and gave all sorts of blessings. Then he went away and thought no more except of the great affair of his salvation. History does not mark the sequel of his life, which can only have been very happy; but as for his son Nicetas, he was no sooner in a state to discern good from evil, and the corruption of the world from the holiness of the life of the ancient hermits, than he bade farewell to all his relatives and all his friends, to go and enjoy, in a retired place, the delights of the solitary life.

To succeed in his design, he went to find a holy old man who lived in the exercise of very great mortifications, in a poor grotto built on the bank of a river, in a desert. Having a very docile mind and seeking only to be instructed, he learned in very little time, from this good master, all the rules of the solitary and religious life; the holy old man, discovering in his disciple fine dispositions for living in community and rendering great services there, advised him to go to the monastery of Médice, founded not long before on Mount Olympus by Saint Nicephorus (who was its superior), under the invocation of Saint Sergius, and with the rule of the Acoemetae. Nicetas obeyed this counsel; he went to present himself and was received in this monastery; he made such great progress in virtue there that at the end of some time he was judged worthy to receive the sacred character of the priesthood, which was conferred on him by Saint Tarasius, patriarch of Constantinople (790). Some time after, Nicephorus recognised in him so much prudence and so much virtue that he entrusted to him entirely the conduct of his religious; in order, nevertheless, to give him room to be occupied only with making regularity observed in spiritual things, the holy Abbot gave him for procurator another religious of eminent virtue, called Athanasius. It was a thing worthy of admiration to see these two wise religious, the one watching over the spiritual, and the other over the temporal, work equally at their sanctification, without their great cares making them diminish anything of the austerities they had undertaken.

The singular piety of these two holy personages appeared above all when they were occupied with the celebration of holy mass, Nicetas as priest, and Athanasius serving him as deacon. The former appeared as if seized with so profound a respect at the altar that one would have said he saw Jesus Christ with his bodily eyes; and the second, I mean the deacon Athanasius, was ordinarily so recollected and so raised in the contemplation of this high mystery that he could not stay the torrent of his tears; the people made it a happiness to assist at so edifying a ceremony, at a sacrifice offered by hands so pure.

The blessed Nicetas found himself, some time after, deprived of the sweetest consolation he could have on earth, by losing first Athanasius, his intimate friend, and then the blessed Nicephorus, whom he regarded as a true father: these virtuous personages both died to go and receive the reward of their signal piety. The affliction of Nicetas was increased by the weight of the charge which all the religious imposed on him, choosing him to succeed Nicephorus, under whom he had governed until then. They were not deceived in this choice: for there was seen in the person of this worthy abbot a perfect model of all the religious virtues; he so watched over the temporal affairs of the house, in the place of Athanasius, that he neglected nevertheless nothing of all that had reference to perfect regularity. He was himself a living rule, for one saw in his conduct all that he required of others.

A life so exemplary and so innocent, accompanied by a perfect humility and an extraordinary simplicity, made him merit the gift of miracles: he drove demons from the bodies of the possessed, gave speech to the

dumb and the use of perfect reason to the insane, and wrought several other marvels which may be seen in the entire narrative of his life given by his disciple Theoctistus.

But we cannot omit the combats which he had to bear for the faith. The emperor Leo the Armenian, renewing the heresy of the Iconoclasts, or image-breakers, which the pious empress Irene had as it were extinguished, excited a new persecution against the orthodox. He had assembled a false Council in the church of Saint Sophia. Seeing that the Catholic bishops who were there would not acquiesce in the propositions of the heretics, he summoned all the heads of monasteries to his palace to make them condescend to his wishes; but he could gain nothing over these invincible hearts, which remained firm in the sentiments of the orthodox faith; he resolved then, after having used the ways of gentleness, to exercise great cruelties on their persons; and as Nicetas was one of the most commendable, and the one who most encouraged the others to remain constant in their faith, he had him cast into a horrible dungeon, of which the smell alone was insupportable. Some impious men, without religion, joined insults and outrages to this torment to please the emperor the more. The Saint bore this persecution with an admirable generosity, being very glad to suffer and even to die, if it had been necessary, for such a cause: but the council of the emperor having judged that it was fitting to remove this great man, whose reputation was too well known throughout the country, he was conducted to a very distant place, and shut up in a country castle, where he was made to suffer new persecutions. They had the hardness to leave him in a place quite uncovered, without any furniture and even without a bed: he was forced to bear, in the very midst of winter, the rains, the snows, the cold and the other inconveniences of so rough a season, without anyone having any compassion for him in this state. He was left in this sad dwelling, deprived of all help, for about the space of a year; then he was conducted still farther, under the guard of a cruel and barbarous conductor; but the Saint, animated by the spirit of the persecuted martyrs, preserved a great joy in his heart at having been found worthy to suffer so many evils for the defence of the truth.

A year after, the emperor, wishing to manage minds so as to make them condescend to his wishes, summoned to Constantinople all the bishops and all the abbots; several were cowardly enough to acquiesce in the desires of the prince, whose indignation they feared. As to those who persevered in the firm resolution to die rather than betray their conscience, the emperor had it maliciously represented to them that all that was required of them was that they should communicate once only with the patriarch Theodosius, who had been put on the episcopal throne in place of the true patriarch, sent into exile. Not penetrating enough the design of the prince, and not perceiving the snare which was laid for them, they went to find the pious abbot Nicetas in the prison where he was kept shut up, and they made him hear so many reasons to engage him to come with the others to communicate once only with the new patriarch that he let himself be won, not through cowardice, nor to avoid the pains of exile and prison, but from a motive of submission to the will of so many great men, who solicited him to take a step which he did not believe dangerous for the substance of the cause. Nicetas and the other Fathers therefore conferred again with Theodosius as the emperor desired, without however acquiescing in the errors which he maintained; and the assembly being over, everyone had liberty to go to his own country; but the holy abbot Nicetas, more clear-sighted than the others and more zealous than his confrères for the interests of the Church, perceived soon that he had committed a fault, and that the step which he had taken might have great consequences; instead of returning content like the others to his monastery, he thought of doing a very rough penance, and of seeking means to repair the evil which he believed he had done. Guided by this sentiment, he went on board a vessel which carried him to the island of Proconnesus, toward the coasts of the Hellespont; but a new light made him know that it was more fitting that he should repair his fault in the very place where he had committed it.

Nicetas therefore, being ready to suffer martyrdom if necessary, returned to Constantinople, where he declared without fear that he acknowledged that he had done ill in communicating with the false patriarch Theodosius. The emperor, having learned what was passing, commanded him to return to his monastery, otherwise that he would have him punished as he deserved. The generous confessor answered this prince that

he feared in no way his threats, and that he was glad to let him know that he had been engaged to take a step which he ought not to have taken, and that the sole respect for so many venerable old men had made him take it; that, for the rest, he repented of it, and that he was not of his communion; but that he held to the ancient tradition of the Church, and of the holy Fathers who had preceded him.

The emperor gave at once an order to an officer named Zacharias, to keep him shut up under his guard. Zacharias obeyed his prince; but he knew so perfectly the merit of Nicetas that he treated him with all sorts of gentleness, and he had so great a respect for his person that he dared not look him in the face. The emperor, warned of this good reception which Zacharias gave to the holy Confessor, sent Nicetas into exile in a very distant island, under the command of a very impious magician, Anthimus, surnamed Caiaphas on account of his vanity. This wicked man, to maintain himself in the good graces of the heretics and of the emperor, cast the blessed Nicetas into a dark and deep dungeon where the Saint was deprived of the light of day and of the commerce of all men; he gave him for all nourishment, each day, some morsel of brown and quite mouldy bread, which he had thrown to him through the vent-hole of the pit in which he was, and, for his drink, he gave him only corrupted water. This impious man thought to gain thereby something over the mind of the holy Confessor, and to oblige him to yield to the wishes of the prince; but Nicetas, who had understood what was the glory and happiness of those who suffer persecution and even death for the truths of the faith, remained unshaken; he was more resolved than ever to give his life willingly rather than approve heresies.

The invincible Confessor remained five or six years in this captivity, bearing inconceivable pains; but if his body was in constraint in his dungeon, his spirit enjoyed a sovereign liberty: for, besides the high degree of prayer to which he was raised, God favoured him also with the gift of miracles; he delivered by his prayers his friend Zacharias, who had been taken by the barbarians as he was going to the province of Tarsus; and three young brothers, who knew his signal merit, were also saved from an evident shipwreck by invoking his name. But at last God, content with the sincere will which Nicetas had to shed his blood and give his life for his glory, made him victor over the malice of his enemies; for the emperor Leo having been massacred at the very foot of the altars, on Christmas day of the year 820, peace was restored to the Church; and Nicetas, enjoying the privilege accorded to all the other Confessors, came out of his prison, less content with this liberty than if he had been made to suffer death for the cause he defended. This generous Confessor, no longer seeing himself subject to the cruelty of tyrants, and having no more enemies to deliver him combats, became his own persecutor, and armed himself against his own body, to complete, by the sword of penance, the sacrifice which he would have wished to consummate in the persecution by martyrdom. He sought therefore a solitude where he could accomplish his design; he found one which was a little distant from the city of Constantinople; he built himself a little retreat there where he led a life more angelic than human; but the new austerities which he practised there, added to the extreme hardships which he had been made to suffer during the space of six years in the pit into which he had been cast, soon led him to the tomb. He fell extremely ill, and after several days of languor, during which he had disposed himself for the last passage common to all men, he rendered his spirit peacefully to God, on 3 April 824. His decease was no sooner known in the city of Constantinople than everyone testified grief and respect: the help of this venerable personage, who had shown an apostolic constancy for the defence of the faith, was implored on every occasion. Theophilus I, archbishop of Ephesus, and Joseph, archbishop of Thessalonica, assisted at his funeral, and conducted his holy body to his monastery of Médice. When this sacred deposit had arrived at that monastery, it was placed in the sepulchre of Saint Nicephorus, which Saint Nicetas had himself had built in his lifetime.

Saint Richard, Bishop of Chichester (1253) — 3 April

If you open a book, think at once of that just man, the old man Simeon, taking the child Jesus in his arms to kiss him; and when you have read, close the book, rendering to God thanks for the hidden treasure that you have found in his field. — Thomas à Kempis, *Doctrina juvenum*, ch..

Divine Providence, which is admirable in the government of the universe, made its wisdom shine out in a visible manner in the life of Saint Richard; and the different reverses of his fortune have well shown that if this life is subject to a thousand changes, it is nevertheless conducted by a hand which cannot err. This Saint was the second son of Richard and Alice de Wiche. He was born at the château of Wiche, a place known for its salt-works, four miles from Worcester. The first condition of his parents was rather happy according to the world, but they fell at last into so great a misery that, after their death, their eldest son, also called Richard and surnamed Bachedène, was long in prison for their debts. Our Saint worked with much courage for his deliverance, and seeing afterwards that his poverty was extreme, and that he had not the means of making his property yield, he consecrated himself of his own accord to his service, and employed himself in his house and in the fields in the humblest ministries of valets and hirelings. God gave his blessing to this charity and in a short time raised up again the domestic affairs of the elder Richard. He knew well that he was obliged to his brother for it; wherefore, to acknowledge it liberally, he made him a donation of all his goods and even put him in possession of them, having then no other views than to live peacefully with him. This cession enriched the younger and caused that a short time after a very advantageous match was offered him in marriage, to which he was ready to give his consent; but this good fortune tempted his brother and made him repent of the donation he had made him; our Saint, perceiving it, went to find him, and, preferring good understanding with him to all the advantages of earth, he willingly put his donation back into his hands, made him retrocession of his goods, and consented even that he should marry the young girl who was offered, if she consented. This was for him a favourable occasion to embrace a better condition and to devote himself to study. He began it at Oxford, a celebrated university of England, and came to continue it at Paris. He lodged there in a room with two other scholars; but they were all three so poor that, having only one mantle among the three, they went to take their lessons only one after the other. They had bread and wine only in small quantity, and as for meat or fish, they ate it only on Sundays. Nevertheless he assured afterwards that he had never been so content, and that the affection he had for study took from him all reflection on this misery. As his mind was fine, subtle and penetrating, he made in a short time very great progress; so that, having returned to his own country and to the university of Oxford, he was declared master of arts there with much applause, and taught the humanities there.

The desire of becoming more learned made him undertake a journey to Italy. He stopped at Bologna, employed seven years there on jurisprudence, and made himself so skilful there in both laws that his professor having fallen ill, he chose him to hold his chair, and to teach in his place his own fellow-students. The reputation which he acquired during the six months of his employment made the same professor desire, after his convalescence, to retain him in his university. But although he offered him his only daughter in marriage, and the property of all his goods after his death, he could not succeed.

Scarcely had he returned to Oxford when his modesty, chastity, gentleness and devotion, drawing to him the respect and love of everybody, he was elected chancellor of the university. Saint Edme, or Edmund, archbishop of Canterbury, and Saint Robert, bishop of Lincoln, also wished to have him for their church; but Saint Edme forestalled Saint Robert and carried him off. He put his seals therefore into his hands and gave him the stewardship of all his affairs. Richard acquitted himself of all these employments with much wisdom and fidelity, and attached himself to this holy archbishop, not only in his prosperity, but also in his adversity, following him into his exile in France, and not leaving him until his death, which happened in the abbey of Pontigny, in 1240.

It was a great subject of grief to Richard to be deprived of so good a master; but he drew from it besides a great advantage: for seeing himself freed from the conduct of a diocese, he resolved to apply himself

seriously to the study of theology; which he did at Orléans, in the school of the Jacobin Fathers. After having studied there sufficiently and received the order of priesthood, he returned to England to serve a cure with which Saint Edme had provided him. But as his virtue cast continually new splendours, the see of Chichester having fallen vacant by the decease of Ralph de Neville (1244), the archbishop of Canterbury, Boniface, successor of Saint Edme, and his suffragans, after having quashed the election of the canons who had nominated one of their confrères, a man of the court, destitute of the qualities necessary for a dignity of this importance, set our Saint Richard upon this see. King Henry III was extremely indignant at this nomination, first because it was made to the exclusion of a person who was dear to him, and whose elevation he had himself favoured, then because he did not love the priest Richard, knowing that he had always followed the party of Saint Edme against him. He even sent to Rome, to Pope Innocent IV, to have it quashed, and to have the election of his courtier confirmed. But the Saint having betaken himself there also to maintain his right, he showed the justice of it so well that His Holiness gave him the verdict, and consecrated him with his own hands. He returned therefore with his bulls, and with an order to his diocese to recognise no other bishop than himself. The king, full of fury, had all the temporalities of his bishopric seized; his houses were occupied, his farms pillaged, and all his goods dissipated by the ministers of the prince's vengeance; so that the poor Bishop was obliged to lodge in a borrowed house, and to eat at the table of others.

Nevertheless all these hindrances did not prevent him from faithfully acquitting himself of the duties of his charge, and although he had not the revenues of it, he did not fail to take all the pains of it. He visited his parishes, preached to his people, administered the Sacraments to them, and did what was the obligation of a good pastor. The persecution lasted two years, after which the king, overcome on the one side by the threats of the Pope, and on the other by the remonstrances of the bishops of his kingdom and by the humble prayers of Richard, put him in peaceful possession of all the temporalities of his bishopric, as he himself had predicted to his canons, seeing them all dismayed on account of the violences of that prince's officers.

When he saw himself in full liberty, he redoubled his fervour toward God, his severity against himself and his mercy for the poor. When he went into the boroughs and villages of his diocese, he inquired after the sick and poor who were there; as for the first, he honoured them with his visit, to animate them to patience and to dispose them for death, if their illness was dangerous; and, as for the second, he had large alms distributed to them. His elder brother, of whom we have already spoken, on whom he had discharged the care of his temporalities, remonstrated to him that his revenue could not suffice for so great a profusion; but he answered him that it was better to sell his horse and his silver plate than to suffer that the poor, the members of Jesus Christ, should be in misery. He was not content to give alms to those who asked for them; he anticipated even those who did not ask; and as he was asked why he acted thus, he answered, because it is written: "Lord, thou hast prevented him with the blessings of thy sweetness"; and that, besides, it is buying a thing very dear to solicit it. He had also an hospital built to receive old men, cripples, and other persons incapable of earning their living, especially ecclesiastics who were in necessity; and he took great care that nothing should be wanting to them of the things necessary for life. This did not pass without miracle, for one day, distributing a bread which he had blessed, he had enough to content three thousand poor, and there remained to him still sufficient for a hundred others who came after this first distribution. His historian assures that he wrought several times similar miracles.

Such were the sentiments of mercy of this good pastor; but, besides, he did not fail to be just and severe in the punishment of his scandalous ecclesiastics. He could never be moved, either by the prayers of the archbishop of Canterbury and of several other prelates and lords of the kingdom, or by the entreaties of the king himself, for a sentence pronounced against a cleric convicted of having carried off and violated a consecrated person. He deprived three others of their benefices for keeping suspect women in their houses. He had an extreme care to recommend to his seneschals and bailiffs to render justice faithfully and to exact nothing unjustly from those who were within their jurisdiction. One day, fire having consumed one of his

houses, with many goods which belonged to him, he was in no way troubled by it, but consoled, on the contrary, his people, telling them that they had still the wherewithal to live, and that this accident had happened because not enough alms had been given; he commanded therefore to redouble them.

He would never confer benefices on any of his relatives, though they were capable of them: “Because,” he said, “the prince of pastors, Jesus Christ, did not give the keys of heaven to Saint John, his cousin, but to Saint Peter, who was not related to him.” He honoured good religious and embraced them ordinarily, saying for reason: “That it is good to kiss the lips which exhale the agreeable incense of the holy prayers offered to God with devotion.”

It would not be easy to write the diverse journeys and painful labours which this fervent Prelate undertook, not only for the good of his diocese, but also for that of the universal Church, principally in the war which was made in the Levant, toward the middle of the 13th century, for the recovery of the Holy Land from the infidels; for, having received the order of His Holiness to publish the crusade throughout all England, he applied himself to it with so great a zeal that there was no town, borough or village that he did not visit for this purpose. At last, being in the design of going to Dover, he felt himself seized with a fever, ten days before arriving there. He went nevertheless, and, alighting first at the Hôtel-Dieu, he blessed a church and a cemetery there, for the burial of the poor, under the name of Saint Edme. But seeing the term of his days approach, and feeling that he must leave this world, he commanded his chaplain to prepare all that was necessary for his funeral; then, having asked for a crucifix, he kissed it with much fervour. And, after having commended his spirit to God by the words which Jesus Christ addressed on the cross to his Father, he made this prayer to the Blessed Virgin: “Mary, mother of God and of mercy, defend us from the enemy and receive us at the hour of death”; which he ordered his priests to repeat until he had rendered his blessed soul, on about 3 April, in the year of Our Lord 1253, the fifty-sixth of his age and the ninth of his episcopate. Although during his life his body had always appeared extremely emaciated by fasts, vigils, hair-shirt and the frequent disciplines with which he tormented it, it was nevertheless found after his death as beautiful and as fresh as if it had already received the marks of the resurrection. It was transported to his church of Chichester, according to the disposition of his last will, and was buried there before the altar of Saint Edmund, which he had himself consecrated. God honoured his memory by several miracles, among others by the resurrection of three dead persons which was wrought at his sepulchre. Pope Urban IV made the decree of his canonisation in the year 1269.

Saint Richard is represented: 1st, driving his father’s plough: in a distant horizon the mitre and the mozzetta are seen to appear; 2nd, with a chalice at his feet, because, it is said, at the beginning of his episcopate, he let fall a consecrated vessel without its contents being spilt; 3rd, surrounded by the poor and giving them alms; 4th, blessing the church of Dover, a plan of which is before him; 5th, dying while tenderly embracing a crucifix.

The Roman martyrology and that of Usuard make mention of Saint Richard. The continuators of Bollandus relate two lives of him: the one taken from the *Legend of England* [*Légende d’Angleterre*], by John Capgrave, and the other composed by a religious of the Order of Saint Dominic: we have made use of the one and the other for the composition of this one.

Saint Benedict the Moor (1589) — 3 April

Benedict the Moor was born in Sicily, about the year 1526, of slave parents belonging to the African race; whence came to Saint Benedict his surname of Moor (negro). Christopher Manassère, his father, and Diana Lercan, his mother, were Christians. Saint-Philadelphus, an ancient village of Sicily, today named San-Fratello, no doubt in memory of our Saint, was the place they inhabited. If neither the one nor the other enjoyed bodily liberty, they possessed by their virtues that which belongs to all the true children of God in whatever condition they find themselves. Religion had blessed their marriage; but, in order not to give birth

to children who would be slaves like themselves, they lived in continence. On the promise made them by their master to enfranchise their first-born, heaven gave them Saint Benedict. Benedict was brought up with care in piety and the love of God by parents who were distinguished by a lively faith, a great love for the Blessed Virgin and an ardent charity. Early he was entrusted with the keeping of the flocks of which his father had the stewardship; destitute of all human science, he made rapid progress in divine science. His labours allowed him to occupy himself with God: so he was found unceasingly absorbed in prayer and meditation; he passed long hours on his knees in the midst of the plains in intimate colloquies with heaven. His little comrades, in whose games he refused to mingle, persecuted him in every way, mocking him, turning him into derision, and overwhelming him with injuries and jeers. Saint Benedict sought to avoid them, not to escape sufferings, but because his solitude was disturbed.

Having succeeded by dint of work in making some savings, our Saint bought a pair of oxen and worked for three years on his own account. Occupied with the care of accomplishing the will of God in the condition in which heaven had made him to be born, he was content with his lot and did not think of changing his state. His piety led him to sanctify all his occupations, and at the same time that his hands laboured to procure him bodily food, his mind was nourished by the meditation of the holy truths which religion teaches us. Such was, up to the age of twenty-one, the conduct of the young and pious ploughman; a conduct well fitted to serve as example to those who, like him, give themselves to agriculture. There was then, in the neighbourhood of Saint-Philadelphus, a hermit named Brother Jerome Lanza. He was a man of good family and married, who, after having sold his goods, had retired, with the consent of his wife, into a hermitage where he retraced the penitent life of the ancient solitaries of Egypt. One day when this good religious was walking in the country, he saw some reapers who were making Benedict the object of their jeers. Having looked fixedly at this young man, he discovered, under the features of a black, the indications of the most candid soul. He reproached the reapers with their unbecoming pleasantries, and announced to them that in a short time they would hear speak of him whom they treated with contempt. Having found him, later, in the thatched cottage he inhabited, he said to him: “What does Benedict do here? Sell your oxen and come to my hermitage.” Far more docile than the young man to whom Our Lord once gave a counsel nearly similar, the servant of God did not hesitate; and although his oxen had for him a great value, by the pain he had taken to amass the money they had cost him, he did not balance, and believing he heard the voice of Jesus Christ speaking to him by the mouth of the hermit, he sells them at once, gives the price to the poor, and having obtained the consent of his parents, goes to the hermitage of Father Jerome. In the hermitage of Santa-Domenica he led the life of the ancient solitaries: he had made himself a habit of palm leaves which he never left off; he treated his body as a slave, chastising it harshly and granting it for all nourishment only greens once a day in small quantity, and giving it only a little water for drink. The reputation of the hermits of Santa-Domenica did not delay to spread, and the people were seen to flock toward this solitude. Saint Benedict and his companions feared the dissipation and departed. They withdrew first into the valley of Nazzara, and eight years after into the arid and icy solitude of Mancusa: they snatched from the wolves their caverns to shelter and live in. After a miracle which Saint Benedict wrought, the sick ran to Mancusa: it was necessary to depart again. Monte Pellegrino, half a league from Palermo, was the place they chose: they built poor cells there with pieces of rock; but they were so poor that they knew not how to have a chapel. Providence provided for it: the viceroy of Sicily had one built for them and added some cells and a water-reservoir. The superior of the hermits of Saint Francis having come to die, the companions of Saint Benedict chose him to replace him and he remained at their head until 1562. Then the hermits of Saint Francis were reunited by Pius IV to the Order which had begotten them. Saint Benedict consecrated himself to the reform which was beginning to be introduced among the children of the patriarch of Assisi. He dwelt successively in several convents where he made himself remarkable by the austerities of penance, and last in that of Saint Mary, near Palermo, where the functions of cook were entrusted to him. One day famine was in the convent, and it was impossible to go out, on account of the snow, to go and beg. Saint Benedict did not

lose confidence. In the evening he took with him the brother who helped him in the kitchen; they filled with water several large vessels which were there; then, a new Eliseus, the black Saint calls, in great confidence, the fruitfulness of God upon the oblation of his prayer. The night passes entirely in this loving and confident prayer. When morning had come, Benedict and his companion came to the kitchen. The vessels which they had prepared the evening before were found filled with fishes still palpitating and in so great a number that they sufficed abundantly for the needs of the community. One Christmas day he let himself be so absorbed in his prayer that he forgot to prepare the dinner in which the archbishop of Palermo, who had come to officiate at the convent, was to take part, and yet, at the moment of sitting down to table, this table was found served as was fitting. Miracles of this kind were renewed several times in favour of Saint Benedict.

In 1578 our Saint saw himself, to his great sorrow, named guardian of his convent. His position was delicate and difficult, for he was only a simple lay brother and he had to command priests; but he knew how to put so much gentleness, humility, meekness, self-denial into the accomplishment of his functions that he conciliated minds and that each one admired and venerated him. He had been three years guardian of the convent of Saint Mary when he had to go to a chapter which was held at Girgenti. The crowd was such on his passage that several times he had to flee to avoid it and that he dared no longer travel except by night. His entry into Girgenti was a veritable ovation: his humility suffered by it, but it showed itself greater and stronger than the trial to which it was submitted. The popular enthusiasm is explained when one sees the miracles which Saint Benedict ceased not to work around him. It seemed that heaven had given him all power over life and death: he penetrated the secrets of hearts and read in the future; he knew not how to refuse anything to the poor: when he had just begged for his convent, he gave them all that he had received, and the good God, in reward, gave back to him largely what he distributed without calculating. When he was at the term of his charge, his brethren, not wishing to separate from him, named him successively vicar and master of novices. He was an admirable master and astonished the most learned by his science, he who knew not even how to read. From director of novices Saint Benedict became cook again, and this was a happiness for him. It was a singular kitchen that his was, for visitors, the greatest lords as well as the humblest of the people, ceased not to fill it. Saint Benedict had orders to receive everybody, to answer each one, and he obeyed with a patience that nothing importuned. The time that he could steal and the nights almost entire were consecrated to contemplation.

In February 1589 the Saint fell ill. God was about to reward so holy a life. He predicted the hour of his death which took place on the 4th of April. He was aged sixty-five years. He had received the last sacraments with great sentiments of piety, and Saint Ursula, to whom he had a great devotion, had come to visit him on his bed of sorrows and had flooded his poor cell with a marvellous light. Countless miracles were wrought at his tomb. His reputation spread everywhere, and the slaves of the negro race have taken him for their protector and patron. Pius VII placed him in the number of the Saints.

Acts of his beatification. [Source line, as printed.]

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[1] This was the punishment of parricides; the sack in which they were shut was of leather; there were put in it with them a dog, a cock, a serpent and an ape.

[2] Better known under the name of Saint Fara. We give her life on 7 December.

[3] The stationaries were officers placed in a town to keep watch there and to inform the magistrate of everything important that passed. They were still called *beneficiarii* when they enjoyed certain privileges or certain particular graces in recompense for their services in the armies. See Du Cange, etc.

[4] Doubtless it had not been entrusted to her to guard these writings, or at least Chionia did not know them when she denied that she had any.

[5] Taken from their Acts, which are only an abridgment of the registers of the court of justice of Thessalonica. They have been published by Surius and by Dom Ruinart. See Tillemont and Dom Ceillier. The Acts produced by the Bollandists, vol. x (new edition), are different from these; but this time the criticism of Dom Ruinart, Baillet, Godescard, etc., is evidently right against them: it suffices to read them to be convinced. Besides, Baronius had opened the way to criticism. The Roman martyrology, Ado and Usuard name

Saint Agape and Saint Chionia under the 3rd of April and Saint Irene under the 6th of the same month.

4 April

Martyrologies

4th DAY OF APRIL

ROMAN MARTYROLOGY.

At Seville, in Spain, Saint Isidore, bishop, celebrated for his holiness and his doctrine, who by his zeal for the Catholic faith and his observance of ecclesiastical discipline illustrated all Spain. 639. — At Thessalonica, the holy martyrs Agathopus, deacon, and Theodulus, lector, who, under the emperor Maximian and the president Faustinus, were cast into the sea, a stone at the neck, for the confession of the Christian faith. 4th century. — At Milan, the decease of Saint Ambrose,[1] bishop and confessor, whose zeal, among other brilliant signs of doctrine and miracles, converted almost all Italy to the Catholic faith in the time of the Arian heresy. 397. — At Constantinople, Saint Plato, monk, who, during several years, fought with invincible courage against the iconoclast heretics. 813. — In Palestine, Saint Zosimus, anchorite, who took care of the funeral of Saint Mary the Egyptian.[2] 5th century.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Ghent, Saint Hildebert, abbot of the monastery of Saint-Bavo, martyred for the defence of the holy images. 752. — In Burgundy, the blessed Alix or Aleth, mother of Saint Bernard. 1100. — At Plougrescant, in the diocese of Tréguier, Saint Gonery, priest, who had passed several years in solitude, in a hermitage of the forest of Breinguilly, near Rohan.[3] 7th century. — In Anjou, Saint Alman, honoured as an English bishop in a village of his name, near Angers. Proscribed by William the Conqueror, he came to sanctify a corner of our France, always hospitable to exiles. Saint Alman founded, at Saint-Jean-des-Mauvrets, a monastery and a church which was long parochial under his invocation. 11th century. — At Poitiers, the feast of Saint Peter, bishop of that see. 1115.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — At Constantinople, Saint Plato, abbot, of the Order of Saint Basil …

Martyrology of the Canons Regular. — At Seville, in Spain, Saint Isidore, who was a canon regular before being bishop of that city.

Martyrology of the Cistercians. — At Seville, Saint Isidore.

Martyrology of the Dominicans. — Saint Ambrose, Saint Isidore, Saint Plato.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Barcelona, in Spain, the saints Victor and Aetius, second and third bishops of that city, martyrs. 1st century. — The holy martyrs Paul, Matutinus, Orban, Saturninus, Quintilian, Publius, Ingenuus, Victor, Successus, Julian, Palatinus, Julius, and two others whose glorious combats God alone, whom they now see face to face, knows. — Among the Greeks, Saint George, solitary, who lived on Mount Malea, in Laconia. He was a deacon. 5th or 6th century. — Among the Greeks likewise, Saint Publius, distinct from the Saint of the same name who was abbot in Syria. He was probably a contemporary of Julian the Apostate. The Orientals relate that this emperor, being on the way for his expedition to Persia, sent one of the demons in his service to carry a message to the West; but that this ill-advised spirit having passed near the place where the monk Publius was at prayer, he was chained by the virtue of his prayer. Ten days and ten nights he waited for the monk to suspend his holy exercise; but in vain. Weary of waiting, he was obliged to turn back, without

having fulfilled his mission. — Among the Greeks again, the saints Theonas, Simeon, Phorbinus; the holiness of the first was celebrated in Egypt. Reign of Valens and Theodosius. — In the county of Cornwall, in England, Saint Guier, in whose church King Alfred asked and obtained his cure. — At Xicli, in Sicily, the blessed William Cuffitella, hermit. He was of the Third Order of Saint Francis, and lived in a humble hut in the midst of the greatest austerities. He was found dead on his knees; his body wrought numerous cures. The Sicilians obtained his beatification from Pope Paul III, in 1537. He had died in 1415. — At Jerusalem, Saint Ephrem, bishop, twelfth successor of Saint James. Reign of Antoninus.

Saint Isidore, Archbishop of Seville and Doctor of the Church (639) — 4 April

He is happy who is wise according to God: the happy life is the knowledge of the divinity; the knowledge of the divinity is the fruit of good works. — Sentence of Saint Isidore.

Cartagena was the native place of Isidore. His father Severian, and his mother Theodora, were of the highest nobility. He had two brothers, Saint Leander and Saint Fulgentius, both bishops, and a sister, Florentina, also honoured with a public cult. While he was still in swaddling-clothes, his nurse having left him alone in the garden, he was surrounded by a swarm of bees, some of which entered his mouth and deposited their honey there, while the others ran over his face without doing him any harm; which was taken for a presage of his gentleness and his admirable eloquence. He was at first the pupil of his elder brother, Saint Leander, bishop of Seville, who loved him as a son, but who used toward him such severity that one day the young Isidore, fearing the too energetic and too frequent corrections of his brother, fled from the school of Seville. After having wandered some time in the country, the young scholar sat down beside a well where he set himself to look at the curb hollowed in divers places by the continual fall of a few drops of water. He asked himself whence these furrows came, when a woman who came to draw water, and who was vividly struck by the beauty and humble innocence of the scholar, explained to him that the drops of water, by falling unceasingly on the same place, had hollowed the stone. He came to himself, and understood that if water had been able to hollow this stone, assiduity at study might well imprint in his mind the sciences which he was asked to learn: so he turned back on his steps and applied himself more than ever to the humanities. There was made even, by the operation of God who destined him to be the first doctor of his century, so great a change in his person that he became in a few years very skilled in the Latin, Greek and Hebrew languages, an excellent orator, a learned philosopher, a good mathematician and an incomparable theologian. His historian makes no difficulty of saying that he equalled Plato in elevation of mind, Aristotle in the knowledge of natural things, Cicero in eloquence, Didymus in abundance, Origen in erudition, Saint Jerome in solidity of judgment, Saint Augustine in doctrine and Saint Gregory in the facility of drawing moral senses from holy Scripture. He lived long in a cell where his brother kept him shut up to prevent him from going out too much abroad, giving him the most learned masters of the time.

Having become the active collaborator of his brother in the conversion of the Arians, he combated with much vigour those who resisted and whom King Leovigild, his brother-in-law, supported; and, although this prince was armed with fury against his own blood, and had not even spared his own son, Saint Hermenegild, our Saint did not fail nevertheless to oppose courageously his perfidy and to confirm unceasingly the Catholics in the faith of the consubstantiality of the divine Word with his Father; so he regarded martyrdom as a sovereign happiness, and would gladly have bought at the price of all his goods the honour of dying for the defence of Catholic truth. The persecution ended by the death of the persecutor and by the conversion of Reccared, his other brother and successor in the kingdom of the Goths, to which Saint Isidore contributed not a little; then our Saint withdrew into a monastery which he had had built, to work there more easily at the mortification of his senses and passions, at the ruin of his self-love, at the study of the holy Scriptures and at the continual meditation of divine truths. This was a heavenly school where he acquired in a short time great treasures of knowledge and virtue; but the decease of Saint Leander, his brother, having taken place, he was

drawn from the cloister by force and after several resistances, to govern the church of Seville, which was then the first of all Spain (600 or 601). One could add nothing to the care he brought to acquit himself worthily of this great employment, and to be a pastor in deed as he was in name. He made himself the eye of the blind, the foot of the lame, the consolation of the afflicted, the relief of the poor and the refuge of all the unfortunate. He spared nothing to exterminate Arianism, which still infested a great part of his diocese; to reform the manners of the faithful, which had been corrupted under the reign of the heretics; to re-establish in its splendour ecclesiastical discipline and to cause the offices of the Church to be celebrated with the majesty and devotion that the greatness of the God who is honoured there demands. He composed for that purpose two books of the divine Offices, with a Missal and a Breviary, which were long in use among the Goths and the Mozarabs. It is believed that this Office was also in use in France before Charlemagne.

As this vigilant Prelate knew that the instruction and education of young clerics is of extreme importance for the good conduct of a diocese, he had a college, or seminary, built, to bring up there those who aspired to holy Orders and the ecclesiastical state; and, although the government of his bishopric gave him much business, he did not fail to go there assiduously, not only to teach them the sacred doctrine, which we now call theology, but also to form them to the functions and ceremonies of their state. He founded also throughout Spain several beautiful monasteries, soon filled with a great number of holy religious, for whose conduct he composed a rule, which is called the Rule of Saint Isidore; the holy Abbot of Aniane makes frequent mention of it in his *Concord of Rules*. This makes several judge that that of Saint Benedict was not yet received in those provinces.[1]

Two councils were held in his time in Spain; he presided at them: the first is that which we call the second of Seville, where he convinced a heretic Acephalite, named Gregory, and healed a blind man by the mere touch of his glove. The second was the fourth of Toledo, where he caused seventy-four Canons to be made, very useful for the explanation of the faith and for the re-establishment of the discipline of the Church. It is believed that it was this council which begged him to draw up the Missal and Breviary for the use of the churches of Spain.[2] He made many other works, of which Saint Braulio and Saint Ildephonsus, who had come out of his seminary and had profited admirably well by his instructions, have made the catalogue. Others are still attributed to him, which may be seen mentioned in his works.

Six months before his death, he felt the approaches of it by a troublesome illness; although it weakened his body, it seemed nevertheless to strengthen his spirit. His first application, in this illness, was to redouble his alms, or, better to say, to have distributed to the poor, to virgins, to monasteries and to students all that remained to him of goods. An increase of fever having warned him, four days before his decease, that the hour of it was very near, he sent for two bishops, his suffragans, to assist him in this passage. After their arrival, he had himself carried into the church of Saint Vincent, where he gave the blessing to his people, who had run with tears in their eyes to receive it. Then, being seated in the midst of the choir, he stripped himself of his garments, had the hair-shirt and the ashes given him by these bishops, and, in this habit of penance, he made this prayer to God:

“O God, who know the hearts of men, who pardoned the Publican his sins when, kept at a distance by respect from your altars, he humbly struck his breast; and who gave back life to Lazarus, dead four days, receive now my confession and turn away your eyes from the countless sins that I have committed against your majesty. It is for me, and not for the just whom you have placed in the Church, that you have made the saving bath of penance.” He prolonged this prayer yet, and, after having been absolved by one of the bishops, he received holy communion with great sentiments of humility and contrition. Then he commended himself to the prayers of all the assistants and prayed also for his people; and, to crown with a heroic action so fine a disposition for death, he had all his debtors come and returned them their obligations; he commanded at the same time that whatever money might remain to him should be at once given to the poor. He had himself likewise carried to church on the other days, and, on the fourth, he rendered his soul to God, in the hands of

his clerics and of an infinite number of monks, virgins and holy laymen, who wished to assist at so precious a death, on 4 April 639.

The body of Saint Isidore was buried in the very place where he died. In the year 1058 it was transferred to the city of León, capital of the kingdom of the same name, where it rests in the church of Saint John the Baptist, which bears today the name of Saint Isidore.

To judge well of the services which Saint Isidore rendered to the Church and to Spain, one must above all consider him as an ecclesiastical writer and reformer of the higher studies. We could not do better than to reproduce the picture of this useful and glorious episcopate traced by the illustrious author of the *Monks of the West*.

“During forty years of episcopate,” he says, “his learning, his zeal, his authority consolidated the happy revolution and the literary renaissance of which his brother had been the first author. He finished the destruction of Arianism, stifled the new heresy of the Acephalites, continued, strengthened and enlarged the vast system of education of which Seville was the hearth, and which he caused to be extended, by the fourth council of Toledo, to all the episcopal churches of Spain, prescribing everywhere the study of Greek and Hebrew.

“He was moreover the creator of that Spanish liturgy, so poetic and so imposing, which, under the name of Mozarabic, survived the ruin of the Visigothic Church and deserved to be revived by the great Ximenes.

“A fertile, indefatigable and prodigiously erudite writer, he drew up, among so many other works, the history of the Goths, of their conquests and of their domination in Spain. He made Aristotle known to the new peoples of the West, long before the Arabs came to restore him to vogue.”

The bees, a prince at his feet and a pen have been given as attributes to Saint Isidore. The bees symbolise, if not the sweetness of his eloquence, at least the charm and the incredible abundance of his speech. “For he had,” says Saint Braulio, “an admirable facility of elocution, and proportioned himself without constraint to the intelligence of those whom he had to instruct.” “People loved,” adds Saint Ildephonsus, “to hear him say twice the same thing; and even if he had repeated it several times, they would not have been wearied.” Finally, do not the bees, which have become as it were his blazon, express also that diligence with which he gathered honey through all the books of antiquity, to produce veritable encyclopedias of all human knowledge? The pen symbolises likewise the writer, and a prince is at his feet because he completed the reconciliation with the Church of the Arian Goths, masters of Spain.

The Writings of Saint Isidore of Seville — 4 April

The works that we have of Saint Isidore are:

A Chronicle, which begins at the creation and ends in the year 626 of Jesus Christ.

The History of the Kings of the Goths, Vandals and Suevi, of which only a part was had in the ancient editions. Father Flórez published it entire in his Spagna sagrada, vol. vi, ap. 12, p. 474. This history was also published at Hamburg in 16H, and in 1597 at Leiden, with notes by Vulcanius. The most complete, however, is that of Hugo Grotius, which is found in his Historia Gothorum, Amsterdam, 1655, published after his death in the complete edition of his works, by the Elzevirs, yet from another copy-book.

The twenty books of the Origins or Etymologies. Saint Isidore had not put the last hand to this work; it was Braulio, bishop of Saragossa, who retouched it and gave it the form in which it is today. The author treats in it of grammar, logic, rhetoric, arithmetic, geometry, mathematics, astronomy, medicine, agriculture, navigation, chronology. He gives short definitions of each science, with the etymologies of Greek and Latin words, as they were understood in his time. The sixth book is one of the most interesting: in it is spoken of the writings of both Testaments, and of their canonicity; of the liturgy and its different parts, which are the same as those of today; of the sacraments of baptism, confirmation, penance, eucharist, and their effects with regard to the soul of those

who receive them; of abstinences, fasts, the necessity of weeping for one's sins, and of committing them no more in the future, etc. The seventh book must be regarded as an abridgment of theology. This work was published separately at Venice, 1483, folio; at Paris, 1509, and at Basel, 1577, with scholia of Bon[aventura] Vulcanius, folio. — Arnold Wion warns us against the last of these editions, Lign. Vit. l. ii, c. 4, p. 244, as being falsified. Utpote haereticorum more, veneno pravitatis haereticae respersa. — Cardinal Mai published a fragment of the first book of the Origins on orthography in tachygraphic writing, with explanation, vol. vi of the Script. Vet.

The Catalogue of Ecclesiastical Writers. It contains thirty-three of them. This book appeared cum notis Suffridi Petri, Cologne, 1580, 8vo; cum notis Hirsaei in Bibliotheca ecclesiastica, Antwerp, 1630, folio; cum notis Schotti, inter scriptores Hispaniae illustratae, vol. i, Frankfurt, 1603. Father Flórez gave a good edition of this work, with a preliminary dissertation in the first volume of his Spagna sagrada, p. 440.

The book On the Life and Death of the Saints of both the Old and New Testaments. It is found with other little writings of the Saint in the edition of Haguenau, 1529, 4to.

The two books On the Divine or Ecclesiastical Offices, written about the year 610, and addressed to his brother Fulgentius. Saint Isidore develops perfectly the origin of the different parts and the divers ceremonies of the ecclesiastical office. This work has always been regarded as very useful with regard to the discipline of the Church. It was printed at Paris, 1584, 8vo; then at Rome, with other writers who treat of the same matter, 1591, folio, and counterfeited at Paris, 1610, folio. Baronius regards it as supposititious, but wrongly; for Braulio and Ildephonsus place it among the other works of the saint; Bede, Fulbert of Chartres and Freculphus of the Lexovii (inhabitants of the neighbourhood of Noviomagus, today Lisieux), have also cited it.

The two books On Differences, or on the Property of Verbs; the book On Differences, or on the Property of Speech. These works have scarcely any other object than grammar. An edition of them was made at Madrid in 1599.

The two books of Synonyms or Soliloquies. It is a sort of dialogue between man and reason. The book On the Contempt of the World, which not all the learned attribute to Saint Isidore, is almost entirely drawn from the preceding work. The same judgment must be made of The Rule of Life.

Divers moral works, which are: 1st, Discourse of consolation to a penitent too frightened by the judgments of God; 2nd, Lamentation of a penitent over his sins (in trochaic verses); 3rd, Prayer to ask of God the grace to correct oneself; 4th, Prayer not to fall into the snares of the demon.

The book On the Nature of Things, or of the World, addressed to Sisebut, king of the Goths. Saint Isidore answers in it various philosophical questions that the prince had put to him. 10 bis. The book of the prefaces to the books of the two Testaments (Liber Proœmiorum ad libros utriusque Testamenti). 11. Commentary on the historical books of the Old Testament. We have in the printed editions only a part of these commentaries, though Saint Isidore had explained all the books of the Old Testament. He calls it also Librum quaestionum sive Secretorum expositiones sacramentorum. Some authors attribute to Isidore of Cordova the commentaries on the four books of Kings; but wrongly, says Dom Ceillier: they are of the same style. 12. The book of the Allegories of holy Scripture.

The two books against the Jews, or the Treatise de fide catholica, one of the principal monuments of his genius, dedicated to a sister whom he loved tenderly, Saint Florentina. The first treats of the birth, the Passion, etc., of Our Lord; the other of the vocation of the Gentiles. They were published at Haguenau, 1529, 4to, and at Venice, 1584.

The three books of Sentences, or of the Sovereign Good. This work is almost entirely drawn from the Morals of Saint Gregory the pope. Garcia Loaysa enriched it with notes, Turin, 1593, 4to.

Several Letters: 1st, that addressed to Redemptus, which Labbe regards, rightly, as false; 2nd, The Rule of the monks, divided into twenty-four chapters, and addressed to the religious of Honorius, in the province of Baetica. It was printed in the Codex regularum of Holstenius. 3rd, Letter on the office of priests in the Church, addressed to Ludfred, bishop of Cordova: it is a précis of the Book of Offices. The Migne edition contains thirteen letters in all.

The book On the Combat of Virtues and Vices. Several scholars attribute this work to Blessed Ambrose Autpert, abbot of a monastery of Italy in the 8th century.

The Commentary on the Song of Songs.

The book On the Order of Creatures, printed for the first time in the first volume of the Spicilegium of Dom Luc d'Achery.

Here is the title of some chapters of this curious work: Of the spiritual creature. — Of the waters which are above the firmament. — Of the firmament. — Of the superior space and of the paradise of heaven. — Of the inferior space and of the divers hemispheres. — Of the devil and of the nature of the demons. — Of the nature of the waters and of the movement of the Ocean. — Of the situation of the earth. — Of the divers classes of sinners and of the place of expiations. — Of the fire of purgatory. — Of the future life. This work begins with a chapter consecrated to the Trinity: it was the question of the time in Spain.

There is no proof that the *Glossary* which bears the name of Saint Isidore is truly his.

Some attribute to him wrongly the *Collectio conciliorum et decretalium*, a work of Isidore Mercator. Baluze reports, however (*Praefat. in Reginonem Prumiensem*), that Saint Isidore also made a collection of councils and decretals, in which he publishes, besides the synods cited by Mercator, several others of Africa, Gaul and Spain, as well as the letters of the Popes who succeeded Damasus. This collection was still found, in the time of Baluze, in the library of the church of Urgel, province of Tarragona, in Spain. We reproduce, on the subject of this collection, after the continuators of Godescard, the following notice, drawn from the memoirs of M. Picot, vol. iv, p. 300:

Andrew Mark Burriel, a Spanish Jesuit, born in 1719, was charged, in 1749, by Ferdinand VI, to examine the archives of the church of Toledo, under the direction of Father Rábago, confessor of the king. He had the most interesting manuscripts copied, among others those of the Mozarabic liturgy. On 22 December 1752 he addressed to Father Rábago a letter on the collection of Isidore of Seville. Several Protestants, like Blondel in his *Pseudo-Isidorus*, and Koch, in his *Notice of the code of the bishop of Strasbourg, Rachion*, have pretended that this collection, disfigured and interpolated, had produced enormous changes in the hierarchy and discipline, and that it had considerably increased the authority of the popes. Catholics have too lightly adopted these assertions. Febronius also attributes great effects to this collection. But the true collection of the ancient canons, for the use of the church of Spain, made by Saint Isidore of Seville, still exists intact in a great number of authentic manuscripts, and Father Burriel, in his letter to Father Rábago, gives him an account of the discoveries which he made on this subject in several manuscripts of different libraries of the kingdom. It results from his account that he found the true collection of Saint Isidore in divers places and without any alteration. He had even put the result of his researches in a state to see the light, with the variants drawn from several manuscripts of the highest antiquity, for example of the church of Toledo, of the Escorial, of Gerona, of Cardona, of Urgel and others. This precious work having fallen into the hands of Charles de la Serna Santander, he had it printed, in 1800, under the title of *Preface of the edition which he was preparing of the collection of Saint Isidore* (*Praefatio historico-critica, in veram et genuinam collectionem veterum canonum ecclesiae Hispanae, a divo Isidoro Hispalensi metropolitano, Hispaniarum doctore, primum ut creditur adornatam, consequentibus deinde saeculis ab Hispanis Patribus auctam e pluribus Mss. Cod. venerandae antiquitatis… erutam et ad eorum fidem castigatam. Studio et opera Andreae Burriel. Quam accuratissime exscriptam, variantibusque lectionibus ornatam possidet Carolus de la Serna Santander, Bibliothecae publicae Bruxellensis custos.* — 8vo, p. U4). After having given the catalogue and description of the manuscripts consulted, he proves that Saint Isidore is the true author of this collection, destined originally for the church of Spain, and that the forger who interpolated it was not a Spaniard and did not dwell in Spain. He recalls that this forger favours the bishops and metropolitans rather than the sovereign Pontiff, and that the ancient church of Spain always recognised, like all the others, the primacy of the see of Saint Peter, since, in the collection of canons made for its use, it placed the decretal epistles of the popes beside and after the manner of the canons of the councils. It even recognised that this primacy, admitted in the whole Church of Jesus Christ, is in no way founded on the decisions of councils, but on the very institution of the Saviour. *Sancta tamen romana ecclesia nullis synodicis constitutis caeteris ecclesiis*

praelata est, sed evangelica voce Domini et Salvatoris nostri primatum obtinuit. (*Manuscript collection of Saint Isidore*, by Father Burriel, no. 103.) This principle is repeated at no. 84, tit. ix of the same collection. Besides, the title li of book i of the catalogue is entitled: *De commissa vice sedis apostolicae*; and nos. 79, 91, 95 and 96 prove that in effect the sovereign Pontiffs had often delegated a part of their powers to Spanish bishops, who are named therein, and for their own country. Far from contesting this primacy of the Roman Church, the Spanish councils recognise it publicly, such as the first council of Braga, in 561, the third and fourth of Toledo, etc. It is to be wished that the manuscript which de la Serna possessed had fallen into faithful hands which would give it to the public. Meanwhile it is not unknown that several scholars have published at least a good part of the collection of Saint Isidore, namely: Marca in his *Opuscules*; Dom Constant in his *Letters of the Popes*; the Code of the bishop of Strasbourg, Rachion. Koch, in sending to the Institute a notice of this Code, had conjectured that there were found in Spain manuscripts of the falsified Code, and that if the interpolation had not taken place in that country, it had perhaps been made at Rome. De la Serna, in his reply of 19 August 1801, declares to him that Father Burriel, in all his researches in Spain, could discover there no trace of the false collection, which was still unknown there in the 13th century, whereas it was known at Mainz and in the neighbourhood at the end of the 8th or the beginning of the 9th; whence he concludes that it was fabricated in Germany. See Feller, *Dict. hist.*, art. Isidore of Seville, Isidore Mercator and Burriel; — see also the *Journal hist.* of the same author, year 1788, August, p. 596, and the year 1789, December, p. 511.

Finally, let us add, with the continuators of Dom Ceillier, that this collection is Isidore's in this sense at least, that he revised it, enlarged it and put it in better order: it is this book of canons that the fourth council of Toledo ordered to be read in the councils of Spain. Among the numerous pieces of the collection, there is not a single one which is not authentic. What is not less remarkable, says Rohrbacher, is that among the great number of manuscript copies preserved in Spain, there is not one which contains false pieces. The collection interpolated under the name of Isidore Mercator was unknown in Spain until the invention of printing. According to Cave, the works of Saint Isidore that have been lost are: 1st, the book of numbers or of arithmetic; 2nd, the book of the names of the Law and of the Gospels (*de nominibus Legis et Evangeliorum liber*); 3rd, the book of the mysteries of the Redeemer; 4th, the book of heresies. We shall be thanked for ending with some spiritual maxims extracted from the works of Saint Isidore:

"When the evil thought comes to tickle thee, beware of consenting to it; when it suggests to thee some illicit action, turn away thy will at once; at whatever hour it comes, drive it away promptly, crush the scorpion as soon as it shows itself. Break the serpent's threatening head; from its birth dissipate the malignant suggestion. If thou resist the first attack, thou shalt be victor over the others. If thou seize the thought before it enters the heart, thou shalt not be carried to the action. He who lets himself not be seduced by the beginning of temptation is not seen dominated by consent. The body cannot be corrupted unless the spirit is before it. From the moment the spirit falls, the body is also ready to commit evil. For the spirit always precedes the body in evil works; and the flesh can do nothing if the spirit wills it not. Purify therefore thy spirit of the thought of evil, and the body will not sin. For if thou wilt not, thou canst not be vanquished. Listen therefore, O my soul, to what I tell thee at this moment; taste it; apply thyself to follow my counsels; let thyself be soiled by no impurity. The worst of all evils is fornication; it precedes and brings all the disorders with it. It is better to die than to fall into it. It is happier to render one's soul to God than to lose it by incontinence. Continence brings man near to God, and where it is, God is also. The empire of God is promised only to the chaste.

"Be not afflicted in thy infirmities; in thy languors, send up thy thanksgivings to God. Prefer always the well-being of the soul to that of the body, a sound spirit to a contented flesh. The remedies of the soul are the evils of the body. The illness that wounds the flesh heals the spirit; for it consumes vices and diminishes the strength of the passions. If prosperity flatter thee with its smile, be not lifted up by it, and be not cast down

when adversity shall fall upon thee. Boast not if fortune surround thee with its splendour, and if a reverse afflict thee, show not thyself weak and trembling.

“Hatred keeps away from the kingdom of God, drives from heaven, makes one fall from the height of paradise. Hatred cannot be redeemed by sufferings nor expiated by martyrdom, nor effaced by a river of blood.

“A small fault engenders a great one. Vices grow little by little, and when we reform not the insensible ones, we arrive at the most visible. Avoid therefore the smallest, to avoid reaching the greatest.

“He who is wise according to the world is foolish according to God. Whence the Prophet says: The man puffed up with his knowledge is become foolish (Jerem. x).

“It serves nothing to do a good mingled with evil, but it is better to repress the evil first and practise the good afterwards. This is what the Prophet insinuates when he says: Cease to do evil, and then learn to do good (Isaias, xiv).

“Virgins of body and not of spirit have no right to the promised rewards. These are the foolish virgins to whom the Lord will say on the day of judgment: Amen I say to you, I know you not (Matt. xxv, 12).

“The integrity of the flesh serves nothing if one has not the integrity of the spirit; and if one is impure in spirit, of what merit is it to be pure in body? Virgins who glory in their merits are compared to hypocrites, who seek outwardly the glory of their good works; these will therefore not receive the heavenly promises, because they take from themselves the prize of virtue by the vice of pride. These are the virgins who have not the oil of humility in their lamps.

“Fasting is the most deadly dart against the temptations of the demons. They are all vanquished as soon as abstinence is opposed to them. Whence Our Lord and Saviour warns us to resist their attacks by fasting and prayer, saying: This kind of demons are not driven out but by prayer and fasting (Matt. xvii, 20). For the unclean spirits rush with more fury where they see most the love of eating and drinking. But fasting, like alms, loves to be practised in secret, without ostentation; it wishes no other witness than God, who rewards all that is good.

“Fasting accompanied with good works is above all very agreeable to God. Those who abstain from ordinary meats and who commit evil imitate the demons. For these eat not, and they do evil. He makes a good abstinence who abstains also from evil actions and from the pleasures of the world.

“If God tries the just so much during life, it is only in order to fill them without end with the ineffable delights and the repose of his kingdom.

“Learn never to complain, even if you know not why you suffer; and acknowledge that you suffer justly, since he who judges you guilty is he whose judgments are always preceded by justice.

“Often the unclean spirits attack men during sleep; they trouble their senses and strive to frighten and intimidate them. Sometimes also they work upon their imagination by despair of their sins; they seek to terrify them by threatening them with the horrible torments of hell.

“There are times when the malignant spirits make sport of those whom they see strongly held by love of the world, by making false hopes and vain successes arise in them; and they upset on the contrary by useless terrors those whom they see too much dreading adversity. Thus these perverse spirits overwhelm with illusions the hearts of wretched mortals, flattering some with a vain prosperity, and frightening others with unjust apprehensions. As for those who are guilty of no crime or commit only rare faults, they are almost never fatigued by these sorts of terrors or illusions; they rest in a perfect repose, and they see sometimes on the contrary the mysterious secrets of the divinity. There are divers kinds of dreams. Some proceed from too great an abundance of food, and others from too great fasting, as experience teaches us. Others come,

properly speaking, from the thought, for we recall often during the night the things of which we have thought during the day.

“Although certain dreams are true, one ought not easily to give credence to them, because they come from different kinds of images, and because one rarely considers whence they really proceed. Satan besides changes himself sometimes into an angel of light to deceive us. One does not sin when, in spite of oneself, one is the plaything of nocturnal imaginations; but it is a sin if, before having them, we desire them and anticipate them by thought. The impure images that we really experience during the day appear often in the mind during sleep; but they do not soil us if we do not provoke them by our desires, or give them consent.

“By prayer we are purified, by reading we are instructed. Both means are good, if they are granted us; otherwise, it is better to pray than to read. He who wishes to be always with God must frequently pray and read very often. For in praying we speak to God himself, and when we read, it is God himself who speaks to us.

“All instruction comes by reading and meditation. What we do not know, in effect, reading teaches us; and what we know, meditation preserves to us. This double advantage the reading of the holy Scriptures gives us in an excellent degree, whether because it develops the intelligence, or because, withdrawing man from the vanities of the world, it leads him to the love of God.

“The active life is the innocence of good works; the contemplative life is the speculation of heavenly things. The one is common to many, the other is the portion of only a few. The active life consists in using the world well; the contemplative life, renouncing the world, places its delights only in the enjoyment of God.

“The active life is as it were the sepulchre of the worldly life, and the contemplative life the sepulchre of the active life.

“Nevertheless the Saints know how to pass from time to time from the secret of the contemplative life to the labours of the active life, and they return with joy from the one to the other, whether to praise God within, or to glorify him without.

“The animals of the vision of Ezechiel, which went and returned not, represented the perseverance of the active life; and these animals which went and returned figured the measure of the contemplative life, from which one descends from time to time by the weight of one’s infirmity, and to which one re-ascends anew after having renewed one’s intention. The right eye which scandalises and which the Lord orders to be plucked out is the contemplative life. Two eyes in the face of man are two lives: the one active, the other contemplative. But he who by the contemplative life is exposed to fall into error must return to the active life, for it is better to save oneself by action than to plunge into hell by contemplation.”

The style of Saint Isidore is clear and easy; but one would seek in vain in it elegance and polish, which must be attributed chiefly to the age in which the author wrote. There reigns in his moral works a tone of piety which touches and softens. The other works of Saint Isidore show that he was a universal scholar.

James de Breul, a Benedictine, gave at Paris, in 1601, an edition of all the works of Saint Isidore, with the notes of divers authors, collected and augmented by John Grialus. They were reprinted at Cologne in 1617.

The edition given by John Grialus at Madrid, in 2 vols. folio, 177S, is excellent and very well executed; but the edition given by Faustus Arevalo, and printed at Rome in 1797–1803, 7 vols. 4to, is preferred. The edition of James de Breul is incomplete and at a very low price. The complete works of Saint Isidore occupy 4 vols. of the *Patrology* of M. Migne, 81–84. Volumes 83 and 86 contain the Mozarabic liturgy.

We have drawn this history from what Saint Braulio and Saint Ildephonsus have written of it, and from the life of Saint Isidore composed by a canon of León, which the continuators of Bollandus have given to the public.

Saint Plato, Abbot in Bithynia, then at Constantinople (813) — 4 April

Pope: Saint Leo III. — Emperor of the East: "Adrian V".

Saint Plato was born about the year 734. He was still very young when he lost his father and mother. They were carried off by a horrible plague which desolated Constantinople, and was regarded then as a chastisement for the senseless persecutions exercised against the images of Jesus Christ and of his Saints. The care of his education was entrusted to one of his uncles, who was grand treasurer of the Empire. His guardian having made him work under him, the young man showed an astonishing capacity for business. This did not prevent him from studying the sciences and religion. The rapid progress which he made each day in letters and in virtue made him the object of the admiration of everybody. He soon surpassed the young people of his age, and exceeded even the great hopes his masters had conceived of him.

So many fine qualities, joined to an illustrious birth, considerable wealth and an incorruptible probity, did not delay to make him known to all the great ones of the court. He was universally esteemed, and there was no place to which he could not aspire. The persons of highest rank sought his alliance, and several matches were offered him well capable of flattering his ambition, had he loved the world; but his heart, always occupied with heavenly things, had only contempt for perishable goods and honours. He esteemed himself happy every time that he could steal away from the tumult of the world to give himself freely to prayer; he even broke off insensibly all commerce with men, and went out from home only to visit the churches and monasteries.

Saint Plato had three brothers; he painted the vanities of the world to them so well that he determined them to consecrate themselves entirely to the service of God and to live in perfect continence. He freed his slaves and sold all his property, which was considerable. Two causes had besides contributed to augment the patrimony that his family had left him: his skill in what we should call today business, a skill acquired in the school of his uncle, and the perfect sobriety of his life. A part of this property was distributed to the poor. He employed the other in the settlement of his sisters: these lived piously in the state of marriage, and became mothers of several children, who distinguished themselves by the practice of all the Christian virtues. The Saint, whom nothing held any longer in the world, left his friends and his country at the age of twenty-four years. He took with him only one faithful servant, and even sent him back when he was in Bithynia, after having given him all his clothes. He clothed himself in a black mantle, and reached the monastery of the Symboles, built on Mount Olympus. Having been admitted among the brothers, he made it a duty to walk in the footsteps of those who distinguished themselves most by the practice of humility, obedience, mortification and the other virtues which characterise true monks. The abbot, named Theoclistus, made him pass through the most delicate trials, in order that he might learn to die entirely to himself. He often reproved him for faults he had not committed and imposed penances on him as if he had been guilty. Plato, instead of seeking to justify himself, submitted humbly to his superior, and suffered with joy a treatment which furnished him the occasion of exercising acts of patience and humility. He was charmed when, in the hours destined for work, the lowest employments of his monastery were assigned him; he gave himself to them without regretting his ordinary occupation, which consisted in copying books: for no one wrote more rapidly and better than he. He did not confine himself besides to the part of a mere copyist; he made also learned and judicious collections of the finest passages of the holy Fathers, of which he multiplied the copies so much that the monasteries of the East were supplied with them for a long time.

The abbot Theoctistus having died in 770, Plato, who was then thirty-six years old, was elected to succeed him in the government of the monastery of the Symboles. He opposed his election in vain; he saw himself forced to accept the burden with which he was charged. The place of superior rendered him still more humble and penitent. He drank only water, and was even sometimes two days without drinking it. Bread, beans and some herbs without oil were all his food. He ate only at the hour of None, even on Sundays. His work furnished him not only with the means to provide for his needs, but also to assist several poor. While

Saint Plato preserved the peace of God and the union of charity among his brethren, the emperor Constantine Copronymus exercised an atrocious persecution against the defenders of the holy images and especially against the monks. So there was not a little astonishment when, twelve years after he had abandoned the world, he was seen to reappear at Constantinople, where indispensable affairs had called him (775): God had doubtless reserved him to console the faithful after the tempest. The crowd, ever fickle, pressed on his steps: everyone wished to embrace him. He profited by this disposition of minds to preach the reign of God. By his examples and discourses he revived the spirit of piety and fervour in all conditions. He banished vices, among others oaths and blasphemies; he led the poor to make a holy use of their state, and the rich to relieve the unfortunate by abundant alms. Paul, patriarch of Constantinople,[1] wished to make him bishop of Nicomedia; but he could never obtain his consent, the Saint refused even to receive sacred orders.[2] His affairs being ended, he left Constantinople and took again the road to his monastery. He was obliged, in 782, to go out of his solitude, to come and govern the monastery of Saccudion, situated near Constantinople. This monastery had been founded by the children of one of his sisters, named Theoctista, who had all renounced the world. Plato established there the rule of Saint Basil, and exercised the functions of superior there twelve years; he then resigned his place in favour of Saint Theodore, his nephew.

It was about this time that the emperor Constantine repudiated Mary, his lawful wife, to marry Theodote, a relative of Plato. The patriarch Saint Tarasius wished to oppose this scandalous marriage, employing exhortations and threats. Plato and Theodore his nephew disapproved still more loudly the conduct of the prince. Joseph, steward of the Church, and several other persons, both of the clergy and of the monastic state, tried to soften our Saint and to make him approve the divorce of the emperor; but their solicitations were useless: Plato relaxed nothing of his firmness. Constantine, to whom he had dared to speak of the enormity of his crime, punished him for his generous liberty by ordering that he be shut up in a narrow prison. The Saint was not discouraged; he suffered with joy the prison and several other ill-treatments, until the death of the emperor, which took place in 797.

The incursions of the Saracens, who came as far as the gates of the capital, obliged the monks of Saccudion to leave their solitude. They withdrew into the monastery of Studium, which was in the midst of Constantinople, but which had been almost entirely destroyed by the persecution of Constantine Copronymus. Plato shut himself up in a little cell there, and lived there as a simple religious, under the direction of Theodore his nephew. Prayer and the labour of his hands were his only occupation. He had fastened to his feet a heavy iron chain, which he took care to hide under his robe when people came to see him.

Saint Plato was very zealous for ecclesiastical discipline. Nicephorus, a man of great virtue, but a layman, had been elected, in 806, patriarch of Constantinople. The Saint loudly disapproved of his election, because the canons declared the ordination of neophytes irregular. His firmness drew on him the following year a new persecution.

The emperor Nicephorus had just had Joseph, steward of the patriarchal church, re-established in all his rights, he who had been deposed by Saint Tarasius for having celebrated the scandalous marriage of Constantine with Theodote. Saint Plato condemned this re-establishment as contrary to the vigour of ecclesiastical discipline. The emperor, irritated, put him into the hands of a troop of bad monks and insolent soldiers, who made him suffer much for a whole year; he then ordered him to appear before a council composed of bishops sold to the court, who treated him in an unworthy manner and at last condemned him on horrible calumnies. By virtue of the iniquitous sentence rendered by the council, the emperor exiled the Saint, and had him ignominiously dragged from stage to stage, in the islands of the Bosphorus, during the space of four years. Plato, in spite of the bad state of his health, suffered the fatigues of his exile with an admirable patience. The emperor was touched with compassion at it and resolved even to recall him from his exile; but he could not execute his resolution, having been surprised and killed by the Bulgarians in 811.

Michael I, his successor, who loved justice and peace, gave orders for the recall of the Saint. Returned from his exile, Plato re-entered his cell, to lead the life of a recluse. But at the age of seventy-nine years he was obliged to change his regimen, because he no longer had the strength to satisfy, without the help of others, any of the needs of the body. He was now lying on a bed, now seated, reciting psalms, praying mentally, speaking to the brothers, to instruct them, exhort them, console them, being no longer able either to bend his knees or to read by himself; what afflicted him most was not being able to assist at the offices or to work with his hands. He rendered thanks to God for the relief given to his infirmity; but he was saddened at relaxing the austerity of his life. He fell ill during the Lent of the year 813. Feeling his end approach, he had his tomb dug and wished to be lowered into it: there he was visited by several persons of distinction, among others by the patriarch Saint Nicephorus, who commended himself to his prayers. He had been reconciled with the latter on the explanations which he had given him with regard to the re-establishment of the steward Joseph. The sick Saint pardoned all those who had persecuted him, and prayed for them. As the abbot Theodore asked him whether he wished to dispose of anything, he shook his habit with his hand, and said to him in a very low voice: “I have nothing more, I have handed over everything to you.” His chest being oppressed, he still moved his lips, and sang a canticle of the resurrection, when he expired on the Saturday before Palm Sunday, 19 March 813.[3]

It is believed that Holy Week and that of Easter caused the solemnity of his funeral to be put off until the fourth of April, the day on which the Church celebrates his memory. The patriarch performed this ceremony with a great light and a quantity of perfumes; and it was apparently on that occasion that Saint Theodore the Studite pronounced the funeral oration of Saint Plato, his uncle and spiritual father, which is the only life that we have of this Saint. Scarcely could his body be put into the sepulchre, so great was the crowd of people who pressed around and could not resolve to lose sight of it.

Saint Theonas, Man of Letters and Anchorite (4th century)

The category of men to whom humility is most difficult are the learned and men of letters: now, though a very great man of letters and very versed in the sciences of Egypt, of Greece and of Rome, Saint Theonas had the humility to hide all these talents, to go and bury them in the desert. For thirty years he kept the strictest silence.

The sick flocked to the cell of the Prophet, for it was thus that he was called throughout the whole country of Oxyrhynchus. He appeared at the window of his cell, stretched out his blessing hand, healed the crowd, and withdrew without saying anything. Such was his occupation of the day. At night he crossed the threshold of his inviolable dwelling: it was to distribute to the beasts of the good God, to the animals of the desert, the limpid water of his fountain: that is why his cell was always surrounded with robust buffaloes, light-footed goats, bounding wild asses which formed as it were a guard of honour around this friend of God, friend of nature at the same time. Once, in the course of these thirty years, he departed from his rigorous silence: it was to snatch from the hands of the irritated crowd two thieves who had come with the intention of killing him,[1] hoping to find in his house great sums of money, and who, by a special permission of God, had remained until morning as if petrified before the cell of the holy man, without being able to withdraw. Theonas opened his mouth to order that they be let go: grace inspired them with repentance for a life of crimes and depredations; they were converted and even became lay-brothers.

Saint Theonas died toward the end of the 4th century.

Abridged from the Lives of the Fathers.

Saint Peter II, Bishop of Poitiers (1115)

Peter, the second of that name who occupied the see of Poitiers, was connected by the ties of blood to the illustrious families of the Senebauds and the Chatelaillons, long extinct, and several members of which had preceded him in the same dignity. He was canon and archdeacon of the cathedral, when God called to himself, in 1087, his brother, the bishop Isembert II, who had governed the diocese for forty years. The holiness of his life designated him to the choice of the chapter, to which the right of election then belonged. He was elected with one voice, and justified at once this honourable choice by applying himself to retrace in himself the most worthy model of pastoral virtues. At that time the king of France, Philip I, brought scandal upon the throne by the licence of his morals. In contempt of the sacred laws of Christian marriages, he had left Bertha of Holland, his wife, to take Bertrade de Montfort, wife of Fulk-Rechin, count of Anjou. In vain Saint Ivo, bishop of Chartres, had combated this detestable disorder in the prince; the latter avenged himself by persecutions which went as far as violence, but could not force the conscience of the courageous prelate. Peter was one of those whom the sentiment of justice and the love of duty ranged on his side. His word, his steps seconded the energetic action of the new John the Baptist. He maintained this noble constancy at the council of Poitiers, assembled on this subject in the year 1100 by order of Pope Paschal II. The pains he took there, the testimonies he rendered of the effect produced on the peoples by the conduct of the king, contributed not a little to cause the sentence of excommunication to be pronounced which struck the prince. William the Younger, count of Poitou, whom motives too little honourable carried to a great indulgence for the disorders of the king, had succeeded in introducing disorder into the august enclosure, which his satellites invaded; but, aided by the firmness and eloquence which the blessed Robert of Arbrissel and Saint Bernard, then abbot of Saint-Cyprian, and later of Tiron, deployed there, Peter resisted, even to the peril of his life, these sacrilegious violences, and the adultery was solemnly condemned.

This Robert of Arbrissel, of whom we speak here, is the celebrated founder of Fontevrault, the establishment of which dates from the first days of the 12th century. The zeal for holy discipline which Peter had seen in him in the council had rendered him worthy of his friendship. He gave him numerous proofs of it by favouring with his authority and alms the developments of the new institute, by encouraging the preaching of the illustrious Apostle, by blessing the numerous vocations which made generously penitent souls pass into the cloister. It was besides on the territory of Poitiers that the illustrious cenobite had raised his monastery. It belonged therefore to Peter to approve it. But, not content with this cooperation in the work of his friend, he wished to show how much he interested himself in his successes, by making, in 1106, the journey, then so difficult, to Rome to obtain from Pope Paschal II the confirmation of the Order which he loved. Finally, he favoured the extension of this tree, already so vigorous, by multiplying its branches, and he took part in five of the first foundations of the institute, among which one must above all remark the priory of La Puy, where now flourishes the mother-house of the pious Daughters of the Cross. The zeal of the holy Prelate did not confine itself to the convents of his diocese. His charitable munificence passed beyond its limits, and more than one religious house over which he had no jurisdiction had to bless him for his affectionate largesses.

But such cares as religion inspires and favours are not the only duties of a bishop. Peter did not forget, in these preoccupations of his heart, what his conscience imposed on him: he was seen equally firm against public scandals, source of so many evils in the Church, prudent in the midst of the most difficult conjunctures, indulgent toward sinners, when he believed them repentant. The count of Poitiers, William VII, could convince himself of the energy of this elevated character, and he saw his Bishop persecuted by him, yielding to the unjust furies of material force, remain greater by his unalterable constancy than the blind persecutor who struck him.

This prince, more witty than virtuous, gave himself up without restraint to a life of dissolution and to the most criminal debauches. He knew not how to blush at anything and did not even take trouble to hide his adulterous liaisons with the viscountess of Châtellerault. The Bishop had employed in turn the gentleness of paternal remonstrances and the severe warnings of outraged religion. The guilty man took no account of it;

he had already despised the excommunication launched against him by Gerard, bishop of Angoulême; he had added to the impiety of this contempt affected unworthy sarcasms. Peter hesitated no longer: he gave warning to the count that he would proceed with the same rigour if he did not repent, and, after this last notice remaining useless, he decided to fulminate solemnly the terrible sentence in the presence of the people and the lords assembled in the cathedral church. William held himself ready to risk everything to avoid this merited humiliation. On the day of the ceremony he invaded the holy place with his guards, he made for the tribune where the Pontiff was about to pronounce the redoubtable words, and strove to hold them back on his lips by threatening him with his sword. Fear can do nothing against the intrepid Pastor, who, strong in the sentiment of his duty and his right, declares the guilty prince separated from the Church, and adds, turning toward him: “Strike now, I am ready.” This courage worthy of a martyr astonished the impious man: he did not strike. But he avenged himself, by a tyrannical abuse of the brutal force at his disposal, and after useless attempts to make him retract his condemnation; after having forgotten himself, without success, so far as to carry disorder into the episcopal dwelling, he forced the Bishop to retire to the castle of Chauvigny. It was in 1113. This lordship had belonged for some time to the bishopric of Poitiers, doubtless from the side of Peter’s family. Happy to suffer for justice, the worthy prelate betook himself there as a man whom exile cannot discourage, since he finds Jesus Christ everywhere. His vassals received him there with all the marks of honour which his rank and his reputation for holiness deserved. From that day he applied himself to the instruction of this little portion of his people, to the edification of his clergy, and above all to the conduct of the young pupils of the sanctuary whom he gathered around his person there. Preaching, the administration of the sacraments, prayer, the care of the poor and the sick, to whom he carried his consolations, and in whose favour he more than once seconded his alms by miracles, made him easily forget the ruin of his goods which his shameless persecutor had caused to be laid waste.

But his life, worn out by so many labours and solicitudes, and for which he nevertheless spared, at an advanced age, neither the mortifications of vigils prolonged in prayer, nor the austerities of a continual penance, was not to suffice long for such assaults. Those whom his gentleness had edified, whom his charity had sustained, whom his zeal had evangelised in his retreat, saw him succumb, after less than two years, to a short illness. He died the death of the Saints, in his castle of Chauvigny, on 4 April 1115, and confirmed by numerous miracles those who, during his life, had formed so high an opinion of his holiness. His ashes did not remain at Chauvigny: death, which finished his exile, seemed in effect to be bound to bring him nearer to those whose memory was to remain more faithful to the lively testimonies of his affection. Founder of Fontevrault, protector of Saint-Cyprian of Poitiers, he seemed to owe himself to each of the two monasteries; they divided his dear remains between them, by virtue of an express disposition of their worthy friend, and rendered to his tomb, adorned by a common piety, the honours which the Church has been pleased to continue to him to this day.

M. Auber, Life of the Saints of the Church of Poitiers.

Saint Aleth, Mother of Saint Bernard, and Blessed Tecelin, her Father (12th century)

Happy the man who from his tender age expands under the eye of a tender and virtuous mother! Saint Bernard had this inestimable advantage. His mother, the blessed Aleth,[1] daughter of Count Bernard of Montbard, had married very young the lord Tecelin, lord of Fontaine, near Dijon. This marriage had not been concluded without difficulty. Aleth was only fifteen; and already her soul, prevented with graces, had vowed itself to God. She aspired to live in the peace of the cloister and prepared herself to climb the degrees of monastic perfection.[2] But Providence had reserved another destiny for her. She was called, against her will, to become wife and mother, and to propagate, in her numerous family, the blessings with which she had been loaded from her childhood. Tecelin, her husband, appreciated so pure a virtue, and honoured it. He was a

noble knight, of gentle manners, and fearing God. Although his eminent charges kept him almost continually near the duke of Burgundy, he preserved the dignity of Christian life at court as in the camps; and, on all occasions, he signalised himself by his valour, his rectitude and his loyalty.[3]

Providence, which had assorted this union, rendered it fruitful. Aleth gave birth to six sons and a daughter: Guido was the eldest of all; then came Gerard, Bernard, Andrew, Bartholomew, Nivard and Humbeline.

This Christian mother regarded the duties of maternity as a delegation from on high. She considered her children as precious deposits entrusted to her vigilance and for which she was responsible before God. So, although of a delicate complexion, Aleth would not abandon to a stranger the care of nursing her children: attached from the depth of her soul to the source of all love, she communicated to them, with maternal milk, the heavenly virtue which vivified her.

Tecelin led an existence too chivalrous to be able to preside himself over the education of his sons. He left with confidence this care to the conscientious solicitude of his wife, whose views he approved, though he did not always understand their scope. Brought up in the profession of arms and joining, according to the spirit of that time, military habits to the practices of devotion, he saw no inconvenience in forming all his sons for the career which he had not himself run without glory.

Aleth, more clear-sighted, dreaded the dangers to which the life of camps exposes Christian integrity; and she foresaw too much the ineffable delights of the religious life to be able to wish another glory and another happiness for those whom she had borne and consecrated to God. She brought up her children for heaven far more than for earth, and taught them, from their tenderest age, to discern good and evil, to choose the better part; to love above all things Him who is love itself, the principle and end of man.

That is why she established in the interior of her house the perfect order and discipline that the holy laws of the Church command. “I cannot forget,” says one of her contemporaries, “how much this eminent woman sought to serve as example and model to her children. In her house, in the state of marriage and in the midst of the world, she imitated in some sort the monastic and religious life, by her abstinences, by the simplicity of her garments, by her remoteness from the pleasures and vanities of the world. She withdrew, as much as possible, from the agitations of the world, persevering in fasts, in vigils, in prayer, and redeeming by works of charity what might be lacking to the perfection of a person engaged in marriage and in the world.”[4]

Six months had scarcely elapsed since Saint Bernard’s return to Fontaine, when his mother, like a fruit ripe for heaven, was taken from him. Aleth saw herself surrounded, at this supreme hour, by all her family. Nevertheless neither infirmities nor the number of years had announced the approach of her last day; on the contrary, still full of freshness, and strong in the health of soul and body, she gave herself more than ever to the exercises of piety and of an indefatigable charity. She was often remarked, says an ancient author, alone and on foot on the road to Dijon, entering the cabins of the poor, visiting the sick, distributing remedies and food, lavishing help and consolations on afflicted persons. And what rendered her beneficence more admirable is that she practised it in such a way that the éclat of her works did not betray her modesty; she did everything by herself, without the assistance of her domestics; and one might say with truth that her left hand knew not the largesses of the right.

It was in the midst of these noble exercises that the pious Aleth was recalled almost suddenly from this world. Her death has circumstances too touching for us not to report here some details of it; we shall let speak that one of her contemporaries who was himself present at this scene of grief and edification:

“The most excellent mother of our venerable Abbot had the custom of celebrating magnificently every year the feast of Saint Ambrosian, patron of the church of Fontaine; she gave each time, on this occasion, a solemn repast to which the clergy was invited. God, wishing then to reward the particular devotion which attached this holy woman to the glorious Ambrosian, made known to her by a revelation that she would die

on the very day of the feast. And certainly it is not to be wondered at to see so worthy a Christian participate in the spirit of prophecy. In consequence, she announced tranquilly and with great assurance to her husband, to her children, to her assembled family, that the moment of her death was near.

“All remained struck with surprise, and refused to believe this prediction; but soon they felt just anxieties; from the vigil of Saint Ambrosian, Aleth was seized with a violent fever which kept her in bed. The next day, the day of the feast, she humbly asked that the body of Our Lord should be brought to her; and, after having received this most holy Viaticum with the holy unctions, she felt herself strengthened, and she insisted that the invited ecclesiastics should go to the repast she had prepared.

“Now, while they were at table, Aleth had Guido, her eldest son, called to her, to command him and recommend him to introduce into her room, immediately after the repast, all the members of the clergy who were there. Guido did piously what his pious mother had desired. Here we are then gathered around her bed! Then the servant of God announced with a serene air that the moment of her dissolution was come. The clerics set themselves to prayer; the litanies are begun. Aleth herself psalmodied gently with them, as long as she had breath. But at the moment when the choir came to sing this word of the litanies: *Per passionem et crucem tuam libera eam, Domine*, — by your cross and your Passion, deliver her, Lord, — the dying woman, commending herself to God, raised her hand to make the sign of the cross; and, remaining in this attitude, she rendered her beautiful soul, which the angels received and carried into the abode of the Blessed. It is there that she awaits, in peace and rest, the awakening of her body on the great day of the resurrection, when our Judge and our Advocate, Jesus Christ, shall come, to judge the living and the dead, and the world by fire.

“Thus this holy soul left the holy temple of her body: her right hand remained raised on high, in the position in which it was when she made her last sign of the cross; a thing which appeared a great subject of admiration to the bystanders.”

The old Tecelin, toward the end of his life, rejoined his sons in the cloister, and died full of days in the arms of Saint Bernard.

Extract from the Life of Saint Bernard, *by Father Ratisbonne. Cf.* Complete Works of Saint Bernard, *translation by M. A. Ravelet, 5 fine vols. large 8vo, Bar-le-Duc, printing-house of the Celestines.*

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[5] See 7 December.

[6] See 2 April.

[7] See 18 July.

[8] See the life of Saint Benedict of Aniane, on 11 February.

[9] See the *General and Particular Councils*, by Mgr Guérin. Bar[-le-Duc], 1869; 8 vols. in-8vo.

[10] Fleury says that it was the patriarch Tarasius; but he is mistaken.

[11] Almost all the monks were still laymen.

[12] Taken from his life, written by Saint Theodore the Studite, his nephew. See the commentary and notes of Father Papebroch, vol. i, *April.*, p. 364; Fleury, l. xlv, etc.

[13] *Acta Sanctorum*, 4 April. Apud Sirmond., vol. v.

[1] The chroniclers call her sometimes Aleth, sometimes Elizabeth, sometimes Alix. The names Zelia, Aliz, Adela, Ethle are only alterations of Aleth. (*Fragm. ex 3a Vita S. B.*, Gaudrifus, § 2, p. 1292.) It is under the name of Aleth that she is mentioned in the Cistercian martyrologies. There exists at the bishopric of Dijon a magnificent portrait which represents her surrounded with a halo.

[2] Joh. Erem., *Vita S. B.*, p. 1309.

[3] *S. Bern. Vita et res Gestae*. Guill., lib. i, c. 1.

[4] Guill., lib. i, c. 2.

5 April

Martyrologies

ROMAN MARTYROLOGY.

At Vannes, in Brittany, Saint Vincent Ferrer, confessor, of the Order of Friars Preachers, who, powerful in works and in words, converted thousands of infidels to the faith of Jesus Christ. 1419. — At Thessalonica, Saint Irene, virgin, who, for having hidden the holy books, against the prohibition of Diocletian, was put in prison, then pierced with an arrow and burned, by sentence of the president Dulcetius, who had a little before put to death Agape and Chionia, her sisters.[1] 304. — At Lesbos, the passion of five blessed Martyrs.[2] — The same day, Saint Zeno, martyr, who was flayed alive, smeared with pitch and cast into the fire. — In Africa, the passion of the holy Martyrs who, in the persecution of Genseric, Arian king, were killed in the church on Easter day. One of them, who was a lector, had his throat pierced by an arrow while he was singing the Alleluia[3] at the lectern. 539 or 570.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Liège, Saint Hegesippus, martyr.[4] — In the diocese of Bordeaux, Saint Geraud, abbot, who was drawn from the monastery of Corbie to govern that of Saint-Vincent of Laon; having then been substituted for Saint Arnoul, in the abbey of Saint-Médard of Soissons, he was driven out by the faction of the impious, and withdrew into Aquitaine, where he founded the abbey of La Grande-Sauve. 1095. — At Fosse, near Namur, the blessed Juliana, virgin, prioress of the leper-house of Mont-Cornillon, in the suburbs of Liège, under the rule of Saint Augustine, who, with the venerable Eve, recluse, near the collegiate church of Saint-Martin of Liège, was the promoter of the institution of the feast of the Blessed Sacrament. 1258. — At the monastery of the Benedictine nuns of Calvary, at Saint-Cyr of Rennes, the sleep of the venerable Marie Ménard, in religion Mother Marie of Saint Joseph, in whose favour God renewed the marvels of ancient days. Thus another holy nun saw the Blessed Virgin dictate to her ear the inflamed words she addressed to her daughters in her spiritual conferences; a great light appeared above her convent some days before her death, the hour of which she knew by revelation.[5] 1599– 1669.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — At the monastery of Médice, in the East, Saint Nicetas, abbot, of the Order of Saint Basil.

Martyrology of the Cistercians. — At the monastery of Villers, in Brabant, of the Order of Cîteaux, Saint Juliana, virgin of Cornillon, who, enlightened by divine revelations, caused the feast of the Blessed Sacrament to be instituted, and, after great labours, a long exile and grave miseries, filled with merits, honoured with the gift of miracles, the spirit of prophecy and consolations from on high, passed from this life to her heavenly Spouse.

Martyrology of the Friars Preachers. — At Vannes, in Brittany, Saint Vincent Ferrer.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Mesopotamia, Saint Claudian, martyr, of the Persian nation. It is believed that he suffered under Chosroes. — Among the Greeks, Saint Therrae, martyr; the saints Domina and Ancilla, or more probably a holy matron and her servant, likewise martyrs. — In Ireland, Saint Tigernach, bishop. Carried captive to England, he raised the two sons of a king, and, after a long apostolate, was consecrated bishop by a divine order transmitted by Saint Bridget. He died blind in a monastery he had founded in Ireland. About 550. — At Thessalonica, Saint Theodora, widow and religious. 880. — At Monte-Corvino, in Apulia, Saint Albert, bishop. His tears, his fasts and his macerations made him lose his sight; he none the less continued until his death the exercise of the rarest episcopal virtues. 1127. — At Douai, Saint Mercury, Roman martyr, whose relics were given, in 1650, to the Discalced Carmelites of that town. — Memorial of the principal disciples of

Saint Vincent Ferrer: the blessed Antony Fuster, of the Order of Saint Dominic. He had a marvellous talent for pacifying enemies: he exercised this talent particularly in the town of Vich, in Catalonia, which was torn by factions; — the blessed Joffre of Blanes of the same Order. This blessed Father had great eloquence. Several bishops and archbishops, to draw the faithful to his fruitful sermons, granted various indulgences to all who attended his sermons or heard his mass. History shows him to us as having a very great devotion toward the Most Holy Virgin, who appeared to him several times. During his life and after his death he worked a great number of miracles. He died at Barcelona in 1414; — the blessed Peter Cerdan, of the Order of the Friars Preachers likewise. When he put himself in the Saint's following, he was simple and unlettered. But when his spiritual master died, he seemed to have inherited his eloquence. He was seen suddenly to preach with so much knowledge and fervour that he astonished all who knew him. He died, in 1422, in the town of Graus, in Catalonia. At the moment when he expired on a bed of vine-cuttings, his customary couch, the bells set themselves to ringing of their own accord, and a heavenly brightness surrounded his holy remains. His body was preciously preserved, and several solemn translations of it were made. He has always been honoured with a public cult in the church of his Order, and the cure of several illnesses is attributed to his intercession; — the blessed Blaise of Auvergne, who generously renounced his rich patrimony to enter likewise the Order of the Friars Preachers. He died after the canonisation of his master. His relics were preserved at the convent of Sisteron, in Provence, where the cult of the Saints was always rendered to him; — the blessed Peter Quéralt, another Dominican. He shone with great brilliance in the company of Vincent. His life was prolonged until 1462. His body, having been buried in the convent of Lérida, in Spain, was preserved intact until the wars of 1703, when it was torn to pieces by the soldiers; — the blessed John of Alcoy and Peter of Maya, of the same Order. They were among the first to put themselves in the following of Saint Vincent. So they were his dearest disciples; they replaced him when he was ill; — the venerable John of Gentilpré. He was studying at Toulouse, in 1417, when, won by the word of the Saint, he took, with two others, the habit of the Friars Preachers and joined his company. He had asked God the grace to preach every day and to die preaching. The day of his death, the religious and several seculars filled his cell; he gathered all his strength, spoke to them of the kingdom of God, and died in the midst of this supreme exhortation; — the venerable Martin de Vargas, Cistercian, reformer of the convent of Piedra, and of most of the monasteries of his Order in Spain; — the blessed John Gilabert, of the Order of Mercy. Obedience to the Saint's orders made him leave his company; on arriving at the door of the monastery that had been assigned to him, he gave up his soul. Saint Vincent was informed of his death by a revelation; he celebrated the holy sacrifice for him, and he pronounced from the pulpit the eulogy of his virtues; — the blessed Boniface Ferrer, brother of the Saint, who, having become a widower, entered, on his counsels, the Order of Carthusians, deserved by his virtues to be elected general of it, and was considered a Saint; — Saint Bernardine of Siena, whom, in an interview, Vincent engaged to embrace the Order of Saint Francis, even predicting publicly to him his future successes in the apostolic ministry; — the blessed Margaret, princess of Savoy, whom the Saint received to the habit of the Third Order of Saint Dominic, and whose holiness has been recognised by the Church; — the blessed Agnes of Moncada, poor gardener-girl, whom one of his sermons determined to vow to God a perpetual virginity, and who, following a particular inspiration, went like Magdalen to retire into an unknown grotto, where, after her death, God manifested her holiness by brilliant prodigies. 14th and 15th centuries.

Saint Gemud or Gérard,[6] Abbot, Founder of the Monastery of La Grande-Sauve

— Pope: Urban II. — King of France: Philip I.

Exultet Aquitania Patris nostri praeconia, Cujus gaudet praesentia Sentitque beneficia.

Let Aquitaine resound with the praises of our Father; she who enjoys his presence and experiences the effect of his benefits.

Hymn of Matins in the office of Saint Geraud.

Persons who have long suffered from habitual infirmities will find great consolation in reading this life, since they will see in the person of Saint Geraud a servant of God overwhelmed by sickness and incapable, in appearance, of rendering any service either to the Church or to his Order, nevertheless becoming, in the sequel, a great apostle in the country to which God recalled him, one of the most celebrated abbots in the Order of Saint Benedict, and a great saint in the Church.

Saint Geraud was born at Corbie, about the year 1025. His parents, who were of a condition above the common, knew how to inspire him with the love of virtue, as well as his three brothers, future monks of the abbey of Saint-Vincent of Laon. Offered by his parents, from his childhood, to the celebrated abbey of Corbie, he soon made himself loved there by all and was able to escape all the dangers which surround adolescence.

When Fulk I had replaced Richard in the government of the abbey, the youth of Geraud was seen to keep all the promises which his childhood had given, and the maturity of the fruits to succeed the perfume of the flowers. The abbot Fulk, who had undertaken the double task of restoring the temporal condition of the monastery and of making exact discipline flourish again in it, felt the need of adjoining to himself an intelligent and zealous cooperator. Geraud, who had made his novitiate at the same time as he, and who, since then, had pronounced his vows, then became cellarer of the abbey of Corbie.

The excess of labours, fasts and vigils caused Geraud a cephalic neuralgia. He experienced continually in his head violent pains, which every movement and the slightest serious occupation rendered intolerable. The description which his biographers give us of this illness shows that the enfeebled brain let itself be dominated by a thousand frightful imaginations. The pious cellarer preserved nevertheless sufficient presence of mind to dissimulate the bitterness of his sufferings, which was known only to the religious who gave him in secret particular care. When at last his condition was perceived to be grave, he was obliged to have recourse to the consultations of physicians. One made an incision in the frontal vein, a second had recourse to various kinds of potions, a third employed cauterisation. No remedy having succeeded, the patient committed himself to the will of God. To merit his graces, he redoubled his charity toward the poor; every day he received three, washed their feet, served them food; after the meal, he sometimes threw himself at their knees, and, seeing in them an image of the three divine persons, he cried out, shedding tears: “O holy Trinity, deliver me from the ills which I cannot endure. Remember this promise of Scripture: Whenever you call upon me, I will say: Here I am. Ah! remember your mercy and do not defer its accomplishment.”

The abbot Fulk, obliged to go to Rome in the interest of his abbey, resolved to carry out his project in the course of the month of January of the year 1050. Having first proposed to Geraud to make this journey together, he afterward dissuaded him from it, on account of his deplorable state of health. But the cellarer insisted so much on accomplishing a pilgrimage which might bring about his cure, that no further obstacle was put to his desire.

The journey, so difficult then, became for Geraud the occasion of a redoubling of sufferings: for the exercise of riding reopened the wounds of his head. The holy religious, not having even the strength to sustain conversation, kept behind; it was thus that he could, without being seen, give alms to beggars and devote himself longer to prayer.

Arrived at the hospital of Saint-Denis,[1] which served as asylum to pilgrims, his wounds were dressed and it could then be seen how much the evil had grown worse. So the abbot Fulk thought he ought to counsel his companion to remain in the hospice or to have himself taken back to Corbie. “If I undertook this journey,” replied Geraud, “it was to reach the goal; I have only obeyed your orders: so I beseech your paternity not to impose on me the hard obligation of leaving you.” Fulk ended by yielding to a desire so vividly expressed, and they soon arrived at the foot of two mountains which had to be crossed on foot, Mount Joux and Mount

Bardon, which later were to take the names of Great and Little Saint Bernard, in honour of Saint Bernard of Menthon, founder of two hospices for travellers in those desolate places.

The humble pilgrim added further voluntary mortifications to the fatigues of the road and to the cruel sufferings which he endured. It was barefoot and with his head covered only by a hood that he crossed Mount Gaudius.[2] As soon as he arrived at Rome, Geraud betook himself to the tomb of the Apostles. What tears, what prayers to obtain the cure of his infirmity! While his companions slept, he returned to the basilica of Saint Peter, the guardians of which had let themselves be won over by his largesses. There he supplicated the Prince of the Apostles, if not to restore him complete health, at least to preserve to him the reason which, in the paroxysm of his pains, he felt escaping him.

Eight days afterward, Fulk and Geraud followed Pope Saint Leo IX, who was going into Apulia to pacify the regions ravaged by the Normans, cruel partisans of the antipope Benedict IX. Our pilgrims fell into their hands. Geraud, who, according to his custom, rode behind, was thrown down from his mount, roughly ill-treated and stripped of all the money that his abbot had entrusted to him. He had to rejoin on foot his companions, who had arrived more quickly at the abbey of Monte Cassino, thanks to the horses which a compassionate soldier of the band of the count of Aquino had returned to them. Richer, abbot of this monastery, seeing the cellarer of Corbie implore the protection of Saint Benedict, came to increase his desolation still further by saying to him without consideration: “Alas! my brother, your illness is very dangerous: one of our religious, tortured by the same ill, suffered so much that he ended by losing his reason.”

The caravan having arrived at Mount Gargan,[3] where Leo IX was, Geraud invoked Saint Michael, who made those places celebrated by his apparition to a bishop of Siponto. He bathed his head with the sacred drops which flow from the venerated rock; “but,” exclaims one of his ancient biographers, “neither Saint Michael on his mountain, nor Saint Benedict in his monastery of Monte Cassino, nor Saint Peter in his city, wrought the cure which Saint Adelard reserved himself to accomplish at Corbie.”

Ordained priest, at the same time as Fulk, by the hands of Saint Leo (1050), Geraud soon faced the perils of the return and came back to Corbie, where he resumed his life of fervent regularity. He was seen to celebrate holy mass frequently; at times, however, his weakness was so great that he could not have finished the holy mysteries had God not sustained him with his strength. In 1051, Saint Geraud was invested with the charge of sacristan and was soon able, despite the persistence of his infirmity, to give new proofs of a zeal which nothing discouraged.

The church of Saint Peter, burned under the abbacy of Richard, was rising only slowly from its ruins; flocks entered it as into a public square; rain-waters stagnated there so abundantly that ducks and geese found pools there for their sport; a thick dung took the place of paving. In spite of the poverty of the community, the enterprising sacristan had the works hastened; soon a new nave was entirely built, the choir was decorated with columns and stalls, the crypt was cleared, several altars were erected in the cloisters and the regular places became habitable. It was then (27 August 1052) that the consecration of the new church took place.

It was by giving of his own person that Saint Geraud had been able to draw the faithful to raise again the scattered stones of the sanctuary; so his hands, become callous, bore the noble stigmata of his rough labours. His habitual infirmities experienced no improvement. Animated by a heavenly inspiration, he had recourse to the intercession of Saint Adelard, and made a vow to him, if he heard him, to glorify his cult and his name. Little by little the evil diminished. One day when he had just sung the choir mass, the holy priest prostrated himself before the altar which he had had dedicated to Saint Adelard, and cried out amid his sobs: “Saint Adelard! friend of Christ, have pity on me, wretched above all, who have recourse to you!” Full of confidence in his powerful protector, but feeling himself more suffering than usual, he went to lie down in his cell. Soon he perceived, on the side of the altar that he had just left, a globe of fire which flooded him

with light; the nerves seemed to be stretched and to break in his aching head, amid an extraordinary rushing sound: “O Saint Adelard,” he cried in his anguish, “help me!” The sick man was cured.

Faithful to his vow, Geraud composed antiphons and responsories for the office of Saint Adelard, drew up an account of his life, after the too diluted text of Saint Paschasius Radbertus, and also some other writings of little importance.

The contemporary biographer of Saint Geraud next relates to us the two following visions. The sacristan of Corbie, in his sleep, saw himself transported to the threshold of the chapel dedicated to Saint Michael, where Our Lord was preparing to say mass. Archangels, Angels and Saints were preparing everything for the divine liturgy. When they were all ranged on the two sides of the choir, Jesus asked whether all those who were to assist at this mass were present: “We are all here,” answered the heavenly choir. — “No,” replied Jesus Christ, “there is a brother who stands at the door and whom we must cause to enter.” — Geraud went at this call, took place in the holy assembly and listened to the mass of All Saints, which begins with these words: *Gaudeamus omnes in Domino*: Let us rejoice in the Lord. When the religious had awakened, he reflected on this vision, understood thereby how much he was in the good graces of the Lord, and resolved to consecrate himself still more entirely to his service.

Another time, he thought himself transported into the church of Saint Peter, in front of the cross which dominated the triumphal arch between the choir and the nave.[4] The faithful who filled the church had their eyes fixed on the holy image, when, all at once, the Saviour left the cross, descended toward Geraud, whom he called by his name, and caressed his face with his hand, saying: “My son, put thy strength and thy confidence in the power of the Lord.” After these words, Jesus went to take his place again on the cross of the triumphal arch, and this new vision confirmed our Saint in his sentiments of fervour and hope.

A caravan of pilgrims was preparing to leave Corbie for the Holy Land. Geraud ardently wished to be part of it; but his abbot dissuaded him from it, not only because he appreciated the usefulness of his services, but also because he feared for him the perils of the road and the examples of other monks who had made themselves hermits in the course of their peregrinations. However Fulk, unable to resist either the will of God or the solicitations of several pious personages, ended by permitting Geraud to undertake this journey, but on the express condition that he would return to Corbie.

During this pilgrimage, accomplished about the year 1073, Geraud visited a good number of renowned sanctuaries, and fulfilled the dearest of his desires by praying at the tomb of the Saviour.

Rainier, brother of Saint Geraud, had been brought up like him in the monastery of Corbie. The monks of Saint-Vincent of Laon had chosen him as abbot in 1059. Having had the grief of losing him at the beginning of the year 1074, they wished to replace him by Saint Geraud, returned quite recently from his pilgrimage. The latter, after having long refused an honour of which he understood all the burden, yielded at last to the solicitations which pressed him. But he soon repented of having acquiesced in the instances of the bishop of Laon: for it was in vain that he strove to re-establish regularity in a monastery where the religious were more attached to the goods of the world than to the hopes of heaven. Seeing how fruitless his attempts remained to combat the disastrous consequences of avarice, Geraud recalled the example of Saint Benedict abandoning the monks of Saint-Gôme to their reprobate sense and, after five years of useless essays, he resolved at last to leave Saint-Vincent to go and live in solitude.

A recluse, named Ebroin, formerly engaged in the military career, lived not far from the abbey. Five knights came one day to find him, addressed their confession to him and, after having declared that they wished to renounce the world, implored his good counsels. Ebroin arranged for them, in his cell, an interview with Geraud, from whom he often received confidences, and talked to them of their mutual desires. All resolved to consecrate themselves in common to the eremitical life, and, without yet knowing toward what solitude they would turn their steps, they gave each other a meeting at the abbey of Saint-Denis, to take time to settle each

his affairs.

The five knights of whom we have just spoken, and who were to concur so powerfully in the great work of Geraud, all had a glorious past. They were Herloy, brother of Ives, castellan of Noyon, who had accompanied Philip I in the wars of Flanders and Brittany; Guy, vassal of the bishop of Laon; the castellan Tiezzon, of the house of Coucy, who had taken part in the battle of Cassel; Walter of Laon, whose wisdom equalled his bravery, and Lithier, who aimed in all things at perfection. After having obtained the permission of the bishop of Laon, from whom he held his abbatial powers, Geraud left Saint-Vincent with two of his religious, Martin and Aleran; the latter was his nephew.

The nine travellers, who do not appear to have had any very settled idea for the choice of their solitude, undertook various pilgrimages, after having venerated the relics of the first Pontiff of Paris. Thus they visited successively Sainte-Croix of Orléans and the tomb of Saint Martin at Tours. There they met other pilgrims who were returning from Rome and refused the offers made by them of lands and goods for the establishment of a monastery.

On arriving at Poitiers, they were present at the entry of William VIII, count of Poitou and duke of Aquitaine, who questioned them on the purpose of their journey. Edified by the answers of Saint Geraud, the duke hastened to offer him the lands that he might choose in his province. Ralph, provost of the justice of Bordeaux, having pointed out a forest named Sylva major,[5] between the Garonne and the Dordogne, a place which seemed to him to suit the designs of the pilgrims, William had them conducted into those uncultivated parts where one could penetrate only by cutting a way with the axe.

Upon the ruins of the castle of Hauteville there was an oratory of earth, dedicated to the Virgin, and long abandoned. The existence of this sanctuary and the very horror of this solitude at once fixed Geraud's choice, and he took possession of this retreat on 28 October of the year 1079, the day of the feast of the holy apostles Jude and Simon.[6] More than one difficulty hindered this new Benedictine foundation, which was soon to become the seat of so important a congregation. Let us listen to Geraud relating to us himself his cares and his steps.

One night when Saint Geraud was praying God to let him know whether his foundation was agreeable to him, he let himself fall asleep and perceived toward the East a chariot drawn by two oxen. Suddenly the two oxen metamorphosed themselves into a single horse; at last, the steed gave place to Our Lord fastened to a great luminous cross whose foot touched the earth and whose summit reached the heavens. After having adored this vision, the Saint awoke and understood that God approved the journey that he had undertaken and the term he had set to it. It was at this place that, later, he raised the church of the monastery.

The five Picard knights, who still wore the lay habit, had formerly made a vow to undertake the pilgrimage of Saint James of Compostela.[7] When, with the permission of the Abbot, they had accomplished their promises, they returned to La Sauve and then took the habit of Saint Benedict. On 11 May 1081, the religious, in the midst of the forest which they had begun to clear, laid the first stone of the monastery, and dedicated it to Our Lady and to the apostles Saint Simon and Saint Jude. "Tradition relates that Saint Geraud felled a great number of oaks which occupied the place where he wished to build, only by touching them with a piece of flat and blunt iron. This tradition is supported by the care with which there was preserved afterward, among the relics, this iron furnished with an agate handle and encased in gilded silver, under the name of the knife of Saint Geraud."

The virtues of the holy Abbot, his angelic aspect, the purity of his morals, the fervour of his prayers, the eloquence of his instructions made a lively impression on the populations that lived around. They were seen to become civilised little by little and to run to confess to Geraud, who imposed on them as penance to fast on Friday and to abstain from meat on Saturday, which proves that at that time the abstinence of this latter day was not yet obligatory in the diocese of Bordeaux.

A council opened at Bordeaux on 9 October 1080, where the doctrines of Berengar were condemned. The duke of Aquitaine set forth to the assembled bishops that he freed the Benedictines of La Sauve from all lay power; that they should have the right of county and of justice; that every traveller who should be in the company of a monk should be defended against every attack or injury; finally that the right of asylum should be attributed not only to the Church but to the whole freehold.

Geraud, seeing the future of his work assured, placed under the exclusive jurisdiction of the Holy See, then wished to resign the abbacy. But Aimé, legate of the sovereign Pontiff, who was present at the council, enjoined him to remain at his post.

The reputation of the holy Abbot soon drew to him numerous disciples, among whom were distinguished the knight Arnaud, captal of the tower of Castillon in the Médoc; Raymond Mangot of Madirac who, at a very advanced age, renounced the world; Raymond William of Génissac, who held one of the first ranks in the nobility of the country; Achelin, archdeacon of Bordeaux, etc. Numerous lords of the neighbourhood entrusted to Geraud the education of their children; but there were other personages who, far from according him their sympathies, raised grave embarrassments for him.

Several neighbours, who showed vexatiousness, injustice or cruelty toward the abbey, felt the hand of God weigh upon them. Some experienced a true repentance, repaired their wrongs and ended their life purified in the very bosom of the abbey.

Saint Geraud added to the rule of Saint Benedict particular constitutions which have not come down to us, but the spirit of which is found in the charters of La Sauve and of the priories which depended on it. Moreover, he wisely regulated the exercise of justice over the inhabitants who had come little by little to group themselves around the monastery. The first officer, who took the title of provost or lord of the town, was the hosteller of the monastery, seconded by a lay provost. Among the privileges enjoyed by the subjects of the abbey, we see figure the exemption from the taxes due to the king and the lords, as well as exoneration from military service.

Among the most important works of Saint Geraud we must point out an association of prayers with a good number of abbeys; clearings of forests; workings of quarries; constructions of roads and of common ovens; the establishment of a weekly market and of an annual fair; the foundation of a convent of women, not far from La Sauve, and of some twenty priories in France,[8] in Spain and in England.

The two ancient biographers of Saint Geraud relate to us the following miracles, accomplished during his life.

An inhabitant of the diocese of Limoges had a child whose feet were twisted and deformed. He invoked for him the pious Abbot, whose holiness was known in those countries. “O Geraud,” he cried, “if what is said of you is true, deliver my family from this affliction!” Suddenly the child was cured, and his father led him to La Grande-Sauve to testify there all the ardour of his gratitude.

William Seguin of Escoussans went one day to the abbey to claim the communication of certain charters in which he hoped to draw new pretexts for vexing the religious. But, on taking cognisance of a document written by Saint Geraud, he felt his hatred melt and became from then on one of the benefactors of the community. In 1094 the plague was ravaging Aquitaine, and the populations flocked to Limoges to invoke Saint Martial. Geraud, who devoted himself to the care of the plague-stricken, was present in the capital of the Limousin at the translation of the relics of the holy bishop. He carried one of them to his priory of Sémoy, near Orléans. There, at the moment when the bishop of Clermont was consecrating the altar which was to be enriched with this precious deposit, a knight, who had just insulted Saint Martial, was suddenly covered with leprosy and lost at the same time sight and reason. Lively supplications addressed to Geraud, with a sincere repentance, delivered the blasphemer from this threefold affliction.

From all sides people went to La Sauve to implore the intercession of the holy Abbot who, by his prayers, healed fevers and other diseases, finding there occasion to undertake also the cure of souls. Pilgrims carried away dust from the tomb which Geraud had prepared for himself in his lifetime, sprinkled with it the water they drank, and found themselves relieved in their illnesses. Others obtained the same result by eating bread blessed by the holy Abbot.

Saint Geraud, feeling the approach of death, assembled his monks and addressed to them his last counsels; he recommended them above all to preserve the spirit of union and charity, to flee internal discussions and not to let abusive customs be introduced which sap secretly the spirit of the Rule. After having received the Viaticum, he gave his religious his blessing followed by the kiss of peace, and dismissed them so that they might make room for the Angels and Saints who were to conduct his soul to heaven.

Saint Geraud died on 5 April of the year 1095, aged about seventy years. He was buried on the right side of the church of Notre-Dame, amid an immense concourse of nobles, clerics, farmers and women, come from the neighbourhood and even from Bordeaux.

Cult and Relics of Saint Geraud

by M. Peyrega, curé of Créon,[9] have since undergone numerous peregrinations. After having been deposited in the chapel of Notre-Dame de Bon-Secours (1830), in the primatial church of Saint-André (1854), in the college of the Jesuits of La Grande-Sauve (1847), they are today in the parish church of Saint-Pierre, at La Grande-Sauve. A bone was left at the chapel of the Normal School established in the restored ruins of the abbey. Only two relics of Saint Geraud are known in the diocese of Amiens, one at the Carmelites of Amiens, the other (a tooth) at the parish church of Corbie. The arm (cubitus), richly enshrined, which was kept at the abbey of Saint-Vincent of Laon, was removed by pious hands from the profanations of 1793. This relic, as well as several others, was handed to the first curé of Saint-Martin of Laon. Their authenticity was canonically recognised, at the request of the present curé, M. Bâton, who has restored his beautiful church with as much zeal as taste. The cult of Saint Geraud appears to have been established, at least to a certain extent, immediately after his death. The miracles accomplished at his tomb caused his canonisation to be solicited by the archbishop of Bordeaux and some other prelates. Pope Celestine III published a bull of canonisation, on 27 April 1197. The feast was solemnised on 21 June, date of the elevation of the Saint. This day was far more generally adopted than 5 April, day of the death, because this latter date often coincides with the fortnight of Easter. Many martyrologies place Saint Geraud on 31 October. In the 12th century fifty-five parishes, of which twenty-four of the diocese of Bordeaux, paid a rent for the upkeep of the lamp which burned before the tomb of Saint Geraud. This custom, interrupted in the 13th century, was re-established by the statutes which Henry of Geneva, archbishop of Bordeaux, published in 1292. The adoption of the Roman liturgy has brought about the suppression of this feast in the Amiens breviary, where it had been introduced only in the 18th century. The cult of Saint Geraud had fallen into disuse in the diocese of Bordeaux. His name, absent from the Propers of 1728 and 1828, reappears in that of 1854. Pope Celestine III canonised our Saint with the ordinary solemnities, in the year 1197, and published the bull on 27 April. This was a hundred and two years after his death. Shortly after this canonisation, his name was inserted in the martyrologies on 13 October. The public cult rendered at this moment to the holy relics of Saint Geraud, in the diocese of Bordeaux, consists in a solemn procession, which takes place every year on the day of the feast of the Saint. The magnificent abbey had remained intact during the deplorable days of the Revolution. It was destroyed by the cupidity of the peasants, purchasers of this building. They wished to make money from the lead, the iron, the stones, and soon its cloisters, its refectory, its splendid basilica, were destroyed. There remain of this magnificent abbey only ruins, a vault in an aisle, some sculptures of perfect beauty, and pieces of wall in which one still perceives windows bearing the stamp of the epoch in which they were built. M. Godefroy, mayor of La Sauve, prevented the entire destruction of this beautiful monument, by buying it on behalf of the commune. Then Mgr Donnet, seeing these magnificent ruins, acquired them and established

there a house of education, directed by ecclesiastics. This enterprise did not succeed, and the house was sold to the Reverend Jesuit Fathers, who had a college there until their establishment at Bordeaux. During the time that they were at La Sauve, the Jesuit Fathers doubled, tripled the house, and adapted it in such a way as to be able to contain more than two hundred pupils. At this moment it is occupied by the Normal School of the department. In the cemetery of La Sauve there is a tombstone which the archaeologists believe to have covered the tomb of Saint Geraud.

Hagiography of the Diocese of Amiens, by M. l'abbé Corblet.

Saint Juliana, Virgin, Prioress of the Monastery of Mont-Cornillon, and the Feast of Corpus Christi

— Pope: Alexander IV. — King of France: Saint Louis.

Lauda, Jerusalem, Dominum; lauda Deum tuum, Sion.

Jerusalem, praise the Lord; Sion, praise thy God.

Ps. cxlvii, 1.

At the gates of Liège rose the monastery of Mont-Cornillon.[1] There Christian devotion welcomed pilgrims, travellers, and relieved the sufferings of lepers; there also, toward the beginning of the 13th century, shone the incomparable virtue of Saint Juliana. She was born in 1193 at Retinne, a borough of the diocese of Liège. Her parents were very well-to-do people who were remarkable for their piety. An orphan from her earliest years, Juliana had known no other family than her pious sisters. Fasting, prayer, austerities, persevering study, such was her life. Her favourite readings,[2] which bear witness to the high culture of her mind, were shared between Holy Scripture, Saint Augustine and Saint Bernard. As for her meditations, they constantly returned to the divine mystery of the Eucharist. Her heart was inflamed with a heavenly love when she thought of the Blessed Sacrament of the altars. Often, whether in the midst of prayer or in sleep, one same vision came to assail her, astonish her and sadden her: for she could not understand it. It seemed to her that she saw the moon in all its brilliance, but with a notch in it. She besought God to deign to explain to her the meaning of this apparition, which, by reproducing itself ceaselessly, had ended by alarming her piety. Then Jesus Christ revealed to her that the moon signified the Church as it was constituted; that by the notch in the star was to be understood that a feast was still wanting which God desired to see celebrated by the faithful; that he wished this feast to be specially consecrated to the institution of the Sacrament by which he gave to men his body and his blood. Before the duty so grave, so redoubtable, that Jesus imposed on her in commanding her to establish this feast, Juliana objected her humility, her weakness; in vain, in her prayer of each day and even of each moment, did she supplicate God to dispense her from so great a task, to confide this care to prelates endowed with all the lights of science.[3] God, on the contrary, — and this is what we ought to admire! — willed that this feast should have for its promoters the weak and the humble. What has there been more humble than the crib and the cross?

The struggle of humility lasted twenty years. Juliana had become prioress of the monastery of Mont-Cornillon: her virtues seemed to have increased with her dignity; and the more she was made great, the more she sought to make herself small, according to that word: "Love to be counted for nothing." The work which she had the mission to accomplish overwhelmed her heart; the more she felt of respect and veneration, the less she judged herself worthy to serve as instrument to the designs of God.

She took at last the resolution of opening herself to John of Lausanne, canon of Saint-Martin of Liège, and she begged him to be so good as to take the opinion of the eminent men whom he had constant occasion to see. Everything was therefore submitted and set forth to Jacques Pantaléon, then archdeacon of the church of Trier, later Urban IV, of holy memory; to Hugh of Saint-Cher, provincial prior of the Order of Friars

Preachers, later cardinal; to Guyard, bishop of Cambrai; to the chancellor of the University of Paris; to the brothers Aegidius, John and Renaud, professors of theology at Liège.

The unanimous opinion was that nothing in the divine law opposed the establishment of a special feast of the Blessed Sacrament.

However Juliana, not content with collecting the judgment of so many enlightened men, wished to have that of a woman, of a simple religious like herself. There was then a recluse, named Isabel, who, without having desired it, enjoyed a high reputation for piety. Juliana drew her to Mont-Cornillon; she communicated her design to her, and had the grief of seeing that she was not struck by it; but, a year afterward, Isabel herself had a vision. Transported to heaven among the eternal glories, it seemed to her that she heard the blessed kneeling to ask of God with supplication the establishment of a solemnity which was to reinforce the faith of men. At this news, great was the joy of Juliana, and from that time the two Sisters began to unite closely their wishes and their thoughts.

However this word of the Prophet was once more to be accomplished: “I have nourished and raised in dignity my sons, and they have despised me… The ox knows his master, and Israel has not known me, and my people have not understood me.” A persecution, as violent as it was unjust, was plotted against Juliana. She was treated as a visionary; her good intentions were incriminated, her modesty treated as pride, her enterprise as folly. This reached the point that the pious Abbess came to doubt herself, to interrogate herself with fright, to fear that she had presumed too much on her strength, and attributed to herself a superhuman mission. An inspiration was born in her mind: it was to go to Cologne with some of her Sisters; to Cologne, the city, par excellence, of fervent souls, the holy necropolis of Confessors, Martyrs, Virgins. Here, the *Acta Sanctorum* relate a fact which perhaps would provoke the disdainful smile of modern incredulity, but which we like to record. It is that the enemy of the world, Satan, furious at this pilgrimage, put everything to work to hinder it; that he threw himself into the horses in order to frighten them, and, on the return, gave so rude a shock to the carriage that he overturned it. But the holy travellers suffered no harm; and Juliana had, at the foot of the altar of Saint Peter, recovered all her strength and all her courage. Besides, she had more need of it than ever; for more than ever also the persecution was about to awaken with violence. The public voice accused Juliana of having hidden the charters and squandered the revenues of the monastery. Excited against the venerable prioress, the people of Liège broke the doors of the convent, penetrated to Juliana’s oratory, ransacked it, so-called to find these charters. Juliana had had to withdraw; she sought an asylum in the cell of a religious named Eve, who had become her most intimate confidante; then John of Lausanne offered her his house, and the worthy bishop of Liège, Robert de Torote, took her under his protection. Robert, in effect, did justice to the virtue of Juliana: already, in 1246, he had, by a letter addressed to all his clergy, ordered that the feast of the Blessed Sacrament should be celebrated every year on the Thursday after the octave of the Trinity, with a fast on the eve. The following year, the canons of Saint-Martin had been the first to inaugurate this solemnity. Hugh of Saint-Cher, named cardinal of the title of Santa Sabina and sent to Germany with powers of legate, had wished to celebrate the new feast at Saint-Martin du Mont. Finally, two years afterward, Cardinal Capocci, also legate, being at Liège, had likewise sanctioned the feast.

It was all these honourable testimonies which so particularly excited hatred and envy against Juliana. The good bishop Robert being dead, the violences grew bold, and a second irruption took place in the monastery of Mont-Cornillon. Once more the Saint’s oratory was ransacked; Juliana was seized, thrown into a low room; stones were hurled at her through the windows, while, like Saint Stephen, she contented herself with praying for her executioners.

Some time after, the people of Liège were struck by several calamities; the public misfortune made their conscience speak.

Juliana, insensible to personal danger, had charge of souls; she owed God an account of the salvation of the doves who surrounded her. Gathering therefore this timid troop, she set out without resources, without asylum, having no longer a country; but her eyes were lifted to heaven, the eternal fatherland; but, in default of men, God was there!

At Namur, at last, she found an asylum and a chapel. It was there that she received the visit, quite unexpected, but very sweet to her heart, of one of her most ardent persecutors, Dom John, superior of the two convents of Mont-Cornillon. He came to express to her both his repentance and his admiration; she wished only to unite in prayer with him. On the return, Dom John fell ill and died on the way. At the very hour when the prior closed his eyes, Juliana heard the choir of Angels and she recognised in particular the voice of Dom John. She told it to her companions. Later, in effect, it was shown that this holy vision had coincided exactly with the death of Dom John.

However the moment was approaching when the noble woman, for whom life "had been a combat," was at last to enjoy rest, leaving after her an imperishable work. On 5 April 1258, Juliana closed her eyes on the land of exile. She died full of faith and hope, without having lost anything of her humility.

As she had desired, her body was carried to the abbey of Villers and laid behind the high altar. She has not been canonised in due forms; but she is found qualified as a Saint in some martyrologies and in the proper offices of the cathedral of Liège. Her cult is also established in Portugal since the 17th century, with a proper office for the feast, approved by the Congregation of Rites, on the occasion of the translation of some of her relics which were carried from Rome to Lisbon. These relics, transferred afterward to Antwerp, were preserved there in the abbey of Saint-Saviour; they now rest in the parish church of Saint-Andrew.

"Heavenly faith! consoling faith! thou dost more than move mountains, thou liftest the overwhelming weights which weigh on the heart of man!"[4]

A simple religious had conceived the admirable idea of the feast of the Blessed Sacrament: a poor recluse pursued the execution of it without relaxation; Eve continued Juliana.

And it was a holy pontiff, Urban IV — who had not forgotten the days of his life spent at Liège, — it was this illustrious French Pope, worthy contemporary of Saint Louis, who, on 8 September 1264, made the real institution of this feast.

Let us add that, recognising the inspired zeal of the recluse Eve, he deigned to send her the bull with the office which he had had composed expressly by Saint Thomas Aquinas, joining to it a letter too paternal and too touching for us not to translate the few following lines of it:

"Urban,… servant of the servants of God, to Eve, recluse of Saint-Martin of Liège, our daughter in Our Lord Jesus Christ, greeting and apostolic benediction. We know, O beloved daughter, that your soul has ardently desired that the solemn feast of the most holy Body of Our Lord Jesus Christ should be instituted in the Church of God, to be perpetually celebrated by the faithful. Therefore We announce to you for your satisfaction that We have judged that it could be established for the strengthening of the Catholic faith, and that it was useful that, independently of the daily remembrance which the Church devotes to this so admirable Sacrament, a particular and still more august solemnity should be attached to it… May this day then bring to all Christians the joy of a new feast, and may it be celebrated with great joy, as We recommend amply in the Apostolic Letters which We send throughout the world. Rejoice, because the almighty Lord has heard the wish of your heart, and because heavenly grace has answered in its fulness the prayers of your letters." In 1312 the bull of Urban IV was confirmed at the council of Vienne under Clement V, and from then on the celebration of Corpus Christi became general.

Heavenly Legend [Légende céleste], Godescard, etc.

Saint Vincent Ferrer, of the Order of Saint Dominic, Confessor

1357–1419. — Popes: Innocent VI; Martin V. — King of France: Charles VI.

After the first Apostles, Vincent is, of all apostolic men, the one who has borne the most fruit in the word of God.

Louis of Granada.

He was the angel of the Apocalypse, flying in the midst of heaven, to announce the redoubtable day of the last judgment.

Bull of canonisation.

The city of Valencia, in Spain, very fruitful in Saints, gave to the world Vincent, of the ancient family of Ferrier, on 23 January 1357. William Ferrier, his father, and Constance Miguel, his mother, were very pious persons, and one may believe that it was by the great alms they gave to the poor that they merited to have such a son. Our Lord made known to them, before his birth, the excellence of the gift he wished to make them. A religious, clothed in the habit of Saint Dominic, appeared to the father and assured him that he would have a son of the same Order as himself, who would shine in the Church by the integrity of his life, by the purity of his doctrine and by the greatness of his miracles; and, as for his mother, contrary to her custom, she felt no pain in bearing him; moreover she heard often, during her pregnancy, as it were a little dog barking in her womb; the archbishop of Valencia, her relative, interpreted this sign and told her that the child she would bring into the world would be an excellent preacher. His baptism was performed with great solemnity, and he was called Vincent: he was, indeed, to gain signal victories over the three enemies of our salvation: the demon, the flesh and the world.[1]

Hardly had he the use of reason when his parents, who loved him tenderly and wished to make something great of him, sent him to the schools; he made such remarkable progress there that he was judged capable, at twelve, of entering philosophy, and at fourteen, of entering theology; in these sciences, not only did he surpass all his fellow-students, but he even equalled his professors and acquired the reputation of a great philosopher and an excellent theologian. There was seen to appear in him from then the inclination he had for preaching: for he took pleasure in assembling his companions and reciting before them the sermons he had heard in the pulpits of Valencia. His love was still greater for piety than for study. He frequented the churches and passed there every day much time in prayer; he never failed to fast on Wednesday and Friday: a practice which he inviolably observed all the rest of his life. His tenderness and devotion for the Blessed Virgin were extreme, and a preacher always seemed to him to have preached well when he had published the praises of this Queen of Angels. The tears which then flowed from his eyes showed the joy with which his heart was filled. The passion and death of Our Lord were another object of his devotion: he could read or hear nothing on this subject without weeping with love and compassion; so he never failed to recite the Hours of the Cross and those of Our Lady. Far from doing wrong to his studies, this regularity merited for him from Heaven the opening of the mind and the lights necessary to succeed. He had also a very great charity for the poor; he gave them all that was in his power, led them freely into the house of his parents to receive alms there; and, having received from these same parents the third part of what he could hope from their inheritance, he took only four days to distribute all to the needy, and especially to religious houses, which he regarded as blessed companies of evangelical poor.

When he was seventeen, his father made him three proposals. The first, to enter the order of Saint Dominic, according to the vision he had had before he came into the world. The second, to marry, which he could do very advantageously, having many goods and the qualities of body and mind necessary to make a great fortune in the world. The third, to go to Rome or to Paris, to make the extraordinary talents which God had given him bear fruit. Vincent did not deliberate much on these three things: he said at once to his father that

he chose the first, to which God had destined him from all eternity. This choice caused extreme joy both to his father and mother: they did not cease all day to testify their satisfaction to him, very different from those cruel parents who turn their children away from the religious profession, and prefer to see them in the bonds of the vices of the world than in that holy condition, where one makes it one's business to combat and overcome them.

The next day, his father led him himself to the convent of Saint Dominic, and presented him to the prior. The whole community received him and admitted him to the number of postulants, and three days after, on 5 February 1367, feast of Saint Agatha, he took the habit of religion with extreme contentment of his soul, and in the midst of the general joy of those present: it was clearly seen that his vocation had God for its author: so he was considered as a light rising on the horizon of the Church. His novitiate was a perpetual imitation of the life of Saint Dominic, which he read with much assiduity and application; so that he had no trouble, at the end of the year, in being received to make profession.

After his vows, as he knew that, to succeed in the preaching of the Gospel, the end of his religious vocation and that of his Order, three things were necessary to him: continual prayer, the study of theology and the reading of Holy Scripture, he applied himself to them seriously, and amassed by this means a treasure of lights and unction which was to serve him afterward to enlighten all Europe, to touch and convert an infinity of hearts. He was obliged, some years after, to teach philosophy to the young religious of his monastery; and he acquitted himself of it in such a way that more than seventy seculars came there also to hear him. His superiors, admiring more and more his erudition, sent him to Barcelona, where the most learned men of their Order then were; and thence to the university of Lérida, where, being yet only twenty-eight years old, he was made doctor by Cardinal Peter de Luna, at that time legate in Spain, and afterward in

France, at the court of King Charles VI. Having been honoured with the doctor's cap, he returned to Valencia, the place of his birth and of his profession, where he was received with great respect by several persons of quality, who went out to meet him and testified to him a singular esteem. Some days having elapsed, the bishop, with his chapter and the magistrates of the town, begged him to expound Holy Scripture publicly and to give lectures in theology. He did so with such success, and preached to the people with such zeal and edification, that people came from all sides to hear him. Student, professor or preacher, he always practised the counsel which he himself gives in his admirable *Treatise on the Spiritual Life*: "However great an extent of mind one believes oneself to have," he says, "one must never omit the practices of devotion; in reading and in studying, one must always raise one's heart to Jesus Christ, to ask of him the grace of understanding; and it is necessary often to withdraw one's eyes from the book in order to hide oneself interiorly in the wounds of the Crucifix."

That was the method which he kept in studying, principally after he had entirely consecrated himself to the exercise of preaching, which was his principal talent; for he ordinarily composed his sermons at the feet of the crucifix, to draw from the wounds of Jesus Christ crucified the light and the fire which he needed to touch his hearers, and, after the sermon, he again placed himself at the feet of the crucifix to refer all the success to his glory and to renew his resolutions to practise first what he had taught to others. One day, when a great lord was to attend his preaching, instead of following this method, he prepared with labour, and with great application of mind, but he did not succeed as usual. Making himself heard the next day before the same lord with the dispositions he was accustomed to bring, he preached incomparably better and with much more unction and force. This prince, who perceived it, asked him the reason; he answered ingenuously that it was because Vincent had preached the first time, and Jesus Christ had preached the second. We must not then be astonished if this zealous preacher made so much stir by his sermons, and if one never came out from them but with compunction of heart, and with the design of leaving sin and beginning a better life.

The demon, unable to suffer that he should walk with such great strides in the way of perfection, and that he should carry off from him every day so great a number of souls of which he believed himself the master,

made use of various means to ruin him or to stop him in the happy progress of his course. One day, he appeared to him under the figure of an anchorite: he said he was one of those ancient solitaries who had lived with such holiness in the deserts of the Thebaid; he related that, being young, he had given himself a good time, but that that had not prevented him from arriving, in the sequel, at a great purity of life; he counselled him not to weaken himself so much in his youth by austerities and vigils, but to give something to the weakness and necessities of the body, the more so as he had need of strength for preaching, and as discretion was the mother of all the virtues. There was nothing more plausible nor more artificial than this temptation; but the Saint, having discovered it, courageously repulsed the demon, as much by the sign of the cross as by saying to him: “Go, Satan, I wish to give my youth to God no less than my old age.” Another time, this enemy of men appeared to him under the figure of an Ethiopian, and threatened to make him a continual war, from which at last he would come out victorious; but threats succeeded no better than wiles, and the Saint confounded him by answering that he who had given him strength to begin would give him also courage to persevere. Finally, Vincent having read, in the book of Saint Jerome on the virginity of the Mother of God, these words of the Wise Man: “No one can be continent unless God sustains him by his grace,” and having at once put himself on his knees before an image of Our Lady, to ask of her the preservation of his virginity, this infernal monster had the effrontery to form a voice from the side of this image, which said that he had been a virgin until then, but that he would soon lose a flower so precious. One cannot conceive what was the grief and confusion of this fervent Religious on hearing these words; but the Holy Virgin, who did not wish to leave him long in pain, appeared to him at once with an admirable beauty, and made him know that the first voice came from the enemy, and that, for her, she would never abandon him. The presumptuous spirit was covered with such confusion that he dared no more use the same arms to attack him.

But as his pride always mounts and never surrenders until our death, he took other measures to make war on the Servant of God. He put it in the mind of a woman to feign sickness, to summon him to her house to confess her, and there to testify for him a violent and criminal passion. The Saint told her that she ought to blush at so great an effrontery; and, without leaning too much on his own strength, nor pretending to remain near the fire without being burned, he took flight at once, and left this shameless one full of confusion and fury. However, as she feared being denounced by the holy Religious, she wished to shelter her honour by crying out with all her might that her confessor had wished to do her violence; but God, the avenger of injuries done to his servants, permitted the demon to enter into her body, and to torment her with so much cruelty that it was quite visible that it was a chastisement of her calumny. Exorcisms were employed to cure her; but she could be cured only by the prayers of Saint Vincent.

Certain envious persons, irritated by the praises that were ceaselessly given to his virtue, and urged on by a diabolical inspiration, prevailed on a woman of ill life, by the bait of a great sum of money, to introduce herself secretly into the Saint’s cell. They helped her to get there one winter evening when he was prolonging his prayer in the church. When Vincent opened the door of his cell and found seated at the foot of his bed this wretched woman, he at first believed it a trick of the demon who wished to tempt him under this seductive form. He made the sign of the cross, and cried: “What are you doing there, Satan, enemy of God?” — “I am not Satan,” answered the courtesan; “but a young girl who can no longer resist the love she has for you”… She was going on, but the Saint interrupted her, and in a short and imperious tone: “Begone, wretch,” he cried to her, “and take care that a sudden death does not punish you for your frightful iniquity! How have you dared to attempt to defile my body and my soul, which from my childhood I have consecrated to Jesus Christ?” Whether from fright or excess of audacity, the unhappy woman remained motionless. Then Vincent spread on the ground burning coals contained in a brazier, and, kneeling on the coals, he said to the courtesan: “Come, if you dare, come and throw yourself on this fire; it is not so terrible as that of hell.” At this spectacle the woman fell half-dead, weeping, sobbing, asking pardon of the Saint, and promising him to change her life entirely. She revealed to him the name of those who had led her to this act. Vincent made her go out, ordering her to keep the names of her accomplices hidden. But she did not promise silence. The very

next day she told everything, and covered with shame those who had wished to calumniate and dishonour the Saint. The sinner made a sincere conversion.

This double victory did not weary the tempter spirit. He prompted an old sinner, whom the Saint had reproved, to disguise himself under the religious habit, to go afterward to see by night a woman of ill fame. She, before he left, wished to know his name: “I am called Vincent Ferrier,” he said maliciously, “but I conjure you not to speak of our interview to anyone.” She promised it, then hastened to publish it with circumstances so particular that Vincent’s very friends knew not what to think of it. The Saint humbled himself before the Lord; he awaited his justification from divine mercy and prostrated himself, full of resignation, at the foot of the altars, with the hope that his innocence would triumph over this odious calumny. In effect, Boniface, his brother, then a magistrate at Valencia, profited by a solemn occasion to have the guilty man recognised by the person who was seeking him. Father Vincent was shown to her, but she answered that she knew the servant of God well, though she knew not his name, that she had heard him preach four times, and that the one she asked for was already on the decline of age. The impostor was discovered, and his infamous stratagem gave a new lustre to the innocence of the Saint.

It is said that at the end this old man, struck by the mildness of Vincent, was converted, and, a rare thing, abandoned in an advanced age the habits of his youth which had grown old with him.

At that time, Clement VII, who had always put himself forward as successor of Saint Peter against Pope Urban VI, being dead, the celebrated Peter de Luna, of whom we have already spoken, was elected in his place by the suffrages of the cardinals of that party, and had himself named Benedict XIII. One of the first things he did after his coronation was to send to Saint Vincent, whose great merits he knew, and to oblige him to come to his court. When he had arrived, he took him for his confessor, and gave him the charge of master of the sacred palace. The Saint had an aversion for these honours, which often drew him from his cloister and turned him away from the exercises of study, prayer and preaching; nevertheless he accepted them through obedience, knowing well that God would take him out of them according to the invariable order of his designs, when it should please him. If anyone is astonished that a man so holy and so filled with the love and the light of God should have followed the party of a schismatic pope, and even been his confessor, one must consider that God enlightens his greatest servants only so far as it pleases him and at the time it pleases him; moreover, the affair of the legitimate succession of Saint Peter was then extremely tangled and difficult to resolve, each of the three who called themselves popes pretending to be the true Pope; the party of Benedict was followed by France and Spain, and judged the best by a great number of persons eminent in knowledge and holiness. We hold, without doubt, as an article of faith that, as there is but one Catholic Church, there can also be but one sovereign Pontiff; faith does not however oblige us to believe that this sovereign Pastor is the one who is recognised as such by a part of the faithful, when the other faithful recognise another, when the affair is obscure and difficult in itself, and has not yet been decided by the judgment of the Church. Meanwhile a great number of princes and prelates, having laboured in vain to bring this great schism to an end, cast their eyes upon our Saint to negotiate an affair of this importance. He made several journeys on this subject, both to the emperor Sigismund, who was then in Catalonia, and to Charles VI, king of France, and to Martin, king of Aragon; he had even persuaded Benedict XIII to renounce voluntarily this supreme dignity, and to trample under foot the honours of the world to give peace to the Church. But this pope did not persevere in so holy a thought; he consented no more than his antagonists of Rome: Boniface IX, Innocent VII, Gregory XII; no more than the popes of the council of Pisa, Alexander V and John XXIII, or less still, to abdicate, for the unity and peace of the Church, a charge which, broken in two or three, torn into shreds, usurped, was much less powerful to keep anarchy and discord away from the mystical body of Jesus Christ. These misfortunes ceased only in 1417, by the election of Martin V as sole pope.

When he saw the useless efforts that were made to bring the Pope to lay down the tiara, Vincent was seized with a profound grief. The sojourn at the pontifical court became a burden to him, and he obtained leave to retire to the convent of the religious of his Order at Avignon. Such was his sadness that he fell gravely ill; the fever devoured him; no remedy could diminish the intensity of the evil which exhausted him. He had been in bed twelve days, and he awaited death, which was to put an end to the bitter griefs that consumed him. On the eve of the feast of Saint Francis, 3 October 1396, he had so strong a crisis that all those who surrounded his bed of pain were consternated, and believed he was going to render the last breath. But God then willed to verify in his servant what he had read in the book of Job: "When thou believest thyself on the point of perishing without resource, then thou shalt rise like the morning star."[2] Suddenly the cell of Vincent was filled with a prodigious light and a heavenly splendour.

The Saviour of the world, accompanied by a multitude of angels and the glorious patriarchs Dominic and Francis, presented himself to the sick man. "Arise safe and sound, Vincent," he said to him, "and be consoled: the schism will soon end, and it will be when men shall have put a term to the numerous iniquities with which they defile themselves. Arise then, and go to preach against vices; it is for this that I have specially chosen thee. Warn sinners to be converted, because my judgment is near." The Saviour spoke to him further of three things. He told him first that, to render him capable of hearing and pursuing the apostolate with which he charged him, he confirmed him in grace: a singular favour, which must have extraordinarily rejoiced a soul so full of humility and fear. He added that he would come out victorious from all the persecutions raised against him, and that in his combats divine help would never fail him, until, after having preached the judgment in a great part of Europe, with great fruit for souls, he should finish his life holily at the extremities of that part of the world. Finally he gave him divers instructions on the manner in which he was to exercise his apostolic ministry. His historians have not handed down the details to us, but it is easy to guess them from the admirable order invariably followed by the new apostle in the exercise of his miraculous ministry. On ceasing to speak to the Saint, the Lord, as a sign of love, touched his face with his right hand. "O my Vincent, arise," he said to him a second time; then he disappeared. The divine touch had produced its effect. Suddenly Vincent felt himself perfectly cured and his heart was filled with ineffable consolations.

This marvellous apparition, related by the most ancient biographers of the Saint, is the more worthy of faith as the Saint himself confirmed it in a letter which he wrote to Benedict XIII, fifteen years later. The cell where Saint Vincent Ferrer received so remarkable a grace and so miraculous a mission was changed into a chapel which became the object of a great devotion. The revolutionary cataclysm destroyed it with the convent which contained it.

The day after his miraculous cure, Vincent betook himself to the Pope. The latter was as joyful as he was surprised to see in perfect health him whom the very evening before, in a benevolent visit, he had seen at the gates of death. He was more surprised still, but less joyful, when he heard the Saint ask his permission to leave the town, and to go and preach freely and poorly the Gospel from country to country. Benedict XIII did not think he ought to give him this permission for the moment: he had need of him. Vincent would not disobey; he knew that private revelations must be submitted to the control of the Church of God; he resigned himself therefore to deferring to another time the execution of his project. This waiting was long. He was kept two years, during which he served with a heroic patience and an exemplary fidelity, in the office of master of the sacred palace, him whom he regarded as the true vicar of Our Lord. At last he obtained the just object of his requests. To retain him and attach him for ever to the cause of the popes of Avignon, he had been offered the bishopric of Lérida and the cardinal's hat; Vincent had refused. "I must execute," he said, "the order I have received from God, and God has commanded me to go and preach the judgment to all nations." One day then that, desolate at the resistance of Benedict XIII to his most ardent wishes, he was praying with tears before his crucifix, and offering to God the grief of his soul, the Saviour consoled his

sadness, by making him miraculously hear this word: “Go, I will wait for thee yet: *Vade, adhuc exspectabo te*.” He understood that his solicitations would no longer be resisted, and, in effect, Benedict XIII permitted him to traverse the world as an apostle and to preach the Gospel to all the peoples of Europe. He granted him for this the most extensive powers, powers which were confirmed later by the council of Constance and by Pope Martin V. Vincent began at Avignon itself his new apostolate on 25 November 1398.

Then he traversed in a short time a great part of Europe, preaching in Catalonia, in Provence, in Dauphiné, in Savoy, in Lombardy, at Genoa, in Germany, in Lorraine, in Flanders, in England, in Scotland, in Ireland, in the kingdom of Granada and almost all over Spain, in several other towns and provinces of Italy and of France, and finally in Lower Brittany, where we shall see him end his days, when we have said something of his virtues, to avoid repetitions.

Although he was furnished with the most extensive authorisations from the sovereign Pontiffs, Saint Vincent Ferrer never preached in any place without the blessing and assent of the diocesan bishop, nor the permission of the superiors of his Order. He imposed on himself the rule of always walking on foot, when he passed from town to town and from country to country, whatever might be the distance, the difficulty of the roads and the rigour of the seasons. It was only toward the last years of his life that a painful sore in one of his legs forced him to use a mount. But even in this he observed the spirit of simplicity and poverty. He refused horses, and he travelled on a sorry ass, in order to have a new trait of resemblance with the Saviour of men.

Before entering a town to evangelise it, he threw himself on his knees with all his suite; then, raising his eyes to heaven and shedding abundant tears, he prayed for the people to whom he was going to preach the judgment. His entry was ordinarily very solemn. Bishop, clergy, magistrates, nobility, a numerous crowd, floods of people rushed to meet him. He was conducted under a canopy; he was honoured as a royal personage, or rather as an apostle, an angel from heaven. Hymns, psalms, sacred canticles were sung with an indescribable enthusiasm. Sometimes people went whole leagues to meet him. The place where he was joined was adorned with a cross charged to perpetuate the memory of this happiness. Such also was very often the concourse of the people who went out to meet him that, in order to prevent the too eager and too agitated multitude from pressing him, overturning him and trampling him underfoot, it was necessary to shut him in a solid wooden barrier; a precaution rather often useless against popular vehemence and indiscretion, so much did they desire to see him, hear him and even touch him. In the midst of these prodigious ovations his humility was perfect; at those moments he had ceaselessly in his mind and in his mouth these words of the Psalmist: “Not to us, Lord, not to us, but to thy name alone give the glory.”[3]

When there was in the town a convent of his Order, he went to retire there, unless the bishop obliged him to come to his palace in order to be more useful to the people. But in the villages where his Order had no house, he went to lodge in a monastery of religious or at the curé’s. As he went toward the place chosen for his dwelling, he sang with those of his company the litanies of the Virgin or some pious prayers. In spite of the fatigues of the journey, the Saint did not rest on entering the house in which he was to dwell. He continued his exercises in the accustomed order, fasted, kept abstinence, made prayer, read Holy Scripture, and took a very frugal collation. It is known that the Rule of the Friars Preachers does not oblige under any pain of sin, and we add this: outside the convent it admits a dispensation almost general from the observances which constitute the monastic life; our excellent religious was however as faithful to it as the most fervent novice. He kept all its austerities; he added even others to it. Thus he wore continually a rough hair-shirt; every evening, before his collation, he administered to himself a bloody discipline; and when he was too weak to act himself, he begged one of his companions, in the name of the Passion of the Saviour, to render him this good office and not to spare him.

The man of God went to bed late, and he allowed himself five hours of sleep only; his ordinary bed was the ground or some bundles of small branches. A stone or the sacred book of the Scriptures served him as pillow. He always rose at midnight to say Matins, and he recited his office on his knees, very distinctly and with

much devotion. His chastity was admirable. Never did he look a woman in the face; never, during thirty years, did he see of his whole body anything but his bare hands. He had so great a love for evangelical poverty that he exhorted everyone to embrace it; many very rich persons, of all sorts of conditions, distributed their goods to the poor to follow Jesus Christ poor, after the example of his servant.

Moved by the miracles of the Saviour, and desirous of hearing his doctrine, a great crowd followed his steps through Judea and Samaria, where he went, preaching the kingdom of God. It was a similar sentiment which grouped around Saint Vincent Ferrer some persons, happy to follow him and to walk under his direction in the ways of salvation. The Saint thought he ought to permit these persons to attach themselves to him. Their number did not delay to increase; soon it was necessary to count by thousands the devout pilgrims who associated themselves with his journeys. The troop of our Saint comprised three principal categories: the first formed of his coadjutors, the number of whom rose to about fifty religious or priests; the second, composed of a rather considerable number of Tertiaries of the Order of Saint Dominic; the third, assembling a multitude of penitents whose number has sometimes attained the enormous figure of ten thousand. The spectacle of the heroic virtues practised by these pious pilgrims was a preaching which spoke to the eyes with as much eloquence as the sermons of the master resounded in the ears. One received at once the precept and the example of Christian piety. This numerous personnel accelerated the religious movement. Some instructed the ignorant, others gave each one in particular the counsels which Saint Vincent gave to all in general. They excited one another to a prompt imitation, and they added to the great religious exercises a pomp, an enthusiasm which, from one to another, did not delay to win all hearts by a salutary contagion.

The Saint had prescribed very wise regulations, whether for the admission of the faithful into this holy company, or for their manner of living. Those who did not enjoy a good reputation were repulsed. Public sinners had first to do a very rigorous public penance, and even then they formed a separate section, called that of the disciplinants, where were seen thieves, assassins, courtesans, magicians, sorceresses who expiated their crimes by edifying austerities. Confession and communion were in use at least once a week. This double practice contributed to unite hearts to God by closer bonds, and to tighten between the members of the society the knots of Christian charity.

His prayer was continual; and the presence of God was so familiar to him that he never turned away from it either his mind or his heart. He gave only five short hours to sleep, and even then he could say, like the spouse, that if his senses were then drowsy, his heart did not cease to be awake; for he did not cease, all that time, to think of God and to occupy himself with eternal truths. He had always the crucifix in his hand, or hung at his neck, the better to preserve the memory of the Passion of his Saviour: and he called it his great Bible, because he found in it all the treasures of the science and light of God which are spread in the holy Scriptures. He confessed every day before celebrating holy mass; and, when he was at the Canon, the unction of grace with which his soul was filled expanded so strongly that he shed tears in abundance. Devotion to the Blessed Virgin always grew in him with age, and he laboured ceaselessly to implant it in the heart of his penitents and of his hearers. When he arrived at a place, he never failed, whatever hour it was, to go to the church to salute the Blessed Sacrament, like a well-born child who does not enter his father’s house without rendering him his duties and saluting him. Most often the church was too small to contain his numerous audience. He chose then a vast square or a neighbouring plain, and had a platform erected there wide enough to support on the right an altar and on the left a pulpit. He celebrated every day a solemn mass, accompanied by the chant of several skilful clerics and the grave music of an organ which followed him everywhere.

After mass, mounting the pulpit adorned with precious carpets and a canopy which protected him from the rays of the sun, and at the same time allowed his voice to reach with more force to the extremities of his numerous audience, Vincent took the word, and letting himself go to all the ardour of his zeal, he set forth with an irresistible force, an eloquence wholly divine, the great truths of religion.

After the sermon, he stopped some time at the foot of the pulpit to give his hands to the people to kiss and to bless the sick who were presented to him in crowds. He recited over them prayers, which often rendered them health miraculously. A bell warned the people of this moment, and it was called the bell of miracles.

When he had finished this work of charity, our Saint betook himself to the church with other priests, his companions, to hear there the confessions of those who had been converted, and he remained there until noon, the hour of his meal. While providing for the necessities of life by a frugal nourishment, he had a reading made to him from Holy Scripture; his meal ended, he continued this reading himself, or he meditated in silence for an hour. The reading finished, and Vespers recited, he preached again to the people a great sermon. The rest of the day was employed in hearing confessions, in preaching in private to monks, nuns, priests, to certain particular gatherings, where divine inspiration led him; there, often, he shook hardened persons, reconciled adversaries, caused goods unjustly acquired to be restored, and consoled the afflicted. Toward evening, he told one of his brothers to ring the bell of miracles. At this well-known sound, the sick assembled at the church to receive health. Finally, at the fall of night, he presided at a procession of penitents who gave themselves the discipline publicly, and it was by this ceremony that Vincent ended the public exercises of his ministry.[4] Besides sanctifying graces, he was admirably endowed with those which we call gratuitous, and which are given for the salvation of the neighbour. Among others, he possessed eminently that of speaking with clearness, with force, with unction and with a divine eloquence. When he treated a subject of compassion and of love, he did it with so great a sweetness and a word so pathetic that he moved all hearts. But when he preached on sin, death, judgment, purgatory or hell, it was with a zeal so strong and so thunderous that he cast terror into the most hardened souls. That is what happened to him one day at Toulouse: preaching on the last judgment, and repeating these words of Saint Jerome: “Arise, ye dead, and come to judgment!” he so frightened his hearers that he made them all tremble and shudder. Another time, speaking again on the same subject in the middle of a public square, several thousands of persons who listened to him were seized with so great a fright that they fell into a swoon. During most of his sermons the cries and groans of a great number of those present were heard, so that he was often obliged to interrupt his preachings and to stop short, until the sobs of his hearers had ceased. His discourses were not only affective: he fortified them also with reasonings so powerful, and so many authorities drawn from Scripture and the Fathers of the Church, that one would have said he knew by heart or had before his eyes all the holy books. His voice was at once strong and agreeable, and however great was the multitude of his hearers, the most distant heard him as easily as those who were nearest. It even happened sometimes, by a great miracle, that persons distant by several leagues, who had not been able to come to his sermon, heard him as distinctly as if they had been in the midst of the assembly. He had so eminently the gift of tongues that the one he used in the pulpit became intelligible to all sorts of nations, and there was no one in his audience, whether French, Italian, German, English, Greek or Barbarian, who did not hear him and conceive as perfectly what he said as if he had spoken the proper language of all those different countries. The predictions and miracles which he worked at all moments show sufficiently that he had the gift of prophecy, and those gratuitous graces which give the power to heal diseases and to work all sorts of prodigies. He predicted to the mother of Alphonse Borgia, when he was still only a child, and afterward to Alphonse Borgia himself, that he would be Pope, and that in this sovereign dignity he would do him very great honour; which was found true: for, after the death of Nicholas V, Alphonse, who had become a great jurisconsult, and who had been made bishop of Valencia and cardinal, was at last created Pope, under the name of Calixtus III, and canonised our Saint. One day, when he was preaching at Alexandria, a town of Liguria, he stopped short in the middle of the sermon, and said to his audience: “I make known to you a good news of which Our Lord has made me a partaker today; it is that there is among us a young man who will one day be the honour of the Congregation of Saint Francis, and who, by his preachings and his holiness, will render very great services to the Church: he will be invoked publicly by prayers before me.” It was Saint Bernardine of Siena, the light of Italy and of the Order of Saint Francis, who was canonised by Pope Nicholas V, in the year 1540, five years before this holy Preacher. He

warned two religious, one of his Order and the other of the Hermits of Saint Augustine, to confess promptly, because they would die suddenly the same day; they did so, and, some hours after, they died as he had predicted to them. By the same prophetic spirit, he saw absent things, though they were extremely distant. The death of his father and that of his mother were revealed to him while he was preaching, that he might recommend them to the prayers of his hearers.

One of those who had enrolled among the pilgrims who followed the Apostle of God had a mind ill-made enough to doubt inwardly the miracles and conversions which he saw worked by the thaumaturge. He observed all his words and all his actions to find fault, after the manner of the Pharisees, whose eyes were always fixed on the Saviour of men in the hope and the will to catch him in a fault. One day Vincent accosts him, looks at him fixedly, and begins to disclose to him by his discourse all the thoughts of his heart, all the criticisms and all the doubts which pressed in his soul with regard to his apostolic conduct; he did it with so much truth and force that the disciple, confused and repentant, threw himself at his feet and humbly asked pardon. Vincent granted it to him with good heart; but at the same time he addressed to him a paternal warning: “Think,” he said to him, “of what you yourself do, and not of what others do.”

Not only did Vincent practise that virtue which makes a man amiable to those who live with him, but he insinuated it to others with much skill. One day, a woman came to find him, complaining vividly of the ill treatment she endured from her husband. “Teach me, my good Father,” she added, “an efficacious means to have peace in the house, that this man may not ill-treat me continually in word and deed.” The Saint let her speak at her ease; he soon understood the cause of the evil of which she claimed the remedy; it was only her loquacity and her petulance; she excited her husband’s anger by her chattering and her insolent retorts. Then the Saint said to her: “If you desire to put an end to these unfortunate dispositions, go to find the brother porter of our convent, and have yourself given in a vessel some water from the well which is in the middle of the cloister. When your husband enters the house, take at once a mouthful of this water without swallowing it, and keep it long in your mouth. If you do this, I assure you, your husband will no longer get angry and will become gentle as a lamb.” At once the woman hastened to execute the counsel of the Saint, finding that the remedy was not difficult. When the husband entered the house, beginning to grow irritated, she ran to the vessel and drank her mouthful of water, which she held as long as she could; so that, finding no reply, the husband in his turn was silent. He himself was amazed that she said nothing, and he thanked God for having changed his heart and closed her mouth, whence came all their disputes. When the fact had occurred several times, always with the same success, the woman returned to find Saint Vincent, and thanked him effusively for having taught her such a remedy. Then the Saint, speaking to her with sweetness, but with clearness, said to her: “The remedy which I taught you, my daughter, is not the water of the well, as you think, but silence. By keeping silence you have put peace between you and your husband. Scarcely in the house, you irritated him with importunate demands, and he went away in anger; it was your fault if this anger went on growing; your insolent retorts were the cause of it. In future keep silence, and you will always be at peace with your husband.” Hence the proverb common at Valencia: when a woman complains of her husband, she is answered: “Fill your mouth with water, and what Saint Vincent said will happen to you.” When he confessed sinners, Vincent helped them miraculously to discover the faults which had not come into their thought. But what is still more singular is that during his preachings it happened to him to fix his eyes on certain persons whom he had never seen and of whom he had never heard speak, and then he entered upon the question of the sins into which they ordinarily fell, and he entered into circumstances so particular and so individual that the sinners were wont to say of him: “This man is truly a saint, he knows all that is most hidden in our interior.” Was it a usurer, an adulterer, a thief, an assassin, a man guilty of abominable crimes? The word of Vincent went so straight to the wound of the soul, it so discovered the secret of the heart, that at last, aided by close reasonings and an eloquence inflamed with love, he succeeded in converting them from the vices in which they were plunged, and in restoring them to the way of justice and penance. God had shown to the prophet Ezekiel the abominations of his people at the time when this prophet lived, that he might exhort them

to penance. He gave to Vincent Ferrer the same lights. Wherever he went to preach, he saw the sins of the people and the wounds of souls; this is what gave his word a direction so wise, so prudent, so efficacious for the correction of disorders. If it had not been so in any of the places where his apostolate was exercised, Vincent could not have known the particular sins, the abominable secrets of several; he could not have fixed his looks on them, convinced them of their wickedness, and brought them efficaciously to penance.

Resplendent miracles supported his mission; the number of them is incalculable. More than eight hundred and sixty are related in an inquiry made at Avignon, Toulouse, Nantes and Nancy; he himself, at Salamanca, avowed that he had already worked more than three thousand. God seemed to obey the will, and so to speak the orders, of his apostle. During the period of his apostolate, he worked them regularly each morning after his preaching: "Ring the bell of miracles,"[5] he said to one of his disciples. Sometimes,[6] inspired interiorly, he did not heal all those who presented themselves; but when they returned at the appointed hour, which they did not fail to do, he always ended by restoring them to health. Had he worked in the course of these twenty years only eight miracles a day, one would reach the figure of fifty-eight thousand four hundred. But this calculation is evidently too low, since, it is a constant fact, our Saint worked them not only in the public assemblies and in the pulpit, but also while walking, while staying at his lodging, at every instant, so to speak; whence this common saying among the historians of his life: "It was a miracle when he did not work miracles, and the greatest miracle he worked was to work none." The grave word of Saint Louis Bertrand confirms their testimony: "God," says this Saint, "has authorised the doctrine of Vincent Ferrer by so many miracles that, from the Apostles to our own days, there is no Saint who has worked more. God alone knows the number of them, as he alone knows the number of the stars which people the firmament."[7] His virtue was so sovereign in matters of healing that he communicated it to others, and even to inanimate objects which had been of his use. Often the people assembled to ask him a grace of this kind; Vincent turned to one of his companions and said to him: "Today I have worked enough miracles, and I am tired of it. Do yourself what is asked of me; the Lord who works through me will work also through you." Four hundred sick persons recovered health by only lying on the bed on which he died. We shall relate here some of these miracles, to give an understanding of what must have been the admiration of the populations who were the happy witnesses of these marvels.

One of the principal was the resurrection of a child whom his mother had killed, cut in pieces and had roasted in a transport of frenzy to which she was subject. His father, who lodged the Saint during the mission, and who at that time was attending his sermon, having returned home, was seized with so great a horror and a grief so vehement that he was as it were beside himself and knew not what to resolve; but Vincent having followed him, and having arrived at his dwelling, consoled him, assuring him that God had permitted so tragic an accident only to draw his glory from it. In effect, having had the members of the dead child brought to him, he joined them all to one another, and by the efficacy of his prayers and the force of the sign of the cross, he re-established this body entire and restored it to life: a prodigy so singular that one finds almost none like it in all ecclesiastical history. It is said that this marvel happened in Gascony or in Languedoc.[8]

At Valencia, a beggar-woman, infirm and mute, was presented to Vincent. The Saint made the sign of the cross on the forehead and on the mouth of this woman and asked her what she wanted. "I ask three things," she said, "health of body, daily bread, and the use of speech." The man of God replied to her: "Of these three things, two are granted you, the third does not suit you for the salvation of your soul." The suppliant answered: Amen, and became mute as before.

At Ecija in Andalusia, a very rich Jewess came out of curiosity to hear him preach; but not relishing his doctrine, she fell into a fury, then made for the door. The people opposed her passage: "Let her go out," cries Vincent, "and let all withdraw from the portico of the church." At the instant the portico collapses on the head of the Jewess; she was found crushed and dead; but the Saint, from the height of the pulpit, set himself to prayer and raised her in the name of Jesus of Nazareth. The first words of the Israelite were that there was

no true religion but that of the Christians. She was converted, and to perpetuate the memory of this event, she established a pious foundation in this church.

We do not mark here in particular the sick he healed, the blind to whom he gave sight, the deaf he made hear, the mute he made speak, the pregnant women he relieved in their pains, nor the paralytics whom he restored to the state of acting and walking. What must not be omitted is that he often multiplied so prodigiously a little bread and wine that there was found enough to feed sometimes two thousand, sometimes four thousand or six thousand persons; after this distribution the bread and wine were as entire, and even more abundant than before. That shows us that Our Lord works no lesser miracles by his servants than those he has done by himself. The procession of the disciplinants was capable of itself alone of softening the most hardened souls. It was held every evening at sunset, whatever the weather, even in rain, snow, wind, tempest. There were seen people of all conditions, nobles and commoners, great and small, even children of four to five years who feared not to strike themselves with a holy cruelty, in order to expiate the sins of the people. This troop came out of the church, divided into two parts, that of the men and that of the women. They walked two by two, barefoot, the face veiled, the sackcloth of penance at the loins and the shoulders bare, in such a manner however that modesty was not offended. Each penitent struck himself with a discipline, thinking of the Passion of the Saviour. The blood flowed, and even, carried away by fervour, a great number went so far as to break the flesh and detach strips of it by the violence of the blows. And yet, a truly surprising thing, God permitted it so! never did any of these austere penitents suffer in his health as a result of this exercise; our Saint himself remarked it, to show the people how agreeable to God was this demonstration of sensible penance; in twelve years not one of the persons who made up the special company of the disciplinants had yet died.

While this procession traversed the streets of the town, women of ill life were assembled in the church, and one of the companions of Saint Vincent preached to them on sin, on penance, on hell. Many of these unhappy women did not resist the pressing exhortations addressed to them. They were seen the next day to break all the bonds which attached them to vice, and to form part of the procession of public penance. What resulted from all this? It was that from Vincent’s entry into a town, this town took on the aspect of Nineveh when Jonah was preaching penance there. People wept when they heard the Saint’s mass, but above all abundant tears were shed when he exhorted his hearers to repentance. There were then burning sighs, deep sobs, cries that resounded in the air. One would have said that each wept the death of a first-born, of a father or a mother. The squares and plains that his audience covered gave an idea of the universal judgment: it was, indeed, like the future terror and the lamentable plaint of all the tribes of the earth in the valley of Josaphat. Now, remarks Nicholas of Clémanges, an eye-witness, the emotion reached the coldest souls, and hearts of stone were softened to the point of melting in tears, groans and heart-rending accents.

Let us picture besides the extraordinary affluence of the populations. The audience of the Saint was not composed only of the inhabitants of the town where he preached. It often happened to him to see around his pulpit more than fifty thousand persons, although he preached only in little villages. People willingly made several leagues to hear him. While he preached, all the artisans abandoned their labours, and the merchants their shops. In the university towns, the masters suspended their lectures. Bad weather, wind, rain, did not prevent the crowd from betaking itself to the public squares where the Saint was to speak. The sick who had strength enough to walk left their hospitals, others had themselves carried; all hoped that their bodies would be healed at the same time as their souls, and this hope was often realised. One can judge in some way, by the following fact, of the ardour which the word of the Saint inspired in the people for penance: wherever Vincent arrived, the public squares were invaded by merchants whose trade consisted solely in disciplines, hair-shirts, iron chains, sacks of penance and other instruments of mortification. Must one then be astonished that his word produced so much fruit, and that it is said he converted eighteen thousand Moors, Turks or Saracens; twenty-five thousand heretics or schismatics, and thousands without number of peasants who were

no less coarse and ignorant in matters of faith than the pagans themselves? Certainly, this great preacher lowered himself to catechising and instructing the idiots and the children; he taught them to make the sign of the cross, to say the Pater, the Ave, the Credo, the Confiteor and the Salve Regina; and to invoke often the most holy names of Jesus and Mary. Finally he drew from vice, in the course of his mission, more than a hundred thousand sinners. One had not to fear, when he had preached in any place, to see there in the church women with an exterior contrary to Christian modesty and to the respect which they owe to the angels; for he always carried this advantage over persons of that sex, that they renounced luxury, vanity and all that was not according to the rules of modesty. Saint Vincent preaching one day in the town of Tortosa, against the schism of Benedict XIII, before Queen Margaret, widow of Don Martin, king of Aragon, this princess felt herself so vividly touched with regret for having supported this antipope that she wept bitterly over it before the whole assembly, and afterward entered a monastery near Barcelona, where she ended her days in the practice of a great humility.

His exhortations in the confessional were so efficacious that penitents died at his feet through the excess of the contrition which he had excited in their hearts. When Saint Vincent Ferrer was in France, there was at Béziers a man who had committed great crimes, among others that of incest, and moreover he almost entirely despaired of the divine mercy. The Saint having gone to preach in the town inhabited by this great criminal, the latter went to hear him, and he was so penetrated by the fire of his words that he came, all contrite and humbled, to throw himself at his feet to make the accusation of his sins. Effectively he confessed with a contrition so great that Saint Vincent, having imposed on him seven years of penance, he cried out: “How, my Father! for sins so grave a penance so light!” — “Yes, my son,” answered the Saint, “and I even wish to diminish it for you. Your penance shall not be a fast of seven years, but only of three days on bread and water.” The grief of this true penitent increased on hearing the Saint thus diminish a penance which already seemed to him too weak, and he answered: “But, my Father, is it possible that for such grave faults you should impose on me so light a satisfaction?” At these words Saint Vincent answered with a holy resolution: “Come, my son, I wish to impose on you no other penance than this: the recitation three times of the Pater.” The sincere and submissive penitent bowed his head humbly, and began to recite his three Paters. But his grief was so great, his contrition so perfect that, unable to finish his penance, he fell dead at the feet of the holy confessor. The following night the glorious soul of this penitent appeared to Vincent: “By the great mercy of God,” it said, “and because of my perfect contrition, the Lord has granted me his complete pardon, and I have entered paradise without passing through the flames of purgatory.” In another place, a woman who led a scandalous life had come to church to hear the Saint preach. But as she had gone there for quite another motive than that of hearing the divine word, she placed herself in a very conspicuous place, in order to be better seen by her admirers. The man of God mounts the pulpit, and begins to preach against the vain ornaments of women and against the sins of the senses. He exhorts his hearers strongly to detest them as so many most grievous offences against God. O admirable power of the divine word!… the exhortations of the Saint penetrated the heart of the courtesan, to the point that the contrition which seized her made her shed a great abundance of tears of repentance; her grief was even so lively that she was suffocated by it: she fell dead on the ground in sight of the whole audience. All those who were present had been witnesses of her grief and her tears, but nevertheless they trembled for the salvation of her soul. Seeing her die thus suddenly, they took this sudden death for a chastisement of God, and they deplored her loss, which might be eternal. But the holy orator promptly consoled them: “My good people,” he said to them, “do not fear for the salvation of this woman, because her perfect contrition has saved her. Pray for her.” At these words, the holy preacher was interrupted by a voice come from heaven which said to him: “It is no longer necessary to pray for her, but pray that she intercede for you, because she is already in paradise.” Thus was confirmed what the Saint had announced, that perfect contrition had saved this woman, and that already she enjoyed the crown of glory among the souls of true penitents who are in heaven.

Let us now resume, in a few words, the course of his life, from the great illness he had at Avignon, where Our Lord appeared to him, charged him with the functions of the apostolate and restored him a perfect health (1398). Having left Avignon, he traversed the kingdoms of Valencia and Aragon, where, in less than two years, he made innumerable conversions, and re-established piety on all sides in the towns, boroughs and villages. At the beginning of the 15th century, our holy Missionary passed into France. The weakness of Charles VI, the scandalous divisions of the most powerful lords of this kingdom, the fatal consequences of the schism, had reduced the Gallican Church to a state worthy of pity; ignorance and corruption of morals exercised the greatest ravages there. It was necessary to raise the voice, to thunder with force, to revive faith, to stir consciences, to tear sinners from their criminal life. It was a rude task; Vincent acquitted himself of it as an apostle.

He evangelised first Provence, Dauphiné, then he passed into Piedmont and from Piedmont into Lombardy: everywhere he produced the same fruits of salvation. Being in Piedmont, the inhabitants of Montcallier complained that every year a tempest ruined their vines when they were near to making the vintage. He gave them, as a remedy, to throw holy water on them: which had so good an effect that, a tempest having come, it could not harm the vines that had been sprinkled with it, while it ravaged those of the unbelieving masters who had neglected the means the Saint had given. From Piedmont he came into Dauphiné, in the year 1402, which he evangelised several times. Three valleys especially were the theatre of his labours and of the miraculous successes of his preaching:[9] L'Argentière, Freissinières and Vallouise, all three situated on the right bank of the Durance, between Embrun and Briançon. They were then peopled with heretics, renowned for their violence, for their profound immorality, and known under the name of Waldensians.

The accounts which were made to our Saint of the dissolute and barbarous habits of these heretics and of the dangers of a mission in the midst of the wild gorges which they inhabited, far from discouraging him by frightening him, inflamed his zeal with a holy ardour. He penetrates then among them; he preaches, he rises with force against the monstrous errors of their faith and the infamous disorders of their life. Three times they attempt his days, three times he is divinely protected. At last these men, conquered by the virtues and eloquence of the pious missionary, abjure their beliefs and re-enter in crowds into the bosom of the Church. The transformation was such that one of these valleys left its name of Val-Pute or Valley of Corruption, and took the name of Val-Pure or Valley of Purity, a name which it exchanged, under Louis XI, for that of Vallouise, which it still retains.

From Dauphiné he entered Savoy. His mission in Savoy belongs to the years 1402 and 1403. In 1402 there occurred the seventh septennial jubilee or great pardon of Our Lady of Liesse, at Annecy, where he preached. It is remarked that in this country the Saint had to combat the cult of the Grand Orient, probably already a masonic sect. At Chambéry he founded a convent of his Order. He travelled next through Piedmont and the diocese of Lausanne, where he destroyed the cult of the sun, established among the peasants. Passing on the frontiers of Germany, he betook himself to Lorraine, where one still sees at Toul the pulpit from which he announced the word of God. At Genoa, in the year 1405, and although he spoke his natural language, which was Spanish, the strangers of all sorts of nations who were in that mercantile city did not fail to understand him perfectly. He returned to France, where having passed by Paris, he continued his mission as far as Flanders, the whole country of which he enlightened by the light of his preachings. The king of England having pressed him to come likewise into his States, he embarked for England, Scotland and Ireland; he traversed them during the years 1406 and 1407. Then he re-crossed into France, and preached in Poitou and Gascony until Lent of the year 1408, which he employed in preaching in Auvergne. It was there that he received letters from Aben-Ava-Macoma, king of Granada, who besought him to betake himself into his kingdom, in order to instruct him in the mysteries of the faith, which he had the design of embracing. This fervent preacher, seeing so fine an occasion to combat the Koran and to banish Mohammedanism from Spain, failed not to fly thither, and, in three weeks that he preached before the king, he won him so well that

he obtained also permission to labour at the conversion of his vassals. But the great men of his State, animated by the demon, having threatened to rouse all the people against him, and to make him lose his crown, if he did not promptly drive away this new preacher, this pusillanimous king, seized with a vain fear, dismissed Saint Vincent without having himself baptised, and died miserably, a short time after, in his infidelity.

The Saint, leaving Granada, came to Barcelona and into all the country of Catalonia and of Valencia, where he caused restitutions and reconciliations to be made which seemed impossible. He had to console Don Martin, king of Aragon, for the fatal loss of his only son, king of Sicily, dead in the midst of a signal victory won over the peoples of Sardinia. He predicted also the death of the same king of Aragon, preaching at Morella, near Valencia. After the death of this king, great troubles having arisen in Spain for the succession to the crown, Vincent passed into Italy, where he preached at Florence, at Siena, at Lucca, at Pisa and in several places around. But John, king of Castile, having called him to put an end to the divisions of which we have just spoken, he happily accomplished it; everyone referred to his judgment as to whom the crown of Aragon should belong. He was yet fortunate enough to withdraw the king of Castile from the party of Benedict XIII, and to oblige him to recognise as Pope the one who should be named by the council of Constance, which was being assembled for this purpose.

One could not believe what he did next throughout Spain; for scarcely was there a town, borough or village, even in the island of Majorca and Minorca, where he did not carry the torch of the Gospel and the light of truth. This great mission completed, he re-entered France, preached on all sides in Languedoc, Berry and Burgundy, and filled these three provinces with the reputation of his holiness, by the great miracles he worked there. Saint Vincent Ferrer was at Le Puy-en-Velay, when an ambassador of the duke of Brittany, John V, remitted to him a letter from his sovereign, who begged him to betake himself into his States. He told him that several towns of Brittany had entirely forgotten the doctrine and law of Jesus Christ, to the point that they seemed to be inhabited by pagans. These words afflicted the Saint profoundly, nevertheless he could not determine the time of his passage into Brittany, because he wished first to go to the council of Constance. While, on his road, he worked prodigies, he received a second and a third ambassador from the duke of Brittany, who begged him anew to consider how necessary his presence was in his States. The faithful there no longer knew religion; scarcely did the ecclesiastics know the ceremonies of the mass. The seculars, for want of anyone to instruct them, were ignorant not only of the commandments of God, but even of the manner of making the sign of the Cross. This ignorance produced a multitude of disorders, down to enchantments and sorceries.[10] So desolating a picture could not fail to move the heart of Saint Vincent. He resolved to go as soon as possible into Brittany, and toward the end of January 1417, he took his way by the Bourbonnais, Burgundy, Dijon, Clairvaux, Langres, Nancy, Berry, Touraine, the capital of which was a Babylon of iniquities. At Angers, having preached against the excessive luxury of women, he made the scandal cease. At Nantes he was received like an angel and healed several sick. At Vannes, where the duke resided, who deserved the surname of Good for his singular gentleness, the bishop, assisted by his canons and all the clergy, and the duke himself with the duchess and all that there was of nobles, magistrates and people in the town, came to meet him as far as the chapel of Saint-Laurent, half a league from the gates. He was conducted in this manner with a thousand acclamations of joy as far as the cathedral church, where the bishop wished him to give the blessing. The next day a great platform was set up before the portal, where he said mass; after mass, he preached on this passage of chapter vi of Saint John, which had been read in the Gospel: “Gather up the fragments that remain, lest they be lost,” and urged with a marvellous force his hearers to profit by the remains of the feast of the word of God which he brought, as if he had wished to signify that his mission would soon end with his life. He predicted to the duchess that she would give birth to a son who would come to the crown of Brittany, which was verified; for, although this prince was not the elder, he did not fail to become duke, Francis I, his brother, having died without children.

Though the labour of this mission was very painful, because of the corruption of morals and the inveterate vices of the Bretons, the Saint extended his zeal still as far as Normandy. A poor wretch, being in despair for having given to the demon a paper signed with his hand, by which he abandoned himself to him, the Saint compelled this enemy of men to bring back this paper publicly, to be torn and broken in pieces. He delivered also a girl of whom the demon had taken possession, because she had not made the sign of the cross in a great tumult which he himself had excited in her father's house: but if he drove him out of some bodies, he made him go out of an infinity of souls, who had made themselves his slaves by sin. And all these countries long felt the change which he had made in them by the force of his admirable preachings. It is even said that the presidial court of Caen, after the preachings of our Saint, was several years without having a suit to judge, Christian charity itself rendering justice, and terminating all the differences of parties.

The demon did indeed all he could to hinder these great fruits: he sometimes disguised himself as a hermit, and mingled among his hearers to decry him, and turn them away from hearing him; other times he excited tempests and made appear in the air black and thick clouds, ready to resolve into rain and hail, so that the people who were at the sermon, in the open country, might retire promptly and go to seek shelter in the houses. He also took the form of fiery horses which seemed to come and swoop on the audience, to trouble its attention and interrupt the Saint in the midst of his discourse. But this admirable man always discovered his wiles and dissipated his evil designs. One day this monster said to him that it was with reason that he was called Vincent, since he was always victorious, and all hell could not resist him.

The persecution of slandering tongues was much more sensible to Saint Vincent than that of the demons; and, to tell the truth, it was here the touchstone by which Our Lord willed to try the constancy, fidelity, love of neighbour, humility and generally all the virtues that were in him. In effect, there were found persons, having even some appearance of piety, who loaded him with insults, and who treated him as a vagabond, a mountebank, a hypocrite and a false prophet; others said he was a preacher of fables and dreams, and that he undertook these great missions only to flee solitude, to withdraw himself from the obedience of his superiors, to have entry among the great and to make himself adored by the peoples. Prisons are even still shown today which are said to have been sanctified by his humility and his invincible patience. But all these contradictions were only flowers to compose his crown, and to make him appear before God as gold purified by fire and exempt from all alloy. His life, more austere than that of the most rigorous solitaries, his aversion for the charges and dignities of the Church, his continual miracles, and the inestimable success of his preachings, showed well the injustice of all these reproaches, and that Saint Vincent was an apostle extraordinarily sent from heaven for the reformation of the morals of the faithful. God also did prodigies to punish these slandering tongues; and the greater part, struck by his hand, were obliged to have recourse to the Saint to be delivered from the scourges which they had drawn upon themselves by their calumnies. After having traversed Normandy, he returned to Vannes, to continue his labours there. But the five companions whom he always led with him, to assist him in confessions and to have a holy company with whom he might keep a form of community outside the convents of his Order, seeing that his health notably diminished, and that he could not live much longer, begged him, with much instance, to return to Valencia, so that this town, which had been the place of his birth, should be also that of his burial. He resisted them some time; but, at last, yielding to their advice, after having exhorted the inhabitants of Vannes never to forget the truths he had preached to them, he set out by night, with his confrères, to take the road to Spain. They walked on until sunrise, and believed themselves already distant by several leagues from the town; but, the day having risen, they saw that they were still at the gates. Vincent, seeing this prodigy, said to his religious who were with him: "Let us re-enter, my brothers, God wills that I die here, and never shall Valencia have my bones, because it would not follow the advice I gave it."

They re-entered then into the town, and the joy there was so great that people ran to the churches to ring the bells. But it scarcely lasted; for, a short time afterward, Vincent fell ill and declared to the bishop, who was

Amaury de La Motte, and to the magistrates who came to see him, that ten days after he would depart from this world. He would have no physicians in this illness, because he knew that it was ordained by God to dispose him to death; but he confessed every day, considering the sacrament of Penance as a sovereign remedy against the maladies of the soul. On the Monday of Passion week, he had applied to him the plenary indulgence which Pope Martin V had sent him for the hour of death; he was persuaded that, in spite of the labours one may have undertaken for the glory of God, one is always an unprofitable servant and always has need of his indulgence and mercy. At last, after having received the last Sacraments from the hand of the vicar-general of the cathedral church, he rendered his spirit to God in the presence of the duchess Joan of France and of all the ladies of the court, on Wednesday 5 April, in the year of Our Lord 1419, and of his age the seventieth.

Saint Vincent preached from 1398 to 1419. By the fruits he has produced, it cannot be said that any other missionary has surpassed him. He was the man of Providence to maintain the peoples in the faith, at the epoch of the Western schism.

It would be curious to draw up the table of all the places, and especially those of our country, where Vincent left, so to speak, the imprint of his steps: we shall name some localities where the memory of his passage has subsisted longest.

Carpentras preserved with veneration, until 1793, the pulpit in which Vincent preached on 14 December 1399; — formerly to Clermont, that which he mounted in 1407; — one read also in a church of Nevers an inscription which recalled his preachings in that town. At Rodez, tradition has it that he preached in a large meadow of the priory of Saint-Felix, which is not far from it. — At Saint-Omer, his hair-shirt was long venerated.

At Graus, in Catalonia, he instituted the procession of the disciplinants, and he laid the foundations of that marvellous company of holy souls who accompanied him in his apostolic peregrinations. In that same town of Graus, he left, as a souvenir, a crucifix which was asked of him by the inhabitants. This image became the instrument of several miracles. Angels visited him often; but one of the most beautiful angelic manifestations made to our Saint was that of the guardian angel of Barcelona. On entering the town he saw, near the gate, a young man resplendent with light, holding a sword in one hand and in the other a shield. The Saint asked him what he was doing in that place with these arms. “I am the guardian angel of Barcelona,” he answered, “this town is under my protection.” In the first sermon which followed this marvellous vision, Vincent related what had happened to him, congratulated the inhabitants of Barcelona on their happiness, and begged them to render thanks to the angel who guarded them; which they did by building a little chapel on the very spot where the angel had shown himself to the holy preacher. An enormous statue of an angel still surmounts today (1872) the custom-house palace at the entrance to the port of Barcelona: it is, under another form, the perpetuated memory of the vision with which Vincent was favoured, and the account of which must have extremely rejoiced the hearts of the Barcelonese. We do not know whether the history in pictures of Saint Vincent has been made; it seems to us that it might be told in the following manner:

1° Going out in procession while he is still in the cradle. A long drought desolated Valencia. One day when his mother, sharing the common sadness, expressed her anxiety, she heard her swaddled child pronounce distinctly these words: If you want rain, carry me in procession. Little Vincent was carried in triumph, and scarcely was the ceremony finished when an abundant rain fell for several hours on the parched earth; such is the immemorial tradition of the inhabitants of Valencia; — 2° Saint Dominic holds the young postulant by the hand and presents him to the prior of the monastery of Valencia: the latter had had in effect this miraculous vision on the eve of the day when Vincent came to knock at the door of the Dominicans, accompanied by his father (2 February 1367); — 3° A poor man stops his mother in the street and says to her: Madam, why are you sad…? Constance Miguel, indeed, after having consented to her son’s entry among the Dominicans, went one day to solicit him with tears to enter the secular clergy. Vincent recalled to her

these words of Saint Bernard: He who leaves the convent to re-enter the world quits the company of the Angels to take that of the demon. The noble lady having gone to fetch in the house a plentiful alms to reward the poor man, the consoler, for his good words, she found him no more, despite her searches; he was an Angel; — 4° On his knees, before his work-table, he exhales toward heaven an ardent prayer; for as studious and as learned as he was pious, his custom was to go from study to prayer, and from prayer to study. Vincent knew Hebrew, Arabic and Greek; — 5° Another scene which relates to the time of his studies: One night, among others, that he was praying before the crucifix of the Martyrs, and meditating on the sorrows of Jesus while contemplating the wounds of his hands, his feet and his sacred side, he felt himself softened to tears, and in his lively compassion he cried: "O Lord, how thou didst suffer on the cross!" The crucifix turned its head to the left side where the Saint was praying, and answered him: "Yes, Vincent, I suffered all these sorrows and more." This miraculous crucifix, whose head kept the position it had taken in pronouncing these words, has been religiously preserved to our own days;[11] — 6° Standing on a post, in the middle of the Brou square at Barcelona, then afflicted with a horrible famine, he represents to his hearers how much the forgetfulness of the divine laws draws scourges on Christian peoples and predicts that at nightfall two vessels laden solely with wheat will enter the port: a murmur greeted this prediction of the young orator; but to the great surprise of all those whom his prophecy had irritated, the announced vessels were able to land, in spite of the frightful tempest which for several days had been agitating the sea (1372–75); — 7° A miraculous cloud renders him invisible to Violante, queen of Aragon, wife of John I. This princess, who had placed herself under his spiritual direction, had one day the curiosity to go and see him in his cell, notwithstanding the express prohibition he had made her. The cell was opened to her by the religious: they found him kneeling and praying, but it was impossible for the queen to see him, although he was before her. I am here, said Vincent, but so long as the queen does not go out, she will not see me. She went out at last, and as she was about to go out, he made himself visible, but armed with a severe face; — 8° Another episode shows us that Saint Vincent was little tender toward the great ones of the earth, with whom he would never or almost never lodge. One day when he was preaching in the wood market at Valencia, the princess Joan of Prades, sister of the queen of Aragon, was attending his sermon. Now it happened that an enormous stone, come no one knows whence, fell on the princess's head and stretched her half-dead. It is nothing, said Vincent; this stone has not fallen to kill the princess, but only to bring down the tower she wears on her head: he thus designated the extravagant ornament of her hair. Then he cried to her: Princess Joan, arise. To the great stupefaction of all, she rose up safe and sound; — 9° The Saviour of the world, accompanied by a multitude of Angels and the glorious Patriarchs, Dominic and Francis, appears to him when he is sick at Avignon. We have related this vision above; — 10° He heals the sick by laying his hands on them. There is cited in particular a merchant, named Seuchier, inhabitant of the borough of Bram, in the department of the Aude, to whom Vincent restored sight, during the mission of Montolieu (25 March 1426); a paralytic of the environs of Lérida, whom the Saint saw with the eyes of the spirit dragging himself half a league from the place where he was preaching and whom he sent two servants of the king of Aragon to fetch; — 11° Here is the subject of a fine picture: Vincent is near the bed of a despairing dying man, who answers all his exhortations by these horrible words: I wish to damn myself to the displeasure of Jesus Christ! Vincent, full of confidence in the mercy of God, turns toward the dying man and says to him: In spite of thyself, I will save thee. He invites the persons present to invoke fervently the Holy Virgin, and the Rosary is recited. God wills to show how pleasing to him is the heroic hope of his servant; before the Rosary is finished, the chamber of the dying man is filled with light; the Mother of God appears carrying in her arms the divine child, but all covered with bleeding wounds. The sinner, witness of this spectacle, asks pardon of God and of men; — 12° He orders a child still in swaddling-clothes to walk. A woman had just brought a child into the world, and her husband, who was seeking a pretext to leave her, accused her of infidelity. The desolate woman had recourse to Vincent: "Come to my next sermon," he said to her; "beg your husband to mingle with the audience, and do not fail to have your little child carried." When Vincent had finished his discourse, he ordered the mother to put her child on the ground, and the latter to go and find his father; the child began to walk and distinguished,

in the midst of the crowd, him who was really his father. So extraordinary a miracle could only bring peace back into the household; — 13° He puts a crucifix on the mouth of an ecclesiastic of Avignon, placed in dignity. One day, he was told that this personage did not live in conformity with the dignity of his state. He passes the whole night in prayer, and at daybreak goes to the palace of the prelate with his hands armed with a crucifix, enters and arrives as far as the chamber where he was lying! “My son,” he says to him, “Jesus comes to find you, make peace with him”; saying this, he puts the crucifix on his mouth and goes out rapidly. The noble ecclesiastic, struck with stupor, entered into himself and went to make his confession to Vincent; — 14° He changes into marble statues two sinners hardened in crime. Preaching one day at Pamplona, he is seized with a sudden rapture in the midst of his discourse, which he interrupts. Having come back to himself, he warns his audience that God orders him to leave his preaching there to go and prevent a grave offence being committed in the town. At once he goes, followed by a curious crowd, toward a sumptuous palace; he touches the closed doors with his hands; they open of themselves. The voices are heard of two persons who in a chamber give themselves up to the sports of pleasure. Vincent addresses them from outside and threatens them with a terrible chastisement: they mock him. Then God struck the mockers and they were changed into two marble statues. At once Vincent enters and shows the bystanders the terrible effects of divine vengeance. Nevertheless, touched with compassion, he approaches, and breathing into the mouth of the two statues, restores them to life. The two unhappy ones acknowledge themselves guilty and confess one after the other. Scarcely had they received sacramental absolution when the vehemence of their contrition gave them a second death at the feet of the Saint; — 15° He receives a paper come down from heaven. Preaching one day in Spain, he is called to assist a dying man still more laden with sins than with years. To all the advances of this ardent hunter of sinners, the dying man answers only by refusals. I assure you, says Vincent to him, that God has pardoned you; I take your sins upon me, and if I have any merit I make you the abandonment of it. The troubled soul of the sick man is reassured, and he ends by adding: I will confess, but first you must put in writing for me the request for pardon and the proposed donation. At once Vincent wrote the whole on a sheet of paper and put it into the hands of the sick man: the latter entered a sweet agony and expired peacefully. Scarcely had he rendered his last sighs when the petition disappeared to follow the soul to the tribunal of the sovereign Judge. Some time after, as Vincent was preaching in the public square to more than thirty thousand persons, there was seen to descend from heaven a sheet of paper which placed itself in the hands of the preacher: it was the one he had given to the dying man. Vincent then explained a mystery which surprised everybody. Let one judge of the impression produced on the crowd by the account of this surprising miracle; — another time, called to Pamplona, to the death-bed of a hardened public sinner, he told her that he would bring her absolution from heaven, if she promised to confess. “If it is so, I am quite willing, answered the courtesan.” Then he traced these words: “Brother Vincent supplicates the most holy Trinity to deign to grant to the present sinner the absolution of her sins.” The writing flew to heaven and returned a few instants after bearing traced in letters of gold the following engagement: “We, most holy Trinity, at the request of our Vincent, grant to the sinner of whom he has spoken to us the pardon of her faults; we dispense her from all the pains she should have endured, and if she confesses, she will be in half an hour carried into heaven”; — 16° He sees Saint Colette, his contemporary, in prayer at the feet of the Saviour and hears Jesus Christ who says to her: Thy tears are agreeable to me, my daughter; but the men who blaspheme my name are very little worthy of pity; — 17° While he celebrates mass, at Valencia, a woman appears to him as if on the altar surrounded with flames and holding in her arms a bruised child. It was his sister Frances, who, married to a rich merchant, had committed adultery with one of his servants, during the absence of her husband. Covered with shame, she poisoned this man, and caused the fruit of her womb to perish before it came into the world. To crown her misfortune, she dared not avow these faults in confession. At last she met an unknown priest, avowed her crimes and died three days after. She had been dead a long time when she addressed herself to her brother to obtain that her pain might be shortened. Vincent prayed, and at the end of three days she appeared to him crowned with flowers, surrounded by Angels and ascending to heaven; — 18° Entering a house, he obtains for an ugly woman the gift of beauty; at Valencia, which was very often the theatre of the

most striking miracles of our Saint, it happened that, passing one day through a certain street, Saint Vincent heard issuing from a house noisy voices and cries of rage, accompanied by perjuries, blasphemies and horrible imprecations. The Saint, entering this house, saw the head of the family come out suffocated with anger, and found his wife who continued to curse him and to vomit execrable blasphemies. At once Vincent undertook to appease her. He asked her why she was so furious, and for what reason she uttered such detestable blasphemies. The woman answered sobbing: “My Father, it is not only today, but every day and at every hour of the day, that this unhappy man, my husband, comes to persecute me, and he never ends beating me and tearing me with his blows; it is not a life, my Father, it is a continual death, a damnation of the soul, and a hell worse than that of the demons.” — “No, my daughter, do not speak so,” answered the Saint with extreme gentleness; “this anger advances you in nothing, except to offend God still more greatly, he who for your love suffered on the cross and on Calvary. But tell me, I beg, for what reason does your husband persecute and ill-treat you in this way?” — “It is because I am ugly,” answered the woman. — “And it is for this,” answered the Saint, “that he offends God so greatly!” Then, raising his right hand over the face of this woman, he added: “Come, my daughter, now you shall be ugly no more; but remember to serve God and to be a saint.” At the same instant this poor unfortunate became the most beautiful woman who was then to be found at Valencia. After that, the man of God exhorted her with much gravity to serve the Lord very faithfully and to be holy, assuring her that in future her husband would have no more occasion to insult and ill-treat her on account of her ugliness. Then he departed, content to have thus removed from this house the occasion of offending God so grievously, and to have remedied the eternal lot of this man who ill-treated his wife with so much cruelty. This miracle has become so celebrated in Spain that even in our days, when one meets a deformed woman, one says by way of proverb: “That woman would have great need of the hand of Saint Vincent”; — 19° A thing that seems incredible! an entire public saw him in the midst of his preaching suddenly take wings, fly off into the air, disappear to go very far to console and encourage a sick person who claimed his assistance, and then return in the same manner after having fulfilled this act of charity, to continue his preaching. That is why Vincent is represented with wings, like the angels. — 20° The Angels play another part in the images of our Saint. At the moment when his most pure soul left his body, the windows of the chamber where he was expiring opened of themselves suddenly, and a crowd of very little birds was seen to enter, no bigger than butterflies, very beautiful and whiter than snow; they filled not only the chamber, but the whole house. When the Saint had rendered his last breath, these marvellous birds disappeared, but they left the place embalmed with a delicious perfume. Everyone was convinced that they were Angels who had shown themselves in this form to come and seek the Saint, and to conduct his soul in triumph to paradise; — 21° But there is a third trait in the life of the Saint which is the principal reason why wings are attributed to him. The Saint, preaching one day at Salamanca to several thousands of persons, stopped his discourse a moment; then he began to say to the astonished crowd: “I am the Angel announced by Saint John in the Apocalypse, that Angel who is to preach to all peoples, to all nations, in all tongues, and say to them: Fear God and render him all honour, because the hour of judgment approaches.” Saint Vincent, seeing the people surprised and even appearing not to wish to give faith to his words, repeated these words: “I tell you once more, I am the Angel of the Apocalypse, and of this affirmation I wish to give you a manifest proof. Go to the gate of Saint Paul, you will find there a dead woman who is being conducted to burial; bring her here, and you will have the proof of what I announce to you.” As the Saint, inspired by the prophetic spirit, had said, the dead woman was found; she was conducted to the square, and the coffin was placed in such a way that everyone could see it. Saint Vincent ordered this dead woman to come back to life. “Who am I?” he said to her, commanding her to speak. The dead woman rose at once and said: “You, Father Vincent, you are the Angel of the Apocalypse, as you have announced.” The Saint then asked the woman restored to life whether she wished to die again, or whether she would willingly remain still on earth. She answered that she desired to live yet, and the Saint said to her: “You shall live yet a good number of years.” Which happened effectively; — 22° Another prodigy no less extraordinary than that of the apparition of the butterflies took place at the moment of his death, which may furnish one motive more to artists. John

Liquillic, of Dinan, had in his possession several candles which had served at the Saint's mass, and he kept them preciously in a chest closed with a key, in his own chamber. On 2 February 1419, desiring to have them burn in honour of the Virgin, he goes to take them; but he does not find them. All his investigations to know what had become of them are vain. But what is not his astonishment, on 5 April of the same year, on seeing all these candles on his chest, where they were miraculously lighted. He went to fetch his wife to contemplate this marvel, but he did not at first understand its signification. When later he learned that this very day was that of the death of Saint Vincent, then he explained the prodigy to himself;[12] — 23° One might add the ass. We have already said that, poor and humble, the religious Saint Vincent went on his missions and everywhere on foot, until at last, some years before his death, having a sore on his leg, he was under the necessity of being carried. The poor man of Jesus Christ would choose no other mount than a sorry ass, that is, the vilest and most abject animal. He accepted one in alms; he had no money to buy it; his poverty besides was so great that he had not even wherewithal to have it shod. One day he led it to a farrier, begging him by charity to be so kind as to shoe his beast. When the operation was finished, the farrier, not thinking at all that he had worked for charity, asked the religious the price of the labour and of his supplies. "I have nothing to give you," the Saint said to him, "but God will reward you for your charity." — "Eh, Father!" replied the workman, "I cannot work solely by charity: I am, you see, burdened with a family. Pay me," he added, "or I do not give you back your ass." The good Saint begged him again, exhorting him to make him this alms; but the farrier answered again: "It is certain that I cannot do it, and you shall have neither the beast nor the shoes until you have paid me." Then the Saint, O unheard-of prodigy! turning toward the beast, said to it: "This man will not give the shoes he has put on you, because I cannot pay him; come, give them back to him, and let us go." At these words, the animal, as if it had understood, shook its feet one after the other, and miraculously threw off the shoes which the farrier had put on it. At the sight of this miracle, the workman, stupefied, threw himself at the Saint's knees, asked pardon for his obstinate avarice, and, shoeing the ass anew, gave him the shoes and his work by charity. He contented himself with humbly recommending himself to the prayers of the religious, acknowledging that if so great a Saint prayed for him, his intercession would bring him far more than all the gold and all the treasures of the world; — 24° and the cross. One day Vincent had himself introduced into the synagogue of Salamanca by an Israelite with whom he had made friends for this purpose. He entered it with the crucifix in his hand, which put confusion and trouble among those present. But the Saint calmed them by telling them that he had come to speak to them of an important affair, and he thought so indeed, for he found no affair more important than that of salvation. At this word important affair, the Jews therefore imagined that it was to speak to them of some public interest, and they listened to him with great attention. Then, using sweet and gentle words, Vincent began to speak to them of the holy Christian faith and particularly of the Passion and death of the Son of God. While the holy preacher strove to persuade the infidels of the glories of the cross of Christ, Redeemer of the world, there appeared a great number of crosses on the garments of each one of those who were assembled in this celebrated synagogue. But what is still more prodigious is that the crosses which appeared outwardly on the garments of the men and women penetrated invisibly into their hearts, and, moved by divine grace, they all became Christians. The consolation of the Saint was so great at this prodigious conversion that he wished to baptise them all with his own hands. Then he had this synagogue consecrated as a church, which was called the True Cross; — 25° Father Cahier, in his *Characteristics*, reproduces a very beautiful figure of Saint Vincent Ferrer. Draped majestically in his ample Dominican toga, wings are attached to his shoulders: our readers now know the signification of this attribute. With the right hand, he who styled himself the Angel of the Apocalypse points to heaven, and his left hand holds with ease an immense trumpet, as a souvenir of his preachings on the last judgment; — the same author indicates the following attributes as being more specially characteristic of the Saint in popular art: the monogram of the name of Jesus, by allusion to those words which opened to Saint Paul and to all missionaries the career of the apostolate: "He shall carry my name before the peoples and kings"; these words of the Apocalypse, traced on a banderole: "Fear the Lord, and render him the honour that is due to him, because the hour of judgment approaches"; a pulpit, because one traces back to him, if not

the establishment, at least the propagation of the custom of invoking the Blessed Virgin before the sermon; a cardinal's hat, at his feet, to express his refusal of ecclesiastical dignities; a flag, as symbol of the preachings by which he enrolled converted sinners under the banner of Jesus Christ; the child cut in pieces, to whom he restored life; a flame on the forehead, as symbol of inspiration (a manner little to be recommended); the lily, symbol of virginity, preserved until death. — According to the same author, Saint Vincent Ferrer is the patron of brick-makers, tilers, plumbers and roofers. We have not discovered the motive of this patronage. Could it be on account of the numerous dead whom he raised? (History has recorded forty resurrections, worked by Saint Vincent, among others that of an architect.) And because men of these various professions are more particularly exposed to mortal falls?

Let us conclude with the portrait of Saint Vincent. Our blessed Preacher was endowed with all the oratorical qualities capable of impressing the multitudes. A pleasing exterior prepossessed in his favour at first: he was of middle height, well proportioned, free in bearing, handsome of face; golden hair formed his crown; it whitened slightly toward the end of his life; his forehead was broad, majestic, serene; the contour of his face was admirably designed; his large brown and lively eyes breathed brilliance, no less than modesty; in his youth he had a white complexion, coloured with a vermilion redness; his long mortifications gave his face an austere pallor, irrecusable sign of his penance. His mere sight, as soon as he was in the pulpit, inspired a marvellous compunction in the heart of all, so much did holiness and the various virtues which accompany it shine on his face. Toward the end of his life he preached with so much force and vigour, with so much vivacity of gesture, that he seemed not an old man bowed down by age and fatigue, but a powerful young man heated by an impetuous ardour and scarcely arrived at his thirtieth year.[13] This sudden display of strength during his preaching was like a daily miracle which ravished those present. The sermon over, he became again weak, infirm, exhausted; his face was pale, his walk slow, he had need of leaning on the helpful arm which had helped him to mount the pulpit; one could not believe that it was the same man, and people said to themselves that while he preached the Holy Spirit acted in him to revive his debile body and communicate to him a miraculous energy.

Relics and Writings of Saint Vincent Ferrer

His body was solemnly deposited in the choir of the cathedral church of Vannes, where he worked a great number of miracles, which led Pope Calixtus III to place him among the Saints, on 19 June of the year 1455, though the bull of canonisation was only despatched under the pontificate of Pius II, his successor, in the year 1458, on 7 October. Everything that had served him, such as his habit, his staff, the mattress on which he had lain during his illness and the water with which he had been washed after his death, which has always remained incorrupt, has wrought a quantity of miraculous cures. After he was canonised, his tomb was raised again, and his sacred bones were transferred into a shrine closed with three keys; some vertebrae were left in the sepulchre, and the lower jaw was put in a rich reliquary.

The inhabitants of Vannes have more than once seen themselves exposed to the danger of losing the body of Saint Vincent. Toward the middle of the 16th century, a body of Spaniards sent by Philip II having efficaciously protected the town against the efforts of the heretics, the chapter of the cathedral wished to testify its gratitude to the chief, Dom Juan d'Aguilar, and offered him a considerable fragment of a rib. But the soldiers formed the plot of carrying off the whole body. Fortunately the canons were warned in time. They themselves therefore hid, during the night, the shrine which contained the body of Saint Vincent, and they did it with so much secrecy that this shrine remained unknown and as it were buried in oblivion from the year 1590 until 1637. At that epoch it was discovered by the bishop of Vannes, Sebastian de Rosmadec. The holy relics were verified very exactly, and a second translation of them was made on 6 September, a day thenceforth consecrated to renew the memory of it each year.

The solemn translation of these holy relics took place, in effect, on 6 September. Formerly the feast was celebrated every year on the same day. But, since the Concordat, it is celebrated on the first Sunday of September.[14]

During the revolutionary troubles, the people of Vannes had the happiness of withdrawing the relics of Saint Vincent Ferrer from the sacrilegious hands which profaned the churches to seize their spoils. Time has not diminished the devotion of Brittany toward its Apostle. Every year, on the first Sunday of the month of September, the notable relics of Saint Vincent are carried through the streets of Vannes, escorted by the civil, military and judicial authorities, and by an innumerable crowd; priests have the honour of carrying this precious pledge of a constant protection. All the houses are hung with white drapery. During the cholera of 1854, a similar procession consoled the people of Vannes and diminished the intensity of the scourge.[15]

Here is the title of the opuscules left by Saint Vincent Ferrer: The *Treatise on Dialectical Suppositions*. He published it when only twenty-four years old. *Treatise on the Spiritual Life.* An excellent work and several times translated; very useful and fit to console in temptations against the faith.

Saint Vincent de Paul recognised Saint Vincent Ferrer as his special patron. He studied his life without ceasing, and without ceasing he had in his hands the *Treatise on the Spiritual Life*, in order to conform to it his heart and his actions, and to conform to it also the heart and actions of the priests of his institute.[16]

Treatise on the New Schism which has burst out in the Church, addressed to Peter, king of Aragon. This treatise has for subject the great Western schism which, at that time, desolated the Church. *On the End of the World and the Time of Antichrist.* Epistle written to Benedict XIII, residing at Avignon. Epistle to Father de Puynois, general of the Order of Friars Preachers, to give him knowledge of his apostolic labours.

Fragment of an Epistle to his brother Boniface, then prior of the Grande-Chartreuse. Fragment of an Epistle to John Gerson, chancellor of the University of Paris. This epistle was written during the sitting of the council of Constance.

Two Epistles to Don Martin, infante of Aragon; Epistle to Ferdinand I, king of Aragon. All the works indicated above are in Latin; except the two letters to the infante Don Martin, which we have just cited, and which are in Catalan.

Vote for the election of Ferdinand, king of Aragon.

Sentence which nine chosen men gave in favour of the infante Ferdinand, in the year 1410.

All these opuscules of Saint Vincent were collected by Father Vincent Justiniano, and published in an 8vo volume at Valencia in 1591.

Two other opuscules are further attributed to the same Saint; one, in Latin, has for title: *Review of the Interior Man*, and the other, written in his mother tongue, treats of the ceremonies of the mass. The first who wrote the life of Saint Vincent was Peter Ranzano, of the same Order of Saint Dominic, and bishop of Lucera, in the province of Apulia. Afterward Father Alexander the Great, of Morlaix, and Father John Rehac, called of Sainte-Marie, also laboured on it: it is from these authors that this abridgment has been drawn by Father Giry. — We have considerably modified and augmented the text of the preceding edition by means of the *Life of the Saint*, by the Rev. Father Pradel, of the *Dominican Year*, and of various diocesan hagiographies: Nevers, Avignon, Vannes, Arras, etc.; by means also of local notes.

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[17] See the life of Saint Irene on 3 April.

[18] The Bollandists think that Baronius had in hand a bad version, since he did not determine the age and sex of these five Martyrs, or rather that he gave it to be understood that they were five Martyrs of the male sex. Several Greek manuscripts and the *Menaia* agree in saying that the Martyrs of Lesbos were five young girls and that they perished by the sword. *Felice pugna ensis puellas Lesbias Unam, duas, tres, quattuor (sic), quinque abstulit.*

[19] The word alleluia is of Hebrew origin and signifies: Praise God. *Allelu* inspires an idea of joyful praise; *iah* is one of the divine names and can be translated by "he who gives being." Tobias and the psalms employ this word, which Saint Epiphanius says was first sung by the prophet Haggai, who made it heard when he saw the buildings of the new temple standing. It was adopted very early in the Church, as Saint Augustine, Saint Jerome and other ecclesiastical writers testify. It was introduced into the Latin Church under Pope Damasus, and not at all, as has been said, under Pope Saint Gregory the Great, who disclaims it: the latter decreed only that the alleluia should be sung all the year. Alexander II ruled that it should be omitted from Septuagesima until Easter. The history of Saint Radegund informs us that in the time of this holy Queen the chanting of the alleluia was already in use in the church of France. See a complete dissertation on the *Alleluia*, by M. l'abbé Ant. Ricard, of Marseilles.

[20] This Martyr is indicated by Du Saussaye. The Bollandists, who, in their quality of Belgians, were perfectly in a position to inform themselves, discovered nothing on his subject.

[21] Claude Ménard. — The father of this holy Religious was Claude Ménard, the learned critic to whom we owe the *Itinerary of Antoninus*; the *Opus imperfectum* of Saint Augustine against Julian; three lives of Saint Louis: that of Joinville, that of Geoffroy de Beaulieu, confessor of the monarch, and the third by William of Chartres, his chaplain. Very expert in the criticism of manuscripts, he published them from ancient copies and accompanied them with notes still esteemed today. But Claude was as pious a Christian as he was a learned writer: his place was marked in all the good works to be done, and it is known that the 17th century saw many of them born. Lieutenant of the provostship of Angers, he was still better known for his compassion toward the poor than for the distinguished post he filled.

From the age of thirty-three, he made, with the consent of his wife, the vow of perpetual continence. His bed was henceforth a cot like that of the most austere religious; he made but one meal a day, rose from four o'clock and recited his breviary. Like all true Christians for whom the earth is an exile and our churches the portico of Paradise, he loved passionately our holy tabernacles. He attended the offices of his parish as much to give good example to those who, in society, were below him, as to satisfy his devotion. As soon as his wife had closed her eyes, he wished to consecrate himself still more closely to the Lord, and entered holy Orders: he was a deacon when he died at Corzé, on 20 January 1652. Such was the father of the venerable Mother Marie of Saint Joseph; such was one of those beautiful and energetic figures of Christians as the French magistracy often offered in the great century.

[22] One says Saint Gérard in Guyenne, and Saint Géraud in Picardy.

[23] Probably L'Hôpital-le-Grand, canton of Montbrison, department of the Loire.

[24] The Bollandists believe that it is Monjovetto, near Aosta that is meant here.

[25] Today Monte-Sant'Angelo, two leagues from Manfredonia, where are found the ruins of Siponto (former kingdom of Naples).

[26] It is known that the triumphal arch, often decorated with paintings or sculptures, is the origin of the rood-screens, which appear only in the 14th century.

[27] La Sauve-Majeure or Grande-Sauve is in the canton of Créon, six leagues from Bordeaux. It has been designated by the names of La Sauloe, La Seauve, Seauve-Majour, La Saulue-Majeure, La Seoube, etc. Its situation between two broad rivers has caused it to be surnamed the Entre-deux-Mers (*inter duo maria*). Our forefathers, like the Hebrews, gave the name of sea to a somewhat considerable sheet of water.

[28] "The inhabitants of this country," said Dom Wyard about 1685 (*History of the Abbey of Saint-Vincent of Laon*, p. 167), "have still today a singular veneration for the day on which Saint Gérard arrived in this place, which was 28 October 1079."

[29] This first example of devotion to the holy Apostle of Spain was the origin of the custom which our Saint established afterward of taking La Sauve as the starting-point of this pilgrimage. (Cirot de la Ville, *History of the Abbey of La Grande-Sauve*.)

[30] Picardy counted three priories dependent on the Congregation of La Grande-Sauve, founded by Saint Geraud: 1° Saint-Remi of Gizy, 1072 (canton of Sissonne); 2° Saint-Léger-au-Bois, 1083 (canton of Ribécourt); 3° Saint-Paul-au-Bois (canton of Blérancourt). The priory of Sainte-Preuve (canton of Sissonne) was founded only in 1115. — There were, at various epochs, thirty-three foundations of priories in the diocese of Bordeaux; eleven in that of Agen; nine in that of Périgueux; five in that of Aire; two in those of La Rochelle and of Reims; one in those of Châlons, of Orléans and of Sens. — The Congregation possessed besides the monastery of Notre-Dame de la Pomarède, in the diocese of Cahors, and the abbey of Saint-Denis of Broqueroie, in the former diocese of Cambrai. — See the *History of the Abbey of La Grande-Sauve*, vol. ii, 4th part.

[31] Peyrega, curé of Créon, 22 September 1362.

[32] Mont-Cornillon was also called Mont-des-Cornuilles (*Mons Cornelii*). It is thought that this house had been founded under the rule of Saint Augustine, about 1182, to receive those who, returning from Palestine, were infected with leprosy. The convent was double and consisted of two separate buildings, one for the sisters and the other for the brothers. The two communities obeyed one general prior.

[33] *Acta Sanctorum*, vol. i, April.

[34] *Magnis clericis luxuriae scientiae fulgentibus.*

[35] Chateaubriand.

[1] *Vincens*, a man who is always in the act of conquering.

[2] Chapter 11.

[3] Ps. cxiii.

[4] Ranzano, Nider, Antist, Razzi, Diago, Vittoria, Miguel, etc., historians of the Saint, cited by Father Pradel.

[5] "*Tocau a milaçre*". The very words of the Saint. Teoli, lib. ii, tratt. 1, c. 20.

[6] Teoli, lib. ii, tratt. 3, c. 13.

[7] Teoli, lib. ii, tratt. 1, c. 21.

[8] This prodigy, related by Ranzano (see Bolland., April, vol. i), was among the eight hundred and sixty which were alleged for the canonisation of the saint. Mention is made of it in the fourth antiphon of Lauds of the office of Saint Vincent Ferrer, in the Dominican liturgy.

[9] Teoli, lib. ii, tratt. 2, c. 4.

[10] Father Soutges, *Dominican Year*, month of April, p. 143.

[11] Teoli, bk. i, tratt. 2, c. 3.

[12] All the historians of the saint.

[13] Father Teoli, bk. iii, ch. 31.

[14] The vicar-general of Vannes. — 14 November 1864.

[15] *Life of Saint Vincent Ferrer*, by M. l'abbé A. Boyle. 1855.

[16] Teoli, bk. iii, tratt. 1, c. 14 and 15, etc.

6 April

Martyrologies

6th DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, the birth into heaven of the blessed Xystus or Sixtus, pope and martyr, who governed the Church in the time of the emperor Hadrian and, under Antoninus Pius, willingly exposed himself to temporal death in order to put himself in possession of Christ. 127. — In Macedonia, the holy martyrs Timothy and Diogenes. 345. — In Persia, one hundred and twenty blessed Martyrs. About 344. — At Ascalon, the torment of Saint Platonides and of two other Martyrs. — At Carthage, Saint Marcellinus, martyr, who was killed by the heretics for the defence of the Catholic faith. 413. — At Rome, Saint Celestine, pope, who condemned Nestorius, bishop of Constantinople, and drove out Pelagius; it was also by his holy authority that the universal council of Ephesus was celebrated against the same Nestorius. 432. — In Ireland, Saint Celsus, bishop, who preceded Saint Malachy in the episcopate. 1128. — In Denmark, Saint William, abbot, illustrious for his holy life and his miracles. 1202.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At the monastery of Villers, diocese of Namur, the blessed Henry, of the Order of Cîteaux. — At Saint-Gall, in Switzerland, the blessed Notker, monk of that place, surnamed Balbulus or the Little Stammerer, author of the martyrology which bears his name and of the book which was called the *Sequentiary*, in which were contained the proses which were sung almost every day at the alleluia of the Mass, before the Gospel. 942. — In the Low Countries, Saint Menalcus, paternal uncle of Saint Livinus of Ghent. About 650.[1] — At Breteuil, in the diocese of Beauvais, Saint Lifold, confessor, originating from the British Isles. — Again in the diocese of Beauvais, the feast of Saint Gennard, abbot of Flay. 720. — At Troyes, Saint Prudentius, bishop and confessor, celebrated for his writings, whose true name was Galindo. 861. — Again at Troyes, Saint Vinebaud, abbot of Saint-Loup, a native of Nogent-sur-Seine, who obtained from King Clotaire II the recall of Saint Leu of Sens, exiled in the Vimeu, and passing through Paris, made great liberalities to afflicted persons. 623. — At Lesmes, in the diocese of Autun, the holy death of the venerable servant of God John de l'Hôpital, the model of tutors of children of good family.[2] — In the diocese of Limoges, anniversary of the aggregation of Our Lady of Arliquet to the sanctuary of Our Lady of Loreto, in Italy. Our Lady of Arliquet, a humble chapel whose width a few steps measure, has a great celebrity. Its name is said to come from the fact that relics were hidden there in the time of the Protestants.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — At Palermo, Saint Philaretus, confessor, monk of the Order of Saint Basil, whose life was glorious before God. 1070. *Martyrology of the Canons Regular.* — In Denmark, Saint William, abbot …

Martyrology of the Cistercians. — Saint Vincent Ferrer …

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

Saint Celestina, virgin, and eight hundred others mentioned by the martyrology of the church of Our Lady, at Utrecht. — At Gisalba, in the province of Brescia, in Italy, Saint Amandus, count, defender of the Catholic faith against the Arians and founder of the church of Saint Laurence, and the saints Lucius, Leontius and Lucian, probably martyrs of the Theban legion, whose relics Saint Amandus is said to have had transported into the church founded by him, and whose tomb he is said later to have shared. 6th or 7th century. — At Constantinople, Saint Eutychius, patriarch, who confounded the secret Nestorians at the fifth ecumenical council, and was afterward imprisoned, then exiled. Before dying he was replaced on his see, and predicted to the emperor Tiberius his approaching end. Year 582. — In Scotland, Saint Berthame, bishop of the Orkney Islands, mentioned in the Breviary of Aberdeen: his cult was formerly very widespread in Scotland. About 839. — In the Milanese, the blessed Catherine of Palanza, foundress of the monastery of the Hermits of Saint Augustine of Our Lady of the Mount above Varese. Year 1478. Clement XIV approved her cult at the same time as that of the blessed Juliana, her first companion.

Saint Sixtus I, Pope

117–127. — Reigns of Hadrian and of Antoninus the Pious.

Sixtus succeeded, in the year 117, Saint Alexander I, whose glorious life a glorious martyrdom had crowned.

The new Pontiff was in the East when the suffrages of the clergy and people raised him to the chair of Saint Peter: he came only thirty-five days afterward to take possession of a dignity which designated him in advance for martyrdom.

Saint Sixtus was a Roman by origin: he had for father Pastor, who dwelt in the quarter of the Broad Street,[1] the seventh of the Rome of Augustus. Christian Rome has consecrated the memory of it by the cardinalitial title of Santa Maria in Via Lata.

Under his pontificate the Gnostics[2] did great harm to the Church and prepared still greater for it. These heretics, whose origin went back to that of Christianity, to Simon the Magician himself, pretended to have alone the intelligence, the perfect knowledge[3] of the holy Scriptures. To hear them, the revelation contained in the Bible was besides inexact and insufficient. According to the morality of these sectaries, the very principle of Redemption consisted in the enfranchisement, by the satiety of all the passions. “Consequently,” says Tertullian, “their disorders were not confined to vulgar crimes; they must have monstrous crimes. In hatred of the flesh, they immolated new-born children, whose members they pounded mixed with aromatics and composed of them a frightful dish. With the aim of discrediting the Christians, they passed themselves off, in the eyes of the pagans, as the disciples of Jesus Christ: hence it came that the pagans confounded Gnostics and Christians in the same hatred.

This state of things, in the 2nd century of the Church, explains to us one of the motives, doubtless the most powerful, for which Saint Sixtus renewed the obligation of formal letters[4] or letters of recommendation, with which the faithful, and with greater reason the bishops, had to provide themselves when they passed from one church to another, from one country to another, so that it might be possible to the pastors of peoples to distinguish the wolves from the sheep, and not to introduce into the sheepfold the Gnostics, whose very

presence in the Church would have been a subject of opprobrium.

We owe also to Saint Sixtus several other regulations of ecclesiastical discipline: he forbade anyone to touch the sacred vessels unless he were a minister of the altars; the corporal was not to be of any other material than linen; finally the people were to continue the chant of the Trisagion begun by the priest. If the pagans have recalled with honour the names of those who increased the pomp of their absurd worship, we, as Christians, ought to contemplate with respect the holy Pontiffs who have successively, according to the spirit of Christian piety, rendered more venerable the most august of our mysteries.

Under the pontificate of Saint Sixtus, the persecution slackened. A proconsul, still more courageous than Pliny, represented to the emperor Hadrian how unjust it was to exercise cruelties without examination and without trial, and from pure prejudice, against a class whose whole fault, in the eyes of reasonable Romans, lay solely in the name of Christian; for these Christians respected the laws of the country, and obeyed the emperor in all that was not of the tribunal of conscience. This proconsul was Serenius Granianus. There ought to be inscribed in history, in letters of gold, the name of a minister who dared to expose himself to the hatred of the prince to protect two poor unfortunates, truth and justice. The emperor was moved; the luminous apologies presented to him by Saint Quadratus and Saint Aristides completed appeasing him. Hadrian wrote a memorable letter in favour of the Christians, forbade severely to denounce them, willed that the wicked, convicted of calumny in this respect, should be punished, and showed that, if he had not arrived at the point of adoring Jesus, he was then ready to venerate him. However the persecution did not delay to begin again under this inconsequent prince. Sixtus was the victim of it, but the only one; new proof that this prince did good through levity, and evil through natural disposition of character. Toward the end of his life he himself ordered the most cowardly insults against the worship of the Christians.

Saint Sixtus was buried at the Vatican, not far from Saint Peter's. In 1132, his relics were carried into the cathedral church of Alatri, where they still repose. This town recognises him, after Saint Paul, for its secondary patron.

In three ordinations made in the month of December, according to custom, he had created four bishops for divers places, eleven priests and three deacons. He was a man of rare holiness, of great purity of morals, of extreme liberality toward the poor. Numerous miracles have recommended his memory.

Darras, History of the Church; — *Artaud de Montor,* History of the Popes, *etc.*

Saint Marcellinus, Statesman

— Pope: Innocent I. — Emperor: Honorius.

When the just man is taken by death, he enters into the place of his refreshment and of his rest.

Wisdom, iv.

A letter of Saint Augustine makes in these terms the eulogy of Saint Marcellinus: — "He lived in great piety, in a holy conduct, in sentiments truly Christian. What probity in his morals! What fidelity in his piety! Chaste in marriage, upright in the administration of justice, patient toward his friends, charitable toward all, on every occasion ready to do a pleasure, reserved in asking for himself any favour, good works gave him joy, and evil ones grief; compassionate and helpful, his heart was always open to forgive his enemies, and even to love them! He was full of confidence in God and applied to prayer. Never did he speak of the truths of salvation, of which he was well instructed, except with respect and modesty. He would have renounced all the employments of the world, had he not been engaged in marriage; but in the midst of his goods he was indissolubly attached to Jesus Christ." God was to crown so many virtues by a glorious martyrdom.

The cause of his death was the zeal he displayed against schismatics named Donatists, — a species of African Jansenists who refused to admit to pardon and to Catholic communion those who, having had the

weakness to deliver up the holy Scriptures in the persecution, asked with repentance the absolution of their fault. A conference was convoked in 410, at Carthage, not to decide the question of right, for it has always been true that there is mercy for every sin, but to know to what bishop the people ought to obey, "the Catholic or the Donatist," in the towns where each communion had its own. Marcellinus, secretary of State of Honorius, was named to preside over this conference, and to ensure the execution of the measures which should be decided in common. The Catholic bishops offered their adversaries to share their sees with them, and if need be, to cede them to them. The spirit of discord, which is that of the disciples of Satan, did not permit the Donatists to reunite themselves to the communion of the faithful, and made them reject every kind of arrangement. From then, the cause of the Catholics was won: in conformity with his mandate, Marcellinus applied the severe laws made against these dissidents, who, in their turbulence, respected neither persons nor properties. From this moment, everything was set in motion to ruin the upright Marcellinus. If the Catholics had on their side the upright Marcellinus, the Donatists had in their party the count Marinus. Now Marinus was precisely, at that epoch, in Africa, occupied in repressing the rebellion of a certain Heraclian, who had tried to render himself independent in his government. Abusing his full military powers, the generalissimo of Honorius implicated Marcellinus in the revolt of Heraclian, and although the accusation was destitute of all foundation, Marcellinus was put with his brother in a frightful prison which received no light. In this sad place, his brother said to him one day: — If it is my sins which have drawn this disgrace upon me, by what have you deserved to fall into it, you whose life has always been Christian? — Even if what you say were true, answered Marcellinus, and even if nevertheless I were to lose my life by it, ought I not to render thanks to God, who punishes me in this world to spare me in the other? — Saint Augustine, who loved the tribune because of his fine qualities, and whom he esteemed for his virtues, came expressly to Carthage to justify him before Marinus, and made him promise that he would leave him his life; but the count, trampling his promise underfoot, condemned him to lose his head. The bishop of Hippo went to visit Marcellinus in his prison, and he renders the most touching account of the dispositions in which he found him. Having asked him whether he had never committed any of those sins which are expiated by canonical penance, he answered him, pressing his right hand: I swear to you by this hand which has administered to me the sacraments I have just received, that I have never made myself guilty of such sins. The court, persuaded of the innocence of the two brothers, had sent word to the count Marinus to release them; but to satisfy his vengeance, he had hastened to have them executed. Honorius disgraced Marinus for this barbarous execution, and gave Marcellinus the title of man of glorious memory. This illustrious friend of Saint Augustine, to whom the latter had dedicated his first writings against the Pelagians and his great work of the *City of God*, was put to death at Carthage, in the year 413, and is honoured as a martyr on 6 April.

Saint Jerome and Saint Augustine pronounced the funeral oration of this illustrious victim of religious discords.

See the complete works of Saint Augustine, French translation of Bar-le-Duc, 17 vols. large 8vo.

Saint Celestine I, Pope

422–432. — Emperor of the West: Valentinian III.

Oves illum sequuntur, quia sciunt vocem ejus.

The sheep follow him, because they know his voice. John x, 4.

Pious servants of Mary, salute here the Pontiff who, fifteen centuries ago, proclaimed your sweet and well-beloved sovereign Mother of God, and added to the angelic salutation those tender words which you love, as you tell your Rosary, to repeat without end: Holy Mary, Mother of God, pray for us, poor sinners.

But let us go back, if not to the beginning of the life, at least to the beginning of the reign of this blessed Pope. Celestine, born in Campania, was son of Priscus the elder, and very near relation of the emperor

Valentinian. Elected unanimously as successor of Saint Boniface,[1] Saint Augustine congratulated him from the first year of his pontificate, on the fact that the Lord God had thus, in recompense of his merits, united all voices and all wills in his favour. Saint Celestine had first to condemn a heresy born of Pelagianism, that of the Semi-Pelagians, who while admitting original sin and the necessity of an interior grace to do good, said that man can merit this grace by a beginning of faith, by a movement of virtue of which God is not the first author. Heresy, under this new form, troubled especially the Gauls. Celestine saw the danger: he wrote an energetic letter to the bishops of those countries, to point out to them the intrigues of the heretics, and to give them in the writings of Saint Augustine a sure rule of the doctrine of the Church in this regard. Meanwhile Pelagianism properly so called, banished from all points of the Roman world, had just taken refuge as in a last asylum in the islands of Great Britain, native country of its author. The Pope invested Saint Germanus of Auxerre and Saint Lupus of Troyes with the title of apostolic legates, and sent them to Great Britain to combat the progress of the heresy.

The West especially had been troubled by Pelagius and his supporters: another heresy was about to agitate the East, to manifest the doctrine of the Church, which developed and affirmed itself according to the needs of the times. From the height of the chair of Constantinople, the blasphemer Nestorius had let fall these words: “If anyone says that Mary is Mother of God, let him be anathema!” And the scandalised people had uttered a cry of indignation, and had gone out of the church.

God had raised up Saint Athanasius against Arius who denied the divinity of Jesus Christ, Saint Augustine against Pelagius who denied the necessity of grace, he raised up Saint Cyril of Alexandria[2] against Nestorius who denied the divine maternity of Mary. In 431, the holy pope Celestine caused to be celebrated at Ephesus the third general council, which defined what had never been contested until then, namely: that there is in Jesus Christ one single person and two natures, and that Our Lady, being the mother of the single person of Jesus Christ, is really the Mother of God, in the same manner that our mothers, “although they have not formed our soul, but our body only,” are called the mothers of the whole man, that is, of his soul and of his body, for if man is man only in so far as his soul is united to his body, Jesus Christ is really Jesus Christ only in so far as the Divinity is united to the Humanity. The transports of enthusiasm with which the people of Ephesus received the sentence condemning Nestorius, the enemy of Mary, had an echo in all the Christian universe, and especially at Rome, where the faithful were the first to send up to heaven the beautiful prayer: Holy Mary, Mother of God, pray for us, poor sinners, and where the vicar of Jesus Christ had painted, at Santa Prisca, a fresco representing the session in which the council of Ephesus had proclaimed the dogma of the divine maternity. To the holy personages whom we have already named, and who illustrated the Church under the pontificate of Celestine I, to Lupus of Troyes, to Germanus of Auxerre, to Augustine whose star was setting over Africa, while that of Saint Patrick was rising over Ireland, to Saint Cyril whose science fixed the formula of the dogma of the Incarnation, let us join Saint Patroclus, metropolitan of Arles, and Saint Titus, deacon of the same church, both victims of a court intrigue; finally Saint Palladius who, sent directly by Saint Celestine I, went to Ireland to prepare the way for Saint Patrick. Celestine established the custom of reciting, at the beginning of the mass, an antiphon drawn from the psalms of David. That is what we call the Introit. Before, the mass began with a reading drawn from the epistles of Saint Paul. He completed the restoration of the basilica of Julius, which had been burned at the taking of Rome by the Goths. He made the dedication of this church, to which he offered two silver chalices of the weight of eight pounds each; two silver candelabra of thirty pounds each; fourteen of brass and ten crowns also of silver of ten pounds each. He gave to the basilica of the blessed apostle Peter twenty-four candelabra of the weight of twenty pounds each. In three ordinations in the month of December, he consecrated thirty-two priests, twelve deacons and forty-six bishops destined for divers churches. He received burial in the catacomb of Priscilla, on the Via Salaria, on 6 April 432. — In 817, his body was transferred into the church of Santa Prassede. Later, without the epoch being able to be fixed, the town of Mantua made the acquisition of his precious relics, and each year, on 6 April, it celebrates our Saint by a double office borrowed from the annals of Baronius. Cf. *Annals*

of Baronius, re-edited and continued by the printing-house of the Celestines at Bar-le-Duc, in a format as elegant as it is convenient.

Saint William of Paris, Abbot in Denmark

1105–1202. — Popes: Paschal II; Innocent III. — Kings of France: Philip I; Philip II Augustus.

The odour of the virtue of the Saints does not pass.

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We are going to see, in the life of this holy Abbot, the admirable industry of divine Wisdom, which draws good from evil, and makes use of the impiety of some for the salvation and sanctification of others. William, being born of noble parents, was placed from his childhood under the guidance of one of his uncles, called Hugh, forty-second abbot of Saint-Germain-des-Prés, at Paris. He profited so well with him, and in the company of the religious of that holy house, that in a short time he amassed a great treasure of science, honesty and virtue. His uncle, having persuaded him to embrace the ecclesiastical state, had him ordained subdeacon and provided with a canonry in the church of Sainte-Geneviève-du-Mont, where there were not yet religious. His good qualities, that is to say his chastity, his modesty, his gentleness, his assiduity in choir and his love of retreat, distinguished him at once in that chapter; but that was far from winning him the respect and love of his confrères; believing that William's life was a secret condemnation of their own, they conceived so great a jealousy that they resolved to ruin him. One of them, less carried away than the others, made use of a stratagem to make him leave his prebend: he feigned to wish to be a religious, and begged the blessed canon to keep him company in so holy a resolution; he promised himself that after having engaged him, he would leave the monastery and return to his church. This cleverness at first deceived Saint William, and, as his inclinations always bore him toward good, he consented to go with him to an abbey called La Charité, in Burgundy. But, having recognised the trick, he returned on his steps to Paris and resumed his first exercises. Meanwhile these canons persisted always in their evil design; unable to take his life without exposing their own, they tried to defame him with the bishop of Paris, and prevented his ordaining him deacon. But, the Saint having gone to Senlis, with letters of recommendation from the abbot Hugh, his uncle, the bishop of the place conferred this order on him. Some time after, the provostship and cure of Épinay, between Paris and Melun, dependent on the church of Sainte-Geneviève, having fallen vacant, the canons thought this a favourable occasion to remove William with honour, and begged him to accept it; he did so the more willingly as he thought that his absence would appease their spirit and cure them of the jealousy which made them continually offend God. However, he remained always a canon, conforming to the custom of that church, which was to be served only by a member of the chapter of Sainte-Geneviève.

In the year 1147, Pope Eugenius III having come to Paris to find a sure asylum under the protection of Louis the Young, against the persecutions of the Arnoldists, betook himself to the church of Sainte-Geneviève, from that time independent of the Ordinary, and depending immediately on the Holy See. He perceived that the life of the canons was not what it should have been: he even discovered grave disorders, conferred about it with the king; and they resolved together to replace these priests, unworthy of their sacred character, by a more edifying community. The abbot Suger, charged with this care, established there regular canons of the abbey of Saint-Victor of Paris, on 23 August 1148. As the Pope and the king had ordered that the religious should give the former canons the revenue of their prebends during their life, the new abbot, named Odo, who was previously prior of Saint-Victor, informed our Saint William of what was happening, and begged him to come to the abbey to confer with him on the payment of the revenue of his benefice; he came, and he was so powerfully touched by the words of life which this holy personage said to him, that he embraced his institute, and, from secular canon, made himself regular canon. The treasures of grace which he enclosed in his soul were soon recognised; and, as he joined to an eminent piety an admirable prudence and discretion, it was not long before he was raised higher and made sub-prior.

In this office, he showed a great zeal for regular observance, and, being the first and most fervent in all things, he did not suffer others to behave negligently, nor the beauty of the house of God to lose its lustre by the laxity of those who were under his charge. Several years after, a certain religious having had himself provided with the dignity of prior, by the authority of the king, contrary to the ordinary practice of the Order, which forbade having recourse to secular powers for conventual offices, the courageous servant of God opposed the taking of possession, and took the rope from his hand when he came to ring the bell of the community. It was love of his Rule which led him to this action; nevertheless, it was not approved by the abbot Garin, who had succeeded Odo; and, instead of receiving praise for it, he received only blame and a severe penance which the abbot imposed on him. But Pope Alexander III, having been informed of it, reproved this abbot severely, and, approving William's zeal, commanded that another prior should be elected, according to the canonical Rules.

The Saint showed further his remarkable piety when the shrine of Saint Genevieve was opened, on a rumour that had run in Paris that her head had been stolen from it: he always maintained generously, as guardian of the relics of the abbey, that it had not been touched at all; and, when on the opening of the shrine the venerable head of the Saint was perceived, he intoned, with an incredible fervour, the hymn *Te Deum laudamus*, which was continued by an infinite number of persons who had run to this ceremony. As a bishop objected that it might be another skull than that of Genevieve, William, consulting only his fervour, offered to enter with the sacred relic into a blazing furnace, if the prelates would permit him.

While he applied himself to embellish his soul with all kinds of virtues in this abbey, Our Lord appeared to him in the middle of the night under the form of a beautiful young man, and told him that he must go, for his service, to a distant island, where he would suffer great pains; but that after having conquered them by his grace, he would come to reign with him in heaven. He did not understand at first the signification of this vision, but the event soon gave him a perfect understanding of it.

In effect, Waldemar, king of Denmark, son of Saint Canute, king and martyr, having purged his kingdom of the incursions of the Vandals, Absalon, bishop of Roskilde, prelate of eminent virtue, and who fulfilled admirably well all the duties of his charge, wished to restore to its first lustre a monastery of regular canons of his diocese, in the island of Eskil. To succeed in it, he sent to Paris the provost of his church, who, it is said, was the celebrated writer of the *History of Denmark*, called Saxo the Grammarian, to beg the abbot of Sainte-Geneviève to send him the canon William, whose merit he knew, from having frequented him when he himself was studying at the university of Paris. The abbot could not refuse so just a request to so holy a bishop, and, having decided William to undertake this journey, he gave him three other canons as companions. All four arrived happily in that country, and were received with much joy and veneration, both by the king and the bishop. William was made abbot of Eskil, and began to re-establish regular observance there, with the three religious he had brought, and with only four of the six who had been there before, the other two having refused the reform.

One cannot believe the pains he had to suffer, nor the combats the demon waged against him in the execution of so glorious an enterprise. The violence of the cold which reigns in Denmark, the poverty of the convent of Eskil, ignorance of the language of the country and other motives so frightened the three canons who had come with him that they absolutely wished to return. Those of the house, accustomed for a long time to libertinism, mutinied against him and employed all sorts of artifices, or rather of wickednesses, to oblige him to leave the place. The demon, for his part, spared nothing to discourage him. One day, having extinguished the lamp of the dormitory, he set fire to some straw that was in his chamber, so that he might be consumed by it. Another time, he tempted him to impurity in a very violent manner, putting infamous thoughts and lascivious representations into his mind. But his humility, patience, gentleness, submission to God, devotion, continual prayers and the incredible austerities he exercised on his body, rendered him victorious over all his enemies, and reduced his religious to living according to the spirit of their Order and to keeping faithfully the

Rules of their first institute.

He worked also great miracles to support his doctrine and the reform he had come to establish in this monastery: the remains of his table healed several sick persons, among others a man afflicted with dysentery, and a young girl who had been held for dead for the space of three days; and water, which he sent to a languishing person, restored her to perfect health. He was himself also a subject of miracle: a sickness had come upon him which made his life despaired of; Saint Genevieve, to whom he had a singular devotion, honoured him with a visit, and, by a single word, cured him so perfectly that he rose from his bed to render thanks to Our Lord, source of all goods, and who knows how to succour one Saint by another Saint.

Seven years before his death, a venerable old man appeared to him and said: “You shall live yet seven days.” The Saint, believing it was a warning from heaven and that his death was very near, disposed himself for it as best he could; but seeing that at the end of seven days it did not appear, he awaited it seven weeks, and then seven months, until he at last understood that these days signified years. Seeing himself therefore as it were assured of his end and of the number of his days, he redoubled his first fervours, chastising and ill-treating his body with such rigour that his past life seemed to have been only delights in comparison with that which he led. In all that time he was never seen at prayer without tears in his eyes, and when he was at the altar, he entered into such a rapture of mind that he seemed to see his lovable Saviour exposed to the blows and injuries which he suffered for us in his Passion. The inventions which he found each day to afflict himself made but one ulcer of his whole body; and these pains giving exercise to his patience, put his virtue to the proof and raised his soul to a very high degree of perfection, so that he might merit the crown all covered with pearls and precious stones, which God, twelve years before, had shown to a good religious, his friend, called Gerard, telling him that he was preparing it for the abbot William, when he should have merited it by his virtues and by his sufferings.

At last, the seven years being elapsed, on the Wednesday of Holy Week, as the Saint was conferring with his religious, the prior said that the night had been very bad for him. The Saint replied that he, quite on the contrary, did not remember ever having passed a better, because he had seen Our Lord Jesus Christ, assisted by two other persons, and had conversed with them in the most agreeable way in the world. — “Doubtless, my Father,” answered the prior, “Our Lord Jesus Christ calls you to his kingdom by this visit.” The holy Abbot replied, with a sigh of love: “Be it done to me according to your word!” On Holy Thursday he celebrated holy mass for the last time, communicated all the brothers with his own hands, and, after the sacrifice, having washed the feet of the poor, he took his refection with the other religious, who already saw appear on his face I know not what indications of the glory which he was soon to possess. The meal finished, he rose from table to wash the feet of his brothers; but he was prevented by a pain in the side, which tormented him extremely the rest of the day and half the following night. There remained of it to him, nevertheless, only a little fever. On Easter night, the holy Abbot feeling his hour approach, called his infirmarian, and said to him: “You know well, my son, that this new feast must be celebrated with great solemnity by all Christians; bring me then the new habit which you have in your room”: it was an entirely new hair-shirt which he wished to put on, instead of his old one. As they were singing at Matins these words of the second responsory: “Coming to anoint Jesus,”[1] he cried that it was time to bring him Extreme Unction; so that the prior had only time to bring the holy oils to give him this last Sacrament; after which he breathed forth his beautiful soul, when the dawn began to break, that is to say at about the hour when the Son of man, triumphing over hell, rose from the dead. It was on 6 April of the year of grace 1202, and of his age the ninety-eighth: he had passed forty of them in the charge of abbot.

God honoured him, after his decease, with several miracles which drew a great concourse of people to his tomb: a torch lighted there of itself to attest his holiness: it had descended from heaven, passing through the roof of the church. So demoniacs were delivered there, paralytics, deaf, mute and blind were healed, and generally all those who went to visit his holy relics experienced sensibly his power in heaven. Pope Honorius

III deputed the cardinal of Saint-Théodore, called Gregory, his legate in Denmark, Sweden and Bohemia, to inform himself on the spot. He was at last solemnly canonised on 12 February 1224. His cult no longer subsists in Denmark since the reform; before our revolution of 1789, it was continued in France and especially in the abbey of Sainte-Geneviève. Today our country, like Denmark, seems to have forgotten a personage who was one of its glories, a Saint who counts among its protectors.[2]

William of Denmark has been represented: 1° praying before a crucifix and telling it the pains he endures from the wicked canons of Sainte-Geneviève; 2° Saint Genevieve appears to him in a dream while he is sick and heals him.

The life of this holy Abbot is found in the second volume of the *Lives of the Saints* of Surius, composed by one of his disciples; and the continuators of Bollandus have given it to us in its first style, and without any retrenchment. As modern sources, consult *Saints of Franche- Comté*, vol. iv, p. 397.

“He left two volumes of epistles, which have not been published, and which throw some light on the history of the reigns of Waldemar and Canute.”

The One Hundred and Twenty Martyrs of Adiabene in Persia (344); Saint Vinebaud, Abbot of Saint-Loup at Troyes

The One Hundred and Twenty Martyrs of Adiabene in Persia (344)

In the fifth year of the great persecution of Persia, King Sapor, being in Seleucia, had arrested in the neighbourhood one hundred and twenty Christians, among whom were nine virgins consecrated to the Lord, and several priests, deacons or clerics. They were all led into dark and fetid dungeons, where they remained until the end of winter, that is to say for the space of six months. A rich and virtuous woman, named Jazdundocte, took upon herself alone the care of feeding them, not wishing to share this good work with anyone. The holy prisoners were often subjected to cruel tortures, but they always generously confessed Jesus Christ. “Never,” they said, “shall we adore the sun, which is only a simple creature; we shall sigh only after the moment which, in ending our life, will begin our happiness.” Jazdundocte, having learned the day on which they were to be executed, went to the prison on the eve, gave each of them a white robe, then had a great supper prepared and served them herself at table; she exhorted them at the same time to constancy by the promises which the Gospel makes to the true disciples of Jesus Christ. Such conduct greatly surprised the confessors, and they asked the reason in vain. The next day Jazdundocte went to see them again, but it was to tell them that the day would not pass without their receiving the crown of martyrdom. She begged them earnestly to solicit from God the pardon of her sins, that she might have the happiness of being reunited to them in the heavenly kingdom.

A short time afterward, the king sent orders that the confessors should be executed without delay. They were therefore brought out of prison. Jazdundocte was awaiting them at the door; she threw herself at their feet, and kissed their hands respectfully. The guards hastened to conduct them to the place of torment. The officer, who presided at this tragic scene, asked whether any one of them wished to save his life by adoring the sun. They answered unanimously that death had nothing frightful for them, and that they preferred it to a criminal apostasy. The officer, despairing of seducing them after so firm an answer, condemned them to be beheaded, which was executed on the spot. At nightfall, Jazdundocte had their bodies buried, which were interred, five by five, at a rather great distance from the town; she had taken all these precautions in order not to be discovered by the magi.

Our holy Martyrs were of Adiabene.[1] They suffered at Seleucia, on the 6th of the moon of April, which was the 21st of that month, in the year 344 of Jesus Christ, the sixth of the great persecution, and the thirty-second of the reign of Sapor. They are named on this day in the Roman martyrology. *Taken from their sincere acts,*

written in Syriac, and published by M. Assemani, Act. Martyr., *vol. i, p. 106.*

Saint Vinebaud, Abbot of Saint-Loup at Troyes

The present orphanage of Saint-Martin-ès-Aires, at Troyes, was, in the time of Saint Lupus, a simple oratory, dedicated to Our Lady, where the great bishop of Troyes frequently assembled his disciples to speak to them of God and form them to piety. After his death, it took the name of Basilica of Saint-Loup, from the relics of the Saint which rested there until 891. But during this interval, a community had formed in this very place, which took the name of Abbey of Saint-Loup, and was directed, after Anseric, by Saint Vinebaud.

Saint Vinebaud, whose family was of Roman origin, came into the world toward the end of the 6th century. After having received the priesthood, he felt himself drawn to the exercises of the solitary life, and he did not delay to follow this attraction. There was then at Saint-Pierre-de-Bossenay, a little village twenty kilometres from Nogent, an oratory raised, it is said, by Saint Potentian in honour of the apostle Saint Peter. This place appeared to Vinebaud proper for his design; he retired into a narrow cell there, and lived as a hermit. The Pontiff received him with great demonstrations of friendship and proposed to him to remain with him to assist his Church by his prayers and services. In spite of his desire to return to his cell, Vinebaud could not resist the instances of Gallomagnus; but he asked and obtained to pass his days in the monastery of Saint-Loup (today orphanage of Saint-Martin-ès-Aires). A short time after, in the year 583, the abbot of this monastery, Anseric, being dead, the religious begged the bishop Agrecius to put Vinebaud at their head; the people themselves solicited this dignity for him. Agrecius recognised in these unanimous wishes the secret order of heaven, and he blessed Vinebaud as abbot of Saint-Loup.

Though our Saint cherished solitude, which he regarded as the vocation in which God communicates himself more willingly to those who seek him, he made no difficulty however of leaving it when charity required. He gave proof of it about the year 614. Saint Leu, bishop of Sens, had been exiled by King Clotaire, on calumnious reports. Ragnegisilus, archbishop of that church and the same who ascended the see of Troyes in 631, knowing the merit of Vinebaud and the influence he might have over the king, came to find him and begged him to plead the cause of the innocent prelate. Vinebaud, touched by his words and tears, betook himself to the court of the king, who was then in the neighbourhood of Rouen.

His journey was only an uninterrupted series of miracles.

He reached the king and asked of him, on behalf of God and of the people of Sens, the re- establishment of the exiled Pontiff. Not only was his desire favourably received, but he obtained also the release of a great number of prisoners. He was charged to announce this excellent news to Saint Leu. The interview of the two servants of God was so touching that the bystanders could not restrain their tears. They took the road to the court together, and Saint Leu, presented by Saint Vinebaud, appeared before the king. The sight of the prelate, pale and emaciated, vividly impressed Clotaire, who threw himself on his knees, asked his pardon, had him dine at his table with the holy Abbot and sent him back to his Church, after having loaded him with presents.

After a long career, Saint Vinebaud exchanged this life of miseries for the abode of the blessed, on 6 April of the year 623.

His body was buried in his abbey of Saint-Loup (Saint-Martin-ès-Aires), whence it was removed in the year 891 with that of the holy Bishop of Troyes, through fear of the Normans, who in effect ruined this monastery. When there was no longer need to dread the fury of these barbarians, the religious built in the interior of the town a new church under the title of Saint-Loup (it is now the public library), with Canons who, about 1135, made themselves regular, of the Order of Saint Augustine, to serve it. The relics of Saint Vinebaud and of Saint Lupus were deposited there. When the religious transported to the abbey of Saint-Loup the body of Saint Vinebaud, they built on the site of the Basilica of Saint-Loup a chapel which they dedicated to Saint

Martin of Tours; they left there an arm of the holy Abbot, that it might also receive the homage of the faithful, in the very place where he had exercised the abbatial functions. The sacrilegious fury of the Revolution has annihilated everything. There remains only a part of the skull preserved in the Cathedral and an inconsiderable bone at Saint-Aventin-sous-Verrières.

The memory of Saint Vinebaud was also living at Saint-Pierre de Bossenay. The solitude which he had sanctified there became a priory of religious of Saint-Loup, who celebrated the canonical office there. The church of it was burned later and no trace of it remained; then the priory was united to the abbey of Saint-Loup of Troyes. Only a chapel which one still sees recalls this ancient priory and the name of Saint Vinebaud; it is situated near a fountain whose clear and limpid waters pass for curing fever.

The feast of Saint Vinebaud is celebrated on 6 April in the parishes of which he is the patron: Bernon, Magnicourt, etc.

Defer, Saints of Troyes.

Saint Gennard, Abbot of Flay (720)

The Vexin, which gave birth to Saint Ansbert, archbishop of Rouen, saw Gennard also born; but these two noble lords had not only the same native land, they had also the same faith, the same piety, the same inclinations.

Skilful in the science of religion and in knowledge of profane letters, Gennard was one of the most distinguished men of the court of Clotaire III. There was formed between him and the chancellor Ansbert that close friendship which death itself was powerless to break. Called both to live far from the world, they often communicated to each other their resolution to leave the court for the peaceful life of the cloister. At the moment marked by grace, they exchanged the service of the kings of the earth for that of the King of heaven, and entered together the abbey of Fontenelle, founded and governed by Saint Wandrille. Gennard and Ansbert walked with an equal step in the path of evangelical perfection, and soon Saint Ouen judged them worthy to be raised at the same time to the priesthood. Based on the love and practice of the same virtues, the friendship which united them grew from day to day with them; so, when Saint Ansbert was elected archbishop of Rouen, he wished his friend to help him to bear the burden of the episcopate. The holy Pontiff found in Gennard a precious auxiliary who shared his solicitude and his labours. Their common and persevering efforts tended to glorify the name of Jesus Christ and to procure the salvation of the souls redeemed by his blood. The name of Gennard, like that of Ansbert, is attached to two events of great importance for the diocese in which they took place: the holding of the first council of Rouen, in the year 692, and the solemn canonisation of Saint Ouen. The constancy of human friendships very often gives way under the blows of adversity: that of Gennard knew no failure. Having followed Ansbert in his prosperity, he followed him in his disgrace. During several years, he shared his unjust exile in the monastery of Hautmont. Until the death of the Pontiff, he remained at his side, mingling with the sweet consolations of religion the balm of a friendship which had never belied itself. After having received his last sigh, he laid his body in the coffin shedding abundant tears, and accompanied his venerated remains in the translation which was made of them to the abbey of Fontenelle. In crossing the diocese of Beauvais, this convoy of a Saint led by another Saint drew from all sides on its passage an immense concourse of the faithful. After having rendered the last duties to Ansbert, the Blessed one re-entered his cell, resolved to pass the rest of his days there; but God, for the edification and glory of the diocese of Beauvais, called him to the government of the abbey of Flay. For a long time, the religious of this monastery had known the knowledge, experience and virtues of Gennard; persuaded that no one could, better than he, pursue and consolidate the work of Saint Germer, whose successor had just died, they elected him with one voice for their abbot. The news of this election afflicted the heart of Gennard; he preferred obedience to command, and had no other ambition than to live beside the tomb of his friend, in the ranks of the humblest servants of God. He yielded however to the lively instances

of the religious of Flay, counting that the hand of the Lord and the memory of Germer's examples would help him to fill worthily an employment of which he had not coveted the honours. Gennard walked constantly in the footsteps of the founder of his monastery; he imitated his virtues so faithfully that he was designated by the name of second Germer. His vigils, his labours, his fasts, his mortifications preached to all the necessity of penance. His reprimands, always as just as they were paternal, touched the hearts of those who were their object. He used a generous hospitality toward strangers, and showed a charity without bounds for the poor, in whom he thought to succour the very person of the Saviour. The Blessed one was convinced that the prosperity of religious houses depends on their attention to preserving the spirit which presided at their establishment. He did not confine himself therefore to taking Germer as the model of his actions; he wished the whole community to be inspired by his thoughts, and to live his life. He had the history of the Saint written, so that, even after his death, this tender father might still speak to his beloved children. He heightened his cult by the honours with which he surrounded his tomb, illustrated by several miracles.

It was twenty years that the pious family of Saint Germer had served the Lord, under the gentle authority of Gennard, when Benignus, exiled from the monastery of Fontenelle, came to ask refuge of our Saint, who was his friend and relative. Gennard received him with kindness, and soon, feeling his strength weaken, he discharged on him the government of his community. From that day, free of all care, he thought only of preparing himself, in silence and retreat, for the account he was to render to God. He entered into eternal beatitude on 6 April of the year 720. Before dying, he had ordered his religious to inter him in the abbey of Fontenelle, beside Saint Ansbert.

Already, in the first half of the 9th century, a public cult was rendered to Saint Gennard. Some of his relics were transferred, on 3 September 944, to the celebrated abbey of Blandinberg. The monastery of Wissembourg, in Alsace, also had a great veneration for the Saint; but his cult was dear especially to the monasteries of Fontenelle and of Saint-Germer, whom he had edified by his virtues. In the year 1680, the abbey of Saint-Germer obtained from the religious of Fontenelle a part of the relics of its blessed Abbot.

Lives of the Saints of Beauvais, by M. l'abbé Sabatier. — See besides the life of Saint Ansbert, on 9 February, and that of Saint Germer on 24 September.

Saint Prudentius, Bishop of Troyes in Champagne (861)

Prudentius, born in Spain, passed into France to escape the fury of the Muslims, and then changed his name of Galindo into that of Prudentius. Nothing is known of his early years, except that he was obliged to serve in the guards of our kings, which would sufficiently authorise the opinion which says he was of the same family as Galindo, second count of Aragon. A letter of his written to his brother, a bishop in Spain, informs us that he underwent cruel reverses of fortune. He passed several years at the court of the kings of France, and it was there without doubt that he received his education.

His rare merit caused him to be raised, in 840 or 845, to the episcopal see of Troyes. He was one of the most learned prelates of the church of France,[1] and he was consulted from all sides like an oracle. We learn by his sermon on Saint Maura, virgin, that he preached often, that he attended assiduously to all the functions of the episcopate, and that he administered besides the sacraments of Penance, of the Eucharist and of Extreme Unction.

It was about the same time that Gottschalk, who had made profession in the abbey of Orbais, in the diocese of Soissons, began to dogmatise on predestination. This vagabond monk taught that God had predestined the reprobate to sin and to hell, so that it was not in their power to avoid either one or the other. Notingus, bishop of Brescia or of Verona, made known his errors to Rabanus Maurus, archbishop of Mainz, who enjoyed then a great reputation for virtue and learning. The latter, after having examined Gottschalk in a council held at Mainz in 848, condemned his blasphemies, and sent him to the celebrated Hincmar, archbishop of Reims.[2]

Hincmar,[3] with Wenilo of Sens and several other bishops, examined anew the doctrine of the monk of Orbais, in a synod which was held, in 849, at Quierzy-sur-Oise, in the diocese of Soissons. Gottschalk,[4] having refused to submit, was condemned, degraded from the priesthood and imprisoned in the abbey of Hautvillers, in the diocese of Reims. Saint Prudentius, who was consulted, thought that he ought not to be deprived of lay communion; but Hincmar, seeing that he always persisted in his obstinacy, excommunicated him some time afterward.

Some persons suspected Hincmar of having fallen into the error of the Semi-Pelagians on the necessity of grace; and Ratramnus of Corbie wrote against him. Saint Prudentius took up the pen to clear up a point which the vivacity of the disputes had confused. He established solidly the Catholic doctrine, showing: 1° that man is free and that Jesus Christ died for the salvation of all men; 2° that nothing can be done without grace and that Jesus Christ offered his death in a special manner for the salvation of the elect.

Unfortunately the spirit of dispute maintained prejudices. They did not understand one another on either side, though professing the same faith. Lupus,[5] abbot of Ferrières, in the Gâtinais, Amolo,[6] archbishop of Lyon, and Saint Remigius,[7] his successor, wrote against Rabanus and Hincmar, notwithstanding the horror they had for the blasphemies of the predestinarians. Amolo himself and his Church, who seem to have excused Gottschalk in the beginning, because they did not know him well, always rejected the errors which were condemned in him. One must admit indeed the predestination of the elect as an article of faith, but one must at the same time reject as a monstrous heresy every grace which would destroy free will. As for Saint Remigius of Lyon and Saint Prudentius, they never took up the defence of Gottschalk. In 853, Hincmar and several other bishops published, in a second synod, held at Quierzy, four articles, in which they established that man is free and that Jesus Christ died for the salvation of all men. Saint Prudentius subscribed these four articles, as we learn from Hincmar and from the annalist of Saint-Bertin. The church of Lyon was alarmed at the doctrine contained in them, believing it incompatible with the necessity of grace. This is what caused that, in 855, the council of Valence, over which Saint Remigius of Lyon presided, published six canons, in which it set forth in the most precise manner the doctrine of the necessity of grace and of the predestination of the elect. Saint Prudentius obtained from Pope Nicholas I, in 859, the confirmation of these canons; he did even more, for in the fear he was in lest the articles of Quierzy, which he had himself approved, should be abused in favour of Pelagianism, he wrote to refute the bad sense which might be given to them and to establish solidly the belief of the Church on the grace of Jesus Christ. This precaution was the more necessary as some, on occasion of the disputes, renewed the errors condemned in Pelagius.

About the same time, John Scotus, called Erigena, a famous sophist, published a work on predestination against Gottschalk.[8] He taught openly in it Semi-Pelagianism and several other errors. Wenilo, archbishop of Sens, having extracted from it nineteen articles, sent them to Saint Prudentius, who solidly refuted the work of Scotus.[9]

The zeal which the holy Bishop of Troyes had always shown for the maintenance of discipline and for the abolition of abuses drew him a singular veneration. This is what caused him to be named, jointly with Lupus of Ferrières, to work at the reform of all the monasteries of France. He acquitted himself of this important commission with as much vigour as wisdom. He died on 6 April 861. His name is found in the martyrologies of France.[10] From the year 1100 to the year 1652 Saint Prudentius had an office of nine lessons in the liturgical books of the diocese of Troyes: from 1652 to 1867 the lessons were reduced to three. His feast is still celebrated today on 6 April.[11] In 1648, the body of Saint Prudentius was still found among the numerous other relics which the cathedral of Troyes possessed.

He is represented, in the cathedral of Troyes, in a window of the gallery of the sanctuary (second tribune, fourth ogive); he is on a worked red ground, holding a golden crozier and a book. See Dom Ceillier, vol. xii; the *Literary History of France*, vol. iv; the *Lives of Saint Prudentius of Troyes and of Saint Maura*, Troyes, 1725; Nicolas Antonio, *Bibliotheca Hispana vetus*, bk. vi, ch. 1, an. 259 to 279. This last work was published

at Rome, in 1696, by the care of Cardinal d'Aguirre.

The Blessed Notker the Stammerer (912)

The blessed Notker, monk of Saint-Gall, surnamed Balbulus, because he was a stammerer, was born, about the middle of the 9th century, at Heiligau, in Thurgau, of a distinguished family, and was brought up in the abbey of Saint-Gall, where he afterward took the habit. He made great progress in music, for which he had a decided taste. There were, at Saint-Gall, two schools, one in the monastery, the other outside: Notker was charged with the care of the first. In his moments of leisure, he worked at composing various works and transcribing manuscripts.

His talents and his holiness soon acquired him a great reputation, and the emperor Charles the Fat consulted him often in difficult affairs.

One day when an officer had come on behalf of this prince, to have his advice on an important matter, he found him in the garden pulling up weeds which he replaced by good plants. The envoy having communicated his commission, the blessed Notker, for all answer, said to him: "You see what I am doing; go and tell the emperor to do the same." Another time, the emperor having gone himself to Saint-Gall, to consult the holy Religious, whom he called his friend and spiritual counsellor, the prince's chaplain, a learned but proud man, who saw with jealousy that his master put all his confidence in a monk, whom he regarded as an ignoramus, said, on seeing the humble Religious arrive near him: "I am going to ask him a question which will demonstrate his ignorance"; and addressing him: "Tell me then, you who are so learned, what God is doing at present in heaven?" — "He raises the humble and abases the proud." The chaplain, shocked at this answer, which covered him with confusion, went out of the monastery on the spot; but his horse having reared, made him fall in a way that bruised his face and broke a foot. The monks, informed of this accident, run to raise him and carry him back to the monastery to give him the help he needed. But as the evil, far from healing, always went on worsening, the chaplain was advised to have recourse to the prayers of Notker. He refused for a long time, through pride; nevertheless, overcome by the violence of the evil, he cried at last: "Bring the servant of God, that he may pardon me and bless me, however unworthy I be of it." Notker having come to him: "O my Father!" said then the wounded man, "I have sinned against God and against you, pardon me, and touch my foot that it may be healed." Notker having set himself to pray with fervour, the chaplain felt himself at once relieved. The blessed Notker died on 6 April 912, and his body was buried in the chapel of Saint Peter. Several miracles worked at his tomb caused a public cult to be rendered to him, and his feast is celebrated, at Saint-Gall, on the third Sunday after Easter. The blessed Notker is represented in the workshop where he gave himself to the cultivation of the liberal arts, surrounded by various instruments of the arts and sciences. In a popular German engraving which we have before our eyes, the monk, poet and musician, is in the attitude of a man who receives inspiration from on high. Birds sing on the roof of the convent, opposite him; at his feet a cat plays. In a corner of the picture is found a mill: this last accessory requires explanation. One day, or rather one night, passing through a dormitory, he heard the languishing and jerky noise of the tick-tack of a mill deprived of water; at once he set himself to compose the melody and rhythm of an invocation to the Holy Spirit: Saint Notker had understood that man, without the grace of the Holy Spirit, is a miserable being on earth, and like a mill without water. The blessed Notker is author of a martyrology drawn in part from those of Ado and of Rabanus Maurus, and which was long used in the greater part of the churches of Germany. Besides the martyrology, we have by the blessed Notker:

1° A *Treatise on the interpreters of Scripture*, in which he indicates those of the Fathers who have best commented, in the various senses, on such and such a book of the Bible. He gives there also a catalogue of the Acts of the Martyrs which seem to him sincere.

2° The *Book of Sequences*, thirty-eight in number: he undertook these compositions to give more precision to the canticles of the Church, which were then very long. It has been pretended that he was the inventor of

sequences; but he declared, in his works, that he had made his on the model of those he had found in the antiphonary of the abbey of Jumièges, in Neustria. This declaration furnishes a new proof in support of the opinion that the Île-de-France, Normandy, Picardy and Champagne can claim the honour of having given birth to the arts and literature called Gothic. Very few suspect that the *Victimae paschali laudes,* adopted and preserved by the Roman liturgy, is by the blessed Notker. It is yet to the humble monk of the 9th century that we owe this chant which fills us with joy at the paschal feasts.

There is attributed to him also a warlike chant which the crusaders and Christian armies intoned in the Middle Ages before giving battle. Here it is:

Media vita in morte sumus, quem quaerimus adjutorem, nisi te, Domine, qui pro peccatis nostris juste irasceris.

In te speraverunt patres nostri, speraverunt, et liberasti eos. R. Sancte Deus.

Ad te clamaverunt patres nostri, clamaverunt, et non sunt confusi. R. Sancte fortis.

Ne despicias nos in tempore senectutis, cum defecerit virtus nostra, ne derelinquas nos. R. Sancte et misericors Salvator, amarae morti ne tradas nos.

Living, we are ceaselessly threatened by death. Who will assist us, if not you, Lord, you who are justly angered against us because of our sins?

Our fathers hoped in you, O holy God! and you saved them. You saved them!

Our fathers invoked you, they invoked you, and they were not confounded. Holy and strong God!

When age shall have whitened our hair; when years shall have broken our strength, do not abandon us. — Holy and merciful God, abandon us not to the bitterness of death!

The origin of this chant, so beautiful in its simplicity, is rather singular. It is told that one day Saint Notker, looking at workmen who were building a bridge over an abyss, was so struck by the imminent dangers they ran that he went at once to compose for them this beautiful prayer.

3° Divers *Hymns*. Four are in honour of Saint Stephen, martyr and patron of the cathedral of Metz. He addressed them to Ruodbert, bishop of that town, who had been a monk of Saint-Gall. These hymns are reproduced by the *Patrologia Latina*, vol. lxxxvii, cols. 37–54. 4° *Writings on Music*. What remains of them is found in the *Patrologia Latina*, vol. lxxxi, cols. 1169–1178.

5° A *Life of Saint Gall* in verse.

6° A *Treatise on the fractions of Numbers* of which only a fragment remains. He had therefore written also on arithmetic. So many fine kinds of knowledge made him regarded as the ornament of his country.

7° The *Psalter*, in the Teutonic language, which is attributed to him, is more probably by Notker Labeo. *Godescard; Stolz; Clément*, The Christian Poets, *etc.*

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[1] See the life of Saint Livinus, on 12 November.

[2] See his life in the volume devoted to persons dead in the odour of sanctity.

[3] Via Lata.

[4] See the *General and Particular Councils*, by P. Guérin, vol. i, p. 428. 3 vols. 8vo, Bar-le-Duc, Printing-house of the Celestines.

[5] That is, the Gnosis, *gnosis*.

[6] See, for this word and the thing which it expresses, the table of the *General and Particular Councils*, by Mgr Guérin; 3 vols. 8vo; Bar, 1869–1870.

[7] See the life of Saint Boniface I, on 23 October.

[8] It will be understood that we glide here over the question and the history of Nestorianism, having spoken of it more fully on 28 January, in the life of Saint Cyril.

[9] *Ut venientes ungerent Jesum.*

[10] Here are two proofs of the consideration which William enjoyed among his contemporaries. The first is the negotiation which Eskil, archbishop of Lund, entrusted to him with Saint Bernard; the object of it was important, since it concerned the resignation of this archbishop. The second is the step our Saint took at Rome, on the subject of Queen Ingeborg, from whom Philip Augustus had separated four months after his marriage. Two councils also busied themselves to make this scandal cease: that of Dijon, in 1199; that of Soissons, in 1201. A short time after William's efforts, which gives one to believe that they were not strangers to this success, that is, in 1201, Philip Augustus took back his wife. One reads in Mallet, *History of Denmark*, bk. iii, pp. 183 and 184, cited in the *Life of the Saints of Franche-Comté*, by the professors of the college of Saint-François-Xavier of Besançon: "Denmark owed to France another man, whose name must not be omitted here: it is the abbot William, canon regular of Sainte-Geneviève of Paris, whom Absalon caused to come to Denmark to establish there the observance of that community; he was afterward sent to Rome for divers important negotiations, and principally on the subject of the divorce of Queen Ingeborg. After having been thirty years abbot in Denmark, William died there, aged ninety-eight, in 1202, on the sixth day of April, a day on which the Roman Church celebrates his feast, having placed him in the rank of the Saints, as much because of the purity of his life as because, as is pretended, miracles were worked at his tomb. He is known under the name of Saint William of Paris.

[11] This province, named Hadiab by the Syrians, and Hazam by the Arabs, contained the greatest part of ancient Assyria, and was scarcely inhabited except by Christians. The faith had been announced there early; and it appears that Helena, queen of the Adiabenians, embraced or at least favoured Christianity from the first century of the Church. See Baronius, ad an. 44, no. 66. Izates, son of Helena, and the successors of this prince, contributed greatly to the propagation of the Gospel: which has made Sozomen, *Hist.*, bk. ii, ch. 12, say that Adiabene was, for the greater part, inhabited by Christians.

[12] The writings that remain to us of Saint Prudentius are: 1° *Treatise on Predestination*, against John Scotus Erigena; 2° several *Letters*. The one he wrote to his brother, who, according to all appearances, was a bishop in Spain, was published by Mabillon, *Analect.*, p. 418. 3° A *Discourse in honour of Saint Maura*, virgin of Troyes, which is found in Surius. The abbé Breyer translated it into French and proved its authenticity against the minister Daillé. See *Defence of the Church of Troyes* (ad calcem), Paris, 1736. The writings of Saint Prudentius have been printed in the *Bibliotheca Patrum*, vol. xv, p. 467, and in Migne's *Patrologia*, vol. cxv.

[13] See Father Hardouin, vol. v, *Councils*, pp. 15, 16; the annals of Fulda, under the year 848, *Op. Agobardi append.* Rabanus Maurus, being abbot of Fulda, made of his monastery the most celebrated school of sciences there was in Europe. He was archbishop of Mainz from the year 847 to the year 856, epoch at which he died on 4 February. (See his life under that day, vol. ii.)

[14] Hincmar, monk of Saint-Denis, was elected archbishop of Reims in 845, and died in 882. We have by him: 1° A *Treatise on Predestination and Free Will*, against Gottschalk and the other predestinarians, composed in 859. Hincmar had made another work on predestination, which has not come down to us. 2° A *Treatise on the Trinity*, against Gottschalk. 3° Two *Treatises on the divorce of King Lothair and Queen Thietberga*. Hincmar supports what he says there on the authority of Scripture, of councils and of the Fathers. He cites however sometimes apocryphal works. 4° Several *Capitularies*. 5° *Treatise on the service of Solomon's table*. 6° *Discourse on the person of the king and the royal ministry*. The author treats there of the qualities and duties of a prince in relation to the State, of his prudence in the distribution of graces and benefits, and of the manner in which he ought to punish. This discourse is addressed to King Charles, as well as another on virtues and vices. 7° *Treatise on the nature of the soul*, dedicated to King Charles the Bald. 8° *Instructions for Carloman*. They have for object to teach the young prince the conduct he ought to hold and the means he must employ for the reformation of the Church and of the State. 9° *Treatise against ravishers*. 10° *Memoir against the clerics ordained by Ebbo*. 11° *The Book of the forty-five chapters*, or *Refutation of two memoirs sent by Hincmar of Laon*. 12° *Treatise on the ordeal of hot water and cold water*. Hincmar tries to authorise there, by Scripture, the ordeal of hot water and cold water. 13° *Treatise on the right of metropolitans*. 14° *Treatise on the translations of bishops*. Translations which are made from a motive of ambition or interest are condemned there as contrary to the laws of the Church and to the tradition of the Apostles. 15° *Treatise on the duties of a bishop*. 16° *Treatise on criminal priests*. 17° *Rules for the judgment of the cause of Teutfrid, priest*. Hincmar makes there the application of the rules he had given in the preceding treatise. 18° *Treatise on the council of Nicaea*, where more imagination than solidity is found. 19° *Treatise on the oath*. 20° Several *Letters*, which contain important things on dogma, discipline, canon law, etc. They are better written than the other works of Hincmar, whose style is in general lax and diffuse.

Father Sirmond published the works of Hincmar at Paris, in 1645, 2 vols. folio. Father Cellot gave a third volume in 1658. See Cave, *Hist. littér.*, vol. ii, p. 33; Ceillier, vol. xii (Vivès ed.). M. Migne has given a more complete edition than the preceding ones in vols. cxxv and cxxvi of his *Patrologia Latina*.

[15] Gottschalk, author of many troubles and scandals, died excommunicated, in 870, in the prison where he had been shut up for twenty-one years. See Dom Ceillier, vol. xii, Vivès ed., and Migne's *Patrologia*, vol. cxxi. — "Ussher, Jansenius and President Mauguin made the apology of Gottschalk; but they were refuted by Cardinal de Lauraea, *Op.* 1, c. 7; by Father Alexander, by Father Honoratus of Sainte-Marie and by Tournély. Father Ziegelbauer published, *Hist. littér. Ord. Saint-Benoît*, vol. iii, p. 105, the apology of Gottschalk by Cardinal Noris, and the history of the heresy of this monk by Father du Ménil, Jesuit."

[16] Lupus, abbot of Ferrières, in the Gâtinais, who is the same as Lupus Servatus, as Father Sirmond and Baluze have demonstrated against Mauguin, died in 862. We have by him: 1° a great number of *Letters* the greater part of which are written to the most qualified persons of the Church and State. 2° A *Treatise on the three questions*, that is, on predestination, on free will, and on the redemption of Jesus Christ. The author follows the doctrine of the Fathers and above all that of Saint Augustine. 3° A *Collection of passages on predestination*. 4° A *Life of Saint Wigbert*, two discourses on the same Saint, etc. The style of Lupus of Ferrières is clear, elegant and nervous. The edition which Baluze gave of his works at Paris, in 1664, 1 vol. 8vo, is more exact than all those which had preceded it. It reappeared with several corrections and additions at Leipzig, in 1710, and not at Antwerp, as the frontispiece bears. See vol. cxix of the

Patrologia Latina.

[17] Amolo succeeded Agobard in the see of Lyon in 840, and died in 852. He was loved by King Charles the Bald and by Pope Leo IV. He is author of some opuscules on grace and predestination, which are found in vols. xiii and xiv of the *Bibliotheca Patrum* and in the appendix to the works of Agobard by Baluze. There is found also in the same place his letter to Theutbald, bishop of Langres. He bade this Prelate remove from the church and bury decently certain relics of which the authenticity could not be established. He supported what he said on the conduct which Saint Martin had held in a like case and on the decree of Pope Gelasius. As for the pretended miracles of some women who fell into convulsion and who suffered in the presence of these relics, he said they must be rejected and despised. True miracles, he adds, often restore health to the sick, but they never take it away, any more than the use of reason, etc. *Bibl. Patr.*, vol. xiv, p. 329; *Op. Agobardi*, vol. ii, append., p. 135. See Migne, *Patrologia*, vol. cxvi.

[18] Saint Remigius, successor of Amolo, died on 29 October 875. It is said that he was, before his episcopate, grand master of the chapel of the emperor, a charge which had some relation to that of grand almoner in France. He attended several councils which were held on the matters of predestination and grace. His name is found among those of the Saints in the supplement to the Roman martyrology by Ferrari, and in the martyrology of France by Du Saussay; but it does not appear that he was ever honoured with a public cult. Saint Remigius is author of some treatises on grace and predestination. He had as much erudition as zeal. Force and clearness are remarked in his style. See Mabillon, *Suppl. Diplom.* p. 64, and *Analect.* p. 426, and Father Colonia, Jesuit, *Hist. de Lyon*, vol. ii, p. 139; Migne, vol. cxxi. [This note is printed with the numeral “1”; see (A).]

[19] John Scotus, surnamed Erigena, that is to say Hibernian, because he was born in Ireland, which is also called Hibernia and Erin, introduced himself at the court of Charles the Bald. He died about the year 872. As he was rather a sophist than a theologian, he advanced many errors and absurdities. See Witasse, *Tr. de Euchar.*, vol. i, p. 414, and a dissertation of M. Paris, at the end of the *Perpetuity of the Faith*, art. 4. If Cave had lived long enough to read the authors we have just cited, or if he had read Mabillon, sect. 4 and 6, Ben.; or Father Alexander, sect. 9 and 10, diss. 4, p. 359, vol. vi, etc., he would not have confounded John Scotus Erigena with John Scotus, abbot of Ethelingey, preceptor of King Alfred and one of the first professors of Oxford; he would also have spoken of his errors, and of the shame with which he was driven from France by an express order of Pope Nicholas I. See the *Literary History of France*, vol. v, p. 36; *Patrologia Latina*, vol. cxxii.

[20] John Scotus Erigena had, among other adversaries, Florus, deacon of the church of Lyon, and charged with the care of presiding over the schools established in the archiepiscopal palace. The year of the death of Florus is not known. Besides his works against John Scotus Erigena he composed also: 1° A *Treatise on the election of bishops*; 2° an *Explanation of the Mass*, and a reply to some difficulties against this book; 3° *Commentaries on the epistles of Saint Paul*; 4° Different *Writings against Amalarius*, priest of Metz, on occasion of his liturgical explanations; 5° the *Acts of the council of Quierzy*, held about the year 837; 6° a *Letter to the council of Thionville*, against Amalarius; 7° a *Collection of decrees*, of which there remains to us only a fragment; 8° *Additions to the martyrology of Bede*; 9° a *Discourse on foreknowledge, predestination, grace and free will*, against Gottschalk, who however is not named; 10° *Poems*, the greater part on subjects of piety. The Latin of Florus is rather good for the time in which he wrote. The writings of this author are found in diverse collections. See Cave, vol. ii, pp. 23 and 24; Ceillier, vol. xiii, p. 1 and following; Migne’s *Patrologia*, vol. cxix.

[21] One does not see on what foundation Baillet confounded Saint Prudentius of Troyes with another Saint Prudentius, named as bishop of Tarragona in the Roman martyrology, under 28 April. The second, according to the report of Tamayo and Lubin, was bishop in 586, and one still sees today his relics at Tarragona.

[22] The Bollandists, ad 6 April, p. 531, and Cellot, *Hist. Gotescalci*, bk. iii, ch. 9, have accused Saint Prudentius of Troyes of having erred in doctrine, and of having opposed Hincmar from a spirit of jealousy, and to avenge himself because the archbishop of Reims had infringed the rights of his Church: but this appears to be the consequence of a calumny published by the enemies of the Saint. In effect, there is nothing in his writings that theologians cannot explain in a Catholic sense. Even supposing the accusation founded, nothing could be inferred from it against the holiness of Prudentius. The cult rendered to him would prove that he had submitted his works to the judgment of the Church. See Cacciari, *Monitum in S. Leonis*, ep. 136, vol. ii, p. 432.

7 April

Martyrologies

7th DAY OF APRIL

ROMAN MARTYROLOGY.

In Africa, the birth into heaven of the holy martyrs Epiphanius, bishop, Donatus, Rufinus and thirteen others. — At Sinope, in Pontus, two hundred blessed Martyrs. 310. — In Cilicia, Saint Calliopius, martyr, who, under the prefect Maximian, after various other torments, was crucified head downward,[1] and merited the honour and crown of triumph. 304. — At Nicomedia, Saint Cyriacus and ten other martyrs. — At Alexandria, Saint Peleusius, priest and martyr. — At Rome, Saint Hegesippus, neighbour to apostolic times, who came to Rome to the pontiff Anicetus, remained there until the pontificate of Eleutherius, and composed

a history of ecclesiastical acts, from the passion of the Lord to his own time, in a simple style, desirous not only of imitating the life of the Saints, but also of reproducing it in discourse. 180. — At Verona, Saint Saturninus, bishop and confessor. 4th century. — In Syria, Saint Aphraates, anchorite, who, in the time of Valens, defended by the virtue of miracles the Catholic faith against the Arians. End of the 4th century.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At the Charterhouse of Arvières, in Valromey, in the diocese of Belley, the B. John of Abondance, abbot of Sainte-Marie d'Abondance, in Savoy: he laid down the abbatial crozier to go and hide himself in the Charterhouse of Arvières, where he died filled with graces and blessings. 1202. — In the abbey of Crespin, in Hainaut, Saint Aibert, priest and religious of eminent virtue. 1140. — At Douai, the blessed Christian, confessor, who is invoked for fevers and for women in childbirth. — At Reims, the venerable John Baptist de La Salle.[2] — At Vitry, in Champagne, Saint Clotaire, confessor, whose relics rested at the monastery of Saint-Jacques near that town. His condition is unknown; 7th century probably. — At Martinvelle, in the Vosges, Saint Gibard or Gibert, abbot of Luxeuil, massacred by the Normans. Saint Gibard and his companions, put to death by the same barbarians, were honoured in the calendar of Luxeuil. 888. — At Luxeuil, Saint Tetelra and his companions, killed in the same invasion near the monastery. A chapel was built on the place where the Saints had fallen. None but children under one year old could be buried there. 888.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Order of Premonstratensians. — At Steinfeld, the blessed Herman, confessor, whom the Virgin Mother of God willed to betroth to herself, and to whom she gave the name of Joseph. Illustrious for very frequent revelations, for the gift of prophecy and for his virtues, he rendered his spirit into the hands of the Saviour Jesus, on the Thursday of Easter, and shone with miracles after death. 1230.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Antioch, the holy martyrs Timothy, Diogenes, Macaria and Maxima, with Saint Eleusus, priest. — The holy martyrs Donatus, Cyril, Eugenius, Eusebius and Marinus, of whom it suffices us to know that they loved God with all their heart. — In Libya, the saints Copricus, Victor, Donatus, martyrs, mentioned in the martyrology of Saint Jerome. — To the two hundred martyrs of Sinope, who were soldiers, must be added Saint Rufinus the Wonder-worker, deacon, and Saint Aquilina the younger, who both went to carry help to the confessors in prison, and were the instruments of the conversion of these soldiers: persecution of Maximian. About 310. — At Mytilene, in the island of Lesbos, Saint George, bishop, who was exiled by Leo the Armenian. About the year 816. — At Schaffhausen, in Swabia, the blessed Evrard, who, from count of Nellenburg, made himself a monk of the Order of Saint Benedict. 11th century. — At Verona, decease of the blessed Ursulina, virgin, born at Parma, where her relics rest in the church of Saint-Quentin; she received a divine mission for the antipope Clement, to whom she went twice at Avignon and whom she urged vividly to put an end to the great schism. Ursulina was a child of prodigy: at the age of four months, she pronounced these words: "My God, my Father." But she walked only at the age of five years. She studied the Scriptures and the Doctors of the Church. A proud theologian having said to her: "If it is true that you have conversations with God, you must know who will be saved or damned." She answered: "When you see a tree in flower, can you say which flowers will give fruit, or will fall before the time of fruition?" She was accused of sorcery, but escaped condemnation for want of proofs. Driven from Parma, in consequence of a political revolution, she took refuge at Verona where she led a life hidden in God, divided between work and prayer. Year 1410.

Saint Aphraates, Solitary of Antioch

End of the 4th century.

He who is not with me is against me, and he who gathers not with me scatters.

Luke, ii.

At that time (370 of the Incarnation), the Catholics had been driven by the Arians from the two churches they possessed at Antioch. Then they assembled at the foot of the mountain in caves where Saint Paul had formerly hidden; this asylum was disputed to them and they gathered now on the banks of the Orontes, now at the Campus Martius, everywhere persecuted and hunted, everywhere unshaken in their attachment to the faith and to their pastors. The Arian emperor Valens avenged himself like a pagan Nero for these noble resistances; he had those of the orthodox who inconvenienced him drowned in the Orontes. Among the generous men who braved the wrath of the tyrant and inflamed with their own courage the oppressed church of Antioch was the great solitary Aphraates. A Persian by birth and of an illustrious family, he had embraced Christianity. To practise it in its perfection, he had come to settle near Edessa, in Mesopotamia, whose church then counted almost as many Saints as children. At the first rumour of the troubles of Antioch, he drew near to it and built himself at the gates of the city a poor dwelling to which everyone ran to see him or consult him. There, in a barbarous Greek, he explained to his numerous hearers the sublime truths which he burned to spread. The holiness of his life, the ardour of his convictions, the very strangeness of his speech gave success to his teaching and attracted crowds. A morsel of bread eaten in the evening at sunset was his sole nourishment. One day, a noble Christian, one of his friends, the senator Anthemius, who was afterward consul, returning from a legation to Persia, thought to do a thing agreeable to the anchorite by bringing him a tunic of his country: Aphraates laid it on a seat of his cell; but soon, as if the presence of this luxurious object had awakened in his soul a remorse: “I find myself in a great embarrassment, on which I must consult you. A Persian has come to see me and urges me to take him into my service, because he is of my country. Though I am touched by this reason, I am nevertheless held back by the gratitude I owe to the services of an old servant, with whom I am very satisfied.” — “You are right,” said Anthemius to him, “I even think that you ought to prefer an old domestic with whom you are content to another who perhaps would not satisfy you.” — “Well then, take that back,” continued the old man, “I have a tunic which has served me sixteen years, yours is finer, mine is dearer to me, I cannot have two.”

The Orontes bathed on the north the palace of the emperor. On the south side, a great portico of two storeys, flanked by two towers, touched the walls of the city. Between the palace and the river, a road led to the suburban gardens. From the top of the portico, Valens perceived Aphraates, clad in a poor mantle, and hastening toward the Campus Martius: “Where are you going,” cried the prince. — “I am going,” answered the anchorite, “to pray with my brothers for the prosperity of your empire.” — “It would be better to keep your cell,” replied the Caesar… — “That is what I have done until this day, O emperor! as long as the sheep of Christ were in safety; but now that wild beasts throw themselves upon them, I must try all means to save them. Tell me, O emperor! if I were a girl, living in the women’s apartment and keeping her father’s house, and I saw it suddenly become the prey of flames, ought I to remain shut up and let the fire devour everything, or throw myself outside to cry for help, to bring water and oppose the evil as best I could? Your answer, Caesar, is not doubtful. Well! it is you who have set fire to my father’s house, and I run to extinguish it.” Valens looked at the solitary with a menacing eye and was silent; but one of the eunuchs of his chamber said insults to the holy old man from the top of the gallery and threatened him with death. Some time afterward, this eunuch having gone to see whether the emperor’s bath was hot enough, his head turned, and he threw himself into the cauldron of boiling water; as he was alone, he remained there and perished. The emperor sent another eunuch to call him, but he came back to say that he found no one in any of the rooms. Several ran there, and, by dint of searching in all the tubs, at last they found this wretch stretched dead. The report spread through all the city, and all praised the God of Aphraates. The emperor, terrified, dared not send him into exile, as he had resolved, but he did not fail to persecute the other Catholics.

Such was this great Aphraates who came at that time to the help of religion and afterward worked several miracles. He was buried in the church of the Martyrs, in the suburb of Antioch. The Greeks keep his feast on 29 January; the Roman martyrology mentions him on 7 April.

Cf. Works of Saint John Chrysostom, vol. i, p. 29 (Bar ed.); the Fathers of the Eastern Deserts, *vol. v; Theodoret,* Vit. Patrum, *ch. viii.*

The Blessed Evrard or Eberhard, Count of Nellenburg, Founder of the Monastery and of the Town of Schaffhausen

— Pope: Saint Gregory VII.

While we have time, let us do good. Galat., vi, 10.

About the year 1004 of Jesus Christ there flourished in Swabia, a province of Upper Germany, Ebbo, count of Nellenburg, rich in fields and in goods of every kind. He had married Hedwig, daughter of a Hungarian prince, and kinswoman of the emperor Saint Henry. Now Hedwig was eminently pious: prayer and the exercise of charity were her dearest delights. Each night she rose in silence to adore God: this holy habit of his wife irritated Ebbo, who was anything but devout. Once he snatched her book of hours from her hands and threw it into the fire. The next day the book was found intact in the midst of the glowing coals. This prodigy so struck Ebbo that he no longer opposed the exercises of piety of his wife, and that he himself professed, from that moment, more religious sentiments.

Such were the father and the mother of the blessed Evrard.

Ebbo died early; his holy wife, alone charged with the education of their only child, entrusted the direction of it to a priest as pious as he was enlightened, named Lupard.

When the time came, she sought for her son a wife worthy of him: her choice fell upon a young person named Itta. Then, her work being accomplished here below, Hedwig withdrew to Mainz and happily ended her days in a monastery which she had caused to be built in the neighbourhood of that city.

Of the six children whom God had given to the blessed Evrard, only one remained to him, the one who was to inherit his name and his fortune. This was considerable enough that the noble count could consecrate a part of it to good works without harm to the establishment of his heir in the world. He began therefore by going to carry his offering to the tomb of the Apostles, at Rome, and to Saint James of Compostela, in Spain. Returned to his manor, he resolved to put into execution a thought which he had long nourished, that of the foundation of a monastery of Saint Benedict. Having made known his design to his wife, she approved it completely. There remained to choose the place where the new foundation should be seated, for at that time a monastery was always the nucleus of a town, and the advantages of situation, whether for commerce or for agriculture, were not to be neglected. After commending himself to the prayers of a holy man of the district, a boatman by profession, Evrard fixed his choice on a place which the boatman pointed out to him, about three kilometres from the fall of the Rhine and already marked by some fishermen’s huts: there Schaffhausen was to be. He first erected a chapel in honour of the Resurrection of Our Lord (1052).

As soon as the house of God was standing, to bless the labours about to be undertaken, they began the construction of the monastery, which lasted twelve years. In 1064, the bishop of Constance came to consecrate the church and bless the monastery, both placed under the invocation of the divine Saviour and of all the Saints.

Yet Evrard did not renounce the world even then. His first pilgrimage to Rome had brought him too many sweet enjoyments not to undertake it anew. Perhaps also he wished to obtain from the sovereign Pontiff both his blessing and those special guarantees which did not always suffice to shelter from theft and violence the most pious foundations. On his return, he had the grief to find ill the only son who remained to him,

Burchard; but God reserved to him the consolation of calling him as it were a second time to life by healing him in a wholly miraculous manner.

A circumstance which was on our Saint's part a good work determined him at last to hide the remainder of his existence in the monastery which he had founded.

A certain Mangold, abbot of Saint George, at Stein, near Schaffhausen, had left the monastic life and returned into the world. Evrard, meeting him one day, made him on this subject such lively reproaches that he repented of his fault, and solicited from the convent he had abandoned the grace of being able to enter as the last of the brothers that of Schaffhausen. The request was granted him; he was absolved of the sin of having left his convent, and died at Schaffhausen, after having made every effort to expiate his error. Evrard, to whom he owed this return upon himself, interceded for the deceased by prayers and other works of piety. For this reason Mangold appeared to him one day, and thanked him for having delivered him from purgatory by his good works. He told him at the same time that his conduct was agreeable to God and that it would be still more so if he continued to grow in virtues. It was this event that induced Evrard to ask the consent of his virtuous wife Itta to enter the convent which he had himself founded. He pronounced his vows there, there faithfully fulfilled the duties which obedience, humility and the practice of all the other virtues prescribed to him, and died in the Lord about the year 1075, on 7 April, at the age of sixty years, after having been six years a monk. Many miracles, it is said, were wrought at his tomb. His widow Itta, wishing to follow the example of her husband, entered at Schaffhausen a community of religious women likewise founded by the two spouses, and died there in the odour of sanctity. The convent of the Order of Saint Benedict at Schaffhausen produced a great number of saints and scholars.[1]

Acta Sanctorum, new translation.

Saint Aibert, Religious

1060–1140. — Popes: Nicholas II; Innocent II. — Kings of France: Philip I, Louis VII the Young.

We know that if this house of earth in which we dwell comes to be dissolved, God will give us in heaven another house which shall not be made by the hand of man and which shall last eternally. II Cor., v, 1.

Saint Albert was a native of a village named Espain, near Tournai, in Flanders. His father was called Albade and his mother Elvide. He gave, from his youth, marks of what he would one day be, by his love of retreat, his assiduity in prayer, his almost continual and extremely rigorous fasts, his charity toward the poor, and the very ardent zeal which he had for the glory of God. He rose in the night to pray; and, for fear of being discovered in the abundance of the tears that he shed and in the rigours that he exercised upon his body, he withdrew into the sheepfold, where he could be perceived by no one. Having one day heard a trouvère who sang the conversion of Saint Theobald of Provins,[1] his austerities, his virtues and his happy death, he was so touched by it that he resolved, from that very hour, to wean himself from all the satisfactions of the flesh, and to undertake a life of penance and continual crosses. He went to find a holy hermit, a religious and priest of the monastery of Crespin, who had withdrawn into a cell apart, by permission of his abbot, in order to have no more conversation but in heaven. Albert therefore put himself under the guidance of this holy man, and, as they both had the same inclinations to penance, one could not believe in what manner they afflicted their bodies together during several years. They often passed several days without bread, and having no other food than wild herbs, which they were sometimes obliged to pull up in the midst of the ice in winter. The cold tormented them no less than hunger, because they were almost naked and had no fire to warm themselves when the rigour of the season had frozen their bodies. By these austerities they became so thin and so pale that one could scarcely recognise them, and that the shepherds themselves had a horror of looking at them. But this did not prevent their spirit from being full of vigour: they passed with joy the days and nights in celebrating the divine Mysteries in the chapel of the hermitage, and in singing psalms and canticles to the

praise of God. Meanwhile, they saw themselves constrained to leave their solitude for a time and to make a journey to Rome: for the abbot of Crespin, named Reguler, being obliged to go to the Pope to have the privileges of his abbey confirmed,[2] wished to have these two holy solitaries in his company. They all three made this journey barefoot, the hair-shirt on the back and with no other riches than the abundance of their poverty; they suffered much on the road, and one of them fell ill. When they were at Rome, they learned that Pope Urban II had gone to Benevento. Régnier, seeing that his two companions had need of rest, made them enter the monastery of Vallombrosa, where they were received by the holy religious of that house with a charity worthy of true children of Saint Benedict; as for him, he pursued his road and went to Benevento, where the Pope granted him what he asked. On his return, he took them up again at Vallombrosa and brought them back with him to Hainault; they shut themselves up in their hermitage and continued there their angelic life, which their journey had not interrupted.

Some time afterward, Aibert had a vision, in which he imagined himself to have climbed a great tree, between Hasnon and Saint-Amand, abbeys of Hainault, while an eagle or a white vulture presented to him with its beak a religious habit. He believed that God warned him thereby to enter a monastery, and, without further delay, he went to beseech the abbot of Crespin to receive him among the number of his religious. Some of the brothers at first opposed it, because they saw nothing in his exterior that pleased them; but the abbot held out his arms to him all the more willingly because he had known by experience his holiness and the admirable qualities of his soul. He soon shone in their midst, by the concert of all kinds of virtues, like a sun in the midst of the stars, so that they changed their contempt into admiration, and their indifference into a quite singular love and benevolence. He was made provost and cellarer of the house, and he acquitted himself so well of those offices that they judged him worthy of the first dignities of their house. In effect, while he did his utmost to assist the sick and to give each one what he needed, he was so severe toward himself that he had for himself only bread, water and a few vegetables, once a day. Never did flesh, nor milk, nor cheese enter his mouth. A bench was all his bed; the oldest and most torn habit was the one he liked best; he left off his hair-shirt only to take another, or to mend the one he had. He recited every day on his knees, before Matins, the hundred and fifty psalms of David; he assisted at the divine offices with a marvellous fervour and attention. Outside the time of common prayers, he often made genuflections to adore the majesty of God present in all places. In a word, one saw in him a perfect model of a true religious.

Meanwhile he sighed ever after his first solitude; and, after twenty-five years of cenobitic life, he recognised that it was the will of God that he should return to it. He obtained permission from his abbot, according to the intention of the rule of Saint Benedict. His life, in this last retreat, surpassed incomparably all that he had done before. At the end of three years, a great overflow of water having surrounded his cell, he was several days not only without food but also, which was much more intolerable to him, without being able to hear Mass. In this extremity, he invoked the Blessed Virgin: she appeared to him, consoled him and put into his mouth a morsel of an extraordinary bread; he received from it so great a strength that, for the rest of his life, which was still twenty-two years, he had no need to eat bread, but a few herbs and roots sufficed him. He remained also twenty years without drinking, although he had never bound himself by vow to this so extraordinary mortification.

The good odour of his virtues spreading on all sides, and attracting an infinity of people to his cell, Burchard, bishop of Cambrai, made him priest and gave him the power to administer the sacraments of Penance and of the Eucharist to those who should come to him. He received even from popes Paschal II and Innocent II the authorisation to remit all sorts of reserved cases; but he used it only in extremity, and ordinarily obliged the penitents, on such occasions, to ask absolution from their bishops. He said every day two Masses, one for the living and the other for the dead.[3] He recited a hundred and fifty Hail Marys, part on his knees, part prostrate on the ground. He was also accustomed to sing the Vigils of the dead of nine lessons, and to say at each Nocturn fifty psalms, so that he recited the whole Psalter each day. He added every day new austerities to the

preceding ones. Finally, his historian assures us that it would have been difficult to find a tyrant who would have treated him as rigorously as he treated himself during so many years; he concludes from it that he truly hated his body, and that he justly merits the glorious quality of martyr of Jesus Christ. He was visited not only by the people, but by bishops, by religious, by canonesses, of whom there were several communities in that country. Great lords and ladies of the highest condition came to his cell to receive light in their difficulties, consolation in their sufferings and remedy in their temptations. In a word, he was as it were the miracle of his century and the asylum of all the unfortunate. Count Arnulf, brother of Baldwin, count of Hainault, being attacked by a dangerous illness for which the physicians found no remedy, had himself carried to his hermitage. After confessing to him, he begged him to have something given him to drink, because the fever burned and tormented him. The Saint told him that there was in that place no other liquor than well-water: the count desired some; and the Saint, having had some drawn, made the blessing over it and presented it to him. But this blessing was so powerful that the water was changed into a wine more generous and more agreeable than that of the best-situated hillsides; what do I say? it wrought so great a change in his body and strengthened it so much that he was healed in the same instant, and returned home in perfect health and without any remnant of his infirmity. At last it pleased God to crown the merits of this admirable solitary, who had joined the rigours of the most severe penance to a life so pure and so innocent that it is believed he never lost, by a mortal sin, the grace he had received in baptism. He fell ill, then, a few days before Easter, and, feeling that his end approached, he sent for Dom Angilbert, prior of Crespin, to administer to him the last sacraments, which he received with a wholly angelic devotion. At last, on the very day of Easter of the year 1140, 7 April, he rendered his spirit to God to be crowned with his glory.

His body was buried in his own hermitage, by the venerable abbots of Crespin and of Saint-Amand; afterward it was transferred to the abbey of Crespin; some bones were given, part to the abbey of Hautmont, in Hainault, and part to the Black Sisters of Mons and to the parish church of Esparu, the place of birth of this great Saint.

One meets, at a short distance from Condé and from Crespin, a chapel which bears the name of Saint Aibert, and which has been erected into a parish church. There is also in the village of Blaheries, between Saint-Amand and Tournai, a chapel placed under the invocation of the humble recluse. He is invoked especially for the healing of fever. The sick take with confidence, for this purpose, water from a well which bears his name. Here is an ancient prayer which persons who commend themselves to his intercession are accustomed to recite: “O most holy father Aibert, faithful and just servant of the most high God, you who bring help to those who have fever and give remedy to persons attacked by divers illnesses, I pray you, by your accustomed compassion, have pity on me, and restore to health by your prayers him whom a long and painful fever torments, that, sound in soul and body, I may render thanks to the almighty God and serve him all the days of my life.”

Here are the popular attributes of Saint Aibert in the arts: an eagle lets fall near him the Benedictine habit, which determines his vocation; — he stands near a well, with a bowl in his hand, to recall that for twenty years he deprived himself of every drink, even water. We have made use, for this summary, of his life written by Robert, archdeacon of Ostrevant, and reported by Surius and by the continuators of Bollandus.

The Blessed Herman of Steinfeld, called Joseph, of the Order of Premonstratensians

— Pope: Gregory IX. — Emperor of Germany: Frederick II.

A periculis cunctis libera nos semper, virgo gloriosa et benedicta.

From all dangers deliver us always, glorious and blessed Virgin. *Sub tuum praesidium.*

Cologne, the most celebrated of all the cities of Lower Germany, was the one that saw this excellent religious born, and that served him as cradle. His parents had been rich, but they had lost their goods through some reverses of fortune, and lived in extreme poverty. As soon as he was born, they carried him to the holy font of baptism, and had him given the name of Herman, which in German signifies a man-at-arms and a man of honour; as if to mark that he would make continual war on the demon, and that the victories he would win over this enemy of men would acquire for him an immortal honour. He passed his first age so innocently, with so much wisdom and maturity, that he had nothing of childhood but the name. His dove's eyes and chaste looks marked the candour of his soul; and the serenity of his countenance showed the calm of his spirit and the peace which he enjoyed in the depth of his heart. Even those who cast their eyes upon him felt in themselves I know not what abundance of spiritual joy which he communicated to them by his presence. He was so restrained in his speech that his tongue never served for lying, nor for slander, nor for vanity, nor for flattery and foolish complaisance. It is not however that he was not very affable, and that he did not sometimes gladden his companions by some pleasant and agreeable touches; but he did it only in order not to appear above the common, and to hide from them the recollection and elevation of spirit that God had given him from his childhood.

Scarcely had he reached the age of seven years when he was put to study, and he made in a short time very notable progress in it, God assisting him extraordinarily to understand and retain what his masters taught him. But his affection for the exercises of Christian piety surpassed greatly the inclination he had for the sciences. Churches and places of devotion were the schools that he frequented most willingly: he went there always with pleasure, and never left but with regret. It is remarked that, even at that time, while his companions occupied themselves with play, according to the reach of their age, he stole away from their company to go and say his prayers in a church dedicated to the Mother of God, where there was a very devout image of the Blessed Virgin, carrying her dear Son in her arms. There, this child of benediction conversed lovingly, now with the Mother, now with the Son, both being represented to him by their statue. He spoke to them of his childish troubles, of his heart's pains, of his poverty. He said to them: "My dear little Jesus, this morning I had for breakfast only a very small morsel of bread, so that I am still hungry. Yet I do not complain of it, for you are the Son of God, and yet you also were often hungry; and if you will, you can make some crumbs of bread satisfy me as much as if it were much more." He then told the Child Jesus what he had learned since the day before, and what he would do in the course of the day; he said in ending: "I should much like to stay still with you and with your holy Mother; but now I must go to school. Give me your blessing, and, until I return, think of me!"

It is not of today that it is said, and that it is recognised by the effects, that God delights to converse with the simple, and that it is to the little and the humble that he communicates himself most favourably. Scripture affirms it to us in several places; and an infinity of miracles and supernatural works show it to us evidently. Here are illustrious testimonies of it in the person of young Herman, and it must be avowed that the tendernesses of love which Jesus and Mary showed him were so great and so extraordinary that one would not dare to write them, if they had not passed through the examination and received the approbation of several learned theologians, who well recognised that one must not judge of the conduct of God by the feeble reasonings of our human mind. One day, among others, when this holy schoolboy had come as usual to visit the images of the Blessed Virgin and of the child Jesus, he presented to them an apple that had been given to him, beseeching with humility the Mother of the Saviour to have this little gift agreeable and to receive it as a pledge of the affection he bore her, and of the desire he had to serve eternally her divine Son. Astonishing thing! at once the Queen of Angels, in order not to grieve this lovable child, and to make recommendable to all posterity the innocent simplicity with which he acted toward her, made her image flexible, and, stretching out her hand of stone or of wood, as if it had been a hand of flesh, she received favourably the present of her little servant. "O blessed childhood of Herman!" cries the abbot who composed his life, "which deserved to be so soon consoled by heavenly signs and revelations. Cease, ye envious, to censure it, and say rather with

those who admire such fair beginnings: *What do you think this child will be at last? for the hand of God is with him.*" It is also said that the Blessed Virgin taught him to pray to her, and composed for her well-beloved servant that prayer which has since spread widely in the Catholic Church, beginning with these words: *Sub tuum praesidium confugimus, Sancta Dei Genitrix.* We place ourselves under your protection, O holy Mother of God. Another time, having entered the same church, he saw, at the top of the rood-loft, which was between the choir and the nave, the Blessed Virgin and the Evangelist, her faithful guardian, with the adorable child Jesus, who were conversing together in an infinitely charming manner. His love carried him at once to wish to join their company; and, in effect, the Virgin called him by his name, and said to him: *Hermanne, ascende ad nos;* "Herman, come up to us." But as he had no ladder, and as the choir by which one went up to it was closed, he saw himself as if in the impossibility of obeying. He made nevertheless his efforts for it, and this divine Mother, who never fails to assist her own in their needs, stretching out her hand to him, raised him up to the top and set him beside her dear Son; so that he had the happiness of passing several hours with him in a marvellous familiarity which filled his soul with a great abundance of grace and sweetness. When, being a priest, he opened himself familiarly to his friends about this vision, he made them remark a circumstance which ought not to be forgotten; it is that, as he strove to climb, he was wounded, at the place of the heart, by a nail that was in the balustrade, from which there remained to him a mark that scarcely appeared at all, but which was extremely sensitive and painful: "That was," he said, "a presage and a warning of the crosses and sufferings that I was to endure for the rest of my life." Besides, the same Blessed Virgin, who had raised him into that gallery, brought him down from it in the evening to return to his parents, with a promise to make him often partaker of a like consolation.

In effect, another day when he had come into that church barefoot, in the greatest rigour of winter, she appeared to him again with a countenance full of sweetness, and asked him why he went barefoot in such harsh weather and such an insupportable cold. "Alas!" he answered, "my dear Lady, it is the poverty of my parents which constrains me to it." Then the Virgin showed him a stone, which was a few steps from there, and ordered him to go and look under it, assuring him that he would find there four pieces of silver to meet this great need. He obeyed, and found in effect this little treasure that divine Providence had placed there expressly for him. He returned at once to his dear Mistress, and thanked her for her kindness and her liberality. She thereupon gave him new caresses, and told him that, every time he should return to the same place in his needs, he would always find there the same help. This happened several times; and, what is surprising, his companions, to whom he innocently revealed his secret, going there as he did, and doing so even with much more eagerness than he, never found anything there. He who first wrote this history asserts that he learned it from his own mouth, a little before he died.

Some time afterward, Our Lord appeared to him fastened on the cross. It was during a great fire which happened at Cologne, and which consumed many houses of his neighbourhood. As the inhabitants ran to help, and took pains to stop the violence of the fire, Herman ran there also, and saw, with all the bystanders, a spectacle quite worthy of admiration: it was that, amid this great conflagration and in the midst of the devouring flames, a church, which was surrounded by them on all sides, remained nevertheless entire without being in any way damaged. This marvel keeping all the people in suspense, Herman, who cast his eyes on all sides on this temple which the fire spared so miraculously, perceived above it his lovable Saviour in the state and figure which he had on the cross. He recognised thereby that it was out of respect for the mystery of his Passion and Crucifixion that the flames dared not touch that holy house; he was confirmed in this opinion when he saw this crucifix multiply itself in some manner to be in all the places where the fire carried its whirlwinds. His spirit was then filled with a supernatural light, which made him know the virtue of the passion of Jesus Christ: he saw that the best means of resisting his passions was to have assiduously the image of Jesus Christ crucified imprinted in his memory.

The first years of Herman having thus passed in a continual conversation with heaven, he had a strong inspiration to quit the world entirely and embrace the religious life. He presented himself for this at the convent of Steinfeld, of the Order of Premonstratensians, in the diocese of Cologne; although he was only twelve, which was too feeble an age to bear the yoke of religion, he was received with much joy, in the hope that God would supply extraordinarily for the strength which nature did not yet give him. It is probable however that the habit was not given him immediately, in order not to transgress the laws of the monastic state; although an author has believed that the ordinary rules were passed over for him, it not being reasonable, he says, to subject to the ordinances of men him whom God conducted by such miraculous ways. However that may be, it is certain that he was sent to a monastery of Friesland, to advance in his studies there, and that he made himself commendable there above all his fellow-students, as much by the progress he made in the sciences as by the continual increase of his virtues. One never remarked in him the vices nor the imperfections which are ordinarily found in schoolboys: such as insolence, lying, disobedience, quarrels, insults and buffoonery; but, on the contrary, he showed a modesty, a candour, a submission of spirit, a kindness toward everyone, and a restraint which made him admired by all who saw him. He read only with pain the poets and other profane books, where it is spoken of Jupiter, of Juno, of Mars or of Mercury as so many divinities; and he said sometimes that he could not sufficiently admire how persons of wit and piety could amuse themselves with these trifles, since there was an infinity of learned writings of the holy Fathers and of Christian orators which could lead to the knowledge of the Divinity.[1]

There happened to him at that time a notable infirmity which made him burdensome to his confreres, and made him shunned even by those who had the most affection for him. He bore this cross with great patience, being very glad to suffer something for his saviour; but when he had drunk for some time of the chalice of sufferings and humiliations, Our Lord delivered him in one night of this infirmity; so that his head, which had been horrible to see the evening before, appeared the next day as clean as if he had never been incommoded. His studies finished, his superiors recalled him to Steinfeld, where, after his profession, he was given the charge of laying the tables for the meal and of serving the brothers in the refectory. He acquitted himself admirably well of this employment, failing in nothing of what was his duty, and doing this action, morning and evening, with as much modesty, presence of mind and recollection as if it had been some ecclesiastical function. But as this occupation of Martha prevented him from enjoying the repose and contemplation of Mary, he began to be wearied, and to desire to be delivered from this solicitude, in order to employ himself no more except in the meditation of eternal truths. In this disquiet, the Blessed Virgin honoured him with one of her visits; and, having had him say himself what was the subject of his sadness, she consoled him and told him that he was in error, and that he could do nothing more agreeable to God than to serve his brothers in a spirit of charity. This advice of his dear Mistress so changed his heart that, following the example of our Saviour, who said of himself that he had not come into the world to be served but to serve, he applied himself with so much gladness to this humble ministry that he seemed not so much to go to it as to run, and even to fly.

Besides, this office was not for him an occasion to transgress the rules of temperance and sobriety, and to feed himself better than the others; on the contrary, he used it as a means to practise in secret fasts and abstinences which might be called excessive; for he ordinarily lived only on bread and water, and took even of that in so small a quantity that his body almost always suffered from hunger and thirst, without the one who served with him being able to perceive it, because he had the skill, in order not to be discovered, to eat apart, and often to put off his poor meal till after that of all the others.

From the office of refectorian he passed to that of sacristan, where he gave himself, with a new fervour, to the exercises of penance and prayer. His vigils were almost continual; and if he took a moment of rest, it was only on a plank which served him as mattress, and on a stone which served him as bolster and pillow. As his employment obliged him to awaken the brothers for Matins, he did not lie down beforehand, and he

employed all that time in prayer and in the contemplation of heavenly things. His devotion carried him to compose new canticles in honour of Jesus Christ and of his most holy Mother, which are so full of the unction with which his heart was intoxicated that one cannot read them without being sensibly touched. The Reverend Father Vandersterre, of the Order of Premonstratensians, gave them to the public at the end of his life. This incomparable piety drew down upon him new favours from heaven, which, though extraordinary, ought not to pass for uncertain, being sustained by the testimony of all who have written about him. Among these favours, we are told that every time he left table to go and render thanks to God in the church, he was embalmed with perfumes so exquisite, and exhaled odours so ravishing, that it seemed to him he was in a garden full of roses, lilies, violets, carnations and all kinds of the most agreeable flowers. The low opinion he had of himself, which prevented him from believing that anything extraordinary happened to him, made him think, at the beginning, that the whole community smelled the same odours. He spoke of it therefore to some of his confreres, asking them whence came so great a suavity; but he recognised that this grace was particular to him, and he was deprived of it for some time for having divulged it, although he had done so only through a holy simplicity, which made him judge of others as of himself. Moreover, every time that, pronouncing the name of Mary, he prostrated himself with his face to the ground, there came forth from the ground itself another inestimable perfume which ravished all his senses, and would have kept him whole hours in that posture, had he not feared to appear singular.

When he assisted at the office in choir, as his soul was all inflamed with the desire to please God, he was often consoled by heavenly revelations. He ordinarily saw two angels who incensed the choir during the canticle *Benedictus;* but in such a manner that there were religious whom they incensed with joy and saluted very respectfully; others whom they pretended not to see, and others whom they passed over abruptly, and as if with horror and indignation. The first were fervent religious, who praised God with heart and mouth; the second, negligent religious who did not sing, or sang without attention and without reverence; the third, religious of bad morals, whose life did not correspond to the holiness of their state and profession. It was again a thing usual with him, during his meditations, to enjoy the agreeable presence of the Mother of God, to hear her voice from afar and recognise it, to go to the place where she called him, to question her, to answer her, to give her account of the state of his soul, and to treat with her as a child with his mother, or as a disciple with his preceptor. Sometimes even, this august Virgin took an interest in spreading on all sides the odour of his good renown, and in discovering his great merits; which happened one day when he was to come to a monastery of women, dependent, for spiritual direction, on the religious of his abbey: for she appeared beforehand to a sister of that monastery, and told her that her faithful servant was to arrive soon; she recommended to her to receive him with kindness and as one of her greatest favourites. These signal virtues of the glorious Herman, and this admirable familiarity which he had with the Blessed Virgin, caused the religious, giving him a surname, to call him commonly Joseph. His humility, which gave him eyes only to see his own defects, could not bear this change: he shed tears over it in private; he complained of it often in public, and every time he was called Joseph he entered into a holy anger, believing himself infinitely far from the merit of the two great patriarchs of the Old Testament who bore this excellent name. At last he took one day the resolution, in order to stop this course, which he called a scandal, of making his complaints in full chapter. But as he was in this thought, and as he prayed Our Lord at night to have him agreeable, he had a vision which took away his pain, and put him in legitimate possession of the name of Joseph; for the Blessed Virgin having appeared to him at the foot of the high altar, in the midst of two angels of extraordinary brilliance and beauty, and having called him near her, she had the goodness to take him solemnly for her spouse, that is to say for him who should represent on earth the spouse that she had while in the world, and who reigns now with her in heaven. This was not done without much resistance on his part; but these angels assured him that it was the will of God, and told him also that, having been raised to so great an honour, he ought no longer to have repugnance that he should be given the name of the spouse of Mary. Since this vision, which he was obliged to reveal to his superiors, and which has passed until now for

indubitable, he was always called Joseph. And, in effect, those who have written his life, when they come to this place, cease to call him Herman, and begin to give him this august name, as the mark of his mystical espousals with her who is the Daughter, the Spouse and the Mother of the King of kings. So admirable a prerogative, which we do not find to have been granted to other Saints, but which will not appear incredible to us if we consider that Our Lord has often taken holy virgins for his spouses, procured him another great favour, which was that the same Virgin having shown herself to him in his sleep, carrying her dear Child on her bosom, she put him into his arms, in order that, as Saint Joseph had often carried him during his childhood, and above all when they fled into Egypt, he might have at least the honour of carrying him once more. But if this grace seems so considerable, here is another which we esteem much more: it is that Mary, by a holy jealousy for the perfection and fervour of her new spouse, warned him and raised him up from his least defects as soon as he had fallen into them. Above all, one day when the office of guarding the monastery against some disbanded soldiers, who made great ravages in the neighbourhood, sparing not even holy places, had made him relax somewhat of his devotions, she appeared to him, no longer in that marvellous beauty in which she ordinarily appeared, but under the figure of an old woman whose face was all withered and wrinkled. He did not recognise her at first, but she soon made herself known to him, by telling him that she was his Mother and his Spouse, and that she had taken this form because she saw well that she was beginning to grow old in his heart. Herman had an extreme confusion at it, and could excuse himself only by the great occupations which the necessity of preserving the house of God against the incursions of robbers gave him; but she replied that she was herself the guardian of it, that she would keep it faithfully, that she would not permit robbers to do it any harm, and that he ought not, for this temporal care, to relax anything of the fervour with which he was accustomed to serve her. This ought to teach us that the employments which religion gives to its children must not prevent them from acquitting themselves of their exercises with devotion, and from bringing to prayer, whether mental or vocal, all the attention and reverence which such holy and exalted occupations demand. We say nothing of a quantity of other testimonies of love and kindness which this Mother of mercy gave to her dear Herman-Joseph. But it must not be omitted that, according to the custom of all the Saints, he was afterward proved by crosses so terrible and sufferings so acute that he became a living image of Jesus Christ crucified. He saw himself attacked, in the strength of his age, by an insupportable pain in the head and by such a weakness of stomach that, his liver no longer performing its functions, the whole economy of his body was deranged. Many other illnesses, caused by his vigils, his fasts and his excessive labours, joining these first infirmities, made of him an animated skeleton and put him out of condition to apply himself to any exterior function. The rebuff and contempt of some of his confreres increased still this pain, because they represented to him often that it was by his indiscretion and his obstinacy that he had fallen into these evils and had rendered himself useless to the house and a burden to the community. The patience of this great Religious appeared admirably on these occasions: for, far from complaining and letting himself be cast down by sadness, he sustained himself in them always with an invincible strength, receiving joyfully these crosses as signal favours of divine Providence, and his courage, in this, was all the greater because the Blessed Virgin deprived him for some time of her amiable visits, and, because, imploring also the help of the other Saints, he received from them neither relief nor consolation. After so difficult a trial, the august Mary, who had for him the affection of a true spouse, delivered him of a part of his illnesses and put him in a state to follow the community better; but his weakness and his headaches remained to him always, and, when the great feasts arrived, he never failed to feel horrible pains, which no remedy could cure; which made him say to his friends: that feasts were not feasts and days of rest for him, but days of affliction, suffering and mourning. One of those days, among others, which was the eve of Christmas, he was so tormented with shivering, trembling and contractions of the nerves that one could not believe a man ever suffered more. But, at the hour of the birth of the Child Jesus, he was suddenly healed and found himself strong enough, not only to assist at Matins and at the solemn Mass, but also to celebrate with great tranquillity his three Masses.

This would be the place to speak of many revelations which God made to him, and of the frequent ecstasies and ravishments which happened to him, whether at Mass or at prayer; but because we could not stop at them without passing the bounds of an abridgment, we shall content ourselves with remarking some. One day when he was looking at the stars through the window of the sacristy, having desired to know God by creatures and by that way which theologians call of excess and eminence, he was suddenly raised to a knowledge wholly other than that which we have on earth, and he saw before his eyes, as in abridgment, all the grandeur and all the beauty of the heavenly bodies, which filled him with an incomparable admiration for their author. Another time, contemplating still the marvels of heaven, he saw, besides the ordinary moon, a second moon much more beautiful and more brilliant than the first, which rose even into the empyrean heaven, and he was told that it was the soul of Saint Engelbert,[2] archbishop of Cologne, who would be martyred within a month, and who would enter at that very hour into eternal glory. He had difficulty in believing this prediction, because, on the one side, this archbishop was so powerful that there was little likelihood that anyone would dare to attempt his life, and that, on the other, the abundance of goods and pleasures in which his condition placed him made one fear that he had many things to expiate in the other world; but the event showed the truth of this revelation, because, four weeks afterward, Engilbert was massacred in hatred of his piety, by his own relatives; and, as martyr of Jesus Christ, he entered immediately into heaven, without passing through the flames of purgatory: which Herman knew again by his own experience; for, having been struck with an eye-complaint, as punishment of his incredulity, he was healed of it by sending offerings to the tomb of this glorious Martyr. Saint Ursula[3] and her companions appeared also to him very often: which they did ordinarily in the form of doves. For this reason he called them his dear and holy little doves, and he composed, in their honour, a canticle which he set to music, on the air which was given him by one of their holy troop. We have this canticle still, and it must be avowed that it is so beautiful and so touching that it is easy to judge he composed it only by an extraordinary help from the Spouse of those glorious Virgins.

Besides this canticle, there are attributed to him two books of revelations touching the assembly, the voyage and the martyrdom of the same Saints, which have been given to the public with observations and defences, by Father Herman Grombrach, of the Society of Jesus. But it is more uncertain whether this work is by our Herman-Joseph; and several authors, who contest the truth of the things reported in it, maintain that it ought not to be attributed to this great contemplative, whose revelations were very sure. We shall say our thought on it in the life of Saint Ursula.

We have not marked the time at which he was promoted to the priesthood, because his first historian does not speak of it; but we cannot dispense ourselves from saying, with this author, who had been long with him, that one cannot sufficiently admire the devotion and the fervour with which he celebrated the divine Sacrifice. He was so exact in the ceremonies that his exactness passed, in the mind of several, for scrupulous; but it came from the esteem he had of this great mystery, and of all the things that the Church has established to celebrate it with majesty. He said no Mass without being ravished in ecstasy, which made him be much longer at it than the others. The undevout murmured at this length, and there were even some who complained that too much wax was burned at his Mass; but it was proved that, though his ecstasy lasted sometimes more than two or three hours, the candles were not at the end more worn than at another Mass of half an hour. It was again a thing quite admirable that his great infirmities seemed to leave him when he went to the altar, in order that he might stand there and fasting during the long space of time that he remained there; which he could not have done on any other occasion.

One would need the tongue or the pen of an angel to speak worthily of his incomparable virtues. The first author of his life, speaking of his purity, says that it was so great that one could justly call him the flower of virginity, the lily of chastity, the model of modesty, the chosen vessel of continence, and the virgin of the virgins of his time; that he was a virgin in his body and in his soul, in his spirit, in his heart, in his sight, in his

hearing, in his smell, in his taste and in his touch; so far that he had become as it were insensible to all that is wont to move the flesh and to excite in it disordered passions. He joined to this purity an incomparable humility, in order not to be a proud man, worthy of eternal anathema; he said ordinarily that he was only a zero in a figure, a rotten apple, a useless weight on the earth, unworthy of the bread he ate and of the water he drank. He did his utmost to remove from the mind of those whom he saw all the esteem they had for him; and, to succeed in this design, while he willingly praised others and excused them in their faults, he accused himself continually, discovered his least defects, turned aside the praises which were given him and tried to persuade that he was not so virtuous as he was esteemed. His bearing and manners were so simple that nothing affected was ever remarked in them. It was only rarely and by force that he wore anything new; his satisfaction was to be the worst shod and the worst clothed of the whole house, to be despised by everyone. He did sometimes, to humble himself and render himself abject, things which the wisdom of his confreres could not bear; as when he entreated a peasant to strike him on the cheek, because he was, he said, only a criminal unworthy of better treatment. But God made known, by great marks, that he was more prudent, in this apparent folly, than those wise men who censured him, since he revealed to Saint Elizabeth, of the Order of Cîteaux,[4] that Herman-Joseph was an incomparable man, and that he surpassed without measure all his confreres in humility, in patience, in charity, in purity of body and spirit and in all the virtues. We have already spoken of his austerity; but it was so great and so continual that one cannot speak of it at sufficient length. It appeared above all in the countless infirmities that God sent him, since, instead of taking in them the alleviations which appeared most necessary, he deprived himself of them for the love of Our Lord and added several voluntary mortifications to the illnesses with which he was overwhelmed. His ordinary saying, when he was pressed to feed himself better, or to lie down more softly, was that Jesus did not will it; and, in effect, he acted so in this only by the express order that he received of eternal Wisdom. What shall we say of his love for God and of the bowels of his charity toward his neighbour? He loved nothing now but God, he sighed now only after God; all the things of the world had become to him as mud, and all his joy and satisfaction on earth was to converse in heaven. The ills of his neighbour were more his ills than his own, and he had no rest until he had brought some remedy to them. His historian says that his heart had become as a general hospital, where all kinds of afflicted and wretched persons were well received. His confreres had the best place in it, and there was no one tempted or pained in his convent who did not find in him a sure refuge and an indubitable help. Those who had been troublesome to him, and who had censured his conduct, far from being excluded from the outpourings of his kindness, received on the contrary from him more testimonies of benevolence. In a word, he was so useful to everyone that God, whose mercies are infinite, drew him from a mortal illness, and prolonged his life nine years for the good of the public, according to the promise which he had made of it to a holy girl who had asked his recovery with many tears.

During this interval he made, by an extraordinary help of the Blessed Virgin, on the Canticle of Canticles, an exposition which was so agreeable to this Queen of Angels that, while he worked at it, she often rendered him invisible, so that he should not be interrupted by his confreres in his composition. At last, the term of nine years being expired, this new Joseph, this admirable Spouse of Mary, this man whose life was wholly heavenly, having predicted beforehand the time of his death and the place of his sepulture, died most holily in the monastery of Hoven, of the Order of Cîteaux, where his superiors had sent him to celebrate the divine Mysteries before the religious women who dwelt there: which happened on 7 April 1230, or thereabouts. His body was at once buried in this same monastery, by the care of the religious women, who feared that so great a treasure would be taken from them; but seven weeks afterward, the Premonstratensians of Steinfeld obtained permission from the archbishop of Cologne to raise it from the earth and transport it to their church. It was found sound and entire, without any corruption, and such as it was on the day of his death. This translation was made with great solemnity and an infinite concourse of ecclesiastics and laymen. The miracles which were wrought there were irreproachable testimonies of the holiness of our Blessed. His new sepulchre was also a source of supernatural helps and miraculous healings, which have not ceased until now;

which makes it that for more than four hundred years Herman-Joseph has always been respected and implored as a Saint, and that votive Masses and sacred canticles are even said in his honour.

The blessed Herman has been represented offering an apple to the Blessed Virgin, who opens her hand and takes the fruit. This graceful scene has often been reproduced by painters and engravers, and no less sung by poets. One will read with pleasure the translation of the verses of a German poet who consecrated his lyre to him:

Holy innocence of childhood, dove of the good God, lovable companion of the angels, heaven, closed by sin, is always open for thee! — Holy innocence of childhood, flower of heaven, forgotten on earth, thou art like a graceful rose in a desert, tormented by the cold north wind!

Young still, Saint Joseph Herman went to school with other children, and, like them, he loved to play. But, looking at him well, one saw already that heaven destined him to a high piety. Such, in the ancient temple, the morning ray pierces through the Gothic windows; such the source of a great river gushes forth unknown from the hollow of the rock; such the harp, rich in harmony, slumbers still between the arms of the dreaming artist. — At school he had learned that Jesus said: "The ornament of wisdom is love and humility."

He had heard speak of the divine Lamb dead on the cross, dead for those who crucified him. As, at the morning hour, when the rising sun gilds the tops of the trees and the summit of the mountains, the winged singers fill with their silvery concerts the mountains and the valleys; so the doctrine of Christ had awakened in the heart of the child slumbering sentiments, and his soul soon resembled a heavenly paradise. And, every day, going to school, he went first to salute on his knees the divine Mother and her Child.

With his sweetest smile, he brings them flowers, he speaks to them a sweet language, and he invites the divine Child to come and share his games.

And this lasted so for days, weeks and months.

One day at last, very early, Joseph approaches the Child Jesus, an apple in his hand, and the smile on his lips. Who would not have smiled also, seeing the naïve child offer an apple to the Blessed Virgin?

"Good Virgin Mary, and you, my sweet Jesus, take, I pray you, this apple that I bring you, this apple white and red!"

— The bronze statue did not hear the prayer of the child, but the Blessed Virgin in heaven had heard it.

The bronze Virgin comes alive, smiles, bends toward the child, stretches out her arm, and receives the fruit; then she thanks him with a smile. And, from that day, she loaded him, all his life, with graces and favours. Holy innocence of childhood, dove of the good God, lovable companion of the angels, for thee heaven, closed by sin, is always open!

He has also been painted holding a lily and the child Jesus in his arms; receiving from the hands of the Blessed Virgin a ring which signifies the spiritual marriage contracted between the Queen of heaven and her servant on earth. Peter de Wa^henaer, who wrote his history in verse, and dedicated it to Pope Alexander VII, reports seventy-two different authors who have composed his life or his eulogy. We have kept to the one who made it first, as it is reported in its original purity by the continuators of Bollandus. It must not be forgotten that the author of the life of Herman was his contemporary, a religious of the same monastery, and witness of his actions.

Saint Hegesippus, Ecclesiastical Author

(180).

Hegesippus was a converted Jew whose eyes the misfortunes of the deicide nation had opened early to the cause of so many disasters. Having become one of the most fervent disciples of the Apostles, he left his native land and came to Rome, where Saint Anicetus sat. On the way, he visited the principal churches with the aim of gathering, for the instruction of his compatriots, the authentic traditions on the life of Our Lord Jesus Christ and of the Apostles. He recorded, in a collection entitled *Memoirs,* the fruit of his observations and of his travel impressions. It was in truth a complete ecclesiastical history from Jesus Christ to Marcus Aurelius. Eusebius and Saint Jerome, who had this work in their hands, praise the simplicity of the style, the candour of the narrative, the orthodoxy of the author. These praises, confirmed by all antiquity, only increase our regrets. The *Memoirs* of Hegesippus are lost to us. The only fragments that remain to us have been inserted in the *Greek Patrology,* vol. v, col. 1320.[1]

The Blessed Christian of Douai

The name of the blessed Christian, so dear to the inhabitants of the town of Douai, recalls a life precious before God, but almost entirely unknown to men. It would even today be quite forgotten, if the pious remembrances of a grateful people had not preserved it.

Nothing is known of his birth, of his family, nor of his first years. His inexhaustible charity toward the poor was the distinctive character of his life, and a touching tradition relates that, more than once, God deigned to multiply in his favour the provisions which he destined for the needy. Perhaps one should connect with this tradition the assertion of some ancient authors, who have claimed that the parents of the blessed Christian were bakers, and that he himself had sometimes prepared with his own hands the loaves which he distributed to the poor. However it may be with this first part of his existence, it is certain that the blessed Christian, having been later ordained priest, was attached to the parish of Saint-Albin, and continued in this holy state the works of religion and charity which he had practised until that day. Some time after his death, his body was enclosed in a shrine of gilded wood, and his head in a little box of bronze. These two precious relics were carried, with all the others that the town of Douai possessed, in the annual procession that was made around the ramparts, on the Sunday before the feast of Saint John the Baptist.

Moreover, there was at Douai a confraternity erected under the patronage and in honour of the blessed Christian. Each year, on Easter Monday, his feast was celebrated by very solemn offices in the church of Saint-Albin.

Raissius reports that, in his time, one still saw near that church a garden which bore the name of Saint-Christian. Under the principal nave, in a vault made for the purpose, one also went to visit his tomb. This church and all these monuments of piety were destroyed during the Revolution of 1793.

The house which the blessed Christian had inhabited, or rather that which had been built on the site, was still shown in the year 1800. It was at the corner of the rue des Poitiers and that of Saint-Benoît (today of the English Benedictines). Not far from there is found the fountain of Saint-Christian. The sick, very often, send their linen to be washed there, commending themselves to the protection of their patron and fellow-citizen, and more than once they have felt the effects of his power with God. He is invoked above all for the healing of fevers and the deliverance of women in childbed. This devotion of the inhabitants of Douai toward the blessed Christian has been perpetuated to this day, and the confidence of the good people shows itself above all at the time of his feast, on Whit Monday. On that day, many inhabitants make it a duty to go and receive the Gospels in the church of Saint-Jacques, where some of his relics are still possessed. There is also made, the same day, in the streets of the old parish of Saint-Albin, a procession, in which is carried with respect and devotion the bust of the blessed Christian, wherein these precious bones are enclosed.

M. l'abbé Destombes.

[1] Saint Peter, the chief of the Apostles, is not the only one who suffered this kind of martyrdom. Many Christians were condemned to it for greater ignominy, among others those of whom Eusebius speaks, bk. viii, ch. 8 of his history. There existed in effect divers modes of crucifixion, according to the crime and the severity of the judge. Seneca explains himself thus on this subject, in the book of consolation to Marcia: *Video istic cruces non unius quidem generis, sed aliter ab aliis fabricatas. Sunt qui capite in terram verso suspendant, alii per obscena stipitem agunt; alii brachia patibulo explicuerunt, etc.* — It is reported that Saint Calliopius was crucified the same day and died at the same hour as Our Lord Jesus Christ. His mother, Saint Dioclia, who had given five gold crowns to the executioners to obtain that her son should be crucified head downward, expired of grief when the lifeless remains of her child were handed to her. Some martyrologies qualify her as martyr. Saint Calliopius was of Perga, in Pamphylia, and suffered at Pompeiopolis. (Baronius.)

[2] See the life of the venerable John Baptist de La Salle, in the volume which we devote to the Venerables, etc.

[3] The abbey of Schaffhausen. (Etymology: *Schaff*, ship; *haus*, house: *Navium domus*.) — It was peopled, at the origin, by twelve monks come from Hirschau: the first abbot was Sigefroi. It is to this celebrated monastery that the town of Schaffhausen owes its origin and its growth. Having become rich, it freed itself from the domination of the religious. At the time of the Reformation, all the religious had the cowardice to apostatise: at the moment when the first Bollandists wrote, their convent had become a lying-in hospital!

[4] See 30 June and 1 July.

[5] This abbey, since Saint Landelin, its founder, in the 7th century, had always been occupied by canons. The Benedictines had held it only for ten years: it was to have this possession confirmed by the Pope that Régnier was going to Rome. (See the life of Saint Landelin on 15 June.)

[6] It is no longer permitted to priests, without express authorisation of the bishop, to say several Masses a day, except at the feast of Christmas. The prohibition of binating was issued by Honorius III (1216–1227).

[7] This, thought and written long before our modern controversies on the classics, is infinitely remarkable.

[8] See the life of Saint Engelbert on 7 November.

[9] See the life of Saint Ursula on 21 October.

[10] It is probably a question of a religious woman of the monastery of Hoven, which was served by the religious of Steinfeld.

[11] The two Hegesippi. — Our Saint must not be confounded with another Hegesippus, or rather Josippus, who gave, after Josephus, five books on the ruin of Jerusalem, and who wrote after Constantine the Great.

8 April

Martyrologies

8th DAY OF APRIL

ROMAN MARTYROLOGY.

At Alexandria, Saint Edesius, martyr, brother of the blessed Apphian, who, under the emperor Maximian-Galerius, having openly rebuked an impious judge for not being ashamed to deliver to prostitution virgins consecrated to God, was arrested by the soldiers, subjected to the most cruel torments, then finally cast into the sea for the Lord Jesus Christ.[1] 305. — In Africa, the martyrs Saint Januarius, Saint Maxima and Saint Macaria. — At Carthage, Saint Concessa, martyr. — The same day, the memory of the saints Herodion, Asyncritus and Phlegon, of whom the apostle Paul speaks in his epistle to the Romans.[2] 1st century. — At Corinth, the blessed Dionysius, bishop, who not only enlightened by his knowledge and by the grace with which he was endowed to announce the word of God the people of his city and of his province, but who also instructed by his letters the bishops of other cities and provinces. He had so much respect for the Roman Pontiffs that on Sundays he had their epistles read publicly in the church. He flourished in the time of the emperors Marcus Antoninus Verus and Lucius Aurelius Commodus. 180. — At Tours, Saint Perpetuus or Perpet, bishop, a personage of admirable holiness. 494. — At Ferentino, in the Roman campagna, Saint Redemptus, bishop, of whom Saint Gregory, pope, makes mention. 586. — At Como, Saint Amantius, bishop and confessor. About 446. — At Bethlapat, in Persia, Saint Badema, martyr.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Pontoise, Saint Gauthier, monk of Rebais, founder and first abbot of Saint-Martin, a monastery of religious in that town, and of Bertaucourt, an abbey of religious women near Abbeville, who made himself

recommendable by his humility, by his zeal and his love of retreat. 1099. — At Belpuèche, in the diocese of Urgel, in Catalonia, the blessed Orgagna, of the Order of Prémontré, whose relics, preserved on the high altar, are honoured by the concourse of the people. Epoch uncertain, but prior to the 11th century. — At Fontevrault, memory of the mystic blood of Jesus Christ which, on a Good Friday, flowed from the particles of the true cross deposited in that monastery.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — At Palermo, Saint Philaretus, martyr, monk of the Order of Saint Basil, who, having been cruelly ill-treated by the Barbarians (Saracens), and having borne with courage numerous and horrible torments for Christ, ended his life confessing the faith. 828.

Martyrology of the Canons Regular. — At Jerusalem, Saint Albert, confessor, who, having embraced the institute of the Canons Regular in the cloister of the Sepulchre of the Lord, became afterward abbot of the monastery of Mortara, bishop of Vercelli, and finally patriarch of Jerusalem, and, after having endowed the Order of Carmelites with his rule, went away to the Lord to receive the reward of his virtues.[3] 1214.

Martyrology of the Franciscans. — At Alcalá, in Spain, the blessed Julian of Saint Augustine, confessor, of the Order of Minors, remarkable for his humility, his innocence and the austerity of his life. 1606.

Martyrology of the Carmelites. — At Jerusalem, Saint Albert. 1214.

Martyrology of the Augustinians. — At Orvieto, the blessed Clement of Saint-Elphide, commonly named of Osimo, confessor of our Order, a personage of great gentleness and great piety, who, twice charged with the functions of general, which he discharged excellently, recast and augmented the laws of the Augustinian institute to make regular discipline revive and flourish again, and has passed for a second founder of the Order. He rested in peace on 8 April, full of days and merits. 1291.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Dalmatia, Saint Hermes, bishop and martyr. 1st century. — At Carthage, with the saints Januarius and others mentioned above, Saint Timothy and Saint Connexus, likewise martyrs. — At Genoa, the blessed Martin, solitary. Having killed one of his companions when he was in the military state, he condemned himself to a rough penance, and withdrew under a rock situated at the extremity of a promontory, on the shores of the sea: he lived there amid austerities, mending the garments of the pilgrims who came to visit him, for he had learned the trade of tailor. Year 1342.

Saint Gautier, Abbot of Pontoise

— Pope: Paschal II. — King of France: Philip I.

Saint Gautier was born at Andaînvîlle, a village of the Timeu, toward the end of the reign of Robert I, or at the beginning of that of Henry I.

The precocity of his mind made him make rapid progress in the liberal arts. To perfect himself in them, he left his father’s house and went, into divers distant countries, to gather the teachings of tried masters. Afterward he had himself received doctor, professed with distinction grammar, rhetoric and philosophy and drew around his chair an élite audience. Arrived at the summit of renown and fearing to let himself be carried away by the vertigo of vanity, he recalled the counsel of the Gospel which gives us for model Jesus poor and crucified; he resolved then to renounce the agitations of the world, to taste the calm and security of the cloistral life. Wishing to prelude it by degrees, the better to try his strength, it was only after having long undergone the rigours of the hair-shirt that he entered the abbey of Rebais-en-Brie,[1] where, from the first years of his novitiate, he surpassed all the religious by the maturity of his virtues.

We cannot however give complete approbation to an exaggerated act of charity, which one of the two contemporary biographers of Gautier praises without restriction: a peasant was expiating his misdeeds in the prison of the monastery and suffered there often from hunger and thirst; the Picard religious, moved with compassion, reserved to him a part of his bread. One night, under cover of darkness, he penetrated into his dungeon, broke his bonds, loaded him on his shoulders and helped him to flee. He made him, however, promise not to take vengeance for the just punishment which he had undergone in the monastery. Gautier, as he expected, was severely chastised by the Abbot for this violation of the rule.

About this same time (1069), Amaury, brother of Gautier III, count of Amiens and of Pontoise in the Vexin, had just founded, near the castle of this latter town, a monastery whose few religious had as yet no Abbot.[2] Hearing the virtues of Gautier extolled, they hastened to choose him for their superior. It was only after many refusals that Gautier decided at last to yield to the wish of the nascent community. After the holy religious had received episcopal benediction, King Philip I, in quality of advocate or protector of the abbey, handed him, as mark of investiture, the abbatial crozier, holding it by the knob; Gautier put his hand, not beneath, but above that of the king, saying: “It is from God, and not from your Majesty, that I receive the government of this church.” Far from taking offence at this liberty, the king and his suite did but admire this independence of sentiments and language. The abbot of Pontoise had his church dedicated under the title of Saint-Germain, which it exchanged later for that of Saint-Martin.

Of tall stature, of a countenance full of sweetness, Gautier did not seek to accentuate these advantages by a careful dress. Just to all, without prejudice against anyone, merciful toward others, severe toward himself, humble before the little, firm before the great, bearing with an equal face joy and sorrow, the holy Abbot was a continual subject of admiration to all who approached him, the more because he allied the vivacity of intelligence and the wisdom of thoughts to the skill of eloquence.

The consideration that surrounded him made him fear the suggestions of self-love; wherefore, about the year 1072, after having built an oratory at Saint-Martin, whose title the abbey was soon to take, he fled secretly from Pontoise to go and hide at Cluny, which was then, under the abbatiate of Saint Hugh, the most flourishing school of monastic virtues. Although he had taken care to dissemble his quality and his name, the monks of Pontoise ended by discovering his retreat. Provided with an ordinance of John of Bayeux, archbishop of Rouen, they went to find the abbot of Cluny and brought the fugitive back to their monastery.

About the year 1080, Gaultier, bishop of Meaux, confirmed the donation which had been made to Saint Gautier of the land of Maurissac[3] to found a priory there.[4]

In imitation of several other holy Benedictines, Gautier often withdrew into a neighbouring cave to practise there the austere life of the anchorites;[5] but, troubled by visits, he resolved to flee a second time.

It was in an island of the Loire, near Tours, where there was a chapel dedicated to the saints Cosmas and Damian,[6] that Saint Gautier thought he could, far from the sight of men, give himself to all the ardour of his mortifications; there again he was deceived in his hope; renown soon published the virtues of the solitary: people came to solicit his counsels, to admire his examples; numerous presents were brought him which he hastened to distribute to the poor, accustomed to take the road to his hermitage. One day, he gave them his books to sell; another time, he stripped himself for them of the tunic and the cowl that the monks of Marmoutier had given him. A pilgrim, named Garin, who, according to the custom of the time, was travelling to visit renowned sanctuaries, recognised Gautier and at once reported his retreat to the monks of Pontoise. These ran to Tours, threw themselves at the feet of their Abbot and besought him to return to give life again to his abbey, which was languishing. Gautier yielded to their prayers; but, a short time afterward (1075), he set out for Rome and, after having venerated the tombs of the Apostles, he conjured Pope Gregory VII to discharge him of the burden that overwhelmed him and of the honour of which he proclaimed himself unworthy. The sovereign Pontiff, retaining him some days, was able to appreciate the exaggeration of his

humility; he reproached him then with not putting to work the aptitudes he had received from Providence and enjoined him, under pain of anathema, to resume the direction of his abandoned flock. The holy Abbot renounced from that time his predilections and, returning to the fold, thought no more henceforth of deserting the duties that the supreme decree of the Pontiff had imposed on him. More than once, the abbot of Pontoise had occasion to put the firmness of his character at the service of justice. Thus, he did not fear to reproach Philip I openly with his simoniacal investitures: “It is not permitted you,” he said to him, “to traffic in holy things: in thus selling benefices, you authorise others to make of them a sacrilegious commerce, and you render yourself guilty of all the simonies which your examples encourage.”

Gautier showed no less energy in making the council of Paris (1092) respect the decision of the Holy See which forbade hearing the Mass of a priest living in concubinage. The bishops accused him of being in this rebellious to the orders of the king and had him put in prison; but the intervention of his friends soon restored to him the liberty which he had been happy to sacrifice for the cause of justice.[7]

It was assuredly not through a spirit of ostentation that he determined to thwart the authority of the civil and religious powers; he loved on the contrary silence and oblivion, when the voice of his conscience did not prescribe to him to affirm his convictions plainly. His humility was so real that his left hand knew not what his right hand had given; it was through the intermediary of others that he ordinarily distributed his liberalities. One day, receiving the visit of a priest and a deacon of Pontoise, he charged them to give to the needy a large sum which he feigned to have received from a friend, for that destination, and asked them for secrecy on the origin of this gift. In other circumstances, he used the same dissimulation to disguise his charity. If he was accosted by a beggar, in the face of witnesses, he repelled him with a vivacity which might make him accused of hardness; but, soon afterward, he rejoined the poor man, without being perceived, and loaded him with his benefits. When he washed the feet of pilgrims, it was never in public, but when his religious, held back by the exercises of the community, could not be witnesses of his humble charity. More than once it happened to him to empty his purse into the hands of beggars, and, when he had nothing more, to give them even his knife, even his shoes.

A mat covered with a hair-shirt, without pillow, without bolster, served him as bed: there he rested, fully dressed, and gave himself violent strokes of the discipline. Sleeves of linen concealed from view his rough hair-shirt. It was only when his coarse garments fell in tatters that he took new ones.

Always disposed to serve others, Gautier willingly filled the functions of weekly reader in the refectory, and even of cook and baker. One day, exhausted with fatigue, he fell into a faint before the opening of the oven and was found in this state by the monks, who hastened to carry him to his cell.

When, by chance, Gautier shared the common meal in the refectory, he found means, without anyone suspecting it, of substituting water for his portion of wine. When fish was eaten, he feigned to be very busy extracting the bones, so that it should not be perceived that he abstained from that food. There were habitually brought to him in his cell bread and beans cooked in water: all the bread was reserved for the poor. A jug of water which was handed him on Saturday served him for the whole week. The Abbot rarely sat in the church: when his strength betrayed him, he leaned on his pastoral staff. While the others went to take some rest after the night office, he remained before the altar, plunged in meditation; but sleep claiming sometimes its rights, he was often found, the next day, asleep on the pavement, his forehead prostrate against the ground.

Gautier, having one day assembled the whole community, accused himself of his faults in Chapter, and asked each of his religious to beat him with rods. This act of humiliation on the part of their superior gave the religious much pain and they opposed it as much as they could; but his constancy prevailed over their scruples, and the thirty religious of the abbey fulfilled the painful functions that obedience imposed on them; to testify his gratitude to them, he dined with them, that day, in the refectory. About the year 1092, the

Blessed Virgin Mary appeared to him and said: “Arise, Gautier, betake yourself to Bertaucourt and build a monastery there. I have chosen this place that a community of virgins may consecrate themselves there to my service.” The apparition having vanished, Gautier feared to be the plaything of an illusion, and delayed to act; but a second vision came to remove all his doubts; this time, as testimony of an irrecusable reality, he kept for several days on his cheeks the imprint of the fingers of the Virgin who had given him a slap. Ignorant of the road to Bertaucourt, he committed himself to the keeping of God; guided by some information obtained on his way, he arrived at that locality, situated five leagues from Amiens.

Arrived in a wood, near the river of the Fieffé, Gautier built a little house and a chapel[8] where people soon ran from all sides to gather from his lips the words of life. Relating to the pious women the motive of his coming, he urged them to accomplish the wishes of the Blessed Virgin. The lady of the place looked with an evil eye on this immense concourse of pilgrims who, coming on horseback and in carts, might do prejudice to her crops; wherefore she found the means to drive away the man of God. The chastisement was not long in coming. One day when she was preparing to set out for church, she died suddenly on rising from her seat.

Some years later, in 1094, two noble and pious women, Godelinde and Helwige, consecrated their riches to executing the project of Gautier; they enriched the monastery which they had just founded, dedicated the church to Our Lady,[9] added to it a cemetery, and called to them virgins who devoted themselves to the service of the altars. Three years after the death of the holy Abbot, Godelinde was to be consecrated abbess and succeed Helwige. Gautier, to prepare himself for death, added each day something to his austerities, and thus conformed to the law he had imposed on himself of advancing ceaselessly in the way of perfection. The moment approached when he was to find the reward of his virtues. One of the last traits of his life shows us that he was endowed with the gift of prophecy. One day when he was preaching before Matthew I, count of Beaumont-sur-Oise, a lady scandalised the assembly by the impropriety of her dress and especially by her trailing gown, which swept the dust. The man of God could not refrain from reproaching her with her immodest display. This giddy woman cried out and announced that, the following Sunday, she would come back in greater finery. “You will come back, indeed,” the preacher said to her, “but in a state very different from that which you display today.” The next day, Gautier could scarcely finish his Mass, so burning was the fever that undermined him. He sent for a monk charged with copying a breviary for him and told him to abstain from a work from which he could no longer profit.

That very day, a messenger of the countess of Beaumont[10] came to tell him that his mistress had fallen ill and that she solicited his visit. — “God grant,” said the Abbot, “that she may meet me in heaven; for she will see me no more on earth!”

The illness growing worse, Gautier received the holy Viaticum, gave absolution to his brothers and was absolved by them. After having striven to calm their grief, he exhorted them to bear with love the yoke of the Lord, and expired, as he had announced, on 8 April 1099, the day of Good Friday. The countess of Beaumont died that very day.

When, according to monastic custom, the body of the deceased was washed, no trace was found of the mortifications to which he submitted; his flesh, white as snow, seemed to have undergone neither the influence of old age nor the attacks of maceration. The burial took place in the abbatial church of Saint-Martin, where so many miracles were soon to be accomplished.

On the following Sunday, the worldly woman who had insulted Gautier was carried by the demon to the tomb of the Abbot. Soon afterward, she was delivered from this obsession by the urgent prayers of the faithful and by the suffrages of the Saint whose prophecy had been realised.

Saint Gautier has been represented: 1° receiving the abbatial crozier from the king of France and placing his hand above that of the monarch; 2° holding in his left hand the book of the Benedictine rule and in his right a crozier; 3° holding three ears of corn in one hand, while with the other he leans on a vine-stock. It is

doubtless a figure of the Eucharist under the two species; the wholly material interpretation of these symbols will have caused Saint Gautier to be adopted as patron by the vine-growers of certain localities; 4° carrying his portion to a prisoner whom he delivers, and expiating himself in irons the generous aberration of his charity.

Relics of Saint Gautier

The tomb of Saint Gautier soon became a rendezvous of pilgrimage where the blind, the lame, the deaf, the paralytic and the sick of every category found a sudden healing. Believers have experienced down to an epoch not far from us the power that this great servant of God had to relieve, from the height of heaven, every kind of ill. “My great-grandfather,” wrote some years ago a venerable parish priest,[11] “whom I knew perfectly, and several of his comrades, exchanged, on a pilgrimage to Bertaucourt, some bad jests on the old statue of Saint Gautier. The next day they were all ill in their eyes. It was only at the end of six weeks that they were healed of this affection, attributed to their irreverence toward Saint Gautier.”

The body of this holy Abbot was taken from its shrine during the Revolution and buried in the cemetery of Pontoise. It has not been found since. There is no more at Pontoise than a small relic of the Saint, preserved in the church of Notre-Dame. There is venerated, at the Carmel of Amiens, another relic of Saint Gautier brought in 1816 by the Carmelites of Pontoise who, at that epoch, united with those of Amiens.

Hugh of Amiens, archbishop of Rouen, made, on 3 May 1153, the elevation of the body of Saint Gautier; that was equivalent to canonisation: it is the last example we have of Saints not canonised by the Holy See. The anniversary feast of this elevation or canonisation was fixed on 4 May. Like many other religious solemnities, this gave occasion to a fair which is still designated under the name of Saint Gautier.

Anciently, the feast of Saint Gautier, on 8 April, and that of his elevation, on 4 May, were kept as holidays in the whole archdiocese of Rouen. This Saint appears to have been particularly invoked for the deliverance of prisoners, as the numerous chains suspended as ex-votos before his altar attested.

A tomb was erected to Saint Gautier in 1154, a year after his canonisation. This monument was transported, some twenty years ago, to the church of Notre-Dame of Pontoise. It is a stone sarcophagus slightly narrowed toward the feet. The Saint is represented lying there: the head is of a very beautiful character; nobility and serenity are impressed on all his features. He is clad in his priestly vestments, and holds his crozier turned aside to indicate that his abbatial jurisdiction does not extend beyond the monastery. With the left hand he presses to his breast the book of the holy Scriptures: his feet tread on a lion lying down, symbol of the vices and worldly passions of which he triumphed. On each side of his head and at his feet, Angels with wings spread kneel in the attitude of contemplation and seem to follow with their eyes the blessed soul that flies away to heaven.

There is preserved at Pontoise a historiated crozier which is said to have belonged to Saint Gautier. It would be that same pastoral staff which he took so proudly from the hands of the king of France and on which he leaned a last time to give, before dying, the farewell blessing to his community. However, we must say that archaeology is not absolutely in accord with the tradition.[12] Tradition attributes also to Saint Gautier the construction of the church of Bertaucourt: it is a Romanesque church curious by its capitals and the decorations of its portal. Sold and mutilated during the Revolution, it was later restored to worship and became a parish church: it is one of the most precious remains of Romanesque art.[13]

Finally, there is shown at Bertaucourt a fountain which Saint Gautier is said to have caused to gush forth with his staff, and near which he established his retreat while the monastery destined for the virgins of the Lord was being constructed. A chapel erected near this fountain at an unknown epoch was rebuilt by M. Plomet, the last but one parish priest of the parish. People go on this pilgrimage on 4 May and during the octave, to draw water which is believed salutary to the sick. We have abridged and often reproduced the learned work

that M. Corblet devotes to Saint Gautier in the second volume of his *Hagiography of Amiens.*

Saint Denys, Bishop of Corinth

(2nd century).

Saint Denys, bishop of Corinth, flourished under the reign of Marcus Aurelius. He was one of the pastors who distinguished themselves most in the second century both by their virtue and by their eloquence. His zeal had too much activity for him to confine himself to the instruction of the faithful entrusted to his care. He wrote also to divers churches letters full of a truly apostolic spirit. Unhappily they have not come down to us, and there remain to us of them only some fragments in the ecclesiastical history of Eusebius.

One of these letters was addressed to the faithful of Rome. Saint Denys thanked them in it for the alms which they had sent. “From the beginning of Christianity,” he said to them, “you have been accustomed to render all kinds of assistance to the faithful and to supply the needs of several churches. You have provided by your liberality for the subsistence of the poor and of those of the brethren who laboured in the mines; in which you have shown yourselves imitators of your ancestors. The blessed Soter, your bishop, far from infringing this praiseworthy custom, has on the contrary given it a new degree of force and extent. Not only does he take care to distribute the alms destined for the relief of the faithful, but he also consoles with the tenderness of a father those of them who go to Rome… We have read your letter, and we shall always read it, as also that which was written to us by Clement, and in reading them we shall not fail of most salutary precepts.”[1] Saint Denys complained afterward that his letters had been corrupted by the heretics. “I have written some letters at the request of our brethren; but they have been falsified by the ministers of the demon, who have made retrenchments and additions in them. One ought not to be astonished that the text of holy Scripture has been corrupted by forgers, since they have not spared works of far less authority.”

As the heresies of the first centuries came less from false interpretations of Scripture than from errors taught in the schools of the pagan philosophers, they were nearly all only a heap of reveries mingled with some superstitions of paganism. Saint Denys combated them, and showed from what sect of philosophers each of them drew its origin. He is honoured on 29 November by the Greeks, who give him the title of Martyr because he suffered much for the faith. It appears however that he died in peace. The Latins honour him on 8 April, but only as confessor.

See Eusebius, Hist., *bk. iv, ch. 23; Saint Jerome, in* Catal., *ch. 30; Migne,* Greek Patrology, *vol. v.*

Saint Badema, Persian Martyr

(343).[1]

This illustrious Martyr was of Persia, and of a considerable family of the town of Bethlapat, where he possessed great goods. Desiring to be a religious, he sold them and distributed the money to the poor, except what was necessary for him to build a monastery outside the town, into which he withdrew with some other Christians who became his disciples. Meanwhile, the bloody persecution excited against the faithful by king Sapor inflaming itself more and more, this blessed Abbot was arrested prisoner with seven other religious of his community. They were all cruelly tormented during the space of four months, and above all Badema, as the head and superior of the others. Several outrages were done him, and he was often scourged with a cruelty which is not conceivable. But, however violent these torments were, they could never shake his constancy, nor diminish anything of that firmness which he had in the fear and love of God, and in the confession of the name of Jesus Christ.

At that time, Nersan, lord of a town named Aria, was also in prison as a Christian, and had already suffered much for having refused to adore the sun; but the end did not answer to so fair a beginning: for this unhappy

prince, apprehending other torments which had been prepared for him, and which were to complete his crown, lost all his resolution, renounced the faith of the Gospel, and promised to adore the idols if he were delivered and his goods restored to him which had been confiscated from him.

The king, being informed of his resolution, had an extreme joy at it; and, to use his infidelity against the unshakable courage of Saint Baderne, he sent him word that if he wished to recover his goods and return into his good graces, he must seal his apostasy by putting to death, with his own hands, this holy Religious who would not imitate him in his return to idolatry. So, Nersan was released and Badema was led to the place where he was. This unhappy prince, who had abandoned God, and whom God had abandoned, hearing the sentence of the tyrant, at once put the sword in hand to strike the holy Martyr with it; but God permitted, to give him still occasion to repent, that, fright having seized him, he should remain as if immovable, and could not raise his hand. So Badema had time to say to him, with much zeal, compassion and tenderness: “Ah! unhappy Nersan, how far does your malice go? Not content with having renounced the faith you owed to your Creator and your God, you wish still to persecute his servants and take their life from them? What will you do on that frightful day when you shall be obliged to appear before the tribunal of his Majesty to render him account of your actions, and hear there the sentence of your condemnation? Whither will you flee, and how will you be able to avoid the eternal torments to which you will be condemned? For me, I offer myself willingly to death for the glory of my Master Jesus Christ, but I avow that I should wish to die by another hand than yours, and that it were a pagan, and not a Christian apostate, who should make me a martyr.” These words were lively enough, this tone pathetic enough, to move Nersan and open his eyes; but the blindness of his mind had become so great, and the obstinacy of his heart so invincible, since the demon of avarice had taken possession of it, that, taking new strength by a redoubling of rage, he set upon the Saint and gave him several blows to make him die. As they were all extremely weak, one could not believe how long he made him languish. The Gentiles themselves had horror of it, and detested, on the one side, the cruelty of the king, who had invented this abominable means of destroying the Saint, and, on the other, the perfidy of Nersan, who had passed all at once from the quality of Christian to that of executioner of Christians. A short time afterward, the Martyr died of his wounds: which happened on 8 April, in the year of Our Lord about 343.

The Acts of this glorious Martyr have been drawn from the menology of the emperor Basil, the Greek synaxary and a life reported by Surius and by the continuators of Bollandus.

Saint Perpet, Bishop of Tours

(461–494).

Saint Perpet, sixth bishop of Tours, succeeded Saint Eustochius.[1] A native of Auvergne and of a senatorial family, his virtues designated him to the clergy and the people to succeed his uncle. He was elected in 461. This bishop, one of the holiest and most illustrious pontiffs of the church of Tours, much nobler by his life than by his birth, knew how to give to the members of Jesus Christ the numerous riches which he had received from him.

From the first year of his episcopate, he assembled a council at Tours. Three archbishops and seven bishops assisted at it. Ecclesiastical discipline was treated there and several abuses which had been introduced among the clergy were reformed. The second council which he held was that of Vannes. On this occasion the bishopric of that town was erected, and Saint Perpet consecrated its first bishop, Saint Paternus. Six prelates assisted at this council, and the bishops of Le Mans and of Angers not having been able to be present, the acts and the decrees were sent to them that they might confirm them by their authority. Saint Perpet regulated the fasts and vigils which were to be practised in his Church. In former times there was fasting in his diocese twice a week, Wednesday and Friday, from Pentecost to the Nativity of Saint John the Baptist, and from the month of September to the feast of Saint Martin. From the feast of Saint Martin to Christmas, three times a

week. There were then some days of rest, because of the solemnities of Christmas, but the fast began again, twice a week, at the feast of Saint Hilary, 14 January, to continue until Lent. It was the custom, in the primitive Church, never to fast in the time which passes from Easter to Pentecost. These so multiplied fasts tell us sufficiently what was the fervour of our fathers. Saint Perpet regulated also the vigils of the feasts which were celebrated with solemnity in the different churches which he designated and which were the cathedral church, those of Saint-Martin, of Saint-Peter, of Saint John the Baptist and of Saint-Lidoire. From the catalogue of these vigils, which Saint Gregory drew up,[2] we see that the church of Tours celebrated a feast in honour of the Resurrection of Our Lord, on 27 March, which was regarded as the anniversary day of that glorious resurrection. In spite of this, it celebrated with the universal Church the day of Easter. What illustrated above all the episcopate of Saint Perpet was his love for Saint Martin and the basilica which he caused to be built in his honour. The church which Saint Brice had raised over the tomb of the holy bishop of Tours had become too narrow, because of the affluence of pilgrims who came from all sides to implore the help of the great wonder-worker of the Gauls. Saint Perpet resolved then to build an edifice more vast and more worthy of the memory of Saint Martin. Sidonius Apollinaris, who celebrated it in his verses, says that it was worthy of him in whose honour it had been raised and of the bishop whose virtues recalled so well the Saint whom he wished to honour. He compares this basilica to the temple of Solomon and he says that it was worthy to be ranked among the wonders of this world.

Saint Gregory teaches us that it had a hundred and sixty feet of length by sixty of width. Its height to the ceiling was forty-five feet. On the side of the altar there were thirty-two windows, twenty in the nave, and forty-one columns. In the whole edifice were counted fifty-two windows, a hundred and twenty columns and eight doors, of which three on the side of the altar and five in the nave.

Here is what Saint Odo said of it in a sermon which he pronounced after the third burning of this temple:[3]

“Their grief was the more lively because this same church had already been burned some time before. In truth it had been repaired with care and at very great cost by its clergy, but though more beautiful than before this fire, it was much less so than in its origin: for then its inner walls were incrusted with different marbles whose shades, now red, now white, now green, produced an effect as brilliant as varied. On its gilded doors one admired mosaics with the colours of sapphire. The very roofs were covered with plates of tin; one still sees some vestiges of all that, and we had among us old men who bore witness to it. They related that the summit of this church, struck by the rays of the sun, presented the image of a mountain of gold and offered so marvellous a view to those who contemplated it that one recognised in it in some sort all the brilliance and glory of Saint Martin. The ancient architects had wished that its galleries should be built in vaulted arches, because this temple, however vast it was, was still too little spacious to contain all the people who rushed into it in such great number that, without wishing it, the crowd, pressing, shook the lower part of the choir, as well as the little doors. A pious violence which, I believe, is none the less agreeable to Saint Martin, imitating in this the example of his divine Master who loved to be followed by the multitude. The varied colours of this temple, the sapphires of its windows, the plates of gold with which it was decorated, offered to the eyes the most agreeable spectacle, etc.”

The construction of this beautiful basilica was completed about the year 491: it had required from twenty to twenty-two years of work. Its consecration was made with great solemnity: Saint Perpet had invited to it a great number of bishops and religious. They had prepared themselves for this solemnity by fasts and prayers. All the people were assembled, when Saint Perpet betook himself to the place of the sepulture of Saint Martin: he himself gave the first stroke of the pickaxe to exhume the precious body. But an unexpected obstacle obliged them to defer the ceremony. It was impossible to move the coffin and it could not be changed from its place. A young cleric, seeing that all efforts were useless, said then: “Why lose courage, in two days we shall celebrate the anniversary of the episcopal consecration of Saint Martin. Perhaps he wishes to testify to you by his resistance that he desires that this day be awaited.”

They yielded to this advice, and the bishops gave themselves to prayers. Two days afterward, they tried again, but uselessly, the translation of the holy bishop. Before such a resistance the prelates were disposed to abandon their project, when an old man, clad in the costume of an abbot, approached and said to them: “Do you not see that Saint Martin is ready to help you?” And saying these words, he throws his mantle to the ground and, with his hands, lifts without any effort the body of the Blessed, which was solemnly carried into the sanctuary of the new edifice. It was deposited under the single altar, in the apse, at the very place where today rises the rich ciborium.

The ceremony of the dedication of the basilica being finished, they sought everywhere the old man who had brought so efficacious and so opportune a help; but it was impossible to find him. Yet no one had seen him go out of the basilica. “One may believe,” said the ancient liturgy of Tours, “that God wished to honour the translation of the blessed Martin, his servant, by the assistance of an angel.”

Numerous miracles were wrought at the tomb of Saint Martin, and from that time the name of Saint Perpet found itself henceforth united with all the glories of that splendid basilica. Saint Perpet did not stop at the construction of this church. He utilised the elegant vault which adorned the basilica raised by Saint Brice over the tomb of Saint Martin, adapting it to the church which he erected in honour of the holy apostles Peter and Paul. The churches of Saint-Laurent of Montlouis, of Esvres, of Barrou, of Ballan, of Vernou, acknowledge him also for their founder. Hence it comes that the holy Bishop of Tours is represented with a sacred edifice on his hand: this symbol belonged by right to one of the greatest builders of churches that ever were. He died in the month of December[4] in the year 494, after thirty years of a laborious and fruitful episcopate. His days, it is said, were hastened by the grief he felt at seeing, under Alaric, the Goths seize Touraine and spread Arianism there. He was buried near the tomb of Saint Martin, that his body might not be separated from him to whom he had been united in heart during his life, and that his tomb might be near the Pontiff whose fellow-citizen in heaven he had deserved to be.[5] The Church of Tours no longer has the consolation of possessing relics of the holy Bishop. Saint Perpet loved the poor, his clergy and his church with an ardent love, as will be seen in the testament which he wrote fourteen years before his death and of which we give here the translation:

“In the name of Jesus Christ. So be it.

“I, Perpet, sinner, priest of the church of Tours, have not wished to depart from this world without leaving a testament, for fear that the poor should be defrauded of the goods with which the goodness of heaven has liberally and affectionately endowed me, without any merit on my part, and for fear, — which God forbid, — that the goods of a priest should pass to other families than to my church.

“I give and bequeath to all the priests, deacons and clerics of my Church the peace of Our Lord Jesus Christ. So be it!

“Confirm, Lord, the good which you yourself have done in us! May they never know schisms! may they remain firm in their faith! May he who shall have faithfully followed the Gospel be filled with all the blessings of heaven through Jesus Christ. So be it! May the Lord Jesus destroy the impious with the breath of his mouth! So be it! so be it! Peace be to the Church! Peace be to the people, to the town and to the country, by our God and Father of the Lord Jesus Christ. So be it! Come, Lord, and be pleased to delay no more. So be it!

“I permit you, priests, deacons and clerics of my Church, to bury my body in such place as shall please you, with the counsel of count Agilo.[6] I know that my Redeemer lives and that I shall see in my flesh my Saviour. So be it! Nevertheless, if you will grant me, in spite of my unworthiness, the grace which I humbly ask of you, you will bury me at the feet of Saint Martin, there to await the day of judgment. You will do with it what shall please you. I leave that to your choice. I wish, I order and I hold for well done what you shall have decided, my lords and my brethren.

“First, then, I, Perpet, wish and order that all the men and women who are serfs, in the village of Savonnières and whom I have bought with my money, be freed and set at liberty as well as the servants of my church whom I shall not have freed on the day of my decease, on condition nevertheless that, in this liberty, they shall serve my church during their life, but without any engagement of servitude for their heirs.

“I give also to my church the field which the man named Oligearius sold me at Savonnières, with the pond, the mills on the Cher near the said village, as well as the pastures and meadows. “I bequeath and give likewise to my church the farm of Berthenay, — with the wood and the rents, — which was sold to me by Daniel, deacon, on condition that the revenues shall be consecrated to the purchase of oil to maintain the light which shall always be at the tomb of Saint Martin; if this condition is not satisfied, and if my intention is not executed, I wish, I order and I command that this land of Berthenay, with all its dependencies, return to my heirs whom I shall designate.

“All that shall be owed me on the day of my decease, in whatever place and by whatever person, I give and bequeath to those who shall owe it. I wish and understand that no one shall pretend to exact what I remit to them by these presents.

“I give and bequeath to you, Eufronius,[7] my well-beloved brother and colleague in the episcopate, my silver reliquary furnished with several relics of Saints, that is to say, the one I was accustomed to carry, for as to the other which is gilt and which is in my cabinet, I give and bequeath it to my church, with two gold chalices and a gold cross which was made by Maubouin; moreover I give and bequeath to the same church all my books, except the book of the Gospels which Saint Hilary, bishop of Poitiers, wrote with his own hand; that one it is to you, Eufronius, my very dear brother and colleague, that I give it, with the aforesaid reliquary. Remember me. So be it!

“I give and bequeath to the church of Saint-Denis of Amboise a silver chalice and a cross, likewise of silver, one of whose arms contains a relic of Saint Denis.

“I give and bequeath also to the church of Preuilly a silver chalice with the silver cruets. I give to Amalarius, curé of the said place, a common cope of silk, a tabernacle and a silver dove to serve as repository,[8] unless my church should prefer to give Amalarius the one which it uses and retain mine. I permit, I wish and I understand that my church have the choice.

“I give and bequeath to my sister Fidia-Julia-Perpetua a small gold cross, engraved, in which are relics of Our Lord. I pray her nevertheless earnestly that if, by divine disposition, she should come to die before Dadolena, virgin of my church, she leave it in her possession. I pray you also, my dear sister Dadolena, when dying, to give it to such church as it shall please you, to avoid its coming into the power of someone who would be unworthy of it. If, on the contrary, my dear sister Fidia-Julia-Perpetua, it should happen that Dadolena came to die before you, I wish likewise that it be free to you to dispose of it in favour of such church as it shall please you. Remember me, my beloved sister. So be it!

“As for you, my very dear count Agilo, in consideration of the good offices that you have rendered to my church and to the poor, my children, and to engage you to protect them hereafter as efficaciously as you have done until now, I give and bequeath to you my parade horse, with a mule, at your choice. My very dear son, remember me. So be it.

“I bequeath and give to the church of Saint Peter the tapestries which I have often lent it for the feast of its patron.[9]

“And you, my brother and very dear colleague, to whom God shall confide, after my death, the government of this church, today mine and yours then, or rather neither mine nor yours, but Jesus Christ’s, I give you all that you shall please to choose among those of my furniture which are for the use of a bishop, in my chamber or in the sacristy which adjoins it. If you do not want them, they shall belong to the heirs whom I have

instituted. Never re-establish in the rank from which they have been justly fallen the priest-curé of Maillé, nor that of Orbigny. I am willing however that they have a pension on a part of my revenues of Preslay, and I leave you the enjoyment of the rest, with the life portion that I make them, when they shall be dead; and after your decease, I give and bequeath them to my church. But you also, my very dear brother and colleague, love, aid by your example, prevent with your benevolence, the priests, deacons, clerics and virgins who are mine and who will be yours. Make them see that they are your children and not your slaves; that you are their father and not their master. I beg it of you, I wish it and I order it.

"For you, who form part of myself, my beloved brethren, my crown, my joy, my lords, my children, poor of Jesus Christ, indigent, beggars, sick, orphans, widows, you all, I say, I make and constitute my heirs. I wish that you succeed me in all the goods that I possess, whether in fields, pastures, meadows, woods, vines, houses, gardens, waters and mills, or in gold, silver, garments and generally in all the things of which it shall be constant that I have not disposed, and, in order that the whole be prudently administered, I wish that, immediately after my death and as diligently as possible, a deduction be made from these goods to be sold and converted into money of which three parts shall be made. Two of these parts shall be distributed to the poor through the priest Agrarius and count Agilo, and the third shall be shared among widows and poor women, at the pleasure and by the care of the virgin Dadolena. Such is my will, my prayer and my desire.

"I, Perpet, have re-read and signed this testament written with my own hand, on the calends of May, in the year of the post-consulate of Leo the younger, Augustus.[10]

"You, my son, Delmatius,[11] keep it with you in deposit, to open and read it before count Agilo and in the presence of my brethren, priests, deacons and clerics, with a duplicate likewise written by my hand, of which I have made Dadolena the depositary.

"In the name of the Lord, I will it so, I conjure it and I order it. Let the whole be therefore held as stable and approved.

"Bless me, Lord. Come, Jesus Christ. I, Perpet, in your name. So be it."

M. l'abbé Rolland, honorary canon, chaplain of the Boarding School of the Brothers of the Christian Schools of Tours.

The Blessed Julian of Saint Augustine, Franciscan Lay Brother of the Observance

(1606).

The B. Julian belongs to France, though he was born at Medinaceli, in Castile. His father, André Martinet, had been forced to abandon his country to escape the hatred of his brother, unjust holder of the paternal property. This was a fruit of religious intolerance, which was practised by our adversaries whenever they could and which, today, they alone still practise against our Catholic brethren in Sweden, in Poland, in Russia. The father of our Saint was a Béarnais: now, in Béarn, Jeanne d'Albret, widow of Antoine de Bourbon, and mother of Henry IV, who had let herself be seduced by the errors of Calvin, had raised a cruel persecution against her Catholic subjects. In 1569, she even issued an edict to drive them out of the lands of her domination. Several Béarnais, decided to sacrifice everything rather than apostatise, took the course of withdrawing into Spain. Of this number, we have said, was André Martin, whom his brother had the cruelty to have exiled in order to be sole possessor of the paternal inheritance. André served for eight years with a merchant, who, content with his services, married him to one of his servants, and gave him as a wedding present a little house where he passed happy days. It is there that the B. Julian came into the world. When he had reached the age of reason, he showed great dispositions to piety; he passed all the time he could in church in prayer, and even when his parents had put him as apprentice with a tailor, he arranged to go there

as often as possible. His conduct became an object of sarcasm and mockery, but that mattered little to him, and did not at all prevent him from confessing often, and he did this holy action shedding many tears, for he esteemed himself a great sinner.

The years of youth are dangerous; Julian, who was afraid of the world and its pleasures, passed them in innocence and purity. As he recommended earnestly to God the salvation of his soul, heaven inspired him with the thought of entering among the discalced Fathers of the province of Saint Joseph; he obeyed this inspiration from on high, and was received with joy by the religious of the Order of Saint Francis. He showed in his novitiate a fervour so extraordinary that the superior took it for exaltation; he was afraid of it and sent the novice away. This was a hard trial for the blessed Julian, but he submitted to the will of God, and in spite of his dread of the dangers which awaited him in the world, he resumed his first state in the town of Santorcaz, belonging to the archbishopric of Toledo. Father Francis de Torrez, a Franciscan, was then evangelising Castile; he came to preach in the town that Julian inhabited, and, struck by his exterior full of piety, proposed to him to help him in the salvation of souls. Julian accepted, took a pilgrim's habit and set out. He was seen in all the towns that Francis de Torrez traversed, going through the streets with a little bell in his hand, and exhorting the faithful to betake themselves to church to hear the Father; he acted thus at Medinaceli where he had aspired to the honour of being a religious; he did it with great humility and simplicity; few admired him, many mocked him and treated him as a fool. To these last he answered, smiling and with gentleness: *Yes, I have become a fool, but a fool for the love of God.* Father Torrez contemplated him with joy, and when he had well studied him and assured himself of his vocation, he had him received into the convent of Our Lady of Salceda, to the great joy of the B. Julian.

The servant of God recommenced his penances and austerities; he did things so extraordinary that his brothers were frightened at them, and that the superiors, while marvelling, doubted the solidity of his judgment. As he invented each day some extraordinary penances, they ended by thinking him mad, and once more he was put out of the convent. This new blow was very sensible to him, without however discouraging him; he resumed his secular clothes and built himself on the top of a mountain which neighboured the monastery a little hut where he passed his days and nights in prayer. Meanwhile his abnegation, his persevering virtue contributed with time to make his merit recognised. The doors of the convent were reopened to him, where he came each day to ask alms after having collected for the needs of the religious and faithfully handed over to the brother porter all that had been given him. At the end of a year he made his solemn profession. Then he gave free course to his fervour and to his love of austerities; he covered his body with instruments of torture; he ate only once a day a little bread and herbs, and allowed himself only a few hours of sleep; he passed his nights in church, and when sleep was stronger than his will, he leaned against a wall or a confessional and slept a few hours. When he was outside the convent, he slept where he found himself, and often at night he was seen, in the middle of the fields, ravished in ecstasy and surrounded by a heavenly brightness. Father Torrez having taken him again to accompany him on his missions, his life was an eloquent preaching, and when need was God put on his lips words capable of melting the most hardened hearts. Often the scholars of the University of Alcalá consulted him on difficult passages of holy Scripture, and always they returned astonished at his simple and luminous explanations. One day when some young people going to a dance had refused to listen to him, the birds were seen to gather round him at his call, to lend attention to the words he addressed to them and to disperse at the command he gave them, filling the air with their joyous songs. All the animals showed themselves docile to his voice, and if space permitted us, we could relate on this subject a thousand graceful and charming traits. The report of his miracles and holiness, spreading everywhere, reached the ears of queen Margaret, mother of Philip IV, who wished to see the Blessed. It was a sad day for Julian when it was necessary, obeying the orders of his superiors, to betake himself to court. He was so confused by the care and attentions of which he was the object that his embarrassment prevented him from saying a single word. Meanwhile the moment of his death was soon to arrive; he knew it, for God had revealed it to him. Having fallen ill on the road, he was brought back to the

convent almost in agony, and, as they were tormented on his account, he announced that he had still five years to live, and in effect he recovered against all expectation. This time elapsed, he fell ill again two leagues from Alcalá; he dragged himself with pain to his convent, where he would not have himself carried back. At the moment of dying, he showed a great fear of the judgments of God; and, after having received the last sacraments, he rendered his soul to God on 8 April 1606. The eagerness which took place around his death-bed compelled his brothers to leave his body eighteen days without burial. During all that time, his limbs preserved their suppleness and exhaled an odour of the sweetest. The miracles which were wrought at his tomb carried his name to the ends of Spain. Julian was beatified by Leo XII.

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[1] Edesius had been a philosopher and continued to wear the habit of that profession after his conversion to Christianity. Hierocles, governor of Egypt, who was the executioner of Saint Edesius, is the same who wrote against the Christian religion and made a senseless parallel between the prodigies of Apollonius of Tyana and the miracles of Jesus Christ. Eusebius refuted Hierocles.

[2] Saint Herodion, Saint Asyncritus and Saint Phlegon pass for having been of the number of the seventy-two disciples. Saint Herodion is said to have been bishop of New Patras, in Lycia, and afterward of Tarsus, in Cilicia. He was of the same nation, of the same religion and of the same family as Saint Paul. This is why, in the epistle to the Romans, he says to them: “Salute Herodion, my kinsman” (xvi, 2). — In the same epistle, Saint Paul salutes Asyncritus, Phlegon and Hermes. Asyncritus, a name which in Greek signifies incomparable, was bishop of Hyrcania, metropolitan city of the country of Hyrcania, situated between Assyria and Media, toward the Caspian sea. — Phlegon, whose name, drawn likewise from the Greek language, presents the idea of flame, was bishop of Marathon, in Attica. The ancient Muscovite calendars agree with this tradition contained in the various monuments of the churches of the Levant, and apply to him these words of Psalm ciii: *Qui facis angelos tuos spiritus et ministros tuos ignem urentem.* “O God, you make of your angels swift winds, and of your ministers a burning flame.” — Saint Hermes, also honoured among the Greeks on 8 April, is different from Saint Hermas, the author of the *Shepherd.* He evangelised Dalmatia. Finally, the Orientals still today make memory of Saint Rhodion, who was beheaded at Rome, on the very day that Saint Peter was crucified there. — Cf. *Hist. of the seventy-two disciples.*

[3] Born at Castro-di-Gualteri, in the diocese of Parma, the blessed Albert was first Canon Regular at Mortara, then successively bishop of Bobbio and of Vercelli, and finally Latin patriarch of Jerusalem. He gave to the Carmelites a rule which he had extracted from that of Saint Basil and from the works of, forty-fourth bishop of Jerusalem. He was assassinated in 1214 at Acre, by a Piedmontese whom he had reproved for his crimes.

[4] Diocese of Meaux, arrondissement of Coulommiers.

[5] The charter of foundation, dated 1069, is found in the *Historical Researches on Pontoise*, by the abbé D. Trou, p. 26. Amaury and Gautier were sons of Dreux, count of Amiens, of Mantes, of Pontoise and of Chaumont.

[6] Or Moressart, today Montcerf, in the arrondissement of Coulommiers.

[7] *Gallia christ.*, xi, 255.

[8] This cave was destroyed only in the 17th century.

[9] It is this island of Saint-Côme which the sojourn and death of the heresiarch Berengar, who died there repentant in 1088, were soon to render famous.

[10] This council is mentioned only in the biography of Saint Gautier and in a charter of Philip I (1092), whose authenticity is contested. See Bolland., *Propyl. ad tom. ii*, n. 66.

[11] A certain number of churches of the Middle Ages were built in consequence of revelations of this kind. As a simple matter of comparison, we shall note that divers inscriptions of Roman altars, in the lapidary museum at Bonn, mention that mother-goddesses appeared in dream to Roman soldiers and ordered them to raise altars to them.

[12] This abbey bore at first the name of Notre-Dame du Pré.

[13] It is doubtless here a question of Adela, second wife of Ives II and mother of Matthew I.

[14] Letter addressed by M. Thuillier, parish priest of Clary, to M. the abbé J. Corblet, honorary canon and historiographer of the diocese of Amiens.

[15] Those who wish to study this fine specimen of the art of the Middle Ages will find it in the hands of M. Bornibus.

[16] M. Dusevel has published the description of the church of Bertaucourt in volume xv of the *Picardie.*

[17] The Clement here in question is the holy Pope of that name. The letters addressed to the churches for the instruction of the faithful were read after the holy Scripture and the celebration of the divine mysteries.

[18] The continuators of Bollandus say, the year 376, founded on what is reported in the life of our Saint, that his companions were still four years in prison, until the death of Sapor, and that afterward they were released. For, they say, as Sapor died in the year 380, if Saint Badema suffered four years before his death, it must be in the year 376. But all the others place this martyrdom and the great persecution of Sapor in the year which we have marked and in the following ones; which may lead one to believe that king Sapor is different from the one who died in the year 380.

[19] It is by error that Saint Gregory of Tours, in his *History of the Franks*, bk. ii, ch. 39, gives Licinius as successor of Saint Eustochius. He is moreover on this point in contradiction with himself, *H. F.*, bk. x, ch. 31, where he tells us that Saint Perpet succeeded Saint

Eustochius and was the sixth bishop of Tours, although in bk. ii, ch. 14, he affirms to us that Saint Perpet was the fifth bishop after Saint Martin, which would then place him eighth in the list of our bishops. We have adopted the generally received opinion in regarding Saint Perpet as the sixth bishop of Tours.

[20] *H. Franc.*, bk. x, ch. 31.

[21] *Bibl. des Pères*, vol. xviii, p. 226, Lyon edition.

[22] Martyrology of Bede, of Florus, etc.

[23] Ancient breviary of Tours, and Greg. Tur.

[24] This count Agilo was governor of Touraine.

[25] This Eufronius was bishop of Autun. He was very intimate with Saint Perpet, to whom he sent a great quantity of white marble to decorate the tomb and the basilica of Saint-Martin.

[26] This passage indicates to us that, in the primitive Church, the Blessed Sacrament was kept in a tabernacle, in the form of a dove, which was above the altar.

[27] There were at Tours four churches dedicated to Saint Peter. But it is here a question of Saint-Pierre du Boile, because the other three, Saint-Pierre le Puellier, Saint-Pierre des Corps, and Saint-Pierre du Chardonnet did not yet exist.

[28] 1 May 475.

[29] This Delmatius was doubtless a notary. It is known in effect that, under the Romans, these officers wrote the public acts.

9 April

Martyrologies

9th DAY OF APRIL

ROMAN MARTYROLOGY.

At Antioch, Saint Prochorus, who was one of the first seven deacons, and illustrious for his faith and his miracles, was crowned with martyrdom.[1] 1st century. — At Rome, the birth into heaven of the holy martyrs Demetrius, Concessus, Hilary and their companions. — At Sirmium, the torment of seven blessed Virgins and Martyrs, who bought, all together, eternal life at the price of their blood. — At Caesarea, in Cappadocia, Saint Eupsychius,[2] martyr, who was put to death under Julian the Apostate, for having overthrown the temple of Fortune. 362. — In Africa, the holy Massylitan martyrs,[3] on whose feast Saint Augustine preached an instruction. — At Amida, in Mesopotamia, Saint Acacius, bishop, who, to ransom captives, had melted and sold even the vessels of the church. 5th century. — At Rouen, Saint Hugh, bishop and confessor. 730. — In the town of Die, Saint Marcellus, bishop, celebrated for his miracles. 6th or 7th century. — In Judaea, Saint Mary of Cleophas, sister of the Most Holy Virgin Mary, Mother of God. 1st century. — At Rome, the translation of the body of Saint Monica, mother of Saint Augustine, bishop, which was brought from Ostia to Rome, under the sovereign pontiff Martin V, and honourably deposited in the church of the same Saint Augustine. 1430. — At Mons, in Hainault, the blessed Waltrude, illustrious for the holiness of her life and by her miracles. 686.

The emperor had also ordered the Christians to rebuild the temples of the idols. But these, instead of obeying, raised a church to the true God, under the invocation of Saint Eupsychius. Eight years afterward, Saint Basil celebrated in this church, on 8 April, the feast of this Martyr. He invited there all the bishops of Pontus, by a letter which he addressed to them, and which we still have. See Sozomen, bk. iv, ch. 5; Saint Basil, ep. 291; Saint Gregory of Nazianzus, ep. 26, and Henschenius.

This temple of Fortune of which the martyrology speaks, Saint Gregory of Nazianzus also makes mention of in his first discourse against Julian; and, alluding to its destruction, he says jestingly: *the unfortunate Fortune*, etc. As the martyrology says that Saint Eupsychius was put to death for having overthrown a temple, several, relying on the 60th canon of the council of Elvira, will perhaps say that he ought not to be decorated with the title of martyr. This canon declares in effect that whoever shall have been killed by the pagans for having broken an idol shall not be admitted to the rank of martyrs. But that regarded those who,

forgetting Christian gentleness, broke an idol in a movement of anger, without legitimate motive. But Saint Eupsychius had acted by authorising himself with the laws of Constantine and Constantius. Such is the doctrine that Saint Augustine developed in his letter to count Boniface (ep. 50). He says expressly that one ought not to deprive of the title of martyr him who has been put to death for having broken an idol, in conformity with an order of the emperors; all the more, we shall add, him who has done it by the order of God and by the inspiration of the Holy Spirit.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Lagny, in the diocese of Paris, Saint Mauger, monk. 8th century. — Near Limoges, Saint Gaucher, founder and prior of a monastery of canons regular, who gave the hermitage of Muret to Saint Stephen of Grandmont. 1130. — At Poitiers, the feast of Saint William, duke of Aquitaine, named in the Roman martyrology on 10 February. — In Franche-Comté, Saint Ingofroy, sixth abbot of Luxeuil, who had the happiness of receiving into his monastery Saint Adelphus desiring to see his brothers of Luxeuil and to die in their midst.[4] About 670.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Rome, the translation of the body of Saint Monica. — Likewise among the Augustinian religious.

Martyrology of the Servites. — At Monte Senario, near Florence, the blessed Ubaldus Adimari, confessor, of the Order of the Servites, whose cult, existing from time immemorial, the sovereign pontiff Pius VIII confirmed. 1315.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

To the saints Demetrius, Hilary and Concessus mentioned in the Roman, must be joined Marias, Sirmion, Fortunatus, Bonatus, and seven Virgins consecrated to God. Moreover, the holy martyrs Basil, Rufinus, Isidore, Ingenianus, Celsa and Anastasius, whose acts have probably perished in the invasion of the Saracens, in Africa and in Sicily. — At Lentini, in Sicily, a holy cohort of converted Jews, who, having openly confessed the Christian faith before the judges, were stoned under the reign of Decius. — In Persia, the saints Dèse, bishop, Mariabe, priest, Abdiése and two hundred and seventy other inhabitants of Bizabde, martyrs, in the persecution of Sapor. They were prisoners of war taken in the fortified town of Bethzarde, on the Tigris. About the year 362. — In Persia likewise, Saint Badime or Badème, martyr.[5] — At Burgos, in Spain, Saint Casilda, virgin. 11th century. — In a village, near Savigliano, in Piedmont, the blessed Anthony Pavonio, of the Order of Friars Preachers, martyr, put to death by the Waldensian heretics against whom he preached. A few days before being assassinated, he had said to the master barber of the place: “You must put all your talent into making me handsome, for I must shortly go to the wedding”; which astonished the barber greatly, for the village was small and all the rumours ended at his shop. There had not yet been any question, far around, of a marriage: but the Saint had wished to speak of the wedding of the Lamb. 1374. — In the Orkney islands, Saint Dotton, founder of a monastery which has borne his name. His favourite prayer was that of the Psalmist: “I rejoiced at the thought of entering into the house of God (Ps. cxxi)”: he must have sighed long after the heavenly fatherland, for the Lord prolonged his exile more than a hundred years. 6th century. — In Bavaria, the blessed Crescentia, to whom celebrity came without her seeking it. Daughter of a poor weaver, of Kaufbeuern, in the diocese of Augsburg, she desired to be a religious; but her poverty and that of a convent of the Third Order of Saint Francis which was in her native town were long an insurmountable obstacle to the realisation of this desire. Each time that her occupations permitted her, she went to kneel before a great crucifix, the only ornament of a corridor of that convent. Now, one day Our Lord said to her from the height of his cross: “Here shall be your dwelling.” She was then twenty years old. Beside this convent there was an inn where so much noise was made that the nuns were disturbed in their prayers. The

mayor of the place, though Protestant, had pity on the painful situation of the servants of God; he did so much that the house was ceded to them at a very moderate price. In return he obtained the admission of Crescentia into their ranks, in order, he said, that this angel of the earth might not be lost in the world. Once admitted, the maidservants of the convent called her the poor beggar and made her undergo a thousand other affronts. But the virtue of the holy religious was so sincere, so solid, that at the end of some years she was elected superior. From then on all that Germany and Poland counted of princely and illustrious went to visit her in her humble cell. Today, that is to say more than a century and a half after her death, her name is still venerated among German Catholics, and her tomb is visited by a crowd of pilgrims. Dead in 1744, she was proclaimed Blessed by Pius VII in 1801.

Saint Waltrude or Vaudru, First Abbess of Mons and Foundress of That Town

626–686. — Popes: Honorius I; John V. — Kings of France: Clotaire II; Theodoric III.

Sapiens mulier aedificat domum.

For the founding of every house, a wise woman is needed. Prov. xiv, 1.

Saint Waltrude was elder sister of Saint Aldegonde, whose life we gave on 30 January, and, like her, daughter of count Walbert and of princess Bertile. From her youth, she showed herself so inclined to devotion that she often separated herself from society to say her prayers and to assist at the divine offices: which could only be very agreeable to her parents, persons of rare piety. When she was of an age to be married, she married, by obedience, count Madelgaire, also called Vincent, one of the principal lords of the court of king Dagobert I. She had four children by him, of whom three were illustrious for their holiness, namely: Saint Landry, whom some make bishop of Metz, in Lorraine, and others of Meaux, in Brie; and the holy virgins Aldetrude and Madelberte, who became religious at Maubeuge, under the direction of Saint Aldegonde, their aunt; the fourth, named Dentlin, died a short time after having received baptism. This admirable progress of her children in every kind of virtue shows sufficiently the care she brought to their education. But she instructed them no less by her example than by her words; for she was much given to prayer, fled luxury, good cheer and all the diversions of life; fasted often and gave at all times, by her hospitality and by her abundant alms, marks of her charity and of her mercy toward the poor. She was not content to give herself to these exercises of Christian piety: she engaged also her husband in them and so disgusted him with all the pleasures and all the grandeurs of the world that, having made with her a vow of perpetual continence, he withdrew at last, by the counsel of Saint Aubert, bishop of Cambrai, into the monastery of Haumont, near Maubeuge, and took the name of Vincent. He is honoured with a public cult, on 14 July, under the name of Vincent of Soignies, a town which still possesses his relics today (1872).

As for his holy wife of whom we are speaking, she was encouraged first by Saint Gery, former bishop of Cambrai, who appeared to her in a dream; then by an angel sent from heaven to console her in a persecution which the demon raised against her; she abandoned the world entirely, and, by the counsel of Saint Ghislain, who was then abbot of Celle near Mons, she had a house built apart, on a mountain afterward called Châteaulieu,[1] and where one now sees the great town of Mons, in Hainault. But as she found this house larger and more magnificent than she desired and than she had ordered, because she wished to observe the rules of evangelical poverty, she would not dwell in it; and, the very night when she left it, the roof of the building fell to the ground. For this reason he to whom she had given the charge of that edifice had another made, less sumptuous and poorer, with an oratory in honour of Saint Peter and Saint Paul. When it was finished, she received the habit of religion and the sacred veil from the hands of Saint Aubert, bishop of Cambrai, of whom we have already spoken, and withdrew to live there alone and solitary, and to occupy herself there only with the contemplation of eternal truths.

But the demon, who works perpetually for the loss of men, did not leave her in peace. Sometimes he put before her eyes the delights and honours that she had abandoned, and which she could still enjoy if she wished to return to the world. At other times, he represented to her the love of her husband, the affection of her children, the sweetness of the conversation of so many persons she had formerly frequented. At other times, he made her a frightful picture of solitude in order to give her disgust of it with the desire to seek company outside the enclosure she had prescribed for herself. At last, he appeared to her again in human form and took the boldness to touch her with his hand. But the Saint came out victorious and triumphant from all these temptations, and by prayer, fasting, tears, macerations of the body and the sign of the cross, she so defeated this enemy that he withdrew always from her with shame and confusion.

After these victories, God, recognising her worthy to bear the quality of mistress in spiritual direction, raised up holy women and young girls who came to put themselves under her direction. Thus, she assembled in a short time a community of servants of God, with whom she lived in great humility, patience, gentleness, charity and fervour of spirit. Saint Aldegonde, her sister, who, by her good advice, had made another establishment at Maubeuge, visited her also very often, to receive instructions from her and to pay her respects as to her mother; but as the house of Maubeuge was more beautiful, richer and better founded than that of Waltrude, she wished to persuade her to come with her, and to abandon this poor place where she must continually suffer great inconveniences. This was nevertheless in vain: for our Saint, who had the love of poverty strongly imprinted in her heart, answered her that “Jesus Christ having had at his birth only a poor stable, and having passed all his life in great indigence of the most necessary things for the great relief of the body, it was not reasonable that a vile creature like her should seek her comforts; that at last she hoped to live as tranquilly in her little solitude as those who had fine monasteries and rich abbeys.”

In effect, poor as she was, she did not fail to find the means of doing much charity to beggars, to the sick and to prisoners; and God, to second her zeal, sometimes multiplied money in the hands of him whom she charged with the distribution of her alms. She wrought also other miracles: for she delivered a poor man, who invoked her in his misery, from the power of a demon by whom he was extremely ill-treated, and she healed him afterward of a violent illness which tormented him. And two children, already dying, having been presented to her by their mothers, she restored them to health by her prayers, her sacred touch and the impression of the sign of the cross. At last, after so holy a life, God called her to heaven to give her an eternal one; which happened on 6 April of the year 686. As her little community has been surrounded by a great town which bears the name of Mons, Saint Waltrude has become its patroness, and is honoured in that quality by all its inhabitants. The cult rendered to Saint Waltrude goes back to the very epoch of her blessed decease. It has been celebrated at all times, not only at Mons where her relics are preserved, but also in all the surrounding countries.

In 1349, on 7 October, the relics of Saint Waltrude were carried in procession through the streets of Mons, to implore the mercy of God against the plague which was making frightful ravages. A multitude of inhabitants of the town and of the neighbouring villages ran in this circumstance to pay homage to the august patroness; “so that truly,” says de Boussu, in his history of Mons, “it is to her cult that this town is indebted that it is the capital of the province, and that the continual favours which the inhabitants receive from it merit their respects and veneration.” In the village of Castiaux, about a league from Mons, there is still shown a fountain which bears the name of Saint Waltrude. Numerous healings have been wrought there at all times. This place is still today in great veneration. The relics of Saint Waltrude rest still at Mons, in a very rich shrine of marvellous workmanship. A particular reliquary encloses the head which has been separated from the body. Each year, on the day after Trinity Sunday, a procession is made, in which these precious remains are carried on a car drawn by the finest horses of the brewers of the town. The church of Sainte-Waltrude, at Mons, is one of the remarkable religious monuments of Belgium. It was built in the fifteenth century on the designs of Jean Dethuin, one of the most learned architects of that epoch.

In the engravings and statues of which Saint Vaudru is the object: 1° Saint Gery appears to her and presents her a cup, symbol of the sacrifice whose consummation the Lord asked of her; 2° she is seen paying the ransom of some prisoners. This work of mercy, beautiful among all, was particularly dear to our Saint; 3° carrying a church in her quality of foundress or patroness of Mons; 4° in a group with her two daughters — still children — Saint Adeltrude and Saint Madelberte.

Learned Molan makes honourable memory of Saint Vaudra both in his abridgment of the Saints of Flanders, and in his additions to the martyrology of Usuard, on 3 February, which is the day of her translation. The Annals of Hainault speak of her also, and likewise Aubert Mirée, André du Saussai and other authors of that time.

Relics Preserved in the Diocese of Tournai

1° *Town of Tournai.* — Cathedral church: The body of Saint Eleutherius, which rests in a very rich and very ancient shrine; the body of one of the companions of Saint Ursula. Saint-Piat at Tournai: A part of the skull of Saint Piat, whose body is preserved at Seclin.

2° *Mons.* — The body of Saint Waltrude, in the church of that name: there are found there, moreover, notable relics of Saint Aye, of Saint Macarius, patriarch of Antioch, as well as a considerable bone of the arm of Saint Eligius.

The body of Saint Madelberte, daughter of Saint Waltrude, abbess of Maubeuge, is in the cathedral of Liège.

3° *Binche.* — Seven holy bodies were formerly preserved there, namely: the bodies of Saint Ursmar, Saint Ermin, Saint Theodulf, Saint Vulgise, Saint Amolain, Saint Abel, Saint Hydulf, and that of Saint Amalberga. There remain today only those of Saint Hydulf, lord and religious of Lobbes, and of Saint Theodulf. 4° *Soignies.* — The bodies of Saint Vincent, abbot of Soignies, and of Saint Landry, bishop, abbot of Soignies.

5° *Saint-Ghislain.* — The bodies of Saint Ghislain, abbot of the monastery of that name, and of Saint Sulpicius, bishop of Bayeux.

6° *Bonne-Espérance, minor seminary* (by Vellereille-le-Brayeux, near Binche). — The body of Saint Frederick, abbot.

7° *Aiseau.* — The head of Saint Mary of Oignies, who died there.

Information furnished by a member of the clergy of Tournai.

Saint Gaucher of Meulan, Solitary

1050–1130. — Popes: Saint Leo IX; Honorius II. — Kings of France: Henry I; Louis VI the Fat.

Saint Gaucher, whose life remained more than five centuries unknown to France, was of the town of Meulan-sur-Seine. His birth was preceded by several visions which made his mother judge that the child she bore in her womb would one day be a great servant of God. He was brought up in the village of Juziers, and as soon as he had reached the age proper for study, his parents, who were pious, had him learn humane letters. As he had much intelligence, he made great progress in them: nevertheless these lights served only to make him know more perfectly the ugliness of vice and the beauty of virtue. Inflamed with the desire of perfection, he sought a guide who could lead him in the true way; and, having found a holy personage named Reynier, he attached himself to him and learned from him the first elements of piety and the fundamental maxims of devotion, which are particularly to flee delicacy and to love chastity. Desiring to practise lessons so salutary, Gaucher resolved to withdraw into some solitude; but before executing his design, he communicated it to a holy personage named Humbert, canon of the cathedral church of Limoges, who had been master of Reynier, and was then in that country. This holy man, whom a long experience had rendered very enlightened in the direction of souls, knowing at once that the spirit of God was acting upon the heart of

Gaucher, counselled him to follow this attraction of grace; at once our Saint left his country and betook himself, with the same Humbert, to the country of Limoges, where he knew that he would not lack deserts proper to his design. Thus, at the age of eighteen, he renounced the goods and honours of the earth, and associating with himself as companion one of his friends, named Germond, he followed the pious canon as far as the town of Saint-Léonard, in Limousin.

Our two solitaries pass the whole night in prayers at the sepulchre of Saint Leonard, and, after having implored the help of his intercession for the execution of their enterprise, they take the road of the neighbouring forests. After having sought the darkest and most frightful places, they stop in an extraordinarily solitary spot, which has since been called Chavagnac, and there build a hermitage with branches of trees; there, separated from all commerce with men, they apply themselves only to the contemplation of heavenly things, in order to unite themselves entirely to Him whom they have chosen as the sole object of their love. This place appears to them so favourable to silence and to the life they wish to lead that they take the resolution of establishing themselves there altogether, and even of building a chapel there for their prayer. But they cannot obtain the permission of the religious of Saint Augustine of Limoges, others say of Saint Benedict, who, probably, then possessed the same monastery, nor of the nuns of Sainte-Marie de la Régale, to whom this forest belonged: they withdraw therefore, by a divine inspiration, into a wood, anciently called of the Saviour, and now called Aureil, distant from the preceding only twenty-five paces. As this place depended on the canons of Saint-Stephen of Limoges, the blessed Gaucher, who was then only twenty-two years old, came to find his master Humbert, to beseech him to procure him the donation of it; he obtained it: the Chapter put however this condition, among several others, that if, afterward, any one of their body wished to renounce the world and withdraw into this holy solitude to serve God there with more perfection, he should be received there without any contradiction.

Our Saint, delighted with the success of his step, returned at once to his forest: by the help of the alms of several neighbouring inhabitants, he built a very beautiful church in honour of Saint John the Evangelist, and some cells around it to receive there persons who would consecrate themselves to Jesus Christ in a solitary life. The odour of his virtues attracted there a great number who put themselves under his direction. One remarks, among others, the celebrated Saint Stephen, founder of the Order of Grandmont; Gaucher gave him the hermitage of Muret, where this holy Order took birth: Saint Lambert, afterward founder of the abbey of La Couronne, near Angoulême, and bishop of the same town, and Saint Faucher. They all received the first impressions of virtue and the science of contempt of the world under the discipline of our blessed Solitary. At first, he had proposed only to make a monastery of religious; but seeing that many persons of the other sex also asked urgently a place of retreat to serve God there with more holiness, he had a house built for them at a stone’s throw from the preceding. He gave to the one and the others the Rule of the canons regular of Saint Augustine, established at the Council of Lateran, under pope Alexander II, in the year 1063.

The life that the blessed Gaucher led in this desert is known only to God. We know only that he passed it in the continual practice of fasts, vigils, prayers and mortifications until the age of eighty years, and that he was favoured with the gift of prophecy and the grace of miracles. At last, as he was one day returning from Limoges, whither some important affair of his monastery had obliged him to go, he was surprised by sleep, and his horse making a false step in a place which was afterward called the Pas de Saint-Gaucher, made him fall to the ground. The Saint struck his head against a stone and wounded himself dangerously. He was carried half dead to Frétiac, which was the nearest village, and, from there, to his solitude of Aureil, where, some time afterward, he rendered his soul to God, on 9 April 1130. His body was buried solemnly in the church of his monastery by Gerard, bishop of Limoges, elected in 1137; it was raised from the earth by the bishop Saibrand, following the decree of his canonisation made by Celestine III, in the year 1194.

Among the miracles of Saint Gaucher, it is said that he raised from the dead one of his religious, crushed by the fall of a tree; that he preserved from peril boatmen who invoked him during the tempest; that he saved

persons who were to be crushed under mill-wheels; that he delivered others from a fire; in a word, that the lame, the paralytic, the epileptic and a crowd of other kinds of sick have been healed by his merits and by his intercession.

The church of Aureil, in the diocese of Limoges, has the happiness of still possessing the heads of the saints Gaucher and Faucher who are in great veneration in the country.[1] Between Juziers where the Saint passed his childhood and Gargenville where he went to school, a fountain still bears the name of Saint Gaucher: people come to it from the surroundings, especially on Easter Tuesday: the water of this fountain passes for curing intermittent fevers.[2]

The memory of this holy Confessor has always been very celebrated, not only in the Limousin, but also at Meulan, his native country, where there are chapels and places of devotion consecrated in his honour; the acts of his life were hidden from us until François de Blois, king's councillor and lieutenant-general in the county and bailiwick of the same Meulan, gave them to the public in the 17th century. It is from that and from what the learned continuator of Bollandus reports of it, in the first volume of April, that we have drawn the present abridgment. Du Saussay also makes a very honourable mention of him in his martyrology of the Saints of France.

Saint Marcel, Bishop of Die

(6th century).

Saint Petronius and Saint Marcel were born at Avignon of a family illustrious for its nobility. They were both destined early for the ecclesiastical state and disposed themselves for it by the practice of all the virtues.

Petronius, who was the elder, was raised to the priesthood toward the middle of the 6th century, and his eminent piety soon caused him to be judged worthy of the honours of the episcopate. He was therefore elected by the people and the clergy of Die, and he governed that church for some years with so much wisdom that his memory has remained there in benediction to our days.

Saint Marcel was still young when his brother Saint Petronius[1] was raised to the see of Die; he accompanied him to that town and profited so well by his lessons and examples that he became, in a short time, an accomplished ecclesiastic. He received the diaconate from the hands of his blessed brother; and, while waiting until his age should permit him to be raised to the priesthood, he perfected himself in the practice of the virtues and stirred himself above all to fervour by the continual meditation of the word of God; "filling himself thus with the truth," says the author of his legend, "to spread it over others like a fruitful rain in the time that God had destined to call him to the episcopate."

Marcel had been deacon only a few days when Saint Petronius died. The faithful and the clergy of Die, convinced of his holiness, resolved at once to elect him in the place of his brother. There was only in the town a small number of persons who asked for another prelate. Their choice had fallen on an intriguer who wished the episcopal dignity with as much ardour as Marcel testified to avoid it; for, as soon as our Saint learned that they wished to make him bishop, he fled precipitately and went to hide in a neighbouring mountain. He was discovered there after twelve days of active and ceaseless searches; the people seized him, and brought him back to the town, while some factious persons gathered on the banks of the Drôme, to carry him off at his passage.

The Saint had in effect to cross this river to return to Die, and could easily have fallen into their hands, but the numerous escort that accompanied him intimidated his enemies. They dared nevertheless to insult him; some had even the audacity to pursue him with stones. The Saint endured this affront with an angelic patience, and contented himself with praying for them, until he entered the town, where his return excited veritable transports of joy. It is believed rather commonly that the factious who opposed his election were

suborned by Gundioc, king of Burgundy, who, being an Arian, wished to have elected bishop of Die a priest Arian like himself; but that Saint Mamertus, archbishop of Vienne, ran promptly to the spot, ordained Saint Marcel and thus prevented the baneful effects of an ambition supported by the power of this prince.

However that may be, “it appears that God permitted the division of the inhabitants of Die only to reunite them all more gloriously by a miracle,” for, during the ceremony of the consecration of Saint Marcel, a dove appeared suddenly in the church, and, fluttering about the head of the new Prelate, followed him to the episcopal chair, which was regarded as a prodigy, by which God attested his innocence and ratified the choice that had been made of him. This fact is recorded in the prayer which was formerly recited in honour of the holy Bishop on the day of his feast, 9 of the month of April.

However, the Arians did not pardon the holy Prelate the enthusiasm which his election had excited in the town; they raised against him violent persecutions and even succeeded in seizing his person and shutting him up in a dungeon where he had to suffer all kinds of ill-treatment; “but his torment was his glory and his honour, for he endured all with much gentleness, patience and peace.”

Some time afterward, Gundioc having drawn him from his prison to send him into exile, the holy Bishop avenged himself of this new outrage only by healing, by his prayers, the son of his persecutor, whom a violent illness had already brought to the gates of the tomb. Undeceived by this prodigy, the prince recognised his fault, recalled Saint Marcel and had him conducted to Die, where he was received with such demonstrations of joy that his entrance into that town was a veritable triumph.

From then on the blessed Bishop could devote himself without reserve to the care of his flock. The ancient office, composed for the day of his feast, gives the greatest praises to the wisdom of his conduct, to his zeal, to his piety, to all his episcopal virtues. Saint Gregory of Tours calls him “a man of eminent holiness.” The hymns which the church of Die formerly sang in his honour note in particular several miracles “which rendered his name celebrated through all the earth,” and of which mention is also made in the Roman martyrology. It is asserted that before his death he wished to make a pilgrimage to Rome, and that, returning to Die, he fell ill in the monastery of Saint-Maurice, not far from Barjols or Barjoux, in the diocese of Fréjus. He died, it is said, in the arms of the religious of this monastery, and was buried in their church, where his body was preserved precious for many years. The collegiate church of Barjols took the title of Saint-Marcel, and today still he is the Patron of the parish.

In 1562, the heretics, having seized Barjols, devastated the church, burned the body of the holy Prelate, and threw the ashes to the wind. Learning this sacrilege, Pope Pius IV, to repair as far as possible the great loss which this church had just made, and in order that it should continue to be visited by a great concourse of people, granted, by a perpetual concession, that the faithful truly penitent, who should come to pray there on the first Sunday after Easter, should obtain the grace of plenary indulgence.

But it was not just that the faithful of Die should be eternally deprived of the relics of their Pastor. At an epoch which it is impossible to specify, a part of the holy remains of Marcel was restored to his church of Die.[2]

The inhabitants of that town erected to him a magnificent tomb in their cathedral, and new prodigies were not long in attracting many pilgrims there. Gregory of Tours says that the lamp, suspended before his tomb, was fed miraculously by an oil which burned without being consumed and healed numerous illnesses.

It was profaned by the Huguenots, who carried off the holy body and burned it in the middle of the public square. This act of sacrilegious impiety raised the indignation of the faithful, who regarded Saint Marcel as one of their dearest protectors; but it did not alter their respect for his memory, nor the confidence they had in his powerful intercession. The church of Die always honoured him with a solemn cult, and his feast, recently authorised by the sovereign pontiff Pius IX, is celebrated, in the whole diocese of Valence, on 9 of the month

of April. It is the same at Fréjus. Before the wars of religion, there was at Die a monastery, a hospital and a gate of the town under the name of Saint-Marcel. The monastery and the hospital were ruined, like all the other establishments of religion, in 1567. The gate exists still in our day. It is a triumphal arch, to which were added, in the Middle Ages, constructions which contrasted with what remains of this ancient edifice. The arch is a very fine design: the underside is adorned with roses and festoons. The exterior façade is quite plain; but the interior façade is adorned with a great ox's head in the middle and a figure of a triton in relief on each side. People are not agreed on the time to which this monument goes back, nor on its object. Several connoisseurs attribute it to the reign of Augustus.

Delacroix, Statistics of the department of the Drôme, p. 480; Nadal, Hagiography of Valence.

Saint Hugh I, Bishop of Rouen and of Bayeux

(730).

This prelate, of illustrious origin, was son of Dreux or Drogo, count of Champagne, and consequently grandson of the famous Pepin of Héristal. His mother Plectrude was daughter of Waratto, mayor of the palace of Neustria. He was at first cantor or primicerius of the church of Metz. Charles Martel, in the too liberal distribution which he made of the goods of the Church to laymen and even to officers of his court, did not forget a nephew who could do much honour to his family. He gave him, about the year 722, the archbishopric of Rouen, the bishoprics of Bayeux and of Paris, the abbeys of Fontenelle and of Jumièges. The misfortune of the times and the holy use which he made of these benefices may serve as excuse for Saint Hugh for having accepted several of them. In effect, far from enriching himself personally, he loaded with donations the churches he governed. Hugh died holily at Jumièges on Sunday 9 April 730, and was buried in the church of the monastery. At the time of the Norman invasion, his relics were transported to the church of Notre-Dame of Haspres, near Valenciennes, diocese of Cambrai.

According to the *Gallia Christiana*, he was the twenty-fifth bishop of Rouen and the fifteenth of Bayeux.

France pontificale.

Saint Casilda, Virgin at Burgos

(1007).

Saint Casilda was the daughter of a bitter persecutor of Christians. Her father, of Moorish race, was king of Toledo, and was named Aldemore. The charity of Casilda equalled the tyranny of Aldemore. To the Christians who were dying of hunger in the prisons, she carried the food she could procure. Aldemore, to whom she was not long in being denounced, watched her, surprised her in the exercise of her charity, and, wishing in his anger to know what she carried, found in her apron only roses. Thanks to the manifest protection of heaven, she continued on her way, and, when the Martyrs had appeased their hunger, they all together thanked the God who loaded them with his goodness. Casilda asked eagerly for baptism, but it was difficult to satisfy her desire; heaven provided for it. Stricken with a loss of blood judged incurable, it was revealed to her in a dream that she would find her healing by bathing in the lake of Saint Vincent of Burgos; this place belonged to the Christians. So Aldemore yielded only with difficulty to the desire expressed to him by his daughter, to betake herself to that place. Conquered by her prayers, he let her go after giving her a royal retinue, and having recommended her to king Ferdinand I. Ferdinand received her with honour. Casilda bathed in the lake which she had seen in a dream and was healed. She received baptism and passed the rest of her days in a little house which she had built for herself at Burgos. She died holily, and the miracles which were wrought at her tomb made her dear to the Spanish people. Her death occurred in 1007.

Martyrology of Spain.

[1] Saint Prochorus, the third of the first seven deacons, the sixty-sixth of the seventy-two disciples, was nephew of Saint Stephen and companion of Saint John the Evangelist in his preaching in Asia. Saint Peter established him afterward bishop of Nicomedia, in Bithynia. From there he was sent on a mission to Antioch, where he received the crown of martyrdom. The town of Bologna possesses some of his relics in the church of the Canons Regular of Saint John Lateran. Cf. *History of the seventy-two disciples.*

[2] Julian the Apostate, going to Antioch, passed through Caesarea, capital of Cappadocia. He was keenly stung to see that almost all the inhabitants were Christians, and to learn that they had just pulled down the temple of Fortune, the only one that had remained to paganism. His vengeance fell on the whole town; he effaced it from the catalogue of cities, and willed that it should resume its ancient name of Mazacan, taking from it that of Caesarea, which Tiberius had given it. He stripped at the same time the churches of the town and of its territory of all they possessed in furniture and real estate; and, to prevent anything of these goods being diverted, he employed divers tortures to oblige the faithful to discover them to him. He levied a very onerous tax on the laity, and had the clergy enrolled in the most contemptible militia, which was that of the governor of the province. That was not all yet. Several Christians lost their life for religion. Among those who sealed their faith with their blood was Eupsychius, a man of a distinguished family, and engaged only lately in marriage.

[3] The ancient Massyla is probably the modern country of Fer.

[4] See Saint Adelphus on 11 September.

[5] See on the preceding day.

[6] *Castri locus, castriloc, camp-lieu.*

[7] M. the curé of Aureil, 28 November 1858.

[8] Father Cahier speaks here as having been on the spot and having taken personal information.

[9] See, on 10 January, the little that is known of Saint Petronius.

[10] We have found no other means of reconciling the rival pretensions of the churches of Die and of Fréjus than to suppose that they divided the relics of the holy bishop, for both affirm very clearly to have possessed them down to the baleful days when the Calvinists — under pretext of liberty, — allowed themselves to constrain greatly those of their fellow-citizens, and burned them either at Die or at Barjols. The Bollandists do not appear to have perceived this difficulty, for they say not a word about it. The Carthusian Polycarp de la Rivière, who died after the year 1636, had gathered a certain number of materials relating to the history of the diocese of Die; but death not having left him time to publish them, nothing more has been heard of these documents, which would doubtless help us to resolve this difficulty and several others. Cf. *Hagiological History of the diocese of Valence,* by M. Nadal, from which we have borrowed the greater part of this account; the *Proper of the diocese of Fréjus;* Tillemont, *Memoirs;* and others mentioned by M. Nadal.

10 April

Martyrologies

10th DAY OF APRIL

ROMAN MARTYROLOGY.

The feast of Saint Ezekiel, prophet, who was killed at Babylon by the judge of the people of Israel, because he reproved him for his idolatry, and was afterward buried in the sepulchre of Shem and Arphaxad, ancestors of Abraham; the faithful come in great number to pray at his tomb. 570 before Jesus Christ. — At Rome, the birth into heaven of several holy Martyrs, whom Pope Saint Alexander had baptised while in prison. The prefect Aurelian, having had them all put on an old vessel, commanded that they should be conducted into the open sea, and that there they should be thrown into the water, each with a stone tied to his neck. 116. — At Alexandria, the holy martyr Apollonius, priest, and five others, who were drowned in the sea, during the persecution of Maximian. 4th century. — In Africa, the holy martyrs Terence, Africanus, Pompey and their companions, who, under the emperor Decius and the prefect Fortunianus, were beaten with rods, tortured on the rack, tormented in divers other torments and finished their martyrdom at last by the sword that struck off their heads. 3rd century. — The same day, Saint Macarius, bishop of Antioch, illustrious for his virtues and his miracles. 1012.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Auxerre, Saint Pallade, first abbot of Saint-Germain, and afterward bishop of that see. 658. — At the monastery of Gavel, in the territory of Rovigo, Saint Bede, surnamed the Younger, a native of Denmark,

who, after having been in France for forty-five years at the court of Louis the Debonair and of Charles the Bald, renounced the world, and became a monk at Gavel, after having refused the episcopate. 883. — At Chartres, the decease of Saint Fulbert, bishop of that town, celebrated for his writings, his piety and his zeal for the Catholic faith. 1028.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Basilians. — Saint Macarius, bishop of Antioch, of the Order of Saint Basil.

Martyrology of the Canons Regular. — In the forest of Aureil, near Limoges, in France, Saint Gaucher, confessor, canon regular, very celebrated for his holiness, whom Celestine III placed in the rank of the Saints.

Martyrology of the Dominicans. — At Tunis, the blessed Anthony Neyrot, of our Order, who, having renounced the faith, sealed it shortly afterward gloriously with his blood; his body was transferred to Rivoli. 1460.

Martyrology of the Servites. — Saint Mary Cleophas, whose entry into heaven is marked on 9 April.

Martyrology of the Discalced Trinitarians. — At Valladolid, in Spain, the decease of the blessed Michael of the Saints,[1] confessor, of the Order of Discalced Trinitarians, remarkable for the

innocence of his life, his admirable patience and his charity toward God. 1625.

ADDITIONS MADE AFTER THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Jerusalem, the holy prophetess Huldah, whom the pontiff Hilkiah and others consulted by order of the pious king Josiah. About the year 641 before Jesus Christ.[2] — To the saints Terence, Africanus, Pompey, mentioned by the Roman martyrology, must be joined the saints Maximus, Zeno, Alexander, Theodore and their companions, to the number of thirty-three according to some, of thirty-six according to others. Their relics were brought to Constantinople in the 4th century, and their cult was celebrated among the Greeks. — To Saint Apollonius cited below, let us join the name of his companions Granus, Hilary, Donatus, Concessus and Saturninus. — In Thrace, Saint Gaian, martyr, mentioned in the martyrology of Saint Jerome. — In Egypt, Saint Isidora, who hired herself in her youth to a house of religious women to do the coarse and vile work there. In order to be more entirely to herself and to God, she feigned to be only a poor idiot. Never distracted by a word from anyone, she lived in an absolute recollection. Her virtue thus exercised itself in the wise folly of the cross, when God revealed her heroic merit to a holy old man, disciple of Saint Anthony. He came to Tabennisi, where the convent of these religious women was, and asked of the superior permission to see all her daughters. They were all called, but he did not recognise her of whom the angel of the Lord had spoken to him. The poor fool had been forgotten. He had her come, and as soon as he perceived her, he begged her to bless him. The religious women were stupefied. “My sisters,” said the pious solitary to them, “this one is not an idiot. Would to God that on the day of judgment we were laden with as many merits as she.” From that day, Isidora left the convent and no one knew what had become of her. 375. — At Paderborn, in Saxony, the blessed Paternus, recluse, whose eulogy the celebrated cardinal Peter Damian made in one of his letters. Year 1058. — In Bavaria, Saint Mechtilde, sister of Saint Gertrude, died superior of the convent of Dicssen in 1300. Her life was so pure, so angelic, so exempt from sins, that one day, having made a general confession of all her life, the priest, instead of imposing a penance on her, told her to recite the *Te Deum.* There exists a book of the Revelations made to Saint Mechtilde by Our Lord Jesus Christ. We have remarked in it the following thoughts: During Advent, the Lord said to her: “You must during this time above all salute the immaculate heart of my Mother…” During Holy Week, Mechtilde asked the Saviour in what manner men could testify to him their gratitude for the different kinds of torments that he had endured. The Lord answered her: “For my captivity I desire that men love to be bound by the bonds of obedience; for the buffets, that they honour their superiors; for the crown of thorns, that they resist with all their strength

temptations; for the white robe and the shred of purple, that they avoid luxury and affectation in their garments; for the flagellation, that they serve me always with the same fidelity, in prosperity as in adversity; for the nails of my feet, that they have no other desire than to please me; for the nails of my hands, that they be prompt to all good works, and that they abstain from all evil actions for the love of me; for the wound of my heart, from which flowed water and blood, that they conform their will entirely to mine." He said to her again: "I assure you that if anyone sheds tears because of my sufferings, these tears are as agreeable to me as if he had suffered martyrdom for me."

Saint Ezekiel, Prophet

570 years before J.C.

Ezechiel qui vidit conspectum gloriae.

As for Ezekiel, he saw the glory of the Lord.

Ecclus., xlix, 10.

Four great Prophets are ordinarily counted, so called to distinguish them from the twelve others, who are called minor Prophets, because the books which are attributed to them contain far fewer things than those of the first four. Now, Ezekiel is one of the great ones, and the book of his prophecies is the third in order in the Bible. We learn from what he says himself in his writings that he was of a priestly family and son of Buzi. It is believed that he was born in the year of the world 3411. Saint Epiphanius says that he took birth in the land of Savera. He is often called Son of Man, *Filius hominis,* because, say Saint Gregory and Saint Isidore, he was in many things the figure of Our Lord Jesus Christ, who takes this quality in the Gospel. This word, Ezekiel, signifies strength of God, according to the interpretation of the Hebrew tongue; in effect, it was necessary that this great servant of God should be animated by a wholly divine strength, to go without fear and announce to the children of Israel the great things which were revealed to him, and to set before them the most terrible threats on the part of heaven, to make them return to their duty. So God addresses to him these words: "The house of Israel has a brow of brass and a hardened heart; but I have made your face firmer than their face, and your brow harder than their brow. I have given you a brow of stone and of diamond; fear them not, and be not afraid before them." Origen, however, and Saint Jerome are of opinion that this word Ezekiel means empire of God, which comes rather near to the first interpretation.

This Prophet found himself in Jerusalem when Nebuchadnezzar, king of Babylon, came to besiege that great city, and when Jeconiah, or otherwise Joachim, king of Judah, gave himself up voluntarily to this foreign prince, following the order of God; so that he was among the first captives of the kingdom of Judah who were transferred from Jerusalem to Babylon, with king Jeconiah. He was then only twenty-four years old. Five years after, God communicated to him the gift of prophecy, whose lights he made shine during the twenty-seven years of his captivity. He was chosen by God to go to that land of exile, not as a criminal, nor as having participated in the derangements and frequent infidelities of the Jews; but he went there, on the contrary, because he was a great friend of God and had always been very faithful to him, and because God, wishing to chastise his people and not abandon it entirely, willed that this Prophet should accompany it to console it, to announce to it his wills, to show it its disorders and exhort it, in the time of its captivity, to recognise the justice of God who, in removing them from their country, demanded that they should weep for their sins to draw down mercies upon them at last; this was therefore the office of Ezekiel among the Jewish people, at Babylon.

It is easy to see from this that this Prophet had order to do, in these foreign countries, what Jeremiah did in the city of Jerusalem; for Jeremiah remained always in that city while it was besieged by Nebuchadnezzar, under the reign of Zedekiah; and, after the destruction of that city, he remained still among those of the Jews who were not led captive to Babylon, in order that these peoples, always rebellious to the wills of God,

should have ceaselessly before their eyes a faithful witness of the truth, who should reproach them with the impiety of their conduct and represent to them the equity of the judgments of Him who punished them to make them return to their duty. What is very admirable, and what is a great proof of the divinity of Him who sent these two great Prophets, Jeremiah and Ezekiel, is that the one being in Chaldaea, and the other in Judaea, they nevertheless predicted both, at the same time, the same things, and represented equally to Israel all the misfortunes which threatened Jerusalem.

Ezekiel makes known to us in his book a thing which is particular to him; it is that, though he was captive at Babylon, he found himself nevertheless as if present in Jerusalem, the spirit of God making him see what was passing there, as if he had been there in person with Jeremiah; so that he announced to the people the disorders of that great city, of which God alone could give him knowledge; and the Jews of Babylon were marvellously strengthened in their faith, though at the same time confounded, when, afterward, they compared the predictions of Jeremiah with those of Ezekiel, and remarked so perfect a conformity between the one and the other; for Saint Jerome remarks that, at that time, the prophecies of these great men were sent from one side and the other: that of Ezekiel to Jerusalem, and those of Jeremiah to Babylon.

The holy Prophet of whom we speak here was, if we believe the most learned, a man of great erudition and of a very elevated mind. Hence it comes that several, according to the sentiment of Clement of Alexandria, have taken him for Pythagoras, and that Saint Jerome himself calls him the Ocean of the holy Scriptures and the labyrinth of the mysteries of God. So that, without speaking of the gift of prophecy, which he possessed eminently, and which raised him above what was greatest, he has even been compared to the greatest men of antiquity, for his fine thoughts, his noble comparisons and the profound knowledge that he had of all things. The character of his style, as Saint Jerome remarks, is neither too sublime nor too lowly, but holds the middle. One remarks in his works a great evenness; for, though the other Prophets use sometimes animated reproaches to reprove sinners, it may be said of Ezekiel that he walks always with an equal step, and that he sustains the force of his discourse rather by the grandeur of the ideas which he represents, such as God makes him see them, than by strong and studied expressions. If it is a thing common to him with several Prophets to speak by enigmas and to use figurative expressions, he has this peculiar to him, that he almost never expresses himself in another manner, and that he holds thereby his reader always in suspense and admiration to render him more attentive to the truths he announces to him, and press him the more to ask humbly of God the understanding of his enigmas full of mysteries.

But, however noble an idea one tries to give of the merit of this incomparable personage, one will never have a more perfect knowledge of his true qualities and of the grandeur of his ministry than by reading attentively, in silence, the very book of his prophecies, which contains as many new mysteries as chapters, and even as verses. It is true that it contains very difficult things, and even impenetrable to those who wish to comprehend them by the sole lights of reason; so Saint Jerome says that it was a tradition among the Hebrews that it was permitted to read these mysteries only after having attained the age necessary to exercise the priestly functions, that is to say at the age of thirty years; but nevertheless, God commanded this Prophet to eat the book which he made him write, only in order that, being nourished and satisfied by it, he might nourish others also, by announcing to them and making them understand all that was inspired to him; God, moreover, complains of the indifference which the Jews had in applying themselves to understand what was said to them; is not this an exhortation to us to penetrate as far as we can the profound wisdom hidden under the veils of the enigmas of which our Prophet makes use in his book? Not making here the office of interpreter, we shall not enter into a particular explanation of the difficulties contained in this work. We shall content ourselves with warning that the whole book of the prophecy of Ezekiel can be divided into three principal parts, by analogy with the prophecy of Jeremiah, which has a great relation with that of the Prophet of whom we speak.

In the first part, which contains the first twenty-four chapters, Ezekiel speaks principally of the impieties and infidelities of the Jews, of the captivity to which they are to be reduced being led to Babylon, of the destruction of the city of Jerusalem and of the temple; and this Prophet occupies himself in reproving the Israelites in an infinity of manners, because the spirit of God makes him know that if he does not reprove his people, if he does not warn it, it will die indeed in its iniquity, but that he will demand its blood; and that if, on the contrary, the Prophet announces the truth to the impious, and he is not converted, the impious will die in his iniquity, but the Prophet will have delivered his soul. Behold then what is contained in the first part of the book of which we speak, and it is also the same subject which is treated in the first twenty-seven chapters of Jeremiah, which compose the first part of the book of that Prophet.

The second part of the book of Ezekiel contains nine chapters, namely: from the twenty-fifth to the thirty-fourth, in which this Prophet speaks of the misfortunes which are also to befall the other peoples, as the Ammonites, the Moabites, the Philistines, the inhabitants of Tyre and Sidon, the Idumaeans, the Egyptians, the Chaldaeans and several other infidel peoples; and it is also that which composes the second part of the prophecy of Jeremiah, which is spoken of from the twenty-seventh chapter to the thirtieth.

Finally, the third part of the book of Ezekiel is contained in the last fourteen chapters, in which he predicts the future liberty of the Israelites in their country, the reign of Jesus Christ, sovereign pastor, the baptism of Christians, the vocation of the Gentiles, the resurrection of the dead and the destruction of Gog and Magog; whence he takes occasion to console the Israelites, announcing to them beforehand that their great and holy city, which was burned, and the temple, which was destroyed, will at last be re-established and put in a very beautiful state; and it is also this same subject of which Jeremiah speaks in the last part of his prophecy, that is to say from the thirtieth chapter to the thirty-fourth.

God, wishing that all things should serve as figure to make known to his people what was to befall it, in order that it should correct itself and forestall the misfortunes which threatened it, willed also that the prophet Ezekiel should be himself deprived of what he had dearest on earth. His wife died at that time, four or five years after he had begun to prophesy at Babylon, and he received order from God to make no funeral lament on that occasion, not to weep, to let no tear flow on his face, and to do nothing, in a word, of what was nevertheless commonly done for other dead: which was again a figure of the house of Israel, which was to be deprived of what it had dearest, by exile and the slaughter of women and children, without daring to show any grief at it.

As to the time at which this Prophet began his prophecy, he marks it himself with great exactness, naming not only the year, but also the month and the day, saying that it was in the thirtieth year, the fifth day of the fourth month. It was therefore in the thirtieth year, reckoning, according to Saint Jerome, from the time when (the book of the law, which had been lost, having been found again in the temple) king Josiah and all the people renewed the ancient covenant with the Lord. Now, this same year coincided with the fifth of the captivity of Jeconiah, who, as has been remarked above, had given himself up voluntarily with his mother to Nebuchadnezzar, following the order that God had given him for it, and who was transferred to Babylon with Ezekiel, Daniel and several others. It is again easy to judge of the space of time which this Prophet took to publish the secrets of his prophecy; for it is estimated that it was during twenty-two years, inasmuch as he began, as we have said above, the fifth year of the transmigration of Jeconiah, or Joachim, and that he ended in the twenty-fifth of the reign of the same king, as appears by the text of the fortieth chapter, which gives already twenty years; and as this Prophet makes mention again, in chapter xxix, v. 17, of another vision which he had in the twenty-seventh year, that is to say two years after the twenty-five, one has reason to assert that he performed the office of prophet during the space of two years at least; we say at least, because we mark here only what is found in the text of Scripture. As the things which Ezekiel had to announce to the Israelites, on the part of heaven, were of extreme importance, he omits nothing of what may contribute to establish the truth of the vision he had, so that to the circumstances of time he adds exactly those of place,

when he says that he was then in the midst of the captives, near the river Chobar, which pours its waters into the Euphrates, not far from Circesium. This holy man considered no doubt, in the rapid course of the waters of this river, the rapidity of the perpetual flowing away of all the things of this world which pass and disappear in a moment. King David, as Saint Jerome remarks also, had already predicted, by a movement of the spirit of God, that the Hebrew people were to sit on the banks of the rivers of this kingdom, when, in his sacred Psalms, he had put these words in their mouth: "We sat down and wept by the rivers of Babylon. — *Super flumina Babylonis illic sedimus et flevimus.*" It is good to remark here, for our instruction, that it was not at the beginning of the captivity of Ezekiel that God made himself seen to him, but in the fifth year of which we have spoken, that is to say after he had suffered much, and when the other captives, cast down also by their sufferings, seemed to be more in condition to hear what the Lord was to say to them by the mouth of this holy Prophet. When then he was in the midst of the captives, the heavens were opened to him: this teaches us that it is in tribulations and in adversity that God does the greatest favours: when we find ourselves in the hardest captivity and in dependence on all things, it is then, if we know how to make good use of it, that we must expect from heaven our greatest lights and the secrets of procuring for ourselves the most perfect liberty.

We must not forget to say a word of the age which the Prophet of whom we speak could have when he began to prophesy. Saint Jerome, Saint Gregory and the Hebrews believe that it was at the age of thirty years, to imitate, says Origen, the conduct of Jesus Christ himself, of whom he was the figure, and who, as well as Saint John the Baptist, his precursor, began to preach only at that age; but nothing can be affirmed with certainty on this, the more so as if we believe the historian Josephus, Ezekiel was very young when he was taken captive to Babylon, and as it is sure, as we have remarked, that it was only five years after having dwelt in that foreign country that he began to do the office of prophet.

After having explained all these circumstances, which may help to understand the book of the prophecy of Ezekiel, we might now report here the fine eulogies which the Fathers of the Church give him, reflecting on the character of his mind and on the depth of the mysteries enclosed in his book. Besides the quality of Prophet, which is justly attributed to him for having predicted to the Jews an infinity of things long before they happened, Saint Gregory, in book xxvi of his *Morals*, ch. 5, asserts that he makes the glory and honour of all the Masters and of all the Doctors; and, writing on the predictions that he made, he says that he is the perfect model of all preachers. It is true that he renders himself terrible, redoubtable and even hard, to use the term of this Father; but it is, he adds, that he had order to announce things extremely hard to those who were hardened in evil. This same Father makes nevertheless very judiciously remark that Ezekiel, as Scripture says, wept bitterly during the space of seven days, being in the midst of all the people, before undertaking to speak to them of anything and to reprove them for whatever it might be, observing exactly during all that time of silence what they did; he gave a fine example to all pastors and all preachers, who will never speak usefully, nor justly, except after they have long kept silence, have shed a great abundance of tears over the evils they see, and observed with great exactness all that passes; "Because," says Saint Gregory, "he alone knows how to speak as he ought, who has known how to keep silence as much as he ought. Let those then," continues this holy Doctor, "who wish to be excellent preachers, imitate those who preach only powerful things and capable of penetrating hearts and bringing them to penance, and who omit nothing besides to take a perfect knowledge of the faults before accusing or reproving anyone." — *Illos imitari delectus praedicator debet, qui et acuta praedicant, et quae loquuntur observant.* The mission of the holy personage of whom we speak was so exalted, his visions so sublime, his manner of living and of making known his predictions so extraordinary, that he is called, by the Holy Spirit himself, the prodigy of his time and "a quite extraordinary sign given to the house of Israel, to predict to it all that was to befall it"; and all who read this prophecy with attention will easily agree to this truth; hence it comes that Saint Gregory of Nazianzus calls him the Prophet of sublime things, the interpreter of great mysteries, the very subtle prophet and worthy of all admiration.

It will not however be useless to reflect here, with Saint Jerome, on the profound humility of this great man, in the midst of his most sublime visions, and of the most eminent qualities which are attributed to him; for he avows himself that, having had these great revelations, he cast himself with his face against the ground, in view of his nothingness, and to adore God as Abraham had done, when the Lord having spoken to him, he prostrated himself at once to annihilate himself in his presence; a fine example for all who receive the greatest favours of heaven, and who are favoured with the most secret divine communications.

According to a great number of interpreters, Ezekiel has deserved to be honoured with the quality of martyr. We have nothing very evident on the manner of his death; but the work attributed to Saint Epiphanius, on the life and death of the Prophets; Saint Isidore, bishop of Seville; the author of the *Imperfect Work on Saint Matthew*, and above all the Roman Martyrology on this day, say that he was killed at Babylon, by the judge of the people of Israel, because he reproved him for his idolatry; and the Martyrology adds that he was afterward buried in the sepulchre of Shem and Arphaxad, who were the ancestors of Abraham. Saint Athanasius, in his book on the *Incarnation of the Word*, says that "this Prophet died for the cause of the people, because he announced to the people the vexatious things which were to befall them." The author of the *Imperfect Work* whom we have just cited says that this worthy Prophet, being condemned to die, was led to a place where there was a great quantity of stones, and that there he was stoned. Andrichomius, in his book which he calls the *Theatre of the Holy Land*, believes that he was condemned to be quartered; but no ancient author is seen who makes mention of this kind of death.

One sees still today in a place named Kiffel the tomb of the Prophet. The chief of the tribes who inhabit that country leads travellers into a great hall, supported around by columns. At the end of this hall, a large box contains a copy of the five books of Moses, written on a single roll. On the south side, a small room contains the tomb of Ezekiel. The dome of this chamber is gilded and continually illuminated by a great quantity of lamps which never go out.[1] Saint Isidore and Saint Epiphanius report several miracles which are said to have been wrought by this Prophet, as having made the Jews pass dry-shod through the midst of the river Chobar, much as Moses formerly made the Israelites pass the Red Sea; having obtained from God a very abundant quantity of fish, to feed a great number of Jews, who were extremely pressed by hunger, and having caused to spring up suddenly an infinity of venomous serpents to punish a part of the people who had committed great faults; but there is no mention of these marvels in the book of our Prophet, nor in any other of holy Scripture: we leave then the judgment of them to discreet readers.

The most beautiful page of Ezekiel is his vision of the last judgment: the terrible grandeur of this vision, which transports us to the hour when lands and oceans shall give up their dead, has no equal in any literature. "The hand of Jehovah," says the Prophet, "rested upon me and carried me, in a divine vision, into the midst of a plain covered with bones. After the Spirit had made me go through this mournful field, in which I contemplated bones without number, whitened by time: Son of man, Jehovah asked me, will these dried remains live again? — Lord, I answered, you know. — And the voice resumed: Address to them the word; say to them: Arid bones, hear the order of Jehovah. Thus said the Eternal; My breath shall penetrate you and you shall live; I will stretch over you sinews like a network, I will make flesh grow which I will cover with a new skin; I will inspire in you the spirit of life, and you shall rise again. — I took up the word and reproduced the divine order. At my voice, a sonorous rattling resounded among the bones agitated in all directions. The bones drew near to the bones, according to the juxtaposition of their joints. Before my eyes, they covered themselves with their network of sinews, with flesh and with a new skin. But they had not yet the spirit of life; and Jehovah said to me: Son of man, address yourself to the Spirit, say to him: Thus says the word of Adonai the Lord: Spirit, come from the four winds of heaven, breathe upon these dead, and let them live again. — My voice repeated the divine order. At once, the spirit of life penetrated these lying corpses; they rose again, and standing on their feet before me they appeared to me as an innumerable army. Jehovah then said to me: Son of man, these dried bones are the figure of the house of Israel. They have said in their

exile: Our bones have whitened on the foreign land, our hope is vanished, and we are dead forever. Go make them hear your prophecy: say to them: Thus says the word of Adonai Jehovah: O my people, I will break the stone of your sepulchre, I will make you come out from the tomb, to bring you back to the land of Israel. You shall know, on that day of your resurrection, when you shall shake off the dust of the tomb, to find again liberty and life, that I am Jehovah your God. My breath shall pass over you, I will render you to repose on the native soil, and you shall say: Adonai, the Lord, had promised it, and he has accomplished these marvels."

Raphael painted the vision of the mysterious chariot drawn by four animals which figure the four evangelists; Ezekiel is found on the famous doors of the church of Saint Paul outside the Walls, at Rome, with a scroll bearing these words in Latin: *The Lord led me by the way of the north gate.* This gate designates the entrance of the infidel nations into the Church; he is also represented clad as a Jewish high priest, he holds a little fortress or fortified tower whose door is shut, symbol of the virginity of Mary announced by Ezekiel in these terms: "I saw a shut gate in the house of the Lord," ch. xliv, v. 1; he is found finally, standing, in the midst of the valley of Jehoshaphat, surrounded by dead who lift the lid of their tomb and come to life again at the breath of God.

The Greeks and the Russians have chosen 21 July to honour the memory of Ezekiel.

Saint Macarius, Archbishop of Antioch

— Pope: Sergius IV. — King of France: Robert II the Pious.

Macarius was an Armenian, of noble and illustrious parents; his father was called Michael and his mother Mary. He had a kinsman named Macarius, archbishop of Antioch.[1] This holy archbishop wished to be godfather of our Saint, and, having given him the name of Macarius, he took him into his house to bring him up in piety and form him in the humanities and in all the exercises which could make of him an excellent ecclesiastic and a faithful minister of Jesus Christ. The young Macarius made such progress in his school that he soon made himself capable, by his learning and his virtue, of the most important employments and of the first dignities of the Church. So the archbishop, seeing himself near death, thought that he could procure no greater advantage for Antioch than to leave him there for his successor. He made the proposal to his clergy and his people, who consented with one voice; so that after the death of the elder Macarius, the younger took possession of his chair and was enthroned as archbishop of Antioch.

Then his virtues, which a private life had kept more secret, appeared with a marvellous brilliance. One saw in him a perfect detachment from all the things of earth, which he regarded with contempt, because he knew their vanity; an aversion for all the pleasures and diversions of life; a continual assiduity in mortifying his senses and appetites, and in crucifying his flesh by fasts, vigils and other austerities; a tenderness and compassion for all the unfortunate, to whom he distributed his goods liberally, having nothing that was not common to him with the poor; a gentleness and benignity so constant that neither injuries, nor ill-treatment, nor persecutions could alter it; a prudence of an old man in the government of his diocese; finally, a piety so tender toward God that tears flowed ceaselessly from his eyes. These signal virtues were also accompanied by the gift of miracles: two lepers were healed by the mere touch of his handkerchiefs soaked with his holy tears, and the water he had touched was a sovereign remedy against all kinds of illnesses.

He governed the Church of Antioch for some time; but fearing that the honour he received at every moment might make him lose what humility had acquired for him, he resolved to flee the occasions of it as soon as possible. He distributed, for this purpose, all his goods to the churches and the poor; and having, by a divine movement, resigned his charge into the hands of a priest of great merit, named Eleutherius, he associated with himself four of his most faithful friends, and left his town secretly to pass to another place, whither divine Providence would lead him.

He took his road through Palestine, to water with his tears the places sanctified by those of Jesus Christ; and he lost there no occasion of conversing and disputing with the Jews and the Saracens, to convince them of their errors and attract them to the knowledge of the Gospel. But these infidels, who could not answer his reasonings, conceived such a rage against him that, having seized his person, they dragged him to prison, stretched him in the form of a cross, fastened his feet and hands with long nails driven into the ground, and made him suffer all the ignominies and all the torments imaginable. They even put on his breast a great stone which they had strongly heated. But the earth rejected its nails, and God reduced to nothing all the artifices that the impiety of these infidels had invented; the Saint came out of prison free, without any damage: which astonished these Saracens so much that they asked his pardon; some, recognising the power of the Cross, received the faith of Him who had suffered for their salvation.

Meanwhile, the relatives of Macarius, afflicted by his absence, sent after him to turn him from his design and make him return to Antioch; but God struck their couriers with blindness, and they were obliged to throw themselves at the feet of the Saint to ask his assistance in so great a misery: he had compassion on them, and by the sign of the cross restored their sight, on condition that they should return without disturbing him in the pursuit of his journey.

He took then his road toward the West; traversing several countries, he came as far as Bavaria; and, passing by Mainz, Cologne, Malines, Maubeuge, Cambrai and Tournai, he betook himself at last to the town of Ghent. Everywhere there were nothing but miracles: in the Levant he had restored the use of speech and hearing to an old Saracen, who had been mute and deaf from the age of nine years; meeting a pilgrim who was having himself led to Jerusalem, he had obtained for him sight by his prayers. In Bavaria, he delivered from the falling sickness the wife of the lord Adalbert, who, out of charity, had lodged him in his house. At Cologne, he healed his host of the same illness. At Malines, he extinguished, by his prayers, a great fire which threatened to reduce the whole town to ashes. At Tournai, he appeased, by his prudence, a popular sedition so furious that all the industry of prince Baldwin the Old had not been able to avert that storm. At Cambrai, the entrance of the church of Notre-Dame having been refused him, the doors opened of themselves to give him passage. At Maubeuge, a valet who had despised him was struck with a leprosy of which he could not be healed.

I should never have done if I wished to write all the particulars of his journey; I pass to his last sojourn, which was in the town of Ghent, where he arrived in the year of Our Lord 1011. He withdrew to the monastery of Saint-Bavon; having fallen into a dangerous illness, he was healed of it in a vision; Saint Bavo, Saint Landoald and other blessed appeared to him during his sleep.

There happened at that time, at Ghent, a plague so cruel, which formed in the mouth, that more than six hundred persons died there each day. A universal fast and public processions were published to appease the wrath of God. Our Lord, who wished to make of Saint Macarius a victim to expiate the sins of his people, permitted him to be struck with this scourge. He lost first the use of speech, predicting nevertheless by signs that he with two others would still die of this illness, and that afterward it would be extinguished. He made no testament, because he was too poor and left nothing.

He was carried into the church of Notre-Dame, where he marked with his staff the place of his sepulture before the altar of Saint Paul; then, having given his blessing to the people, he withdrew to his room. Several having remained there, they were extremely frightened by a certain trembling which happened there at the descent of the blessed spirits, like that which the great Saint Gregory reports in the life of Saint Paulinus, bishop of Nola. At last, he died on 10 April, in the year of Our Lord 1012. His prophecy was accomplished: he was the last who died of that pestilential illness.

Relics of Saint Macarius

In 1067, the body of the Saint was raised from the earth in the presence of Philip I, king of France, of Baldwin, count of Flanders, and of the bishops of Noyon and of Cambrai. There were seen on this occasion to appear in the air two circles in the form of a crown.

Some of his relics were transported to Thielt, in the castellany of Courtrai, in 1634; to Geerberg or Gérardmont, in the barony of Boulaers, and to Oudenarde, in 1637; to the canons of Saint-Peter of Lille (an arm), in 1067; a part of the other arm was given, in 1611, by the bishop of Ghent, Charles de Macs, to the parish of Laerne, which is two leagues from the town, on the territory of Termonde, where our Saint is patron of the Church.

In the year 1617, the bones of this holy Patriarch were transported from Ghent to Mons, in Hainault, in order to appease a cruel epidemic which was ravaging the whole country; in gratitude, the inhabitants of Mons offered him a rich shrine of silver, in which, the following year, they carried back his venerable relics to Ghent, where they are religiously preserved in the cathedral church.

A chapel is consecrated to him in this church. One sees there a fine canvas by Crayer representing Saint Macarius, in pontifical vestments, who implores on his knees divine mercy for the healing of the plague-stricken, at the moment when this cruel illness makes death hover over his own head. A bas-relief in white marble, placed on the front of the altar, shows Saint Macarius carried in procession.

In the middle of the castle called of the Spaniards, one sees still some very interesting ruins of the ancient abbey of Saint-Bavon, among others the chapel and the well of Saint-Macarius. He is honoured by two principal feasts which are fixed on 10 April and 9 May. That of 9 May, which recalls the day when his relics were raised from the earth, is held with much more solemnity, as much because of the numerous miracles which were then wrought, as to avoid the encounter of the feasts of Easter. A fair is held on 9 May, as is done for a great number of feasts of other Saints.

Saint Macarius is always in great veneration among the Flemings. Siger, abbot of Saint-Bavon, had the life of Saint Macarius composed in 1067, at the time of his elevation: Surius and the Bollandists have reproduced it. These last give a second which was composed a short time after the death of the Saint (vol. i of April). Baronius, in his *Annals;* Molanus, in his *Catalogue of the Saints of Flanders;* Matthew Rader, in his *Holy Bavaria;* Aubert Lemire, in his *Calendar of the Saints of Flanders and of Burgundy*, have occupied themselves with this great Wonder-worker who was still working miracles in the time of Father Giry. — Cf. also Mgr de Ram, *Lives of the Saints.*

Saint Fulbert, Bishop of Chartres

— Pope: John XIX. — King of France: Robert II the Pious.

Seek first the kingdom of God and the Justice that leads to it, and the other things of which you have need shall be given you in addition.

Matth., vi, 33.

Among all the great men who have appeared on the episcopal throne of the church of Chartres, the holy Bishop whose life we are about to relate is one of those who have made themselves most recommendable. His historians always speak of him in very advantageous terms; his writings breathe piety and erudition, and his heroic virtues confirm all the good that posterity has told us of this great Saint. He possessed the most advantageous qualities of mind; and he was so faithful in making profit of the natural talents with which God had favoured him that he became the prodigy of his century. He gave proofs of his great capacity and of the extent of his mind, even before entering Orders, and being admitted to the number of clerics. He contributed much to make the study of the sciences flourish again in France, and especially of philosophy, to which scarcely any thought was given in his time. Everyone remarked in him so much doctrine and wisdom that

people commonly boasted of having, in the single person of Fulbert, a Socrates and a Plato. The learned Trithemius says that he excelled above all things in dialectic; and several works which he made in verse show also that he did not neglect poetry.

What rendered this man worthy of a greater admiration was to see that he had not a less solid judgment for affairs which demanded conduct, than a lively and penetrating mind to excel in the high sciences. Yet he never took advantage of the superiority he possessed over others, fleeing, on the contrary, vain glory, and avoiding vain applause in assemblies. He used his fine knowledge only to penetrate better the duties of religion, and to inspire in others esteem and respect for the sovereign majesty of God and for all the things which could contribute to his glory. His native country is absolutely unknown to us.[1]

Born about the middle of the 10th century, and, as he tells us himself, in the obscure ranks of society, his education was made by the Church, and he had the happiness of receiving the lessons of the greatest masters of his time.

The school of Reims, where the celebrated Gerbert, afterward pope under the name of Sylvester II, taught mathematics and philosophy, enjoyed then a just renown; the young Fulbert was admitted to it, and he soon made himself remarked among all by his work, his aptitude and his brilliant successes. The sure glance of the learned Gerbert easily divined all that such a pupil promised, and when the learned professor had been placed on the see of Saint Peter, he remembered Fulbert, called him near him in the Eternal City, and made use of his talents for the government of the universal Church.

After the death of the sovereign Pontiff, Fulbert returned to his native country, which conferred on him merited honours. In 1003 one of his friends, whom he had known at Reims and who was of Chartres, drew him to this latter town where he was not long in meriting the benevolence of the bishop Odo, who gave him a canonry of his church with the title of chancellor. Soon afterward, having recognised his aptitude for public teaching, he confided to him the direction of the canonical schools, already celebrated, and which became so much more when his eloquence and his reputation had attracted to them a crowd of disciples. Among the friends whom the fine qualities of his mind and of his heart made him, are remembered the names of Abbo, abbot of Fleury-sur-Loire, in the diocese of Orléans, and of Saint Odilo, who governed at Cluny one of the most flourishing abbeys of Burgundy. The latter had above all the predilections of Fulbert, who respected the purity of his virtues to the point of calling him the *Archangel of the monks*.

Our Saint had in effect a profound esteem for the monastic life, of which he knew the importance and by which he liked to say that the wounds made to the Church of France by the troubles and intrigues of the last times would be repaired. He showed himself therefore always a zealous protector and sincere friend of the religious, and if he was not a monk, he was assuredly the most sincere and most affectionate friend of the monks.

Rodolph, dean of the chapter of Chartres, had succeeded Odo on the episcopal see of that town. He having died in 1007, king Robert, who had been the fellow-student of our Saint, remembered the school of Reims and his ancient friendship for Fulbert, and he contributed to have the vacant dignity conferred on him. In vain the humble professor refused it; he had to yield to the insistence of the chapter, of the prince himself and of his friends; and the Church, which became his spouse, could glory in a pastor who owed his elevation only to his vast knowledge and the holiness of his life.

He was consecrated bishop by the hands of Leutheric, archbishop and metropolitan of Sens, as Saint Fulbert declares himself in the epistle xxiii which he writes to that prelate, in which he says that he owes him all sorts of gratitude and a perfect fidelity, having had the happiness of receiving from his hands the blessing and the sacred unction (1007). Fulbert was no sooner charged with the care of his diocese than he began to acquit himself of his duties with an extraordinary exactness and charity. He knew how to unite the delights of contemplation with the painful labours of a vigilant pastor; he nourished his flock as much by his example as

by his words. He was not content with instructing his people in piety; but knowing that the salvation of souls depends on the capacity of those who conduct it, he formed schools of theology, over which he presided himself, and in which were brought up subjects capable of governing worthily the country parishes, in order to dispel the thick darkness of ignorance, which is the source of so many evils in the Church.

Many persons made it a glory and a pleasure to come and hear the voice of this amiable Pastor, which resounded no less usefully in the schools of theology that he had founded than in the episcopal chair of his Church. His disciples were without number; people ran from all sides to share in the lessons of this new Solomon, all of whose sentences were regarded as oracles. He deserved to be called the first doctor of the Gauls. The writers of his time say that he was an inexhaustible treasure of wisdom, a man incomparable for his erudition, and a servant of God whose holiness was worthy of all praise and all admiration.

Trithemius assures us that he surpassed all those of his century in the knowledge of the holy Scriptures and of humane letters; but what is most marvellous is to see the profound humility which this incomparable prelate knew how to preserve in the midst of the grandeurs and applause of all peoples. He called himself the very little bishop of a very great church; and in the epistle lxviii which he addresses to Saint Odilo, abbot of Cluny, whom he called his father and intimate friend, he asks him for the help of his prayers in terms which show well the humble sentiments he had of himself. “It is very just,” he says to Saint Odilo, “that you should procure some help for him who regards himself as a very little servant, who wishes to depend entirely on you, and who preserves always a singular respect, accompanied by a perfect confidence for your person. I am a man,” he continues, “full of miseries, who, not being even capable of conducting myself, have nevertheless been placed, by I know not what motive, in a place where I must answer for the salvation of others.” It was in this same spirit that he refused to be the arbiter of an infinity of causes which people wished to remit to his judgment, believing himself incapable of giving decisions just enough to terminate great affairs; he did it, nevertheless, when they regarded his jurisdiction, and he acquitted himself of it with so much prudence and equity that the parties always had reason to be content. When he gave in writing answers to those who had consulted him, he expressed himself in these terms: “You have been pleased to consult our littleness; we answer you, etc.” Thus this great light tried to hide itself, and one of the greatest men of his century esteemed himself the least. One has only to open the book of his Epistles to see with what sentiments of humility he explains himself on all things.

It must not however be imagined that these humble sentiments which he conceived of himself diminished anything of that apostolic firmness and rigour with which true pastors, and especially prelates, ought to be animated when they are obliged to repress vice, stop disorders, and act as judges in the causes which demand it; he was, in truth, a good father toward those who acquitted themselves faithfully of their duty; but he became a severe and inflexible judge toward those who were rebellious to the laws of the Church. One must read his letters to imagine the zeal with which he opposed the unjust pretensions of the ambitious and of all those who strove to attain ecclesiastical dignities by illicit ways. It is known with what generosity he refused to consecrate bishop Theodoric, whom he judged unworthy of that quality; the royal authority was not capable of overcoming his firmness on that occasion: it is true that it came near costing him his life: but this great heart feared not to die in defending the rights of the Church. When he found rebels who opposed by open force the regulations he published, or who despised the censures he brought against them, then, to constrain them to return to their duty, he wisely borrowed the royal authority, according to the usage of those times; but if kings and princes refused to succour him, he said that he did not believe he could do better than then to groan in patience, and serve Jesus Christ in silence, with more fidelity than ever; this is the course taken by this holy man when the impious Geoffrey, whom he had cut off from the Church for his disorders, went, with a company of soldiers, to burn all his farms. Neither the loss of goods nor the threats of the great were capable of making this great Bishop change his resolution, the more so as he never undertook anything lightly, and always prepared in prayer, before Jesus Christ, the Sovereign of judges, the sentences which he

was constrained to pronounce against the enemies of the Church. The zeal of this great Prelate was sustained by that knowledge with which the Apostle wills that pastors accompany their corrections. He was not less learned in the knowledge of law than in the science of the holy Scriptures; one can see in his Epistles with what exactness he cites the holy Canons to support his doctrine and his conduct in the regulation of his diocese. Finally, one may assure that he was one of the most generous defenders of the liberties of the Church, on reading the Epistles which he wrote to kings, to prelates, to sovereign Pontiffs, and to many others, to engage them to withdraw from the hands of laymen the ecclesiastical goods, and to preserve the ancient privileges which had been granted to churches.

This vigilant pastor, without neglecting the government of his people, found time to compose pious works which could be useful to ecclesiastics.

Besides his Epistles, of which we have already spoken, he made several sermons full of piety, among which there are some very beautiful in the glory of the Blessed Virgin, for whom he had a singular devotion. He was never more eloquent in the pulpit than in the homilies in which he exhorted his people to the cult and love of Mary. The august Mother of God was pleased to reward this touching piety by signal favours. It is related that the holy Bishop was seriously threatened in his life. Mary caused a heavenly liquor to flow on the lips of the dying man, and the evil which gnawed him disappeared. He also composed an office of her Nativity, and several other works in her honour. He left several learned proses on different mysteries and different saints. He also wrote against the Jews; but the learned will take pleasure above all in reading the fine Epistle which he writes to Adeodatus, touching the sacrament of the Eucharist, in which he proves, by very powerful reasons, the reality of the Body and Blood of Jesus Christ, and the change which is made of the substance of bread and wine into the substance of the Body and Blood of Our Lord in this Sacrament.

This learned Prelate was so zealous a defender of the truth of this great mystery that he deserved, first, to discover and indicate, before it appeared, the first heresy which openly denied the real presence of Jesus Christ in the Eucharist.

Being on his death-bed and about to render his spirit to God, he cast his eyes on all those who were present in his chamber, and perceived with indignation Berengar, who was still young and followed his lessons; foreseeing the infidelity of this disciple, or rather already feeling in him a heresiarch, he willed that they should deliver him from his presence, assuring that he saw near him a frightful dragon whose hypocritical persuasions and poisoned breath would pervert many hearts.

This zealous Pastor gave again great proofs of his vigilance and his piety in the care which he always showed for the construction and ornament of temples. Divine Providence permitted, some time after he had been consecrated bishop of Chartres, that the cathedral church, dedicated to the Blessed Virgin, should be entirely burned by a frightful fire. Fulbert showed on this occasion his invincible patience, the great extent of his mind and above all his liberalities, undertaking to have rebuilt, from top to bottom, in place of the first, a magnificent temple, in which neither material nor art was spared. The holy Bishop consecrated the gold and silver he possessed to cause this fine edifice to be worked at, and everyone was so persuaded of his upright intentions, of his disinterestedness and of the purity of his zeal that not only the princes of the kingdom wished to contribute of their moneys to the elevation of the temple that he was building in honour of the Blessed Virgin; but the king of England, Canute, being prepossessed with the singular merit of Saint Fulbert, sent him large sums to help him in this noble undertaking and share its merit before God. One can see, in the epistle xciii which the holy Prelate addresses to this monarch, with what sentiments of gratitude he thanks him for his liberality, wishing him every sort of prosperity in his kingdom, and above all a complete absolution of his sins, by the merits of Our Lord Jesus Christ.

But these royal largesses remained very far from those which he received from William the Great, count of Poitiers, who had long had for him a tender and respectful affection. Several of the letters of the holy Prelate,

the collection of which has come down to us, are thanksgivings for the repeated generosities of the prince, the more remarkable then because, in that same year 1021, the new cathedral of Poitiers was dedicated, likewise raised from its ruins after a fire. Moreover, this attachment was founded on a solid piety and a just discernment of the qualities and virtues of the learned Prelate. The count had given him a precious and incontestable testimony of it when, in 1019, after the death of Gerard, bishop of Limoges, provided with the treasurership of Saint-Hilary of Poitiers, he conferred on him the survivorship of this dignity, which was the most important of the Chapter. This very importance, the great revenues which were attached to it, the obligations which that honourable post imposed, intimidated the humility of the pious Bishop: he refused several times and with insistence a solicitude which he regarded as incompatible with that of his pastoral charge. But the friendly persecutions of the count prevailed; and, in yielding, Fulbert let himself be consoled doubtless by the thought that his new riches would go to be lost at least in the immense work of the church which he was rebuilding. It was, besides, an increase of laborious vigils that he imposed on himself in accepting. Fulbert could acquit himself only rarely in person of the charge with which he was provided at Poitiers. William complained of it gently. An amiable delegate was detached from the school of Chartres and sent to the Church of Hilary; he was the cherished child of the pontiff, the one of whom his fellow-students spoke with jealousy; Hildier or Hildegaire was his name. What lessons, what charms in the correspondence of the holy Bishop and his delegate! the latter afflicting himself at being still long separated from his master and from his Notre-Dame, and asking news of all his brethren; the former addressing to him learned counsels concerning the care of ecclesiastical things and neglecting no detail: liturgy, administration, even the culture of the garden and the orchard…

Another subject of his habitual preoccupations was his very vocation to the episcopate. The eminence of this charge which imposes the responsibility of so many souls, the fears which it made him conceive of acquitting himself ill of it, made him think more than once of resigning it. He opened himself on it to Saint Odilo of Cluny, who maintained him by his counsels in the post which divine Providence had designated for him. It was also at the instance of the king that he continued to mingle in public affairs and to make use of the just influence which his merit had given him in the councils of the court. In this role, as important as it was delicate, he tended always to the reform of abuses, to the triumph of truth, and gave thus to his sovereign the surest proofs of his religious and inviolable fidelity. After this worthy Prelate had happily completed the sumptuous edifice of the cathedral of Chartres, he thought of the means of having God honoured and glorified in it by a fine order which he introduced in the chant and in the distribution of the divine offices. He joined the melody and sweetness of music to the hymns, antiphons, proses and other offices which we have already said he composed; and he had a particular care to have all the ecclesiastical ceremonies very exactly observed. He established or caused to be celebrated with more pomp, in this church, the feast of the Nativity of the Blessed Virgin. These fine effects of the piety of this zealous pastor proceeded only from the perfect love with which his heart was inwardly inflamed; the sacred love which he had for his God was the first principle of his conduct; the contempt which he conceived for the riches and honours of the earth was born of the esteem he had for his God, and, if he neglected to find himself in the company of princes and kings, it is that he took pleasure only in communicating with the Creator of heaven and earth in retreat. But as the precept of the love of God is the same as that which requires that one have charity for one’s neighbour, it is not to be wondered at if Saint Fulbert always showed so much gentleness and so much benevolence, whether toward the poor, or toward the clerics and other ecclesiastics of his diocese, or toward sinners or even toward prelates, his confreres, whose affairs came sometimes to his tribunal; he provided with a marvellous prudence and economy for all the needs of the poor; he supported with compassion, and without weakness however, the failings and imperfections of his clerics; he knew how to win sinners by his prevenient kindness, and he never punished crime, whose ugliness and impunity he could not bear, until after having warned charitably several times that they should return into the ways of justice. He had a special talent for consoling persons who were in affliction; and one may say finally, after all those who give such fine and

authentic testimonies of it, that he was a universal man in the sciences, a perfect Christian in the exercise of all the virtues, an accomplished bishop, who had all the qualities marked by the apostle Saint Paul, and a common father to whom everyone could have recourse, with assurance of finding relief in his needs.

But this great light, which ought never to have gone out, was obliged to disappear from the earth, to go and shine with more glory in heaven; and this worthy pastor, who laboured untiringly and with so much vigilance and charity at the guarding of the flock that Jesus Christ had entrusted to him, left this life full of troubles and miseries, to go and enjoy that which is full of delights and accompanied by an eternal happiness. He died on 10 or 11 April of the year 1028 or 1030, after having governed, with an admirable wisdom, the church of Chartres, for the space of nearly twenty-two years, as can be seen in the glorious epitaph which was composed in his honour, and which his historians have preserved to us with his works. Saint Fulbert might be represented kneeling before a Notre-Dame of the Chartres type, that is to say seated and holding the child Jesus on her knees: his tender devotion toward Mary, the familiarities of the Queen of heavens toward this zealous servant who had a house so beautiful built for her, the very construction of this fine cathedral which is still admired today and which was the starting-point of the enthusiasm with which the Middle Ages devoted itself to raising so many and such magnificent churches, these are more than sufficient titles for adopting this characteristic, as the learned say.[2]

There exists at the cathedral of Chartres a statue of a bishop placed on a small edifice surrounded by water or flames; it might well be that of Saint Fulbert; but the learned say again that this statue is that of Saint Clement and not that of Saint Fulbert. They add that one must not hold to the inscription, which is wholly modern, and in that they are right.

Relics, Cult and Writings of Saint Fulbert

M. Germond, honorary canon, secretary of the bishopric of Chartres, wrote to us, on 31 December 1862:

“I have little to say on Saint Fulbert: he was one of the most celebrated bishops of Chartres and perhaps the most brilliant light of his century. He was buried in the church of the monastery of Saint-Père-en-Vallée. The monastery is today a cavalry barracks, and the church, which is contiguous to it, is a parish church, under the invocation of Saint Peter. It is presumed that his body has never been exhumed and that it would be found again in that church if excavations were made there. The idea has been had several times, but until now it has not been taken in hand.

“A sort of legend pretends that, a short time after his death, his feast was celebrated in a church of Chartres, while on the same day a requiem Mass was said in another for his intention. The saying deserves, I think, no belief and is not worth the trouble of being reported. The fact is that, having had occasion to turn over a great number of manuscripts to prepare the proper of our diocese, I have not found him in any calendar, though some have passed through my hands which go back to the 12th century. Until this day the office of Saint Fulbert has not been made in the liturgy of Chartres, but Mgr Pie, bishop of Poitiers, having obtained it for his diocese, we have not failed to ask for it for ourselves, and Rome has likewise granted it to us. The feast (on 10 April) will therefore begin to be made, when we are going to take the Roman liturgy; which will take place in the course of the year that is about to begin. It will doubtless be an occasion to try to find his body again, in order to expose his relics to the veneration of the faithful. Until now, for this reason, we have not his relics. In 1860, an altar was erected, under the invocation of Saint Fulbert, in the crypt of Notre-Dame of Chartres, restored by Mgr Regnault: it was justice, since this crypt, the largest of the underground churches known, is the work of Saint Fulbert.

(The present Proper of Chartres, which we have before our eyes, places his feast on 10 April. The three lessons of the second nocturn are by the Saint.) “The treasury of the cathedral of Chartres was very rich before the Revolution. But all the precious relics which then disappeared have always been eclipsed, in some sort, by the veil of the Blessed Virgin, which we have still and which we preserve most precious, as you

presume without difficulty. This holy garment was given by the empress Irene to Charlemagne, and by Charles the Bald to the church of Chartres about 876. It presents all the characters of authenticity that one can desire. Numerous miracles have been wrought, and, in our days, we saw, in 1832, the cholera, which was making great ravages in the town, stop instantaneously after a procession made in the streets of the city, in which the holy relic had been carried."

The blessed Fulbert left divers monuments of his doctrine, which consist in nine sermons; a very abridged Penitential; a Collection of passages of Scripture on the Trinity, the Incarnation and the Eucharist; hymns, proses, some other poetry; and a hundred and thirty-eight letters, but which are not all by him; there are some by Isembert, bishop of Poitiers, by Hildegaire, by William, duke of Aquitaine, and by some others. The letters of Fulbert are much superior to his other works, and full of delicacy and wit. He shows in them zeal, firmness, justness in his decisions, and a great knowledge of the dogmas and discipline of the Church.

Casimir Oudin having discovered, in the abbey of Long-Pont, Order of Cîteaux, diocese of Soissons, a treatise of Fulbert on these words of the twelfth chapter of the Acts: "At that time Herod put forth, etc.," had it printed, in 1692, at Leyden, in-8°, with some opuscules of ancient writers of France and Belgium. One finds, under the name of Fulbert, in the manuscripts of the Vatican, a treatise on the virtues; a collection of sentences of the Fathers on the sovereign good; verses on peace, the pound and the parts of which it is composed. Charles de Villiers inserted in his notes, on the hundred and thirteenth letter of Fulbert, verses on the ounce and its parts, and on the scruple and its parts. Trithemius attributes to Fulbert divers pieces in honour of the Blessed Virgin. The chronicle of Cambrai makes Fulbert the author of the life of Saint Aubert, bishop of Cambrai and of Arras; but there were, in the 11th century, several writers of the name of Fulbert. Bellarmine attributes again to Fulbert a treatise on the variety of the divine offices, which he says is printed under his name in the third volume of the *Library of the Fathers*, at Paris, second edition: but this treatise is not by him and is not found in the edition he designates.

The works of Fulbert were collected by Papirius Masson, and printed at Paris in 1585, in-8°. This edition being very imperfect, Charles de Villiers published another in the same town in 1608, at Thomas Blaise's, in-8°; but if it is more ample than the first, it is not exempt from faults, which have not been corrected in the libraries of the Fathers of Cologne, of Paris and of Lyon, where the edition of Charles de Villiers has only been copied. — Adalman, disciple of Fulbert, calls him his venerable Socrates; he extols the holiness of his life and the greatness of his charity. Jotsald, in the life of Saint Odilo, written about the year 1049, also praises the holiness of Fulbert, his admirable wisdom, and says that, at his death, the study of philosophy and the glory of the episcopate seemed to be buried with him. The works of Fulbert justify these praises. The writings of Saint Fulbert have been reproduced, by M. Migne, in volume cxli of the *Patrology.* We have completed Father Giry by means of the following works: *Hist. litt. de France,* vol. vii, new ed.; D. Ceillier, vol. xiii, new ed.; M. Auber, *Lives of the Saints of Poitou;* M. Chergé, *idem;* and the works of the Saint in Migne, vol. cxli.

Saint Pallade, Bishop of Auxerre

(658).

Saint Pallade was first abbot of Saint-Germain: his wisdom and his tenderness for the poor designated him to the choice of the people when, in 622, it was necessary to name a successor to Saint Desiderius. The principal acts of his episcopate were: the embellishment of the church of Saint-Stephen; the translation, outside the walls of the city, of the ancient monastery of Saint-Julian, in which he established religious women and to which he gave lands for the maintenance of a great number of poor (644). He also raised a monastery of men, on a small eminence to the south-west of Auxerre, under the invocation of Saint Eusebius, bishop of Vercelli: the church was adorned, by his care, with mosaics in which neither gold nor pure crystal was spared.

He assisted at several councils held in his time and died, full of merits, on 10 April 658, after thirty-six years and some months of episcopate. He was buried in the church of Saint-Eusebius where numerous miracles glorified his tomb: the bishop Guy canonised him on 30 July 945. The writers who have occupied themselves with ecclesiastical discipline have observed two things in the acts of the pontificate of Saint Pallade: the first, that the religious women — except those subject to the rule of Saint Caesarius — were not cloistered, since he ordered those of the monastery of Saint-Julian to go every Thursday in procession to the cathedral; the second that, to render the cult of Saint Germanus more pompous, he founded an annual payment of a hundred sols payable on that day to the canons of the cathedral. This is, it is said, the first example of foundations of this kind.

The Blessed Anthony Neyrot, Dominican

(1460).

The B. Anthony Neyrot was born at Rivoli in the diocese of Turin: he was of one of the best families of that town and entered, quite young still, the convent of Saint Mark at Florence, of which Saint Antoninus was then prior. He made profession there between his hands and was sent to Sicily. Now, it happened that, some time after, going from Sicily to Naples, he was taken, during the crossing, by pirates of Tunis and carried captive to Africa. His courage and soon his faith gave way under this misfortune: he even came to the point of publicly renouncing Jesus Christ. It was already four months that he had been wallowing in his apostasy, when God cast on him a look of mercy and drew him from the abyss by the power of his grace. Having therefore abjured the infamous Mahometanism, Anthony hastened to prepare himself, by all the rigours of penance and by the fervent recitation of the divine office, for an approaching struggle. After which, twice washed in the blood of Jesus Christ, at the holy tribunal and at the holy table, clad in the habits of his Order, he goes to find the king of Tunis, who was then returning from a recent expedition. In his presence and in the midst of an immense crowd, Anthony deplores his impiety, proclaims the Christian religion, which he had abandoned, to be the only true one, and speaks of Jesus Christ with a marvellous boldness and eloquence. The king tries to shake him by all means, he promises, he caresses, but without any success: he orders at last that he be led to prison, and remits him to the judgment of the head of the sect. For three whole days the perfidious and artful Mussulman put everything to work to overcome him: the courage of the servant of God was unshakable. Overwhelmed almost without respite by the barbarians with outrages and blows, his patience did not fail a single instant. Some Christians sent him help: he distributed it to the poor, contented himself with bread and water and thus prepared himself for death. At last, five days after his imprisonment, the judge has him brought before him one last time; one last time he fails before his constancy, and condemns him to be stoned. He is dragged to the place of torment. There, the soldier of Jesus Christ kneels, lifts his hands to heaven, enters into prayer and, in a courageous immobility, receives the hail of stones which consummates his martyrdom. This blessed death happened on 10 March of the year 1460. The barbarians then delivered his body to the flames; but the flames respected it, and it was ransomed by Genoese merchants who were then anchored at Tunis. It was washed with respect, and sent to Genoa, exhaling the sweetest odour. From that city the B. Amadeus IX, duke of Savoy, had it transferred to Rivoli, in the year 1469.

Soon the glory of miracles came to enhance on these holy remains the glory of martyrdom; a great number of the faithful declared themselves indebted to the merits of the B. Anthony for very signal graces. The cult of the martyr grew and spread from day to day. At last Clement X, seeing it well established, approved it and permitted the Order of Friars Preachers to recite the office and celebrate the Mass in honour of the B. Anthony.

Rivoli is a small town of about 6,000 souls, situated a few leagues from Turin. It is there that rest, in the expectation of the glorious resurrection, the mortal remains of the B. Anthony, martyred at Tunis about the middle of the 15th century.

Until the end of the last century this precious deposit was kept by the Friars Preachers, who then possessed a convent in the town of Rivoli. After the revolutionary tempest, a collegiate church was put in their place, and this collegiate church is now itself struck by the decree of abolition. Our B. Anthony has not however ceased to be in great veneration in his country, and every year his feast is celebrated very solemnly on the second Sunday after Easter.

This feast is always preceded by a novena. It is among the solemnities which are still preserved among the populations of the countryside. The spirit of piety not having disappeared, religious affections are mingled in it with love of country, and the most beautiful days of the year are regarded there as those on which the whole Church honours a man whom the country saw born. The ceremony is made with extraordinary pomp. Many faithful from the neighbouring countries betake themselves with eagerness to Rivoli. The crowd is immense, above all for the procession which takes place after Vespers, and the statue of the Blessed is then carried through all the streets of the town. All the confraternities are there with their banners, and a great number of the faithful follow with a candle in the hand. It is the most numerous and most beautiful procession of the whole year. What distinguishes it in a particular manner is the constant attendance of the descendants of the family of Anthony Neyrot. They are still at this moment more than a hundred, and one is touched at seeing them all, on this day of domestic glory, follow immediately after the statue. All, men and women, are dressed in black, and carry a candle in the hand. As soon as the procession has re-entered the church, the feast ends with the benediction of the most holy Sacrament, and the crowd withdraws happy, after having given a last farewell to its beloved Protector, in kissing devoutly his relics.

Dominican Year, vols. i and ii.

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[1] See his life on 5 July.

[2] See her history with that of Josiah on 23 June.

[3] See the travel journal of Lieutenant Lepich, charged by the government of the United States with a mission to Palestine, cited by M. Darras, *Hist. de l'Église*, vol. iii, p. 343.

[4] It is not known exactly whether it is Antioch of Pisidia, a simple archbishopric dependent on the patriarchate of Constantinople, or Antioch of Syria, one of the three great patriarchates of the East. We have followed the first opinion, for the reason that in the Middle Ages the designation of Armenia extended to Anatolia. What is said in the life of the Saint, that Antioch is the flower of the cities of Armenia, is not opposed to our opinion, for from the Christian point of view, Antioch of Pisidia has its nobility: it was evangelised by Saint Paul (Acts, ch. xiii); a great number of its children were illustrious Martyrs of Jesus Christ, and in the 11th century it is probable that the decline of Antioch of Syria had begun, since it is no longer today anything but a humble village, and Antioch of Pisidia is still a chief town of government and the residence of a Turkish prefect (*AA. SS.*, vol. i of April, p. 865 and following, new ed.).

[5] *Native country of Saint Fulbert.* — His native country is absolutely unknown, we have said, not that no one has tried to find one for him and that we ourselves have not adopted a position on this subject. It seems to us rather probable that Fulbert was a Roman. We should have been happy to be able to range ourselves on the side of the writers who make him born in France; but we must avow that we have found nothing convincing, and here are the reasons which oblige us to depart from the latter: 1° The following text of the second letter of Fulbert appears very favourable to those who say he was a Roman, and difficult to interpret in a contrary sense: "*Haesitare diutius coepi*," he says, " quem diu quaesitum quoniam non invenio, repetita memoria, quae de illo recolo pauca vobis intimare non gravabor." *Farther on he says:* "Haec pauca de multis ad praesens sufficiant; dum ego codicem a Romano scrinio prolatum perlegam." *If the Codex which Fulbert had brought from the place where he was born* — a natali patria — *is the same as the Codex brought from Rome* — a Romano scrinio prolatus — *as the phrase seems to insinuate, it will follow that Fulbert was a Roman. (*Hist. litt. de France, *vol. vii, note 7, p. 700, new ed.) 2° Some writers have based themselves on this, that, in his fifteenth letter, Fulbert calls the duke of Aquitaine* Herus meus, *my master, to establish that not only is our Saint French, but that he is Poitevin; according to us, either the* herus meus *signifies nothing, or it signifies that the author of the fifteenth letter was vassal of William: now, what were the domains of the man who wrote of himself:* Recolens quod non opibus nec sanguine fretus / Conscendi Cathedram, pauper de sorde levatus — *This is what one might answer, even if the authenticity of the fifteenth letter were well established; but it is far from being so. In effect, this letter bears as inscription in certain manuscripts:* Domino suo Regi Fulbert. Andegavorum comes. *It is visible that there is a fault in this inscription, whose terms are susceptible of no good sense. Another reading bears:* Domino suo regi Ful. et Andegavorum comes. *Now, this second title and the constant presence of these words:* Andegavorum comes, *put one on the way of a conjecture which removes all difficulty. It is of all probability that the letter in question is not by Fulbert, but by Fulk Nerra, count of Angers, and that a clumsy copyist, instead of reading* Fulco Andegavorum comes, *read* Ful. et Andegavorum comes. *The correction consists only in substituting these two letters* co *for these two others* et. *Besides, everything in this letter conspires to support this conjecture: 1° It was more fitting for Fulk than for Fulbert to be the mediator between the king of France and the count of Poitiers; 2° it was more fitting for Fulk than for Fulbert, even supposing the latter an Aquitanian, to call the count of Poitiers* herus meus. *It is the*

*quality that the vassal gave to his Lord. And Fulk was vassal of William. (*Hist. litt. de France, *vol. vii, note 7, p. 700 and 701.)*

[6] See the notice which we devote to Notre-Dame of Chartres.

11 April

Martyrologies

11th DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, Saint Leo, pope and confessor, who, on account of his excellent virtues, was surnamed the Great. In his time was held the holy Council of Chalcedon, in which he condemned Eutyches by his legates. By his authority he confirmed the decrees of that same council. Having made numerous ordinances and composed a quantity of writings of an elegant style, this holy Pastor rested in peace, having deserved well of the holy Church of God and of the whole flock of the Lord. 461. — At Pergamum, in Asia, Saint Antipas, the faithful witness of whom Saint John makes mention in his Apocalypse. Shut up in a bull of brass[1] made red-hot, he thus consummated his martyrdom under the empire of Domitian. 92. — At Salona, in Dalmatia, the holy martyrs Domnio,[2] bishop, and eight soldiers. — At Gortyna, in Crete, Saint Philip, bishop, most illustrious for his life and for his doctrine, who, in the time of Marcus Antoninus Verus and of Lucius Aurelius Commodus, protected against the fury of the Gentiles and against the snares of the heretics the church entrusted to his care. About 180. — At Nicomedia, Saint Eustorgius, priest. Reign of Diocletian. — At Spoleto, Saint Isaac, monk and confessor, whose virtues Saint Gregory, pope, relates. 554. — At Gaza, in Palestine, Saint Barsanuphius, anchorite, under the emperor Justinian.[3] 6th century.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Saint-Gilles in Languedoc, Saint Stephen, abbot, and Saint Hildebrand, lay brother of the Order of Cîteaux, cruelly massacred for the faith by the Albigensian heretics. 1209. — At Lyons, the saints Siagrius and Patricius, mentioned in the martyrology of Saint Jerome, and probably martyrs in the first centuries of the Church. — Again at Lyons, Saint Sicarius,[4] bishop and confessor. 433. — At Tours, Saint Algerius or Airy, abbot of Saint-Martin, mentioned by Saint Ouen in the life of Saint Eligius. 7th century. — At Noyon, Saint Godeberta, virgin, disciple of Saint Eligius. About 695. — In Burgundy, the Blessed Tescelin, father of Saint Bernard.[5]

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Rome, Saint Leo, first a regular clerk of the church of the Lateran, then pope and confessor.

Martyrology of the Augustinians. — At Montreale, diocese of Rieti, the decease of the Blessed Andrew, confessor, of our Order, most illustrious for his admirable patience, the austerity of his life, his doctrine, and the splendour of his preaching. 479.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

To Saint Eustorgius, martyr at Nicomedia, there must be joined the saints Nestor, Philo and Ceremonius. Persecution of Diocletian. — Moreover, the memory of the holy martyrs Cancianus, Garanus, Jovinian, Marcellus and Vitalis, named in a very old martyrology of Monte Cassino. — In Mauritania, the saints Salo, Maximus, Hilary, Concessus, and several other Martyrs. — In Africa, the saints Fortunatus, Donatus, and two hundred and forty other martyrs. — In Armenia, Saint Pharmuthius, solitary. 3rd century. — In England, Saint Guthlac, priest and solitary, who lived retired in the Isle of Crowland after having left the ancient monastery of Repton. 714. — At Osnabrück, in Westphalia, the Blessed Rainer, solitary, who lived

twenty-two years shut up in a narrow cell. 1237. — In Bavaria, the Blessed Ulric, first abbot of Kaisheim (Caesarea), a convent of the Order of Cîteaux, founded in 1133 by Henry, count of Lechsgmünd. The Blessed Ulric came from the monastery of Lützel, in Alsace. 1153.

Saint Leo the Great, Pope and Doctor of the Church

440–461. — Emperor of the West: Valentinian III.

Saint Leo the Great was born at Rome of one of the noblest families of Tuscany, and distinguished himself equally in profane letters and in sacred science. “God,” says an ancient General Council, “God, who had destined him to win brilliant victories over error, and to subject the wisdom of the age to the true faith, had put into his hands the arms of science and of truth.” Archdeacon of the Roman Church, he had a large share in affairs under Pope Celestine I. He distinguished himself no less under Sixtus III. This Pope died while our Saint was in the Gauls, occupied in a difficult mission in which he succeeded perfectly: it was to reconcile Aëtius and Albinus, two Roman generals who thought only of their rivalries, instead of turning their arms against the

Barbarians who were knocking at the gates of the Empire. He was elected unanimously, in spite of his absence.

All eyes were turned upon him because he surpassed all those of his age in holiness, in learning and in prudence. After his election, a famous embassy was sent to him to beg him to come and take possession of the charge to which God had called him. On his arrival at Rome, he was received with all possible veneration.

The ceremony of his exaltation took place on a Sunday, 29 September 440. If one wishes to know the sentiments which animated the new Pope, let him read the sermons which he delivered on each anniversary of his pontificate. In one he says that he was frightened on hearing the voice of God which called him to govern the Church; he proclaims himself too weak for so heavy a burden, too small for such a greatness, too destitute of merit for so august a dignity. Yet he does not lose courage, because he expects nothing from himself and everything from Him who works in him. What, without discouraging the pontiff, nevertheless frightened him was that the Church found herself attacked on all sides by vice and error. Let us say in a few words how he defended her and what were his glorious victories. He took care to associate in his combats persons full of learning and piety, among others Saint Prosper of Aquitaine, the most learned man of his time: he made him his counsellor and his secretary, as Saint Damasus had formerly done with Saint Jerome. Then he began the reform with the Roman people, so that the mother Church might be the model of all the other churches. Not content with exciting them to virtue by his own examples, he instructed them also by his preaching, imitating in this, he says,[1] the example of his predecessors. This part of the episcopal ministry was then much more obligatory than it is today, because the bishops alone could exercise it.[2]

Nothing shows us better than his letters, a hundred and forty-five in number, with what vigilance, what skill, what authority the holy Pontiff regulated whatever needed regulating, in matters of faith and of discipline, in all parts of the world.

In Africa, Mauretania Caesariensis, today the province of Algiers, still belonged to the empire of the West, but it had suffered much from the invasion of the Vandals. Saint Leo wrote a decretal letter to the bishops of that country to reform that province and to have the canons carried out. After having settled the principal affairs, he ended with these words, which show us well, from that time, the primacy of the Holy See in full exercise: “If other causes arise which concern the state of the churches and the concord of the bishops, we wish them to be examined on the spot, in the fear of the Lord, and that of all the arrangements made or to be made a full account be sent to us, so that what shall have been defined justly and reasonably, according to the custom of the Church, may also be confirmed by a sentence.”

Among the Africans who took refuge at Rome to escape the violence of the Vandals there were many Manichaeans; they at first hid their sentiments, because the emperors had in their edicts threatened this sect with severe penalties; but Leo came to know their errors and their secret crimes. This is how he proceeded against them: assisted by bishops, priests, senators and other illustrious persons, who made up a respectable assembly of judges, he caused the accused to appear. These acknowledged publicly that they held several impious dogmas, subversive of morals and of society, as well as of the Catholic religion; they even confessed themselves guilty of a crime which modesty does not allow to be named. Saint Prosper says that their books were burned, that many of them repented and returned into the bosom of the Church. Saint Leo, in receiving their abjuration, recommended them to the priests of the faithful people. Those who persisted obstinately in error were banished.

Let us name rapidly the other countries which the Vicar of Jesus Christ regenerated, consoled, sustained, succoured. Sicily had been ravaged by the Vandals; he sent help to Paschasinus, bishop of Lilybaeum, with letters of consolation. Several abuses had crept into ecclesiastical discipline in Italy: on 10 October 443 he addressed a decretal to the bishops that they might labour to root them out.

Illyria depended on the patriarchate of Rome; the bishop of Thessalonica represented the Popes there, as apostolic vicar. But for some time the Illyrian bishops had shown themselves little disposed to obey him. In 444 Leo confirmed the authority of the bishop of Thessalonica; in the instructions he gives him, he recommends to him above all the elections of bishops, in which one must regard only the merit of the person and the services rendered to the Church, without any view to favour or interest. “No one,” he says, “must be ordained bishop in those churches without consulting you; for they will be chosen with a riper examination when your examination is feared, and we shall not hold as bishops those whom the metropolitan shall have ordained without your participation. As the metropolitans have the right to ordain the bishops of their provinces, we wish that you should ordain the metropolitans, and that you should choose them with greater care, as having to govern the others.” He ends by saying: “You will send back to us, according to ancient tradition, the appeals and the major causes which cannot be concluded on the spot.”

The Priscillianists, so called from Priscillian their chief, were renewing in Spain a part of the Manichaean impieties, believing, for example, in fatalism and in the influence of the stars, proscribing marriage, and giving themselves up in secret to acts of debauchery and to impure mysteries. Saint Turibius, bishop of Astorga, who combated them with courage, consulted the Pope. Leo, in his reply, accords to his zeal just praises, sends him the acts of the procedure which he had conducted at Rome against the Manichaeans, to serve him as a model, and awakens the attention of the other bishops of Spain to this heresy, whose horror and fatal consequences he shows them. He orders them to assemble in council to remedy it.

Saint Hilary, bishop of Arles, having deposed a bishop named Celidonius, the latter appealed from the sentence passed against him to Saint Leo, who, after having judged him anew, restored him to his see. He took from Hilary his right as metropolitan to give it to the bishop of Vienne. It must be well noted that the Pope does not dispute with Saint Hilary his jurisdiction over Celidonius. The latter was doubtless a suffragan of the bishop of Arles, or else, if he was, as some pretend, bishop of Besançon, the jurisdiction of the bishop of Arles is still understood, for the Popes had granted to the bishops of that city, the civil metropolis of the Gauls, a kind of supremacy: they had named them their vicars. Hilary went himself to Rome, in the depth of winter, to have his sentence against Celidonius confirmed; but the latter produced testimonies of his innocence, against which Hilary, present, remained mute. Moreover, he abused his authority on an occasion perhaps still more grave. Having learned that Projectus, a bishop in a province other than that of Arles, was ill, he went there unexpectedly, and ordained a bishop in his place, as if the church had been vacant. Projectus, having recovered his health, complained of this proceeding to Pope Saint Leo. Hilary therefore well deserved to be stripped of his metropolitan title, and ought to have thought himself “happy to keep his see, by the indulgence of the Apostolic See,” as our holy Pope says in the decretal written on this subject to

the bishops of the Gauls. All the ecclesiastical laws which he recalled to others he observed scrupulously himself; he was especially attentive to choosing well those whom he admitted to sacred orders. He established for those who were to be ordained ministers of the altars that rule of the Apostle which has passed from his works into the body of canon law: *Lay hands lightly on no man.* He wishes that none be raised to the priesthood but those who are of a ripe age, who have been tried during a sufficient time, who have given proofs of their submission to the rules, of their love of discipline, and of their zeal to observe it. The author of the *Spiritual Meadow* relates a thing too edifying and too instructive to be omitted here. He tells that he had heard Amos, patriarch of Jerusalem, say to several abbots: "Pray for me. The terrible burden of the priesthood frightens me beyond all expression; but what I dread most is the charge of conferring orders. I have found it written that the blessed Pope Leo, equal to the angels, watched and prayed forty days at the tomb of Saint Peter, asking, by the intercession of that apostle, the remission of his sins, and that after that Saint Peter said to him in a vision: The Lord forgives you all your sins, except those which you have committed in conferring holy orders and with which you are still charged, to render a rigorous account of them."

In the East it was a matter of maintaining, not only ecclesiastical discipline, but the Christian faith. Eutyches, a monk of Constantinople and abbot of a monastery, teaching the error opposed to that of Nestorius,[3] pretended that in Jesus Christ there is only one nature, whereas there are two: the divine nature and the human nature, united in one person, without confusion of their properties or of their operations. Condemned by Saint Flavian, bishop of Constantinople, he found a protector in a eunuch of the court, favourite of the emperor Theodosius the Younger, who had Saint Flavian condemned in an assembly known under the name of the Robber Synod of Ephesus. Flavian was not only deposed but so brutally ill-treated that he died of it a few days afterward. The legates of Pope Saint Leo refused to subscribe to this unjust sentence. They even took his part with a courage which drew the admiration of the whole Christian world. Before Rohrbacher it had not been sufficiently remarked that in this affair of Eutyches, as in that of Nestorius, all the parties addressed themselves and appealed to the Holy See of Rome: Saint Flavian of Constantinople, the emperor Theodosius, Eutyches himself. The Robber Synod of Ephesus had taken place in 448. By the care of Leo, seconded by Marcian and Pulcheria, who had succeeded Theodosius, a new Council was held in 451 at Chalcedon, composed of six hundred and thirty bishops. The Pope presided there by his legates: Paschasinus, bishop of Lilybaeum; Lucentius, bishop of Ascoli, and Boniface, priest of Rome.

The memory of Saint Flavian was restored there. Dioscorus, patriarch of Alexandria, author, or at least executor, of all the disorders of Ephesus, was excommunicated and deposed there for several crimes: for example, for having pretended to hold a Council without the authority of the Pope, which, said the Fathers of the Council, had never been permitted and had never been done; and for not having had read in the assembly of Ephesus the letter which Saint Leo had written to Flavian expressly for the future Council. When there was read, in the Council of Chalcedon, this letter, which is comparable only to the gospels, which has always been considered in the Church as the most exact, the noblest, the most august expression of the Catholic belief on the admirable dogma of the Incarnation, there was but one cry of admiration. The six hundred bishops cried out: "It is Peter who has spoken by Leo."

In the *Spiritual Meadow* of John Moschus an abbot tells that he heard the patriarch Eulogius of Alexandria relate the following: "Gregory, a distinguished deacon of Rome, informed me that the pious Pope Leo, after having written the letter to Flavian, laid it upon the tomb of the Prince of the Apostles, conjuring him, by vigils, fasts and prayers, to correct the faults or errors which might have slipped into it through human weakness. Four days having passed, the Apostle appeared to him and told him that he had read his letter and had made in it the necessary corrections. The Pope, having taken up the letter again from the tomb, remarked in it in fact the corrections made by the hand of Saint Peter."[4]

When they had made their decrees, the Fathers of the Council of Chalcedon sent them to the Pope with a letter in which they say to him: “It is you who have presided over us, as the head presides over the members.” Our Saint confirmed the first twenty-seven canons of the Council, which concerned matters of faith, and they were received by the whole Church with the greatest respect; but he opposed the twenty-eighth, which had been made in the absence of his legates. In it the archbishop of Constantinople was given the title of patriarch, and even of first patriarch of the East. Later, in spite of this just and farsighted opposition of Rome, contrary to the apostolic traditions, the see of Constantinople obtained from the emperors, from the usage, or rather from the weakness, the culpable flattery of the other eastern churches, this title and this pre-eminence of the patriarchate, which was to end in the schism and the depravity of the Greek churches.

While the empire of the East was troubled by the factions of the heretics, that of the West was on the point of disappearing; the civilised world was again saved on this side by the Christian religion, and above all by the Pope. The Huns, a ferocious people come from Scythia, after having skirted, ravaging them, the frontiers of the Roman empire, and having swelled in Germany to the point of composing an army of seven hundred thousand men, entered the Gauls, commanded by Attila, who called himself the scourge of God. Tongres, Trier and Metz were sacked; Troyes was saved by Saint Lupus; Orleans, by Saint Aignan. Beaten on the plains of Châlons by the united efforts of Aëtius, Roman general; of Merovech, king of the Franks; of Theodoric, king of the Visigoths, Attila soon repaired his losses and fell upon Italy, in the year 453. Having become master of Aquileia, he reduced it to ashes and put the whole country to fire and blood. Everywhere men fled before him; some took refuge in small islands in the midst of the lagoons of the Adriatic gulf, and this was the origin of the city of Venice. Attila continued his ravages; he sacks Milan, he takes Pavia. The emperor Valentinian III, no longer thinking himself safe in Ravenna, where he had shut himself up, runs away like a child; where? to Rome, to the Pope. The emperor, the senate, the people have but one sentiment: fright; they see but one possible saviour, Saint Leo. A deputation of the Romans comes to beg him to go to meet Attila and to intervene for them; the mission was difficult and perilous if God himself did not intervene. The Saint doubtless counted on it, for it was hardly probable that Jesus Christ would let the capital of his kingdom here below be wholly ruined, like other cities. Moreover, it was a question for Leo of saving his country, his people, the Christian world; he does not hesitate to face the presence of this barbarian who makes the whole earth tremble. On 11 June 452 he goes out of Rome, accompanied by Avienus, a man of consular rank, by Trigetius, governor of the city, and by several members of his clergy. He meets the Huns on the bank of the Mincio, not far from Mantua, at a place occupied today by the little town of Peschiera. Before showing himself to the barbarians he puts on his pontifical vestments, and, followed by his priests and his deacons in priestly habits, he approaches Attila. The latter receives him with respect, promises to live in peace with the empire in return for an annual tribute; he at once caused all acts of hostility to cease; and some time after, faithful to his word, he recrossed the Alps. The barbarians asked their chief why, contrary to his custom, he had shown so much respect to the Pope, to the point of obeying him in everything he had commanded him. Attila answered: “It is not the word of him who came to find me that inspired me with so respectful a fear, but I saw beside this Pontiff another personage, of a far more august countenance, venerable for his white hair, who stood upright, in priestly habit, a naked sword in his hand, threatening me with a terrible air and gesture if I did not faithfully execute all that was asked of me by the envoy.” This personage was the apostle Saint Peter: according to another tradition, the apostle Saint Paul appeared also. No contemporary account of this intervention of the apostles Saint Peter and Saint Paul remains to us; but the tradition which teaches it to us is consecrated by the authority of the Roman breviary, and admitted by scholars such as Baronius; it is confirmed also by what we are going to relate. On his return Saint Leo was received with the liveliest enthusiasm.

The Pope at once prescribed public prayers to thank God; but that fickle, ungrateful and corrupt people, after a few days consecrated to these testimonies of gratitude, rushes with more fury to the games of the circus, to the theatres, to debauchery. The emperor Valentinian sets the example of this degradation by acts of the most

revolting immorality. The wits of the time, to dispense themselves from giving thanks to God and to his Saints for Attila's retreat, attribute the success of Saint Leo's embassy to the salutary influence of the stars. The heart of the Pontiff is profoundly afflicted at the sight of these disorders and of this guilty ingratitude. The day of the feast of the apostles Saint Peter and Saint Paul having come, Saint Leo delivered before the people this homily, with the accents of the most expressive sorrow and of a severity softened by wholly paternal tenderness:

"My beloved, the religious solemnity established on the occasion of the day of our deliverance, to which the whole multitude of the faithful flocked in rivalry to give thanks to God, has lately been almost universally neglected: this is a fact made evident by the very smallness of the number of those who attended that holy ceremony: so general an abandonment has thrown into my heart a profound sadness and has pierced it with the liveliest apprehensions. For there is great danger for men in showing themselves ungrateful toward God and in forgetting his benefits, without being touched with repentance in spite of the punishments he inflicts, and without feeling any joy in spite of the pardon he grants. I fear then, my beloved, that one may apply to minds so indifferent that word of the Prophet: 'You have struck them, and they have not felt it; you have bruised them with blows, and they have not willed to submit to chastisement.'[5] What amendment, in effect, can be perceived in people in whom so pronounced an estrangement is remarked? I blush to say it; but I am obliged to declare it: more is spent for the demons than for the Apostles; senseless spectacles draw a more pressing crowd than the basilica of the blessed martyrs. Who then saved this city? who snatched it from captivity? who, in short, withdrew it from the horrors of slaughter? Is it to the amusements of the circus that we owe it, or to the solicitude of the Saints? Let us not doubt it, it is by their prayers that divine justice allowed itself to be softened; it is thanks to their powerful intercession that we were reserved for a merciful indulgence, when we deserved only an implacable wrath. I beseech you, my beloved, let yourselves be touched by this reflection of the Saviour, who, after having healed the ten lepers, observed that there was only one among them who had come back to thank him: marking by this that the nine others, who had also recovered health without showing the same gratitude, could not fail in this duty of piety without a manifest impiety. So, my beloved, that the same reproach of ingratitude may not be applied to you, return to the Lord: understand well the marvels which he has deigned to work among us; beware of attributing our deliverance to the influence of the stars, as the impious imagine: but refer it wholly to the ineffable mercy of an Almighty God, who deigned to soften the furious hearts of the Barbarians. Gather all the energy of your faith to engrave in your memory so great a benefit. A rare negligence must be repaired by a still more brilliant satisfaction. Let us profit by the gentleness of the master who spares us to labour at correcting ourselves, so that Saint Peter and all the other saints who have succoured us in an infinity of afflictions and anguishes may deign to second the tender supplications which we address for you to the God of mercy, through Our Lord Jesus Christ. So be it."[6]

This language proves evidently that Saint Leo believed "in the deliverance of Rome by a visible succour of divine Providence and by the efficacious protection of the holy apostles."

The memory of this miraculous deliverance of Rome was entrusted, by Saint Leo himself, to a famous bronze statue, which represents the chief of the Apostles and is found today in the church of Saint Peter. Raphael also made it the subject of one of his masterpieces: it is a magnificent picture, forming part of the frescoes executed from 1510 to 1515 in the second room of the Vatican. In 1649, under the pontificate of Innocent IX, took place the solemn inauguration of a colossal bas-relief, at Saint Peter's of Rome, in which Raphael Algardi, one of the celebrated artists of that period, represented the interview of Saint Leo and Attila. This is how Father Doissin,[7] of the Society of Jesus, describes this bas-relief in his Latin poem on sculpture:

"I take as witness a bas-relief executed with rare perfection, where the ingenious chisel of a skilful artist has represented the sovereign Pontiff Saint Leo, remarkable for his august aspect, and his head girt with the triple

diadem, approaching the king of the Huns, who is meditating the ruin of the Roman nation and preparing to put the inhabitants of Rome to the edge of the sword. The holy Pope appeases the barbarian prince by his words, and, taking him by the hand, forbids him to carry his rash march further, while Saint Peter, and Saint Paul, his faithful companion, sent by the supreme king of heaven to the succour of Rome, appear in the air, surrounded by a cloud, and armed with a terrible sword, threatening Attila with a prompt death if he does not raise on the instant the siege of a city protected by God himself, and if he does not take care to return to the scabbard his sacrilegious sword. Attila lifts his eyes toward the two Apostles; but his glances cannot sustain so great a brilliance; his feeble eyelid is dazzled by it. So it is when one tries to fix the sun in the midst of its course, and in serene weather, its too bright light wounds the sight, and the rays of that importunate clarity offend the membrane of the eye. A numerous train of priests, clad in a pompous costume, accompanies the Pontiff and follows him slowly, neglecting none of the duties of their charge, and without leaving their rank, the mind full of a holy confidence, and ready to save their unhappy city, or to expose themselves, for its deliverance, to certain death. In another part of the bas-relief the soldiers of Attila press close around their distracted king, and like him, their hearts frozen by fear, they hasten to beat a retreat, and to quit precipitately and in disorder the frontiers of the Roman Empire. A confused noise is heard afar in the camp: the frightened earth trembles under the feet of the cavalry and the infantry; in the midst of the tumult a cloud of dust rises whirling and obscures the atmosphere with its undulating waves."

However, Rome, so ungrateful toward God who had saved her from the fury of Attila, was to be chastised: Saint Leo had predicted it to her. Besides, the last vestiges of the Roman empire, having become an obstacle to Christian society, were to disappear. In 455, Genseric, king of the Vandals, who had already seized Africa, Corsica, Sardinia and Sicily, marched on Rome with a formidable army; the emperor, the senate, the officials seek their safety in flight; no one thinks of defending himself; the gates of Rome are open, and the trembling citizens await death. Saint Leo goes to find Genseric, and obtains from him that he will content himself with plundering the city, without shedding blood in it, without setting fire to it. The Vandals withdrew at the end of fifteen days, carrying off an immense booty, leading away a great number of prisoners. The holy Pope provided for the spiritual and bodily needs of the latter, sending to Africa zealous priests and considerable alms; he made fit for worship the devastated churches, and furnished them with sacred vessels and ornaments: for only those of the churches of Saint Peter and Saint Paul had been able to be saved from the pillage.

Saint Leo employed the rest of his life in repairing the abuses which had crept into ecclesiastical discipline following the invasion of the Barbarians. He died on 10 November 461, after having sat twenty-one years, one month and thirteen days. His body was buried in the church of Saint Peter; it was afterward raised from the earth to be carried to another place in the same church. This ceremony took place on 11 April, the day on which his name is found in the Roman calendar. There was a new translation of his relics in 1715; they were enclosed in a leaden box, and put on the altar dedicated under the invocation of Saint Leo, in the church of the Vatican.[8]

An author who takes pleasure in hurling the shafts of the most venomous satire against the Popes could not forbear paying a tribute of praise to Saint Leo. "He was," he says, "a man who had extraordinary talents. He surpassed by far all those who had preceded him in the government of the Roman Church, and there have been few among his successors whose merit has approached his."[9]

Saint Leo owes to his writings a part of the glory which he has always enjoyed in the Church. They are in effect the most authentic monuments of his piety, of his knowledge and of his genius. His thoughts are true, full of brilliance and of force. His expressions have a beauty and a magnificence which charm, astonish, transport. He is everywhere like himself; everywhere he sustains himself, without ever letting any inequalities appear. His diction is pure and elegant; his style is concise, clear and agreeable. What would pass for bombast in an ordinary writer is only grandeur in Saint Leo. One remarks, even in the places where he is

most elevated, a facility which removes all appearance of affectation, and which shows that he did but follow the impression of a genius naturally noble and inclined to the sublime. The manner in which Saint Leo renders his ideas deserves still less attention than the importance of the subjects he has treated. One finds in his sermons and in his letters a consummate piety and a perfect knowledge of theology, which causes the reader to be at once instructed and edified. They may be compared to a kind of arsenal where the Church will find in all ages arms fit to confound the heretics. The Saint explains, with as much solidity as clearness, the orthodox doctrine on the Incarnation, and proves, against the Eutychians, that Jesus Christ has a true body, because his body is truly received in the Eucharist. In deploring the spiritual evils which reigned at Alexandria during the persecution of the Eutychians, he sees nothing comparable to the interruption of the sacrifice and of the blessing of the holy chrism; he is very formal on the primacy of Saint Peter and on that of his successors. Often he commends himself to the prayers of the Saints who reign in heaven, and especially to those of Saint Peter; he exhorts also the faithful to claim their intercession with a firm hope of being heard. He shows himself very religious toward their relics and their feasts, and informs us that lamps were kept burning in the churches dedicated under their invocation. He thinks, like the Church of today, on the fast of Lent and of the Ember Days, etc.

Benedict XIV makes great praises of the profound learning and eminent holiness of Saint Leo. They are read in the decree which he published in 1744, to order the proper mass of the doctors to be said on the day of his feast. It remains for us to say that the liturgy owes much to Saint Leo; he introduced into the canon of the mass these words: *sanctum sacrificium, immaculatam hostiam;*[10] he knew how to make an admirable order, pomp and majesty reign in the holy ceremonies. Fleury gives us this fine description of the solemnity celebrated on the eve of Easter by Saint Leo: “Let us picture to ourselves the faithful of Rome assembled on the eve of Easter, under Pope Saint Leo, in the basilica of the Lateran. After the blessing of the new fire, when an incredible number of lights made this holy night as beautiful as a fair day, it was doubtless a charming spectacle to see this august place filled with an innumerable multitude of people, without tumult and without confusion, each being placed according to the age, the sex and the rank he held in the Church. There were regarded, among others, those who were to receive baptism in that same night, and those who, two days before, had been reconciled to the Church after having accomplished their penance.

“The eyes were struck on all sides by the marbles and the paintings, and by the brilliance of the silver, of the gold and of the precious stones which shone on the sacred vessels, particularly near the holy altar. The silence of the night was interrupted only by the reading of the prophecies, distinct and intelligible, and by the singing of the verses which are intermingled with them, to render both more agreeable. By this variety the soul, struck at once by great and beautiful objects, was much better disposed to profit by these divine readings, being prepared for them besides by a continual study. What was the modesty of the deacons and the other sacred ministers chosen and raised by such a prelate, and serving in his presence, or rather in the presence of God, which piety made always sensible to them! but what was the majesty of the Pope himself, so venerable for his doctrine, his eloquence, his zeal, his courage and all his other virtues! With what respect and what tenderness of piety did he pronounce over the sacred font those prayers which he had composed, and which his successors have found so holy that they have preserved them to us through the course of twelve centuries! I no longer wonder if the Christians forgot on those occasions the care of their bodies, and if, after having fasted all the day, they passed still all that holy night of the resurrection in vigils and prayers, without taking nourishment until the morrow.”

A fresco painted by Raphael, in the Vatican, and often reproduced by engraving, represents Saint Leo going to meet Attila. It is Raphael who has made classical, so to speak, the presence of Saint Peter and Saint Paul, signifying to Attila that he must hearken to the vicar of Jesus Christ. Angelico da Fiesole painted the holy Pope full-length: his picture is also in the Vatican.

LETTER OF SAINT LEO TO SAINT FLAVIAN OF CONSTANTINOPLE.

As it is probable that not all our readers possess either a universal history of the Church, or a great course of theology, or the works of Saint Leo, and as it would be unfortunate that a single one should remain deprived of the reading of these sublime pages of Christian antiquity, we are going to reproduce the whole theological part of it:[11]

“The heart of this old man (Eutyches) has not heard what the voice of those who prepare for baptism proclaims throughout the world. Not knowing what he ought to think of the Incarnation of the Word of God, and, to acquire the necessary light, not willing to explore the vast domain of the holy Scriptures, he should at least have lent his ear to the confession which all the faithful pronounce with one voice, saying that they believe in God the Father almighty, and in Jesus Christ his only Son, begotten of the Holy Spirit in the womb of the Virgin Mary. By these three articles almost all the inventions of the heretics are annihilated. For since one believes in one God almighty and Father, one attests at the same time by this that the Son is coeternal with him, that he differs in nothing from the Father, since he is God of God, almighty of the almighty, coeternal, born of the Eternal. Not later in time, without being less in power, nor different in glory, nor divided as to substance, he is the same eternal Son of the eternal Father, who was born of the Holy Spirit and of the Virgin Mary. This temporal generation has in no way diminished his eternal generation and has added nothing to it either; but it was employed wholly for the repair of fallen man, that he might conquer death and triumph over the devil, who had the power of death. For we could not have subdued the author of sin and of death if he whom sin cannot defile and whom death cannot bind had not taken our nature and made it his own. (Here the Pope cites as proof Matthew i, 1; Paul to the Romans i, 1; Genesis xii, 3, 18; Galatians iii, 8; Isaiah vii, 14; Matthew i, 23; Luke i, 45.) Then he continues:

“If it be objected that, the Conception of Jesus Christ having been the work of the Holy Spirit, his birth was not purely human, one must answer that one ought not to conclude from this that the new character of this creation took anything away from the distinctive character of nature. The Holy Spirit gave fruitfulness to a Virgin, but the reality of the body was taken from the body of this Virgin, and in that house which he had built for himself the Word was made flesh and dwelt among us, that is to say in the flesh which he had taken from man and which he had filled with the spirit of intelligent life. Thus each nature and each substance having preserved intact its distinctive properties, but having been united to form only one person, humility was adopted by majesty, weakness by strength, mortality by eternity; and to efface the crime of our race, the invulnerable nature was united to that which could suffer, so that, as was necessary for our salvation, the same mediator, God and man, Jesus Christ, might die as man and remain eternal as God. Thus in the entire and perfect nature of true man the true God was born, wholly in his own, wholly in ours. Now ours is that in which the Creator had at first formed us, and which he took upon himself to restore. For in the Redeemer there is seen no trace of the evil brought by the deceiver and of the evil accepted by the deceived man. And likewise, although Jesus Christ took upon him the community of our weaknesses, he has no part in our faults. He took the form of servitude without the stain of sin, he raised humanity without lowering divinity, because the abasement by means of which the invisible made himself visible, by which the creator and Lord of all things willed to become one of the mortals, was the effect of his inclination to mercy and not a diminution of his power. He who remained in the form of God made man, became man himself, in the form of the slave. The Son of God, entering into this world by descending from his heavenly throne, but without abandoning the glory of his Father, was then born of a new birth in a new order of things. We say in a new order of things, for He who in his own is invisible became visible in ours; the incomprehensible willed to be comprehended. He who was before all times began to exist in time; the Lord of the universe, veiling his majesty, took the form of slaves; the impassible God did not disdain to become a passible man, and the immortal to subject himself to the laws of death. We repeat again that he was born of a new birth, for virginity remaining intact knew not voluptuousness and yet gave the matter of the flesh. It is nature, and not sin, that Jesus Christ received from the mother of the Lord; and because the birth of Our Lord Jesus Christ, begotten in the womb of the Virgin, is miraculous, his nature is not for that reason different from ours. For

the true God is also true man; this unity is no lie, for the humility and the grandeur of God have been reciprocally united and have penetrated one another. As God is not lowered by mercy, man is not absorbed by dignity. Each of the two forms, divine and human, does, in community with the other, the operations proper to it. While the Word does what is of the Word, the flesh executes what is of the flesh. The first shines with brilliance in the miracles, the second succumbs under the outrages. As the Word remains in equality of glory with his Father, the flesh does not abandon the nature of our race. For the Redeemer, always one and the same, is, we cannot repeat it too much, truly Son of God and truly Son of man. He is God, since it is said: In the beginning was the Word, and the Word was with God; and God the Word is in man, since the Word was made flesh and dwelt among us; he is God, since all things were made by Him and nothing was made without him. Man, since he was born of woman and under the law. The birth of the flesh shows the human nature; the conception of the Virgin is the sign of the divine power; the weakness of the child is seen in the humility of the cradle; the glory of the Most High is manifested in the voice of the angels. He whom Herod wishes to put cruelly to death enters life as a man; but it is the Lord of the universe whom the Magi come humbly to adore. That it might not be ignored that the divinity was covered with the envelope of the flesh, when he had himself baptised by John, his precursor, the voice of the Father resounded in heaven, saying: This is my beloved Son, in whom I am well pleased. He who, as man, is tempted by the artifices of the devil is, as God, served by the angels. Hunger, thirst, fatigue and sleep are evidently of man; but to satisfy five thousand men with five loaves, but to give the Samaritan woman a living water of which he who drinks suffers thirst no more, but to walk with sure foot on the waves of the sea, to quell the tempest and appease the billows of the sea, are acts incontestably of a God. It is certainly not the same nature which, seized with deep sorrow, weeps for the friend who has just died, and by the sole power of its word recalls to life him who had lain four days in the tomb; it is not the same nature which allows itself to be fastened to the cross and changes day into night and makes the earth tremble; which allows its limbs to be pierced with nails and opens the gates of paradise to the thief who pronounces a word of faith; it is not either the same nature which says: I and my Father are one, and: My Father is greater than I. It is this unity of person in each of the two natures which makes it said that the Son of man came down from heaven, and that the Son of God took body in the womb of the Virgin who conceived him; that the Son of God was crucified, was buried, and yet that he could not be so in the divinity itself, by which he is equal to the Father in eternity and in substance, but in the weakness of the human nature. This is why everyone confesses in the Creed that the Son of God was crucified and buried, in conformity with these words of the Apostle: *If they had known him, they would never have crucified the Lord of majesty.* But after the resurrection of Jesus Christ, who was really raised again, in the resurrection of his true body, since none other was raised than he who had been crucified and buried, what happened during those forty days, if not that the whole of our faith was freed from all obscurity? All the apparitions of the Lord, all that he did and said, served only to make known how the distinctive character of the two natures, divine and human, remained the same, without partition. It is this holiness of the faith that Eutyches wholly misunderstands, since he will not see our nature in the Son of God, either in the abasement of mortality or in the glory of the resurrection, and since he despises this word of the evangelist Saint John: *Every spirit that confesses that Jesus Christ is come in true flesh is of God, and every spirit that divides* (*solvit*) *Jesus Christ is not of God; and this is antichrist.* But what does Jesus Christ call *solvere,* if not to separate from Him the human nature and to annihilate, by impudent fictions, the mystery by which we are all saved? Now, he who is in so great an ignorance on the nature of the body of Jesus Christ must also teach, in the same blindness, senseless things on the Passion. For if he does not hold the Cross of the Lord to be a lie, and if he does not doubt that the death which he suffered for the salvation of the world was real, he must necessarily believe in the true humanity of Him whose death he believes. Therefore, if he confesses the faith of Christians, and if he does not tear from his heart the angelic revelation, he will examine what is the nature which was pierced with nails, which was fastened to the cross, from which flowed blood and water when the side of the Crucified was opened (*ut ecclesia Dei et lavacro rigaretur et poculo*). Let him hear also the holy apostle Peter, announcing that the spirit is sanctified when it partakes of the blood of Jesus Christ, and that it

is not with silver or corruptible gold that we are redeemed, but with the precious blood of Jesus Christ, the spotless lamb. He will not resist the testimony of the holy apostle when he says: *The blood of Jesus Christ cleanses us from all our sins;* and in another place: *This victory by which the world is overcome is the effect of our faith;* and again: *Who is he that overcomes the world, but he that believes that Jesus Christ is the Son of God?* It is this same Jesus Christ who came with water and with blood; not with water only, but with blood; and it is the spirit that bears witness that Jesus Christ is the truth. For there are three that bear witness in heaven: the Father, the Word and the Holy Spirit, and these three are one thing. Yes, certainly, the spirit of sanctification, the blood of redemption and the water of baptism, which three things are but one and cannot be separated. The Catholic Church lives and is perpetuated by this faith, that in Jesus Christ humanity is not without true divinity, nor divinity without true humanity."

Saint Godeberta, Virgin

About 695. — Pope: Sergius I. — King of the Franks: Clovis III.

The life of a Christian woman must be hidden in God.

Godeberta was born about 640 near Amiens, at Boves according to some, at La Neuville-au-Bois according to others, in conformity with the ancient local tradition preserved in this latter village.

Her parents, as illustrious for their piety as for their nobility, took great care of her education; and as she was borne of herself toward the practice of virtue, she passed her youth, according to the etymology of her name, in a very fervent zeal and love for God, for Godeberta signifies fervour. She showed the greatest confidence in the intercession of the Saints and in the power of the sign of the cross.

As soon as she was of an age to be married, she did not lack advantageous suitors. Her parents, nevertheless, did not dare to give their word to anyone without the permission of King Clovis II, from whose liberality they held their domain. While this affair was being treated before the king, and while each awaited his will to know to whom the young girl would be given, Saint Eligius, bishop of Noyon, presented himself in the midst of the company; and, moved by a divine impulse, gave his golden ring to the virgin Godeberta, betrothing her by this means, in the presence of the king and of her parents, to Our Lord Jesus Christ, the sole spouse of virgins. This action of the holy bishop was admired, and each spoke of it according to his sentiments: but it was soon seen that he had been inspired by the Holy Spirit; for at the same hour the young Godeberta felt herself inflamed with so lively a flame of divine love that, despising the world, trampling underfoot all its vanities, and renouncing all the pleasures of the body, she besought the holy prelate with all her heart to consecrate her to God for ever and to give her the veil of virgins: which he granted her. She chose him also for her spiritual father, and abandoned herself entirely to so wise a direction.

The king of France, touched by so pious a resolution, assisted at the ceremony, and ceded to Saint Godeberta the palace which he had in the suburb of Noyon,[1] with an oratory of Saint George, that she might retire there and serve God in the company of twelve other girls, whose direction she undertook, according to the order and the rule which Saint Eligius prescribed to them (656). Saint Godeberta lived thus with her daughters in solitude, conversing only with God, passing the nights in prayer, and mortifying her body by fasting, the discipline and the other religious austerities. Her whole life was a perpetual holocaust to the Lord, who rewarded her by the conversion of the pagans who had until then resisted the lights of the faith,[2] and by the power of the miracles which have filled this wholly marvellous life. A horrible plague was raging at Noyon: rich and poor, children and old men, nobles and commoners, all fell beneath its blows. Those who could flee left their houses abandoned, and the contagion was so devastating that no one dared touch the corpses to render them the last duties of burial.

Godeberta, seeing the desolation that reigned in the city, urged the clergy to prescribe a fast of three days. After the example of Judith exhorting the inhabitants of Bethulia, she extolled the efficacy of penance, a

mystical river whose salutary waves wash away the stains of iniquity. She recalled the history of David re-entering into favour with the Lord, of the denial of Saint Peter pardoned, of the conversion of the good thief, of Mary Magdalene drowning in her tears the memories of the past. The prayers of Godeberta were heeded; the three days of fasting having been rigorously observed, the destroying scourge ceased its ravages.

Some time after, probably in 676, a violent fire threatened to set the whole city ablaze. Godeberta, exhausted by austerities, lay on her bed of sufferings: but her physical prostration in no way altered the serenity of her mind nor the ardour of her prayers. Meanwhile the fire, spreading its ravages, was reaching the approaches of the basilica of Saint Mary; no one counted any longer but on God to ensure the safety of that edifice built by Saint Medardus, and everyone fled the frightful scene of the disaster. Godeberta, forgetting then her sufferings, had herself carried in a chair to the very hearth of the fire, made upon herself the sign of the cross, and suddenly arrested the activity of the flames.

It was likewise by a sign of the cross, made upon the eyes of a blind woman named Transirica, that Godeberta restored sight to this poor woman, who had put all her confidence in her. The blind woman made her vows in the monastery of Noyon, proving thus that grace had illumined her soul at the same time that the light of day had lit her eyes.

Very different was Vulgude; having entered the same monastery to practise perfection there, she scandalised it by the bitterness of her character and by her disobediences. One day she went so far as to insult her superior grossly: the latter, indignant, spat in her face. The incorrigible sister suddenly became blind and remained in that miserable state to the end of her days. “The good and simple Le Vasseur,” says the abbé Laffineur, “found as many as ten reasons to justify this act of Saint Godeberta. If this severity of Godeberta appeared strange to some readers, one might, without proposing this extraordinary act for imitation, recall that the saints, inspired by God, have views higher than ours; that the soul is more precious than the body with its organs; that if a physician sacrifices a member to save the others, one understands that Saint Godeberta, to correct an obstinate sister, struck her with blindness, in order to cure her obstinacy and to open her soul to a light more necessary than that of the eyes. We shall recall further that Saint Paul, in the Acts, inflicted a like chastisement on Elymas, whose malice hindered the preaching of the Gospel.”

The renown of Godeberta spread afar and attracted to her a great number of sick persons whom she restored to health; but the detailed memory of these miracles has not come down to us.

Godeberta was ripe for heaven. God snatched her from the trials of here below to clothe her with the incorruptible garment of glory. It is known that she died on 11 April, at the end of the seventh century or at the beginning of the eighth, without the precise year being known.

Godeberta was buried near her monastery, in the oratory of Saint George, which was later to take the name of the holy Apostles, and to be afterward replaced by a church dedicated under their invocation.

RELICS AND CULT OF SAINT GODEBERTA.

God willed to bear witness to the holiness of his faithful servant by the great number of miracles which he soon accomplished at her tomb.

Saint Godeberta has always been invoked in calamities. Every time that, in droughts or excessive rains, her shrine has been exposed, the effects of the Saint’s protection have been seen before the end of the novena. A striking fact occurred in 1866. Typhoid fever was making frightful ravages; three hundred persons had been attacked. On 23 May one of the notables of Noyon, whose son had just been a victim of the scourge, went to find the parish priest and said to him: “Our fathers, in calamities, had recourse to Saint Godeberta; never has her protection been implored in vain. How is it that her shrine has not yet been exposed and the novena begun?” On the morrow, to the sound of the bells, the shrine was exposed and a novena of prayers was begun. From that day, 24 May, not a single new case of typhoid fever was recorded. This fact was pointed

out to the physicians of the place; none could contest it. A solemn procession of thanksgiving, presided over by Mgr Gignoux, took place six weeks afterward. The shrine of Saint Godeberta was carried in triumph in it, in the midst of an immense and deeply moved crowd. The elevation of the body of Saint Godeberta took place on 27 April 1168, by Baldwin, bishop of Noyon, who transferred the relics to the cathedral.

During the Revolution the relics of Saint Godeberta were buried in the courtyard of the cloister of the cathedral by a pious faithful man named Eustace. After the re-establishment of worship, they were recognised and authenticated by the episcopal authority. They are today contained in a wooden shrine which has the form of a church. Her head is apart in a reliquary of exquisite taste given in 1852 by M. Ch. Hannonet de la Grange.

A relic of the Saint was recently given to the church of Salency by M. Carbonnier, former curate of Noyon.

One may consider as a kind of relic of Saint Godeberta the little bell which is soon to be hung in her chapel in the cathedral of Noyon. Tradition tells that our Saint used it to summon her religious to the exercises of the community. From the historical point of view, this tradition is conformable to the usage followed in Scotland in the monasteries governed, like that of Noyon, by the rule of Saint Columban. From the archaeological point of view, nothing prevents this curious monument from being traced back to the seventh century. This portable little bell, made of sheets of beaten metal joined by riveted nails, and having the form of a truncated pyramid on a rectangular base, measures twenty-six centimetres high by twenty wide at its lower extremity. The flat handle, curved in an arc, presents an ornamentation which resembles what is called herring-bone.

The treasury of the cathedral of Noyon claimed to possess the golden ring with which Saint Eligius betrothed Saint Godeberta to Jesus Christ. It is mentioned in an inventory of 1462. Saint Godeberta is the patroness of the town of Noyon, where her cult has always been popular. She is invoked especially in public scourges and in times of too abundant rain or continual drought. In memory of the contagion which she caused to cease in the course of her life, she was often invoked in the plagues so frequent in the fourteenth and fifteenth centuries, occasioned by the misery and the evils of every kind which the incessant wars of those unhappy times engendered. The monastery of Saint Godeberta, destroyed by the Normans, could never rise from its ruins, although some religious still remained there in the tenth century. The buildings were more or less abandoned in 977, when Bishop Lindulf I gave them to the Chapter of the cathedral, which contracted the obligation of delegating four of its members to sing the office near the body of Saint Godeberta. It was doubtless to withdraw from this inconvenience that in 1167 the precious deposit, which had remained four centuries and a half in the oratory of Saint George, was transferred to the cathedral. It was also at this time that the Chapter had a parish church built on the same site, which took the name of Sainte-Godeberte. It continued to be a frequented meeting-place of pilgrimage, because of a fountain which was salutary to sick children. This fountain no longer exists, but the memory of its site is kept. The bishops of Noyon, at their first solemn entry, halted at the church of Sainte-Godeberte, laid aside their travelling clothes and, after having put on their pontifical vestments, entered by the northern door which was opened only for that occasion. The church of Sainte-Godeberte was destroyed during the Revolution. The memory of its site was long perpetuated by the procession which halted there on 14 April. On the territory of Matigny (canton of Ham) there is a place called: Valley of Sainte-Godeberte. Her feast is marked on 13 February in the breviaries of Amiens of 1746 and of 1840 (simple); on 5 May in those of Noyon and of Saint-Quentin; on 11 April in the Proper of Beauvais. It was celebrated at Noyon on the Sunday following 11 April; but as the reserved feasts, which abound at this time of the year, often caused this solemnity to be put off, an indult was obtained (2 April 1857) which fixes it on the fifth Sunday after Easter. Canon Le Vasseur, dean of the chapter of Noyon and author of the *Annals* of that church, who imagined that the cathedral of Noyon dated from the time of Charlemagne, devoted a chapter of five pages to resolving this question: *Whether the portrait of our Saint Godeberte, which is seen on the great portal of our church, was made by chance or according to its prototype.* He pronounces, of course, in the affirmative, and sees in it an exact and nearly

contemporary portrait. It was thought that one recognised, in the church of Sainte-Godeberte, in a tombstone bearing the effigy of a nun, the ancient tomb of the patroness of Noyon.

On the left portal of the same cathedral, today mutilated, there was seen formerly a servant-woman who, at the command of Saint Godeberta, carried in the fold of her robe burning coals which were changed into roses and other flowers. This miracle, known only by the Noyon tradition, is not mentioned in the text of Radbod. In one of the niches of the magnificent stone retable of the chapel of Our Lady of Good Help, in the cathedral of Noyon, there is remarked an ancient statue of Saint Godeberta holding a ring in her hand.

Two pictures fairly old, but of little merit, preserved in the same church, represent, the one the portrait of Saint Godeberta in the costume of a nun; the other, the miracle of the fire arrested. A third picture, of recent date, shows us the young virgin betrothed to Jesus Christ, in the presence of the king, by the ring of Saint Eligius. A much more curious monument is preserved in the upper room of the Treasury: it is a cupboard of the fourteenth century where Saint Godeberta is painted beside Saint Eligius, who blesses her. M. Viollet-le-Duc has published the chromolithograph of it in his *Dictionnaire du mobilier français,* vol. i, *Meubles,* pl. i.

A fine engraving by Picart, in the collection of the *Figures of Saints,* in the Cabinet of Prints at Paris, vol. vii, f° 212, represents Saint Godeberta standing, holding a book and a ring. This figure is reproduced in the biography of the Saint by Montigny. We have nothing more to mention but a modern window of the church of Villers-Bretonneux; a statue in the cathedral of Noyon, due to the spontaneous offerings of the faithful, following the cessation of the epidemic of which we have spoken, and blessed on 25 February 1867 by Mgr Gignoux; and the windows representing the legend of the Saint, which M. Claudius-Lavergne is soon to execute for her chapel.

The Life of Saint Godeberta, written long after her death, is attributed to Radbod II, elected bishop of Noyon in 1067. It is a kind of panegyric which was doubtless read in the church on the day of her feast. — We have borrowed the greater part of the life of Saint Godeberta from the *Hagiographie d'Amiens,* by M. Corblet.

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[3] Nothing is better known than the history of the invention of this instrument of torture and of its use. Perillus, the inventor, was forced by Phalaris, tyrant of Agrigentum, to make the trial of it. *Et Phalaris tauro violenti membra Perilli / Torruit infelix imbuit auctor opus.* Such was the rage which animated the pagans against the Christians that they took up again against them the most forgotten and the most ancient torments. Antipas was not alone in undergoing that of the brazen bull; Eustace, a Roman noble, underwent it also, as did his companions. But all our Christians, say their Acts, leapt into the burning bull, their souls full of joy. They realised what the pagans could never have imagined, still less promised. Cicero writes, speaking of the Sage (Tusculan Disputations, book ii): "Such a man, if he is in the bull of Phalaris, will say: How sweet this is; I care little for it." But he adds at once: "But I require less of the sage in the grip of pain; let him be brave in suffering, and that suffices for his duty; I do not ask that he rejoice." Now, our Antipas renders to God infinite thanks; Eustace leaps for joy, and Pelagia, virgin of Tarsus, sang a hymn to God. — Baronius.

[4] Saint Domnio was of Antioch. Converted, with his family, by Saint Peter, he followed the Apostle to Rome with Saint Pancras and Saint Apollinaris. Pancras was sent to Sicily, Apollinaris to Ravenna, and Domnio to Salona, in Dalmatia, where Titus, the disciple of Saint Paul, had cast the first seeds of the Gospel. The companions of Saint Domnio were called Paulinian, Telius, Asterius, Anastasius, Maurus, Septimius, Antiochian and Gaian. Pope John IV, who was a Dalmatian, had their bodies brought from Dalmatia to Rome, and placed them near the baptistery of Constantine, in an oratory most fittingly adorned by him. The body of Saint Venantius is in the same place. — Baronius. The Bollandists join to these martyrs of Dalmatia another Domnio, also a Dalmatian, who was valet de chambre to Maximian, and whom the tyrant had beheaded to punish him for having furnished to the Christians his brethren, who wished to flee the persecution, the means of reaching Rome.

[5] See on 6 February.

[6] The most ancient monuments are silent on Saint Sicarius, who is said to have been bishop of Lyons.

[7] See on 4 April, page 199.

[8] Serm. 3, 7, 11.

[9] We still have from him a hundred and one sermons on the principal feasts of the year. He often recommends in them fasting and almsgiving, which he does not wish to have separated, because these two good works mutually sustain each other. There are found among these works nine sermons on the fast of the tenth month, or the Ember Days of December. According to the holy doctor, the Church instituted the Ember Days in the four seasons of the year, to sanctify them all by fasting. She wished also thereby to furnish her children with arms against the demon, and to bring them to thank God for the fruits and the other benefits which they continually

receive from his love. The holy Pope often returns to the obligation of giving alms. “This obligation,” he says, “suffers no dispensation. God gave riches to men only that they might pour them into the bosom of indigence. It is therefore to go against his intention to heap them up beforehand or to consume them in superfluities. Thus the sentence which Jesus Christ is to pronounce on the last day will bear principally on the conduct one has held toward the poor. The Saviour willed to teach us by this that almsgiving is the key of heaven and the channel of graces. The obligation of giving alms,” he adds, “is not measured by the quantity of goods, but by the sentiments of the heart. It is common to all men, since all must love their fellows and desire to succour them. As for the rich, they are bound to seek out the shamefaced poor and to assist them without putting them in the case of blushing for their misery.” He shows that the institution of *collectae* or collections for the poor comes from the Apostles themselves, and that there has never ceased to be composed in the Church a fund from the liberalities of the faithful to relieve those who were in need. It cannot be doubted that Saint Leo is full of force and eloquence when he treats the matters of which we have just spoken: but he surpasses himself in some sort when his discourses have for subject the mystery of the Incarnation, and the incomprehensible love which brought the Son of God to clothe himself in our nature and our miseries.

[10] See the life of Saint Celestine, pope, and that of Saint Cyril of Alexandria.

[11] See, at the end of the life, the admirable letter of Saint Leo on the Incarnation.

[12] Jeremiah, v, 3.

[13] See Sermon 81. — Quesnel. — Several historians think that this homily was delivered only after the capture of Rome by Genseric; but it suffices to read it with attention to be convinced that the language of Saint Leo cannot apply to this latter event. The Pope speaks of the deliverance of the city, that it was saved, snatched from captivity; now none of these expressions is comprehensible if one supposes that they were pronounced after the pillage and sack of Rome by Genseric, when sixty thousand of its citizens were dragged into captivity.

[14] Father Doissin, born in America in 1721, died at Paris in 1753. Besides his poem on Sculpture, he composed another on Engraving. These two works are distinguished by the facility, the purity, the elegance and the warmth of the style, the beauty of the colouring.

[15] See, on this translation, Benedict XIV, *de Canonizatione,* book iv, ch. 23, vol. iv, pp. 312, 218.

[16] See the apostate Bower, in his *Lives of the Popes,* on Saint Leo, vol. ii.

[17] One may see in M. de Saint-Chéron the other usages which are attributed to him. *Histoire du pontificat de saint Léon,* vol. ii, p. 260. It is this work which has served us most to remake the history of this life, wholly incomplete in Father Giry.

[18] See the *Histoire de saint Léon,* by M. de Saint-Chéron.

[1] The palace given by Clovis II to Saint Godeberta was situated at the place where today stands the Hôtel du Chevalet, place du Blé (1872).

[2] It is certain that a part of the Noyonnais was still plunged, in the seventh century, in the darkness of paganism. We find an evident proof of it in the treatise composed by Saint Eligius under the title *de Rectitudine conversationis.* He urges his people therein not to practise the ceremonies of the pagans, not to observe auguries, not to invoke the names of Neptune, Diana and Minerva, to render no cult to Termini, to fountains, to trees, etc.

12 April

Martyrologies

12th DAY OF APRIL

ROMAN MARTYROLOGY.

At Verona, the sufferings of Saint Zeno, bishop, who governed that church with admirable constancy amid the storms of persecution, and was crowned with martyrdom in the time of the emperor Galerius. — In Cappadocia, Saint Sabas, a Goth, who, in the time of the emperor Valens, when Athanaric, king of the Goths, was persecuting the Christians, was, after horrible torments, cast into the river. At the same time, according to the report of Saint Augustine, a very great number of orthodox Goths were honoured with the crown of martyrdom. 372. — At Braga, in Portugal, Saint Victor, martyr, who, being still only a catechumen, for having refused to adore an idol and having confessed Jesus Christ with great courage, was beheaded after several torments and thus had the happiness of being baptised in his own blood. About 300, in the persecution of Diocletian. — At Fermo, in the March of Ancona, Saint Vissia, virgin and martyr.[1] — At Rome, on the Aurelian Way, the birth into heaven of Saint Julius, pope, who laboured much for the Catholic faith against the Arians, accomplished a number of remarkable things, and, celebrated for his holiness, rested in peace. 352. — At Gap, Saint Constantine, bishop and confessor. About 455. — At Pavia, Saint Damian, bishop.[2] 710.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Angers, feast of the translation of Saint René, bishop and secondary patron of the diocese. — At Nice, in the monastery of Saint-Pons, Saint Simplicia, virgin and martyr. — At Saint-Omer, Saint Erkembode, bishop of Thérouanne, who had been abbot of Saint-Bertin. 742. — At Auxerre, Saint Tetricus, martyr, abbot of Saint-Germain, first, then bishop of Auxerre, whose church he enriched. He was put to death by one of his own. 8th century. — At Arles, the blessed decease of Saint Florentin, first abbot of the monastery of the Holy Apostles. His eulogy is contained in a long epitaph which is still read today on his tomb in the church of Saint-Pierre. 553. — Near Foigny, in Thiérache, the venerable Mechtildis of Scotland, virgin, solitary. About 1205. — Near Salerno, in Italy, Saint Alferius, monk of Cluny, then founder and abbot of the celebrated abbey of La Cava in the Apennines, who died on Holy Thursday, at the end of Mass, at the age of a hundred and twenty years. 1050.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — The holy martyrs Domnio, bishop, and eight soldiers, whose martyrdom is marked yesterday; their bodies are preserved in the oratory of the Blessed Virgin Mary, near the Font of the church of the Lateran.

Martyrology of the Franciscans. — At Cuneo, in Piedmont, the Blessed Angelus of Chivasso, confessor, of the Order of Friars Minor, remarkable for his doctrine, his prudence and his charity, which caused him to acquit himself several times with success of the prefecture of his Order in Italy and of apostolic legations; then flew away to the heavenly abodes, and shone after his death by the glory of miracles. 1495.

Martyrology of the Augustinians. — Saint Leo, pope.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Trieste, in Istria, Saint Lazarus, deacon and martyr. He had his head cut off after having had his body bruised with knotted sticks, under the reign of Antoninus. — Among the Greeks, the saints Menas, David and John, monks and martyrs, who were pierced with arrows, probably by the Saracens, in Palestine. — At Parium, in Mysia, Saint Basil, confessor, who defended the Catholic faith against the profaners of the images of Our Lord Jesus Christ, of Mary, his immaculate Mother, our glorious Sovereign, Mother of God and ever Virgin, and of all the Saints. About the 9th century. — At Monte Piano, in the diocese of Pistoia, in Tuscany, the Blessed Peter, solitary, of the Order of Vallombrosa. His body was raised in 1350, and placed under an altar in the abbey of Our Lady of Monte Piano. In the year 1098.

Saint Sabas the Goth, Martyr

372. — Pope: Saint Damasus. — Emperors: Valentinian I and Valens. — King of the Goths: Athanaric.

The Saints are the ramifications and the continuation of Jesus Christ.

The Church of the Goths to the Church of Cappadocia, and to all the Christians of the Catholic Church, the mercy, the peace and the charity of God the Father, and of his Son Our Lord Jesus Christ. This word of Saint Peter is most true: *Of whatever nation a man be, if he fear God and love justice, he is acceptable to God.* This word, we say, was accomplished in the person of Saint Sabas, illustrious by his virtue, more illustrious by his martyrdom. For being a Goth by nation, born in a barbarous land, raised and nourished in the midst of a perverse nation, he knew nevertheless how to form himself on the greatest saints, and he cultivated with so much care and application all the virtues that he shone among his countrymen like a star in a dark night. He had embraced the Christian religion from his earliest youth, and he conceived for piety so sincere an esteem that he studied all his life to acquire it in all its perfection, forming himself as much as he could on Jesus Christ himself, whom he always proposed to himself as model. And because all things succeed, by an effect

of the goodness of God, to the advantage of those who love him, Sabas, after having fought against the powers of hell and against the evils of life, victorious over both, deserved to carry off the prize due to his valour and his perseverance. It would therefore be in some sort to wish to rob God of his own glory to suppress that of his servant; and to envy future ages a great subject of edification to bury in silence the memory of Sabas and of his virtues. This is what has engaged us to put in writing those which shone most during his life, and which contributed most to render his death glorious. His faith was pure without any mixture of error: his obedience was prompt without precipitation; his gentleness was humble without baseness. He had a natural eloquence which art had neither cultivated nor polished; his discourse had force, though careless and without affectation: his knowledge had no less depth than extent. Affable toward everyone, but with dignity; truthful, intrepid, and without regard for the enemies of his religion; modest, speaking little, of a peaceable humour, but lively in all that regarded the interests of God; taking pleasure in singing his praises in the church, taking care to maintain order there, and procuring with all his power the cleanliness of the ornaments and the decoration of the altars. Without attachment to the goods of fortune, sober, chaste, avoiding any conversation with women, persuaded that all commerce with the sex, however innocent it appear, may have very dangerous consequences. Passing the days and the nights in prayer, and all his life in the continual exercises of a serious penance; fleeing vainglory, bringing everyone to the love of virtue by his words and his examples; acquitting himself with great fidelity of the duties of his state; finally, joining to so many virtues an ardent desire to glorify Jesus Christ, having confessed him generously three times, and having sealed with his blood his third confession.[1]

The principal men among the Goths and their magistrates were pagans: they undertook to destroy the Christian religion in Gothia. The persecution began by obliging the faithful to eat meats offered to idols. Some Gentiles, who had Christian relatives and wished to save them, had presented to them, by the ministers of the false gods whom they had won over, common meats which had not been immolated. Sabas, having learned the thing, not only refused to touch the meats offered, but, appearing in public, protested loudly that if any Christian ate of those supposed meats he was no longer a Christian. And he prevented by this means several Christians from imprudently falling into the snares of the demon. This did not please those who had invented this deception which they thought innocent; they found Sabas too severe and too scrupulous; they drove him out of the village where he dwelt, but some time after they recalled him.

The persecution having begun again, and a commissioner of the king having come to Sabas's village to make a search for Christians there, some of the inhabitants offered to swear on the victims that in all the village there was not a single Christian. But Sabas showing himself a second time, and approaching those who wished to take this oath: "Let no one," he said, "swear for me, for I am a Christian;" the commissioner of Athanaric did not fail to order that the oath should be taken. Whereupon the principal inhabitants, having hidden their relatives who made profession of Christianity, swore that in all the village there was only one Christian. The commissioner ordered that this Christian should appear, and Sabas presented himself boldly. The commissioner asked those who surrounded him what this man might possess; he was answered that he possessed nothing else than the garment he wore: which hearing, the commissioner made no great account of him, saying that a man of that sort was of no importance and could do no harm. He let him go without saying anything else to him. The persecution having been rekindled for the third time about the feast of Easter, Sabas thought how and in what place he could celebrate that holy day. It came to his mind to go and find a priest of his acquaintance, named Guttica, who lived in another town. But having set out on the road, he met a man of extraordinary stature and venerable aspect, who stopped him and said to him: "Return whence you started, and celebrate the feast with the priest Sansala." Sabas answered: "The priest of whom you speak is not in the village where he ordinarily lives." It is true that Sansala had left it and had taken refuge in Romania, to shelter himself from the persecution; but he had returned there since on account of the feast of Easter; and this Sabas did not know. So, without wishing to defer to the advice of this unknown man, he was setting himself to continue his way, when suddenly there fell so great a quantity of snow on the side where he

wished to go, although the air had no disposition for it, that the ground was covered with it to such a height that it was impossible for Sabas to pass on. This prodigy opened his eyes and made him know that the will of God was that he should return home, and keep the pasch there with the priest Sansala. He returned at once upon his steps, rendering thanks to God. And having come full of joy to find Sansala, he related to him, and to several other faithful, what had just happened to him. They celebrated all together the great feast of Easter. But three days after the feast, Atharidus, son of Rotheste, who had in those parts a small sovereignty, entered unexpectedly with a troop of brigands into the village where Saint Sabas dwelt. They went first to the lodging of the priest Sansala, surprised him as he slept suspecting nothing, and having bound him, they threw him into a cart. As for Sabas, having torn him from his bed, they dragged him quite naked through thorns on which they had set fire, striking him unceasingly and bruising his whole body with blows of the whip and of the stick, so great was the rage with which these pitiless men were animated against the servants of God. But it exercised the faith and the patience of Sabas in an extraordinary manner: for the day having appeared, and the Saint wishing to glorify God, he spoke in this way to his persecutors: “Did you not make me walk barefoot through places all covered with brambles and all sown with thorns: see whether my feet have the least scratch; come, touch my body, do you find a single bruise on it, after all the blows that you have given me?” They, perceiving in fact on his flesh no mark of their cruelty, far from being touched by so evident a miracle, were only the more embittered against our Saint. They put on his shoulders one of the axles of the cart; they tied his two hands to it. They took then the other axle, to which they bound his feet, spreading them apart with violence and pulling them with all their strength to make them reach to the extremities of the axle. In this state they pushed him roughly, and threw him down on the spot, where they tormented him a part of the night.

But his executioners having fallen asleep, a woman came up who untied him; he did not think of saving himself; but, remaining in the same place, he helped this woman to prepare the breakfast for some servants.

The cruel Atharidus, having awakened at daybreak, had his hands tied behind his back and ordered him to be suspended thus from a beam of the house. He had been there but a short time when some of Atharidus’s people arrived, bringing meats which had been immolated to the idols. “Behold,” they said to Saint Sabas and to the priest, “what the great Atharidus sends you, that you may eat of it, and by this put your life under cover.” The priest answered: “We will not eat of these meats; it is not permitted us. You may therefore tell Atharidus that he can have us fastened to a cross, or have us put to death by whatever other kind of torment he will.” The blessed Sabas added: “Who is he that sends us these meats?” These men answered: “It is the lord Atharidus.” — “There is only God,” replied Sabas, “who ought properly to be called Lord, for he is Lord of heaven and earth. As for these meats that you present to us, they are impure and profane like him who sends them to us.” This speech of Sabas put so much in anger one of Atharidus’s slaves that he drove at the same moment the point of his javelin into his body. All who were there believed that the blow had gone right through; but the Saint, overcoming by his virtue the pain which his wound should have caused him, addressing him who had made it: “You thought,” he said to him, “to have killed me; I assure you that I have felt no more hurt than if you had thrown a flock of wool against my breast.” And there is reason to think that he did not exaggerate, since in effect he uttered no cry when he was struck, and, what is more marvellous, it did not appear that his body had been broken in any place, the javelin, though thrown with force, not having even grazed the skin.

Atharidus learned this miracle without being touched by it; he resolved, on the contrary, to rid himself of the Saint without further delay. He sent back the priest Sansala, and had Sabas conducted to the bank of the river Musaeus[2] to be thrown in. The Martyr, not seeing Sansala, and remembering the precept of the Lord, who wills that we love our neighbour as ourselves, asked the soldiers where the priest was. “And what sin has he committed,” he added, “that he should not die with me?” They answered him: “That is no concern of yours.” Then he cried out in a holy transport: “Blessed be thou, O Lord, and may the name of thy Son, Jesus Christ,

be blessed also in all ages. Amen. — Thou permittest, O my God, that the unfortunate Atharidus should condemn himself to an eternal death, while he procures for me a life that shall never end. Thus, Lord, it pleases thee to deal with thy servants." Meanwhile the soldiers who were conducting him said to one another: — "Shall we put this man to death? he is innocent; let us let him go: Atharidus will know nothing of it." — But the blessed Sabas said to them: "What is the use of all this trifling? Do what is ordered you. You do not see what I see: behold those who are to receive my soul and conduct it to the abode of glory, who wait for nothing but the moment when it shall go out of my body." The soldiers then took him and cast him into the river. When he was at the bottom, they drove into his stomach the axle which they had tied to his neck. Thus dying by water and by wood, he expressed, by this double kind of torment, the true symbol of the salvation of men, the Cross and Baptism. He was only thirty-eight years old. His martyrdom took place on the fifth day of the first week after Easter, and the day before the Ides of April, under the empire of Valentinian and Valens, and the consulate of Modestus and Arintheus (12 April 372).

The body was drawn from the water and left on the shore without burial, but without the beasts daring to approach it, the brethren guarding it night and day, until the illustrious Junius Soranus, duke of Scythia and great servant of God, had it carried off by faithful persons whom he sent expressly to the spot to bring it to him in Romania. Afterward, wishing to gratify his country with so precious a gift, he sent it to the church of Cappadocia, with the consent of that of Romania, and by a particular disposition of the providence of God, who pours out his graces and his benefits on those who fear him and hope in him. "Fail not then, our very dear brethren, to offer him the divine sacrifice on the day on which the holy Martyr was crowned; make it known to the other faithful, so that all who compose the Catholic and apostolic Church, rejoicing holily in the Lord, may unite their voices to praise and bless him. Salute on our part all the Saints. Those who suffer with us for the faith salute you. Glory, honour, power, majesty be to Him who, by his goodness and the help of his grace, can crown us in heaven, where he reigns with his only Son and the Holy Spirit, for ever and ever. Amen."

Saint Sabas is represented: 1st, hanging by a finger from a tree, because his acts say that his hands and feet were violently pulled; 2nd, holding in his hand a faggot of thorns to recall that he was dragged amid brambles; 3rd, plunged in water. He is specially honoured by the Catholics of Wallachia.

EVANGELISATION OF THE GOTHS; — ULPHILAS.

The Goths were originally from Gothia or Gothland, in Sweden. They passed first into Pomerania and settled there, according to the report of Tacitus; they advanced then toward the Palus Maeotis, where Caracalla defeated them in 215. This did not prevent them from spreading along the Danube, as well as into Thrace and Greece. After frequent incursions on the lands of the Romans, they overthrew the empire of the West, and raised on its ruins the kingdoms of the Ostrogoths or eastern Goths, and of the Visigoths or western Goths. The first were masters of Italy, and the second of the southern part of France and of Spain.

The Goths received the first rays of the evangelical light about the reign of Valerian (253– 260): they were indebted for it to some priests and other Christians whom they had made prisoners in Galatia and Cappadocia and had carried off with them. The cures which they saw these missionaries work on their sick fixed their attention on the new doctrine which was preached to them, and there were several among them who asked for baptism. This is what we learn from Sozomen, book ii, ch. 6, and from Philostorgius, book ii, ch. 5. Saint Basil, letter 338, says that the seed of the Gospel was borne among the Goths of Cappadocia by the blessed Eutychius, a man of eminent virtue, who, with the power and the gift of the Holy Spirit, had touched the hearts of these barbarians. Saint Cyril of Jerusalem counted in 343, Cat. 16, no. 22, the Sarmatians and the Goths among the Christians who had bishops, priests, monks, virgins and martyrs. There is found, in the subscriptions of the council of Nicaea, that of Theophilus, bishop of Gothia.

Soon after appears Ulphilas, who holds for a moment in his hands all the religious destinies of his people. Nothing is known of the beginnings of this extraordinary man, except that he descended from a Christian family carried off from the little town of Sadagolthina, in Cappadocia, by the Goths who sacked it in 266, and that this adopted son of the barbarians, the son of the she-wolf (Wulphilas), as they called him, was a compatriot and perhaps a relative of the illustrious Greek Philostorgius. He was evangelising the Visigoths of Moesia, of Dacia and of Thrace, when he became their bishop about 348, and went in that capacity to the council held in 360 at Constantinople by the Arians, who surprised his adhesion, without detaching him nevertheless from orthodoxy. It was then that, struck by the majesty of the Caesars, he was able to conceive the design of giving to his apostolate the dangerous support of their sword. Two parties divided the Visigoths. The one obeyed Athanaric, the other Fritigern. After an unequal struggle, Fritigern invoked the intervention of the empire; Ulphilas seems to have negotiated its conditions. The tribes, threatened, submitted to baptism, received help, marched against Athanaric and were victorious.

From that day nothing resisted the preaching of Ulphilas any more. He completed his work by the translation of the holy Scriptures, a famous monument which has come down to us. It was to fix Christianity in the nation to fix it in the language. The bishop made himself master of it, and forced it to obey the Christian thought; he compelled that sanguinary speech to repeat the psalms of David, the evangelical parables, the theology of Saint Paul. But he did not translate the books of Kings, for fear that, the letter killing the spirit, the sacred narratives should serve only to awaken the warlike passions of these barbarians.

The runic alphabet, in use among the Goths, had sufficed to trace presages on superstitious rods or inscriptions on sepulchres; it had to be completed for a more learned use, and the number of letters was brought from sixteen to twenty-four. The Gothic language, fashioned in this way, took a singular character of sweetness and majesty. It could be seen that the great qualities of the classical idioms would not perish with them; and the translation of the Bible, that eternal book, began the first of the modern literatures. When Ulphilas appeared, perhaps after a long retreat, radiant with holiness, bringing the Old and the New Testament to the people encamped in the plains of Moesia, it was thought that he was coming down from Sinai: the Greeks called him the Moses of his time, and it was the opinion of the barbarians “that the son of the she-wolf could do no wrong.”

In 374 Saint Basil was still praising the faith of the Goths (letter 164); but in 376 the Huns, crossing the Palus Maeotis, had rushed upon the empire, and drove before them the crowded waves of the Germanic peoples. The Visigoths of Fritigern, who had experienced the power of the empire of the East, asked it for an asylum. Ulphilas was their mediator, and, accompanied by the principal men among them, repaired to Constantinople.

He found the Arians all-powerful there, and their bishop Eudoxius of Antioch governing the feeble mind of the emperor Valens. Valens granted the Goths a niggardly hospitality on the Roman bank of the Danube on condition of delivering their arms as a pledge of eternal peace, and their children to recruit the legions. Eudoxius proposed to add that they should embrace the communion of the emperor. The barbarian deputies answered that nothing would detach them from the faith they had received. But Ulphilas, circumvented by the Arians, touched by the gentleness of their words and the richness of their presents, let himself be persuaded that the quarrel, indifferent to dogma, concerned only the pride of the Latins and the Greeks. This great man yielded, and the Goths, who held his word for the law of God, passed to heresy.

Thus the Visigoths became Arians by the defection of their master in the faith. During forty years of devastations, the soldiers of Alaric and of Athaulf dragged error along with them, and established it at last in the kingdom which they founded at the foot of the Pyrenees. At the same time they communicated it to the Ostrogoths, who had remained behind, and were reserved for other conquests. These carried it into Italy, and into the very heart of

Christendom, when they penetrated there in the train of Theodoric.

There were nevertheless always many Catholics among the Goths, and the greater number were attached to sound doctrine. Several even, as we have said, were martyred during the persecution of Athanaric, and they have always been honoured with a public cult in the Greek Church and in the Latin Church. The acts of Saint Sabas, which are attributed to Saint Ascholius of Thessalonica, were sent to the churches of Cappadocia, of which Saint Basil was metropolitan. Now the holy Bishop of Thessalonica (a city then subject to the Goths) was intimately bound to Saint Athanasius, as we learn from Saint Basil, letter 154. This Father, letter 164, praises also Saint Ascholius for his zeal in defending the faith among the barbarian nations, at a time when the Christian princes wished to substitute Arianism for it. Finally, one cannot doubt the purity of the faith of the Goths, after the praise which Saint Basil, *loc. cit.*, Saint Ambrose, on ch. 2 of Luke, and Theodoret, *Hist.*, bk. iv, ch. 28, 30, 33, make of it. Saint Augustine, *de Civ.*, bk. xviii, ch. 52, says that the king of the Goths persecuted the Christians cruelly when there were only Catholics in Gothia. We have thought these observations necessary to refute certain modern authors who have advanced that the Goths, in embracing Christianity, had at the same time received the impious doctrine of the Arians.

This letter of the church of the Goths is taken from a Greek manuscript of the Vatican. It was addressed to the church of Cappadocia, of which Saint Basil was then the brightest light. There is every appearance, we have said, that this letter has for author Saint Ascholius, bishop of Thessalonica: here are other considerations which lead to that conclusion.

Saint Basil, in a letter which he wrote to Saint Ascholius, letter 164, thanked him for having sent him the history of the persecution and triumph of the Martyr who had perished by water and wood; he thanked him again, letter 165, for having sent him the body of the Martyr. He had doubtless made this sending in the name of the duke Soranus. Saint Basil, who was a relative of the latter, had written to him, letter 155, p. 244, Benedictine ed., to beg him to enrich his country with the relics of some of the Martyrs who had suffered during the persecution of the Goths.

Saint Zeno, Bishop of Verona

Uncertain period.

All the historians who have written on Saint Zeno, whose acts we give here, agree that he was bishop of Verona; but they are much divided when it is a question of knowing whether his death was violent or only natural: thus some call him Confessor, and others name him Martyr. But, without deciding this question, on which the glory of this most worthy Prelate does not absolutely depend, we shall content ourselves with relating here what is most certain in his life.[1]

He was a native of Verona, in Italy, and had retired into a monastery situated in the most secluded part of the city; there, by continual fasts and prayers, he often asked of God the grace and the talent of preaching, in order to be able to convert the idolaters and to exhort everyone to penance and to the love of Jesus Christ. Having been elected bishop, he acquitted himself worthily and with success of this ministry; he drew several souls out of the darkness of idolatry and of sin, and gained great victories over the enemy of mankind.

The most brilliant of all was when he delivered the daughter of the emperor Gallienus; the demon tormented her with so much violence that she seemed on the point of being suffocated. One day when she was more tormented than usual, she cried out with all her strength that she could be relieved only by the bishop Zeno, and the demon, who spoke by her mouth, avowed also that he would leave her only at the command of the Saint. The emperor, although one of the most notorious persecutors of the Christians, forgot for the time the hatred which he had conceived against them; and, touched by the misfortune of his daughter, he sent at once to fetch Zeno, who undertook this cure for the greater glory of God. Hardly had he arrived at the palace and entered the chamber of the possessed girl when the demon began to utter a frightful cry, saying: “Zeno, thou

hast come to drive me out, and I can no longer subsist here in the presence of thy holiness, which terrifies me." The Saint, having heard these words, took the princess's hand and, addressing himself to that proud spirit, said to him: "In the name of Our Lord Jesus Christ, I command thee to leave this girl and to go out of her body." The demon obeyed this order at once; but he said to him: "Since I am driven from here by thy power, I am going to Verona, and thou shalt find me there on thy return." The emperor, when he saw his daughter delivered, did not know how to show his gratitude to the holy Bishop: he took the royal crown off his own head and put it on that of the Saint, saying these words to him: "I can make no worthier present to the salutary physician who has healed my daughter than by presenting to him the crown which I wear." The people, who had run in crowds to the palace, seeing so evident a miracle, renounced paganism and begged the Saint to instruct them in the ways of salvation and to give them holy Baptism: which he did, after having distributed to the poor the price of the crown which he had received from Gallienus. He asked also of that prince permission to build churches in honour of the true God: which the emperor granted him graciously. Perhaps this miracle of Saint Zeno was the cause of the edict which he afterward made in favour of the Christians, in the eighth year of his empire; he ordered all those who occupied places belonging to the Christians to return them to them at the earliest: which put them back in possession and enjoyment of their cemeteries.

Then Zeno returned to his diocese, and, availing himself of the permission which he had obtained from the emperor, had churches built there, converted several infidels to the Christian religion, and continued his cares for his flock until the end of his life, which he happily finished on 12 April of the year 380, according to the best critics; about the year 260, according to Baronius. The multitude of miracles which God wrought afterward at the tomb of Saint Zeno led the Veronese to build a fine church under his name. Some authors say that a princess of the family of Gallienus had it built at her own expense on the bank of the Adige, called by the ancients Athesis: Saint Gregory, with the historians who have written on Saint Zeno, relates this famous prodigy: "One day when the clergy and the people of Verona had assembled to celebrate the feast of their holy Bishop, in the church consecrated to him, the Adige overflowed so much that it carried its waters to this temple, and although the door was open, the water nevertheless did not dare to enter; but, rising to the windows, it threatened the clergy and the people with inevitable death: because, being raised on all sides in the form of a wall, it prevented them from going out. Yet, by an extraordinary marvel, this water, thus raised like a wall, rendered itself liquid to relieve the thirst of those who were shut up in the church, and held firm to preserve this place consecrated to Saint Zeno; so that, adds Saint Gregory, it could be taken like water, but could not flow like water: for, stopping before the door, to make known to everyone the merit of the Saint, it was water to relieve the faithful, and it seemed not to be water in order to enter the church, for fear of damaging it." This great Pope, admiring this miracle, ends the narration of it by comparing it to that of the fire of the furnace of Babylon, which burned without touching the three children whom Nebuchadnezzar had had cast into it, because they adored the true God. Saint Zeno is characterised in different ways; here are the principal: 1st, Not far from him a demon falls into the water. It is related that at the age of thirteen or fourteen, accompanying one day in the street his bishop, whose clerk he was, he burst suddenly into laughter. The prelate was the more astonished as the young Zeno was already then remarkable for his gravity. Having therefore asked him what occasioned his hilarity, the child answered that he had just seen a little devil sleeping quietly on the train of the robe of a lady who was walking in front of them; but that this lady, having drawn up her skirt with a wholly feminine quickness, the devil had fallen into the muddy water of the gutter, at which he made a pitiful face; 2nd, Saint Zeno fishes in the Adige to provide for his subsistence. Perhaps this is only an application of the word of the Gospel: "You shall be fishers of men."

Saint Zeno is the second patron of Verona; Our Lady is the principal patroness.

WRITINGS OF SAINT ZENO.

There are found in the library of the holy Fathers some treatises and some sermons under the name of Saint Zeno of Verona. Some attribute them to our Saint: which is contested; Eusebius and Saint Jerome do not put him among the ecclesiastical writers; we refer the reader on this to Bellarmine, in his book on ecclesiastical writers, and to Godeau, bishop of Vence, in the first volume of his *History of the Church.*

We warn only here that Baronius, to decide all these differences, recognises two saints Zeno of Verona: the one bishop, martyr under Gallienus, and the other bishop, confessor and author of the Homilies, about the time of Saint Ambrose. Others believe that the same is sometimes called Martyr because he suffered much during the persecutions, and at other times confessor because he did not shed his blood in defence of the faith. According to certain authors, the Gallienus whose daughter he delivered is not the emperor Gallienus, but some prince near Verona, much later than that emperor. These remarks must not prevent one from holding to the substance of what we have said.

One hundred and twenty-seven sermons were printed at Venice in 1508 under the name of Saint Zeno; they were reprinted at Verona in 1586, and in the library of the Fathers only the first part bears the name of Saint Zeno in the manuscripts, as in that which was given by Hincmar to the monastery of Saint-Remi of Reims; the second contains pieces by different authors whose names are unknown. This led Tillemont, Dupin,

Ceillier, etc., into several errors; faults which were very well pointed out by MM. Ballerini, in the excellent edition which they gave of the works of Zeno at Verona, in 1739, in folio, and which they dedicated to Cardinal Passionei. These two learned men have also thrown the greatest light on the difficulties which could be raised concerning the writings of the Saint. They called his sermons *Tractatus*, after the ancient manuscripts. This was the name formerly given to the short and familiar instructions which were made to the people.

The treatises or sermons of Saint Zeno are divided into two books, of which the one contains sixteen and the other seventy-seven. Those of the second book are much shorter than those of the first. There are found in all of them very important things on dogma, morals and discipline. It appears, from the thirty-fifth, bk. ii, p. 23, that in the time of Saint Zeno it was the custom to plunge in water (which was heated) the whole body of those who were baptised. This Saint is also the only author who speaks of the custom of giving a medal to all baptised persons. See MM. Ballerini, *Annot. in loc. cit.* p. 233 and *in lib. i, tract. 14*, p. 188. These able critics have given in the form of an appendix the sermons falsely attributed to Saint Zeno. Two are by Potamius, a Greek bishop. They are cited in a letter written to Saint Athanasius and published by D. Luke d'Achery, *Spicil.* vol. iii, p. 299. Five have for author Saint Hilary, who was a contemporary of Saint Zeno. There are four others which are only a translation of Saint Basil, which appears to have been made by Rufinus of Aquileia. — See the *Patrologia* of M. Migne, vol. xi.

Saint Julius I, Pope (352)

Julius, pope, son of Rusticus, raised to the supreme pontificate after Saint Mark, shone remarkably by the holiness of his life and by his zeal in strengthening the Christian faith. The impious heresy of Arius was advancing dangerously throughout the East, and a great number of holy bishops saw themselves obliged to leave their sees; he received them with open arms, especially Saint Athanasius, and defended them to the end against their adversaries. He condemned the synods of Tyre and of Antioch assembled by the Arians to abolish the faith of Nicaea. He assembled two councils at Rome in which he received the complaints of the exiled bishops, and proclaimed their innocence. By his counsels the emperor Constans, a religious prince who reigned in the West, acted with his brother Constantius, patron of the Arians, that he should recall Saint Athanasius from exile. He rejected the deceitful formula of faith imagined by the Eusebians, followers of Arius, at the second council of Antioch. He assembled the second council of Sardica, composed of bishops of the West and of the East; his legates presided there, and many useful measures were taken there for the maintenance of the Catholic faith and for the re-establishment of ecclesiastical discipline. Moreover, he built

two basilicas in the city of Rome, and adorned them with sacred paintings: the one near the Forum, the other on the Flaminian Way. He built three cemeteries: the one on the same Flaminian Way, another on the Aurelian Way, the third at Porto. He ruled that a priest should not plead his cause elsewhere than before an ecclesiastical judge; he ordained that all the acts relating to ecclesiastical affairs should be made by a protonotary. In three ordinations celebrated in the month of December he created three deacons, ten priests and nine bishops. After having governed the Church of God for fifteen years, five months and seventeen days, he flew away to the Lord on 12 April. He was buried in the cemetery of Calepodius. From there his relics were transferred to the church of Saint Mary beyond the Tiber, enlarged by him, and deposited honourably under the high altar.

Liber Pontificalis and Proper of Rome.

Saint Constantine, Bishop of Gap (453)

Constantine, different from Constantius, likewise bishop of Gap, shone no less by the holiness of his life than by his zeal for ecclesiastical discipline. His name is still today in veneration among the people, on account of his eminent merits and his great benefactions. An excellent pastor, he loved supremely the flock entrusted to his keeping, governed it with a wholly heavenly wisdom, and never wearied of feeding it with the word of life and the example of all the virtues. The different meetings of bishops, in which he always held a distinguished rank, bear witness enough to what care he brought to keeping the holy canons in vigour. In his name the priest Vincent assisted at the council of Riez, in which Armentarius was deposed, who had been ordained bishop of Embrun contrary to the holy canons; Ingenuus was put in his place. In 441 he sat at the first council of Orange. Among other decisions the following were made there: He who suddenly becomes dumb may receive baptism or penance if his past will can be attested by the testimony of others, or his present will by a sign of his own. Those who attempt to reduce to any servitude whatever the slaves freed before the Church must be repressed by ecclesiastical censures.

He ordained Ravennius, successor of Saint Hilary of Arles: this is known with certainty by the letter of Pope Saint Leo to the bishops of the province of Arles, touching the election of Ravennius, which, on account of the merit of the elect, was very agreeable to him. In this letter it is Constantine who is saluted first. He owed this honour to his quality of senior in age of the bishops of the province.

In concert with all his colleagues, he addressed a supplication to the same sovereign Pontiff to obtain that the church of Arles should be re-established in its dignity of metropolis. This is seen by the answer of the same Pontiff, in which Constantine is again named first. He subscribed the synodal letter addressed to Saint Leo by the bishops of Gaul, in which they exalt to heaven the immortal letter of this Pope to Flavian on the incarnation of the Word, declaring that they adhere to it in every point, and adding that they are ready, with the grace of God, to give their life with His Holiness for the truth of the faith. After having fulfilled all the duties of an excellent pastor, he flew away to the abode of eternal felicity.

Proper of Gap. — See the Life of Saint Leo the Great, which will serve as an explanation of that of Saint Constantine of Gap.

Saint Erkembode, Bishop of Thérouanne (742)

At the time when the venerable Bertin was ending, in his monastery of Sithiu, his long and holy career, there lived near him Saint Erkembode, who was one day to replace him in his charge, and even to be raised to the see of Thérouanne. Nothing very certain is known concerning the first years of his life, his origin and his family. Some authors believe that he was one of the companions of the saints Lugle and Luglien, that he came with them from Ireland and Great Britain, that he was, like them, seized, stripped, struck and left for dead, in the place then called Scyrendal, near Ferfay, in the present canton of Norrent-Fontes. They assert

that this Saint, having come to himself after the departure of the assassins, covered in haste with brushwood the bloody bodies of the two Irish martyrs, and went at once to Thérouanne to give an account to the bishop Saint Bain of all that had happened. Others suppose, on the contrary, that Saint Erkembode was a native of the Morinie, and that his piety and his zeal for the service of God had led him to make himself in some sort the guide and the companion of the saints Lugle and Luglien in that country.

However it may be with these first years of Saint Erkembode, and with the questions connected with them, the hagiographers are unanimous in representing him to us as living in the monastery of Sithiu, under the direction of Saint Bertin, and labouring with an admirable zeal to walk in his footsteps in the practice of the monastic virtues. He made such rapid progress there that all the votes of the brethren pronounced in his favour when it was a question of giving a successor to this holy Abbot, who had just expired before his eyes. Saint Erkembode therefore governed this important monastery after Erlefrid and Rigobert, who had been charged, during the lifetime of Saint Bertin, with replacing him in the functions which his great age no longer permitted him to fill entirely.

Saint Erkembode exercised with an admirable fidelity all the duties which his new position imposed on him. He maintained the exact discipline which had flourished until then in the monastery of Sithiu, he gave by his examples and his discourses the taste for virtue and perfection, provided for the needs of his numerous community, and defended it with prudence and wisdom against the enterprises of violent men who, at that period especially, often carried trouble into the peaceful retreat of the men of God.

The bishop of Thérouanne, Ravenger, successor of Saint Bain, having died at this time, the clergy and the people elected Saint Erkembode to replace him. The Saint nevertheless kept the direction of the community of Sithiu, all of whose religious were united to him by the bonds of the most touching and sincere affection.

The conduct of the new Pontiff answered to the wishes of the inhabitants of Thérouanne, and to the confidence that was had in his virtue and prudence. He showed himself constantly the father of the poor and of the unfortunate, the consoler of all who were in suffering, and a true minister of Jesus Christ. The work of Saint Omer was continued by him with success, and the land of the Morini covered itself more and more with churches, where the peoples assembled to adore God, and with monasteries where many came to devote themselves for ever to his service. All the time of the episcopate of Saint Erkembode was consecrated to this holy work. The fruits of salvation which it produced multiplied rapidly, and completed giving to this land, once uncultivated and savage, a wholly Christian physiognomy, which it has at all times faithfully preserved. “After then the good and prudent servant of God, Erkembode, had well managed during his life the money of his lord, and had laboured with perseverance in the vineyard where the heavenly father of the family had led him, the evening of his life drawing near, he was called by the Lord to receive the penny of the supreme reward, and to change, by a happy commerce, earthly goods for heavenly goods, perishable things for eternal ones.”

Erkembode died on 12 April of the year 742,[1] after having governed his diocese for the space of twenty-six years. His body was deposited by the care of the people in the church of Our Lady, at Saint-Omer, before the principal altar of the holy Mother of God. Numerous miracles were wrought at this tomb, and the pious liberalities of the faithful toward their Patron multiplied to such a degree that they sufficed to repair this church, already ancient, and even to build a second.

“One sees still today,” reports the legendary of the Morinie, “the tomb of Saint Erkembode in the church of Notre-Dame of Saint-Omer. It is at the end of the transept on the gospel or north side, leaning against the choir, raised on two figures of lions. It has the form of an oblong square, without ornaments, roughly cut from an enormous block of sandstone, and covered with another large stone.”

“This venerated tomb bears the evident marks of the pious devotion of our forefathers; in several places, in fact, the sandstone, in spite of its extreme hardness, is found worn quite deeply, the result of the passage of a

long succession of generations of the faithful who came to rub themselves with confidence against this stone to be delivered from their bodily ills." The relics of this holy Bishop, which escaped the persecutions of 1793, adds M. Pareuty, canon of Arras, continue to be honoured in the church of Notre-Dame. Mgr de la Tour-d'Auvergne-Lauraguais has recognised their authenticity.

This life is extracted from the *Life of the Saints of Cambrai and Arras*, by the abbé Destombes.

Saint Alferius, Monk of Cluny, Founder of the Benedictine Congregation of La Cava (1050)

The celebrated monastery of La Cava is as if incrusted in Mount Fenestra and situated in the most picturesque position, in the midst of woods and mountains, half a league from a pleasant town of the same name and a league north-west of Salerno. It had for founder Saint Alferius, a great lord at the court of the princes of Salerno. Having been named ambassador to the king of France, he fell ill on the way to his post and made a vow to become a religious if he recovered. After his recovery he met Saint Odilo, who brought him to Cluny, where he counted on ending his days. But the princes of Salerno recalled him and entrusted to him the care of reforming the religious houses of their principality. The reform he attempted appearing to him impossible, he retired into a cave[1] of the Apennines, where numerous disciples soon came to range themselves under his direction. But he would receive only twelve. Being near to die, he had a revelation that his spiritual posterity would be innumerable. On the day of Holy Thursday 1050 he celebrated Mass, washed the feet of his religious, and retired into a secluded cell where, shortly after, his religious found him dead; he had lived a hundred and twenty years.

Some time after the death of Saint Alferius there were at La Cava as many as three thousand religious and thirty-one churches.

The first nine abbots of La Cava have the title of Saint or Blessed: the double office was said there of Saint Alferius and of Saint Leo of Lucca, of Saint Peter of Polycastro and of Saint Constabilis, his immediate successors. Memory was also made there of the Blessed Simon, fifth abbot; of the Blessed Falco, his successor; of the Blessed Benincasa, eighth abbot; and of the Blessed Leonard, eleventh abbot.

The present monastery of the Holy Trinity of La Cava has fallen far from its ancient splendour: as at the abbey of Monte Cassino, from twenty to thirty religious, a small seminary, a few novices alone people today these immense buildings and this vast church, where long files of Benedictine monks once thronged. In losing its possessions and its vast personnel, which allowed it to send, as to the powerful abbey of Monreale, in Sicily, colonies of a hundred religious, the abbey has at least preserved its treasure of charters, illustrious memorial of its glory, its ancient science and its useful labours. All these pieces of parchment relate to the history of Italy. To him then who should feel the vocation of writing the annals of Italy, to the man of faith and talent who would consent to devote his vigils to this grave and fruitful labour, we point out this source of precious materials. He will find here thirty thousand original charters of the Lombard kings, of the princes or archbishops of Salerno, of the kings of Sicily and of Aragon, etc., etc. The history of Italy under the domination of the Lombards and of the Norman princes is there entire in these detached leaves. They are like so many blocks of marble of great price which, gathered by a skilful hand, might form a superb monument…

But treasures of another kind, better known, dearer to the people, and above all more accessible to the poor of Jesus Christ, are preserved at the abbey of La Cava. These are the relics of the Saints, and in particular those of Saint Felicity, that noble Roman lady who, after having seen her seven sons all die as Christian heroes rather than deny their faith, suffered herself a heroic martyrdom three months later under the emperor Antoninus. When, some years ago, the frightful scourge of cholera was ravaging several provinces of Italy, when Rome and Naples had already paid their tribute to the horrible evil, all the good people of these mountains came to prostrate themselves at the feet of the remains of the illustrious Saint, conjuring her to be

propitious to them. The Saint heard this suppliant voice; not one of the villagers was struck. And since then, when the day of her feast returns, the crowd runs to the church of La Cava to show its gratitude to its powerful protectress.

Ughelli, *Italia sacra; Dictionnaire des abbayes*, etc.

The Blessed Peter, Hermit of the Order of Vallombrosa (1098)

In the Alps which separate Bologna from Pistoia rises the abbey of Our Lady of Monte Piano, which owes its origin to Peter, hermit of the Order of Vallombrosa. The Blessed Peter was abbot of the monastery of Saint Vigilius at Brescia, when the breath of God drove him into the desert. He pitched his tent in the depths of a forest of the Apennines. Now, one day of hunting, the lords, owners of this forest, strayed as far as the place where Peter lived unknown to men, known only to God and to the guests of the woods. The hunters were dying of hunger and thirst: they blessed God on perceiving a roof made of moss and foliage which, in their thought, must shelter one of their fellows. “Would you have, good hermit,” they said to him, “something to restore us?” Without answering, Peter ran to his little store of bread baked under the ashes and of field fruits. Quite near flowed a fountain of silvery waves: he drew from it a pitcher which he changed, by the virtue of the sign of the cross, into an exquisite wine. Charmed with a welcome as amiable as it was unexpected, the gentlemen said to Peter: “Thou seest these thickets and these clearings, these hills and these valleys: if it please thee to take here the place of thy repose, to enlarge the field that gives thee wheat, to raise a house of prayer and to call to thee companions who, like living harps, shall repeat to the echoes of solitude the psalms of David, speak, we shall grant thee all that thou shalt ask of us.” Some days after, workmen arrived to lay the foundations of a convent in the very place where the hut of the holy man stood.

But the Virgin Mary, to whom Peter had planned to dedicate his monastery, did not intend that one should build without consulting her: the night undid what had been built in the day. The hermit, struck with stupor, had the idea of forming his band of workmen into a procession: then, putting himself at their head, he advanced into the forest praying to God and the Saints. Arrived on a plateau, they perceived doves which were pecking and letting fall again the grain they had gathered. Now, in falling, these grains arranged themselves of their own accord on the ground so as to form there the words: *Ave, Maria.* The Blessed Peter concluded from it that this was the place chosen by the Madonna: he raised there the church and the abbey of Our Lady of Monte Piano.

The remains of the Blessed Peter sleep at the foot of the altar of his gracious Sovereign, awaiting the day of the awakening which is not to end.

AA. SS., vol. ii of April, pp. 101 and 102, new ed.

The Blessed Angelus of Chivasso, Franciscan (1495)

Angelus of Chivasso was a Piedmontese. His parents, devoted to God, brought him up in piety and in horror of sin. He answered perfectly to the cares taken of his education and gave himself wholly to the service of the divine master. He passed a part of his nights in conversations with heaven, and many times his mother surprised him thus on his knees before his crucifix and completely absorbed in his prayer. When he was older he yielded to the desire which pursued him to enter the Order of Saint Francis, where soon his exemplary piety won him the esteem and the confidence of his superiors. He esteemed above all poverty, of which he had made his friend, and he loved Our Lord so much that he could not read or hear the narrative of the Passion without shedding abundant tears. He ended his life at Cuneo in 1495. The inhabitants of that town chose him for their patron, after having many times felt in a manifest manner the sensible effects of his all-powerful protection. Benedict XIV approved his cult.

Abridgement of our Seraphic Palm-tree, vol. iv.

[1] The relics of Saint Vissia are preserved in the cathedral of Fermo. Her Acts are lost. It is thought that she was martyred in the third century, under Decius.

[2] Saint Damian is honoured on this day, in the vast diocese of Pavia, by an office of the double rite. When he was still only a simple priest, he composed a letter of refutation against the Monothelites, which was read at the council of Constantinople, held under Pope Saint Agatho to condemn those heretics. He had built a hospice for the poor, a baptismal font and a church in honour of Saint Nazarius. The plague having broken out in his episcopal city, he procured relics of Saint Sebastian and opposed them to the scourge. He sat from about 681 to 710.

[3] The modern Greeks make him a soldier, although his acts say nothing of it: but they confound him with another Sabas, also a Goth by nation, who in effect was an officer in the army of Aurelian, and who was martyred under him, with seventy others, at Rome, on 24 April.

[4] River of Wallachia, now called Mussovo, which, after having watered the environs of Târgovi■te, the ordinary residence of the Voivode, throws itself into the Danube above Rebnik.

[5] We must warn the reader that there reigns over the country, the period, the martyrdom itself, and the whole life of Saint Zeno, the greatest uncertainty. Opinions are always divided on this subject. (See vol. vi of Dom Ceillier, Vivès edition, p. 271 and following.) It has therefore been impossible for us to reform Father Giry. We leave him as he is.

[6] Le Cointe places this death in 740; Ferri de Locres, in 734; the Bollandists, in 742.

[7] Cava.

13 April

Martyrologies

13th DAY OF APRIL

ROMAN MARTYROLOGY.

At Seville, Saint Hermenegild, son of Leovigild, Arian king of the Visigoths, who, having been thrown into prison for the confession of the Catholic faith, and having refused, at the paschal solemnity, to receive communion from an Arian bishop, was struck with the axe by order of his perfidious father, and, in exchange for his kingdom of earth, entered as king and martyr into that of heaven. 586. — At Pergamum, in Asia, the birth into heaven of the holy martyrs Carpus, bishop of Thyatira; Papylus, deacon; Agathonice, his sister, a most pious woman; Agathodorus, their servant, and many others, who, after various torments, were crowned with martyrdom for their blessed confessions, in the persecution of Marcus Aurelius Verus and Lucius Aurelius Commodus.[1] 251. — In the same persecution there suffered at Rome an admirable man, Justin the Philosopher, who, having presented to those same emperors his second discourse for the defence of our religion, and having maintained it strongly in their presence, in a public dispute, was accused, as a Christian, by the artifices of Crescens the Cynic, whose infamous life and morals he had reproved, and received the gift of martyrdom as a reward for his faithful and courageous word. 167. — The same day, the torment of the saints Maximus, Quintilian and Dadas, executed in the persecution of Diocletian.[2] — At Ravenna, Saint Ursus, bishop and confessor. 396.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Metz, Saint Romain, bishop of that see, who repaired by his care the damages and the ruins which the fury of Attila had caused there. About 489. — At Embrun, the decease of Saint Marcellinus, first bishop of that town, named on 20 April in the Roman Martyrology. — At Clermont, in Auvergne, Saint Mars, abbot, whose life Saint Gregory of Tours wrote. About 527. — At Boulogne, the Blessed Ida, widow, countess of the country, and mother of Godfrey of Bouillon and of Baldwin, conquerors and kings of Jerusalem, who died full of years and of good works, and wrought afterward many miracles. 1113. — The same day, in the year 1562, the body of Saint Francis of Paola, founder of the Order of Minims, which had remained entire for fifty-five years, was drawn from its tomb, burned and reduced to ashes by the Calvinists: which has deserved for this Saint the glory of a posthumous martyrdom. — At Mechelen, on the third Sunday after Easter, the

translation of Saint Rumold or Rombaut. — At Morlaix, in Brittany, the precious death of the venerable Françoise of Saint-Joseph, foundress of the monastery of Calvary of that town.[3] 1634.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Benedictines. — At the monastery of Val-des-Roses, near Mechelen, the Blessed Ida, virgin, who, in meditating on the passion of Christ, deserved to be marked with the stigmata of the five wounds, imprinted in the form of circles of divers colours by the fiery stylus of divine love.

Martyrology of the Camaldolese, of Vallombrosa and of the Cistercians. — The Blessed Ida, virgin, etc.

Martyrology of the Dominicans. — At Metola, diocese of Città di Castello, the Blessed Margaret, virgin, who, being blind from birth, recovered sight by a miracle, and by the inspiration of God, who had healed her, embraced the institute of the Third Order of Saint Dominic. 1320.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Chalcedon, in Bithynia, the saints Euphemia and Eucapia, and Saint Secutor, martyrs.[4] — And elsewhere, the holy martyrs Januarius, Paul, Carulus, Arobus, Bassa, Carita and Agathonia; Decimus, Calepodius and Leonitis; Celerinus, Laurentius, Ignatius, Magnus and Milianus. — In Persia, the saints Eleutherius, Theodosius and Zoilus, martyrs, who perished together in the persecution of Sapor, the first two by the sword, the third pierced with arrows. 4th century. — In Scotland, Saint Guinoch, bishop: he was counsellor to King Ethon, under whose reign the Picts were at last exterminated by a just judgment of God, who punished this barbarous nation for the support it had always lent to the persecutors of the Christians. About the year 875. — In Wales, in England, Saint Caradoc, priest and solitary, who ended his days in the monastery of Saint-Ismael. In the year 1124. — At Volterra, in Tuscany, the Blessed James of Certaldo, monk of the Order of the Camaldolese. In the year 1292. — At Louvain, the Blessed Ida, Cistercian nun, of the convent of Val-des-Roses, in Brabant. She must not be confounded with the holy countess of Boulogne honoured on the same day. In the year 1300.

Saint Justin the Philosopher, Martyr

— Pope: Saint Soter. — Emperor: Marcus Aurelius.

Justinus haud longe ab apostolorum temporibus et virtutibus remotus.

Justin approached the virtue of the Apostles as nearly as he approached their times.

Methodius, in Photius, cod. 234.

Saint Justin was born about the year 103, at Nablus, a town of Palestine, formerly called Sichem, near Jacob’s well, and which in the time of Alexander the Great was the metropolis of Samaria. He was not a Samaritan, but a Greek, a pagan and uncircumcised. He tells us himself that he spent his youth in reading the poets, the orators and the historians. After having studied the belles-lettres, he applied himself to philosophy; so that, according to the expression of Fleury, he made himself a Christian with a great knowledge of the case, after having tried all the sects of philosophers. He relates it himself, more or less in these terms: “First I gave myself to a Stoic, and after having spent much time with him, seeing that I learned nothing about God, for he himself knew nothing about it, and said that this knowledge was not necessary, I left him and addressed myself to a Peripatetic, who thought himself a very subtle mind. He asked me, after a few days, with what salary his pains should be rewarded: I left him at once, not being able to believe that so low a soul could be that of a philosopher. As I was ever eager for the secrets of philosophy, I went to find a Pythagorean, who was in great repute and had himself no less opinion of his wisdom. When I had testified to him the desire of being his disciple: — Very well, he said to me, but have you studied music, astronomy, geometry? For do not think you can understand anything of what leads to beatitude without having acquired

this knowledge, which disengages the soul from sensible objects, renders it fit for the intelligible, and puts it in a state to contemplate beauty and sovereign goodness. I confessed to him that I was ignorant of these sciences: then he sent me away, because he considered them necessary. One may judge what was my pain in leaving a man whom I thought full of science; but it would have been necessary for me to employ too much time in the preliminary studies which he required of me; I gave it up and determined to follow the Platonists. There was one in our town, a man of good sense and among the most distinguished of them. I had with him several conversations which profited me much. It seemed to me that the intelligence of incorporeal things lifted me from the earth, and that the contemplation of the ideas gave wings to my mind. Already I applauded myself for having become wise in so short a time, and I had conceived the foolish hope of seeing God soon: that is the aim of the philosophy of Plato. This disposition of mind made me seek solitude. One day when I was walking on the seashore, I saw, on turning round, an old man who was following me rather closely. His exterior was majestic: an air of gentleness and gravity seemed spread over his whole person; we entered into conversation." Saint Justin relates this conversation at length, of which here is the most instructive part. This old man showed him that the very philosophers whom he esteemed most, Plato and Pythagoras, had erred in their principles and had known well neither God nor the rational soul. Justin asked him what masters one must then follow, if those had not known the truth: "At a very remote epoch," answered the old man, "and long before those who were believed philosophers, there were men just, blessed and beloved of God, who, speaking by the divine spirit, announced beforehand what is passing today in the world. They are called Prophets. They alone knew the truth: they alone announced it to men, without fearing or regarding anyone. They preached only what the Holy Spirit revealed to them. Their writings, which we still have, make us know very well the first cause and the last of all beings. There are found in them many other questions which interest a philosopher. They employed, to establish the truth, neither disputes, nor subtle reasonings, nor those abstract demonstrations which are above the reach of the common run of men. What ought to make their word believed are their predictions which were accomplished or are accomplished every day, and the miracles which they wrought; they did this in the name of one God creator of all things, and of his son Jesus Christ, who was to come," they said, "into this world, and who has come in effect. As for you," he said in ending, "make ardent prayers that the gates of light may be opened to you: for none can understand these things unless God and his Christ give him the understanding of them." At these words the mysterious old man disappeared, and Justin never saw him again. This discourse made a lively impression on the heart of the young philosopher: he loved from that time the Prophets and the friends of Christ, and considered their doctrine as the only certain and useful philosophy. What carried him still more powerfully to believe in the divinity, and thence in the truth of the Christian religion, was the constancy of the martyrs amid the torments. If, as they are accused, he said to himself, the Christians were fond of human flesh, voluptuous, intemperate, they would seek to live in order to enjoy longer, they would not seek to die, and they would not suffer, they would not die with so much gentleness, modesty and heroism.

It is not known exactly in what year or in what city the conversion of Saint Justin took place: it was between 132 and 137, and in the town of Nablus, or, more probably, in that of Alexandria. He says himself that he visited that city, and it is certain that the desire to know made him travel, especially in Egypt, a country renowned for the science of the most secret mysteries. As in becoming a Christian, far from renouncing the life of a philosopher, he had embraced a more sublime and holier philosophy, he kept the pallium, or cloak, the distinctive mark of the wise. Before him other Christians had acted thus, among others Saint Aristides of Athens, and Saint Heraclas, bishop of Alexandria. It is probable that he was made priest or at least deacon; it is certain that he led an austere and holy life, which caused him to be named by Saint Epiphanius a great ascetic, and that he preached the truth on every occasion, both by his examples and by his discourses: "Our duty," he says somewhere, "is to make known to each one what our doctrine is, so that the faults of those who sin through ignorance may not be imputed to us, and that we may not bear the penalty of them." And elsewhere: "As I have obtained from God the grace of understanding the Scriptures, I strive to impart this

grace to everyone, for fear that I be condemned at the judgment of God. Such is my resolution: in all my words I have in view only to tell the truth; I shall tell it without fear or regard of any kind, and should I be that very hour torn to pieces." There is a true philosopher, says Rohrbacher, that is to say a man who sincerely loves truth and wisdom: Plato, Seneca, who held this truth captive, who did not dare to preach it publicly, for fear of exposing themselves to some peril; Plato, Seneca, loved only themselves.

Our Saint had not long been a Christian when he wrote his *Oration* or Discourse to the Greeks. He sets forth there the reasons which made him embrace Christianity, the impiety and extravagance of idolatry, the holiness of the evangelical doctrine, the august authority of the Scriptures which regulate our passions and appease the disquiets of the human mind. He treats nearly the same subject, but at greater length, in his *Paraenesis* or exhortation to the Greeks, a work which he wrote at Rome. "He scatters in it," says Godescard, "the flowers of eloquence," which he did not do even in his apologies. There is found in it the refutation of the errors of idolatry, with the proofs of the vanity of the pagan philosophers. The author reproaches Plato with having tried to establish polytheism, in a harangue which he delivered in the presence of the Athenians, for fear lest his life be taken from him as from Socrates; which showed on his part a great weakness, and above all much bad faith, since it is proved by his writings that he admitted only one God. He cited various passages from ancient authors who all recognised only a single divinity.[1] In composing his book on the Monarchy,[2] he proposed to establish the unity of God by authorities and reasons drawn from the pagan philosophers. One cannot doubt that Saint Justin is also the author of the *Epistle to Diognetus.*[3] This Diognetus, a man of great consideration, was well versed in philosophy. He had been the tutor of Marcus Aurelius, who always had for him as much esteem as confidence.[4] Struck by the conduct of the Christians, he desired to know what led them to despise the world and death with all its horrors, and whence came to them this mutual charity, unknown to other men, a charity so powerful that it seemed to render them insensible to the cruellest treatments. Saint Justin charged himself with giving him the explanations he asked. After having demonstrated the folly of paganism and the imperfection of the Jewish law, he paints the virtues practised by the Christians, and above all their humility, their gentleness, their love for those who hate them unjustly, etc. He adds that the tortures served only to increase the number and to perfect the holiness of the faithful; there follows a clear and precise explanation of the divinity of Jesus Christ,[5] son of God and creator of all things. This holy doctor proves the insufficiency of reason, showing that it cannot alone lead us to the knowledge of God, who sent his son to teach us his adorable wills and to pay the price of our redemption at the time when we deserved only torments. He develops this mystery by showing that the Holy One suffered for sinners, and the offended person for those from whom he had received outrages. "Being," he says, "in the impossibility of expiating our crimes by our own forces, we find ourselves sheltered under the wings of justice itself, and we are set free from the slavery of sin." He extols the infinite goodness of God toward man, which shines in this, that, not content with having given us being, he created the world for our use, subjected all things to us, and gave us his only Son, with the promise of making us reign with him if we love him. "Now that you know him," he says to Diognetus, "with what joy must you not be filled? what transports of love must you not feel for him who loved you first? And when you shall love him, you will be the imitator of his goodness. One is truly the imitator of God when one bears the burdens of others, when one assists one's neighbour, when one places oneself below one's inferiors, when one shares with the poor the goods one has received from heaven. You will understand then that God governs this universe; you will know his mysteries; you will love and admire those who suffer for him; you will condemn the imposture of the world; you will despise the death of the body, and will fear only the eternal death of the soul, with that fire which shall never be extinguished. When you know what this fire is, you will envy the happiness of those who suffer the flames for justice. I speak not of things to which I am a stranger; having been a disciple of the Apostles, I am established to teach the nations, etc."

Saint Justin did not combat heresy with less force than paganism. He wrote against Marcion works which Saint Jerome calls excellent: they have been lost, as have several other writings to which the ancients give

great praises.

In the year 150 he composed a public apology, addressed to the emperor Antoninus, to his sons, to the senate and to the Roman people, for persons of all conditions who are hated and ill-treated unjustly. This title alone indicates the force of his reasoning; he sets aside the religious question, and examines whether the Christians are judged according to the laws. The manner of proceeding against them was a persecution, not a judgment. The most enormous crimes were imputed to them, for form's sake, but in fact only the name and profession of Christianity were punished in them. To be absolved it sufficed to deny that one was a Christian, and those who said they were Christians were punished without further inquiry, whereas justice demands that the life of each be examined and that he be punished according to his works. This is what Saint Justin asks. "But what crimes were reproached to the Christians? first, that of being atheists: we are so in effect," he says, "with regard to the false gods whom we refuse to adore, but not with regard to the true God, father of justice, of chastity and of all the other virtues, without mixture of any vice. We adore him in spirit and in truth, we adore him jointly with the son who came forth from him and taught us these things, as well as the faithful angels: we adore him jointly with the prophetic spirit. Nothing is holier, more efficacious than the Christian doctrine. The hopes of the Christians are not for this life: hence their constancy in misfortune, amid torments, in the face of death. No one contributes more to the good order and peace of a State than the Christian, for he is persuaded that no one can hide himself from the eyes of God, neither the wicked, nor the miser, nor the traitor, nor the good man, and that each walks to an eternal torment or an eternal salvation, according to the merit of his works."

"If all men believed these truths, no one would choose vice for a little time, knowing that vice would lead him to the eternal fire; there would be nothing he would not do to restrain himself and acquire virtue, in order to obtain the goods which come from God. Neither your laws nor your torments restrain the wicked: they know that one can hide from you, who are but men; but if they were persuaded that there is a God from whom it is impossible to hide anything, not only of our actions but of our thoughts, you would agree yourselves that fear at least would make them wise. You seem to fear (in abolishing Christianity, the only curb of evil) that everybody will live well and that you will have no one more to punish: that is to think as executioners and not as princes. The Christians were reproached, as a folly, with adoring a crucified God. Well! it is nevertheless this worship, this folly of the cross, that reforms our morals. Formerly we loved debauchery, now we love only purity; we who sought the future in the magic art, we abandon ourselves today to the providence of God; we sought only the means of enriching ourselves, and now we put our goods in common to give a share to others. We often hated one another formerly even to death and, following custom, ate only with our compatriots: since the coming of Jesus Christ we pray for our enemies, and, in spite of the differences of nations, live familiarly in a holy society. We strive to convert our persecutors, and we could cite several who have already changed their lives on seeing the virtues of the Christians. The precepts of this Crucified One are as admirable as they are short and concise; what divine purity in his morality, for example on chastity: he condemns even thoughts contrary to this virtue. There are (it is always Saint Justin who speaks of his time) several persons of both sexes who, at the age of sixty to seventy years, preserve purity, having followed from childhood the doctrine of Jesus Christ; and I boast of being able to show such in every condition: I speak not of the infinite number of those who from disorder have passed to a regulated life."

The Saint continues to report the precepts of the Gospel on the love of enemies, on almsgiving and disinterestedness, on patience, on obedience to princes. He proves then the truth of the Christian religion by the prophecies: he reports the principal ones which regard Jesus Christ: If you wish to know, he says, how all that had been predicted on the passion of Jesus Christ was accomplished, read the Acts of Pilate (the account of the trial of Jesus Christ sent to the emperor Tiberius). He refers to these same acts to prove that Jesus Christ healed the blind and the lepers and raised the dead. He shows that the ruin of Jerusalem and the propagation of Christianity were accomplished as they had been predicted; he claims that the philosophers

borrowed from the Prophets several of their dogmas, Plato in particular from Moses, and he shows very well that the Church, the only good mistress of the human race, communicates light and wisdom, not to some initiate, but to all, to the smallest. “Among us,” he says, “one may learn these truths from those very persons who do not know how to read, who are coarse and barbarous in language, but wise and faithful in mind.” He remarks then that the emperors permitted the free exercise of all religions, except the Christian religion, and that they even let impostors get themselves recognised as God. It is an absurd calumny when these Christians are accused of eating children: the Christians have the greatest tenderness, the greatest respect for children: we marry, he says, only to rear children; when we renounce marriage it is to keep perfect continence. But the pagans have the custom of exposing children when they do not wish to nourish them, whether through poverty or for some other reason, and the philosophers themselves authorise it. These children, thus exposed, perish, or are nourished like herds of cattle, and destined for prostitution and for uses which cannot be named. In the primitive Church the faithful did not make their mysteries and practices known to the pagans, so as not to expose them to contempt and derision. Saint Justin speaks of them nevertheless to repel the calumnies; he explains in what baptism consists, the Eucharist, the mass, the sanctification of Sunday: “on the day of the sun (this is how the pagans named Sunday), all who dwell in the town or in the country assemble in one place, the writings of the Apostles and of the Prophets are read; then he who presides makes a discourse to the people to exhort them to imitate such fair things; then we all rise and make our prayers; when they are done, there is offered, as I have told you, bread, wine and water. The prelate makes the prayer and the thanksgiving, and the people answer Amen; the sanctified things are distributed to those present, and sent to the absent by the deacons. A collection is made, the proceeds of which, entrusted to the prelate, serve to assist orphans, the sick, the poor, prisoners, strangers; in a word, the prelate is charged with all the needy. We assemble on the day of the sun, because it is the first on which God made the world, and because Jesus Christ, risen on that day, appeared to his disciples and taught them what we have set forth to you. If you find this reasonable, respect it: if you judge it ridiculous, despise it; but do not condemn to death people who have done no harm.”

It is believed that this apology produced its effect and made the persecution diminish. Antoninus sent into Asia a rescript in which the following words are read: “Several governors of provinces having written to my father on the subject of the Christians, he answered that they were not to be disquieted unless they were convicted of having undertaken something against the State. Having been consulted myself on the same subject, I answered that if anyone were accused simply of being a Christian he should be sent away absolved, and his accuser made to undergo the penalty laid down by the laws.”[6] According to Orosius and Zonaras, it was the apology of Saint Justin that determined the emperor to send a similar order.

During the calm which succeeded the persecution, our Saint, whom they called a *missionary traveller,* left Rome to go to Asia. Before his return, on the point of leaving Ephesus, when he was waiting only for weather favourable to navigation, and was walking in the public galleries of the town, his cloak made him recognised as a philosopher; another philosopher, Trypho, the most renowned Jew of his time, who was walking at that same place, accompanied by six friends or disciples, accosted him and had with him a conversation which lasted two days.

Saint Justin afterward put these conferences in writing and published them under the title of *Dialogue with Trypho.* It is the most extensive of the writings of our Saint. Here is a very short analysis of it:

Justin is astonished that a Jew, who possessed the Bible, should seek anything for the great religious truths among the philosophers, who know nothing. He proves it by relating his own history, his conversion, and undertakes to demonstrate that the truth is found in the Bible and in the Christian doctrine. That is the introduction. The body of the work is divided into three parts: in the first he shows that the old law was only for a time, and that it is now replaced by the new.

In the second part he shows that Christ is God and Saviour: for, 1st, he is the Messiah promised in the Old Testament; 2nd, the Old Testament already speaks of a second divine person; 3rd, the Old Testament speaks likewise of the supernatural birth and the divine dignity of Christ, of his crucifixion and of the redemption by the cross; finally, of the general resurrection of all men.

In the third part of his dialogue Saint Justin treats of the vocation of the Gentiles and of the establishment of the Church; he excludes from the heavenly kingdom the heretics as well as the infidels.

“It seems to me,” says Saint Justin, “that by these discourses I ought to persuade the most obtuse minds, for it is not I who have prepared them by a human artifice. What I have said to you, David sang, Isaiah and Zechariah preached. Moses wrote. You acknowledge it, Trypho, all this is found in your books, or rather in ours: for we believe them, and you, you read them without understanding them.”

In effect we see reigning in these dialogues of Saint Justin a great understanding of the holy Scriptures, especially of the Prophets. He cites so many of them, and such long passages, that one is led to believe that he knew them by heart. Everything that in the books of the Old Testament can be alleged of the clearest, the strongest, the most fitted to convince Jewish obstinacy, he employs with so marvellous a force that Trypho and his friends knew not what to answer.

Saint Justin repeats several times, in this dialogue, that the Eucharist is the sacrifice which must be offered to God, from the rising to the setting of the sun, even among the Gentiles, according to the prophecy of Malachi, and he names the Eucharist expressly a sacrifice. “The eucharistic bread and cup,” he says, “are not a common food and an ordinary drink, but the flesh and the blood of the incarnate Word of God.”[7] He attests that the miraculous gifts of the Holy Spirit, such as those of healing the sick and driving out demons by the invocation of the name of Jesus Christ, were then frequent among the disciples of Jesus Christ. Obliged to admit that Christ, true Son of God and true God, light of the nations, was to be born of a Virgin and be subject to suffering and pain, Trypho begged Justin to demonstrate to him by the prophecies that Christ was to suffer the shameful death of the cross, when the holy books curse those who are condemned to this kind of torment. Justin set himself to prove to him the mystery of the Cross with texts of Scripture so numerous, so clear, but above all by Psalm xxi, where the passion and crucifixion of the Messiah are so evidently predicted, that neither Trypho nor his companions knew what to reply. They left our Saint wishing him a happy voyage, while, on his side, he prayed for them and wished them the faith of Jesus Christ.

Returned to Rome, our Saint found there a cynic philosopher, who publicly treated the Christians as atheists and impious. This was Crescens, known for his infamous amours and his avarice, and nevertheless pensioned by the emperor. Justin provoked him to a public conference, in which, in the presence of a great number of witnesses, he convicted him clearly either of being absolutely ignorant of what passed among the Christians, or of being the wickedest of men; of a sovereign ignorance, if he really believed the Christians to be such as he proclaimed aloud; of the blackest malice, if, knowing their doctrine and their mysteries, he nevertheless dared to defame them, and sought to make them pass in the mind of princes, magistrates and people for men without religion, without piety, without God. This public discussion was very frequent. Justin speaks of it in his second apology, addressed in the year 167 to the emperors, the senate and the Roman people. He refutes admirably there the calumnies which served as pretexts for the persecutors of the Christians. He remarks that slaves, children, women were put to the question, and made to suffer horrible torments, until they avowed that the Christians were guilty of the incests and the meals of human flesh of which they were accused. He adds that these crimes, reproached to the Christians, are found only among the pagans, where all vices have been deified, where the gods are honoured by all sorts of infamies; but the Christians follow first the natural lights, which tell us what is honest or shameful; they remember that God is witness of their actions and of their thoughts; they die with a joy which is a new proof of their innocence. They die for having refused to adore your gods, he says to the pagans, and they refused to adore them because your gods have committed the crimes you reproach us with and require similar ones. He asks but one thing for himself, which is the

publicity of his writing, so that he may win souls to Jesus Christ.

Justin said, in this same petition, to the philosopher-emperor Marcus Aurelius, that he expected from day to day, from the manoeuvres of the philosophers, especially of Crescens, to be tied to a stake, to be burned alive or devoured by the beasts. What he had foreseen was accomplished. Tatian, his disciple, says formally that the death of Justin was the work of these false philosophers, especially of Crescens, irritated that our Saint unceasingly reproached them with their trickery, their avarice and the corruption of their morals. We have the authentic relation of the martyrdom of this true philosopher, who sealed with his blood his faith and his doctrine. We reproduce these acts in full, which have been preserved in all their purity. Under the reign of Marcus Aurelius some persons, passionate for the worship of idols, obtained from the emperor that edicts should be published in all the cities of the empire against those who made profession of the true religion. These edicts bore that wherever a Christian was found, he should be seized, and obliged on the spot to sacrifice to the gods. It was then that Justin and those who were with him were arrested and conducted to Rome, where they were made to appear before the tribunal of Rusticus, prefect of the city. This magistrate, addressing Justin, said to him: — Wilt thou not obey the gods and the emperor? Justin answered him: — Whoever shall obey Jesus Christ our Saviour can never be condemned. — What science, or what art dost thou profess, continued the prefect? — Until now, replied Justin, I have laboured to acquire all natural and human knowledge, and there is no kind of erudition in which my curiosity has not made me make some progress; but at last I have fixed myself on the science of the Christians, although it be not to the taste of those who have taste only for error. — What! wretch, resumed Rusticus, can this science please thee? — Yes, no doubt, replied Justin, because it makes me walk with the Christians in the way of truth, and because it contains a right and pure doctrine. — What is this doctrine? said the prefect. — The doctrine which the Christians follow, answered Justin, consists in believing that there is but one God who created all things that are seen and all those which do not fall under the senses; in acknowledging one only Lord, who is Jesus Christ, only Son of God, formerly predicted and announced to men by the Prophets, and who is to come to judge all the human race. It is he who is the author of salvation, and it is he who came to publish it in the world. He is pleased to be the master of those who love to learn from him the truths which he teaches. As for me, who am a man without intelligence, I confess that I have too little light to be able to speak of his divinity in a manner worthy of it. It belongs only to the Prophets to penetrate into this abyss of grandeur, and it is they who, by the inspiration of God, predicted the coming of him whom I have just named his Son, and they predicted it several centuries before he appeared on earth.

The prefect asked him where the Christians assembled. — Justin answered him that each was free to be found wherever he could. — Dost thou think, he continued, that we have a determined place where we ordinarily hold our assemblies? By no means. Know that the God of the Christians is not enclosed in a place; he is immense, as well as invisible, and he fills heaven and earth. Thus he is adored in all places, and each faithful can render him homage in whatever place it may be. — I wish to know, rejoined the prefect, where you all assemble, and particularly the place where thy disciples go to hear thee. — I will tell thee well where I dwell, answered Justin: I have lodged until now quite near a man named Martin, opposite the Timiotinian bath. This is the second time that I have come to Rome, and I know no other lodging; if anyone has wished to come and find me, I have not hid from him the doctrine of the truth, and I have willingly communicated to him what I knew of it. — Thou art then a Christian? said the prefect to him. — Yes, I am, answered Justin.

Then the prefect, turning to Charito, said to him: — And thou, art thou a Christian? Charito answered him: — Yes, I am, by the grace of God. The prefect brought forward a woman named Charitana, and asked her whether she was a Christian; she said that she too was a Christian, by the mercy of the Lord. The prefect interrogated also Evelpistus on his religion and on his condition. Evelpistus answered: — I am a servant of the emperor, but I am a Christian and freed by Jesus Christ; and by an effect of his goodness I have the same hope as those whom thou seest, and I live like them in the same expectation. The prefect addressed himself

then to Hierax, and asked him whether he was a Christian: — Assuredly, answered Hierax, I am a Christian, I adore the same God as these others adore.

Is it Justin, said the prefect, who made thee a Christian? I, answered Hierax, have been a Christian and shall be one. A man named Paeon, who was present, said aloud: — I am a Christian too. — And who instructed thee? rejoined the prefect. — It was my parents, — answered Paeon. Evelpistus added: — I listened with pleasure to the instructions of Justin, but I have also learned from my parents to be a Christian. The prefect said to him: — Where are thy parents? — They are in Cappadocia, replied Evelpistus. The prefect put the same question to Hierax, who made him this answer: — Our true Father is Jesus Christ, and faith is our true mother; it is by her that we believe in him. As for the parents I had on earth, they are dead. Moreover, I was taken from Phrygia, and I was brought here. The prefect asked Liberianus what he said, and whether he too was a Christian and impious toward the gods. Liberianus answered that he was a Christian, and that he adored the true God.

The prefect, returning to Justin, said to him: — Hear, thou who playest the orator, and who prides thyself on eloquence and doctrine, thou who believest to possess true wisdom, when I shall have had thee torn with blows of the whip from head to foot, dost thou think to ascend to heaven in that state? — I hope, answered Justin, that if I suffer for Jesus Christ the torment with which thou threatenest me, I shall receive from him what those have already received who have kept his precepts: for I know that the grace of God is reserved until the end of the world for all who shall have thus conquered. — Thou imaginest then, said the prefect to him, that a great reward awaits thee in heaven? — I do not imagine it, resumed Justin; I know it, and I am so convinced of it that I have not the least doubt. The prefect said: — Let us leave all that; let us come to the point, and to what is more pressing: assemble all together, and, animated by one spirit, prepare to sacrifice to the gods. Justin, taking the word in the name of all, said: — A man of good sense will never abandon true piety to run after impiety and error. The prefect said: — If you do not obey our ordinance, you may expect to be treated without any mercy. Justin answered: — We wish for nothing with more ardour than to suffer for Our Lord Jesus Christ, and to go to him by torments. It is this which will give us confidence before his terrible tribunal, where all men must appear to be judged. All said the same thing, and added: — Do what thou wilt; we are Christians, and we will not sacrifice to idols.

The prefect, having heard these words, pronounced this sentence: “Let those who have not willed to sacrifice to the gods, nor to obey the ordinance of the emperor, be beaten with rods and led to the place of execution, there to lose their heads, as the laws ordain.” The holy martyrs were therefore led to the place where criminals were executed; and there, amid the praises, the thanksgivings and the blessings which they gave to God, they were first scourged and then had their heads cut off, confessing their Saviour to their last breath. After their death some faithful secretly carried off their bodies and buried them in a decent place. The cathedral of Coutances possesses in our day some relics of Saint Justin.

The hatchet or the sword is given as attribute to Saint Justin; he is also represented discoursing in front of the sea.

WRITINGS OF SAINT JUSTIN. — SAINT QUADRATUS AND SAINT ARISTIDES.

The best editions of the works of Saint Justin, with a Latin translation and learned notes, have been given:

1st, By the Benedictine of Saint-Maur, Dom Prudentius Maran (1742, Paris, folio), at the same time as the works of Tatian, Athenagoras, Theophilus and Hermias, with a learned preface. The reprint made at Würzburg (1777, 3 vols. 8vo) is of no great value. 2nd, Recently, by Dr. Otto (1842, Jena, 3 vols. 8vo), of which a new edition appeared in 1847–50 under the title: *Corpus Apologetarum Christianorum saeculi secundi;* we do not speak of the edition of M. Migne, which everyone knows.

M. de Genoude has given a new translation of the works of Saint Justin. (*Les Pères des trois premiers siècles, traduits en français,* 6 vols. 8vo, 1837–1843.) M. Henry de Riancey has also translated the first apology. (*Choix des Pères*, 1837.) There exist two Monographs on Saint Justin, the one by Dr. Otto: *De Justini martyris scriptis et doctrina* (Jena, 1841); the other by Semisch: *Justin the Martyr*. (Breslau, 1840, 2 vols.) It is generally admitted that the apology of Saint Justin was preceded by that of Saint Quadratus and that of Saint Aristides.

§ 1. Quadratus, disciple of the Apostles, had received the gift of prophecy. Publius, successor of Saint Dionysius the Areopagite on the episcopal see of Athens, having received the crown of martyrdom under the empire of Hadrian, about the year 125 of Jesus Christ, Saint Quadratus succeeded him: his faith and his zeal revived the courage of the faithful whom the terror of the persecution had dispersed. The emperor Hadrian, having come for the second time to Athens, in the year 124, had himself initiated there into the mysteries of Eleusis. The persecution, which had already begun against the Christians, became stronger after this initiation. This is what engaged Quadratus to undertake the defence of the Christian religion in an apology which he addressed to the emperor in 126. Saint Quadratus displayed so much energy and logic in this piece that, in the words of Saint Jerome, it had the force to extinguish the persecution by which the Church was then agitated. The same Saint Jerome calls this work worthy of a disciple of the Apostles.

There remains to us only a fragment in which Quadratus demonstrates the divinity of the miracles of Jesus Christ by their permanence. The pretended prodigies of impostors have not this character.[8] § 2. Saint Aristides was an Athenian by birth and a philosopher by profession: he kept the habit when he embraced the faith; which Saint Justin also did.

Saint Aristides shares with Saint Quadratus the honour of having, by his *Apology of Christianity*, restored peace to the Church for some years. He maintained the divinity of Jesus Christ before Hadrian, not only by his writings, but by an eloquent discourse which that prince allowed him to deliver in his presence.

It is said that the apology of Aristides still exists in the monastery of Medelli, six kilometres from Athens: this would have to be verified.

Saint Hermenegild, King and Martyr

— Pope: Pelagius II.

It is honourable to reveal and to confess the works of God.

Tobias, xii, 7.

Hermenegild was the eldest son of Leovigild, king of the Visigoths in Spain, and made profession, like him and like most of the Visigoths, of Arianism.

Leovigild had another son named Recared; as the crown had until then been elective among the Goths of Spain, this prince, wishing to secure it to his descendants, associated his two sons in the kingship. He even gave each a portion of his States to govern. Seville was the capital of the country which fell to Hermenegild. His father sought him a wife whose family should be powerful enough to raise and consolidate his royalty. He asked by a pompous embassy, and obtained, Ingundis, daughter of Sigebert, king of Austrasia and great-grandson of Clovis. The marriage must at first have been agreeable to Goswintha, second wife of Leovigild and mother of Brunhilda, wife of King Sigebert; she had the satisfaction of seeing the blood of the two royal families united.

Ingundis, accompanied by the principal lords of the court, and followed by a great number of French lords, was conducted into Spain; she was received there with great applause, and, wherever she passed, the honours due to her birth, to her merit and to her rank were rendered her. Prince Hermenegild, who considered her more attentively than anyone, having remarked that she was accomplished, conceived a joy that cannot be

expressed; he gave her at once all his love and all his esteem, and, from the first interview, he felt his mind won by so sweet a violence that it seemed to him that this foreign princess came to treat with him of a love wholly other than that of flesh and blood. Ingundis, who easily perceived it, insinuated herself still further into the mind of the prince her husband, and seeing at last that their friendship was so closely bound that nothing was capable of loosening or breaking it, she undertook his conversion. She began by representing to him that their union would never appear to her complete so long as she saw between them a wall of division which separated them in belief and sacraments. “For my part,” she said to him tenderly, “if I saw the least ray of truth in the sect which you profess, and some hope of salvation, I would range myself in it willingly to bind myself the more to your person, whom I love after God more than all the things of the world; but it is certain that you are in error, that you follow a phantom in place of the truth, and that, dying in this state, you lose your soul, which I would ransom at the price of all my blood.”

Hermenegild knew not what to answer to the force of truth and of love; he said only that this affair well deserved that he should think of it, and that such changes, in persons of his quality, were subject to much censure unless they had great reasons to explain their conduct. This princess, after having given him time to reflect, did so well, by her address, that she engaged him to treat of it with Saint Leander, archbishop of Seville. This wise prelate managed the mind of the prince so well that, with the assistance of God and the good offices of Ingundis, who spared nothing for this conversion, he drew him out of error. Thus was verified what Saint Paul says: “That the unbelieving man is won to God and sanctified by a believing woman.”[1] As soon as this generous prince saw himself enlightened by the truth, he wished to follow it. He therefore received holy Baptism of the Catholics from the hands of Saint Leander, because that of the Arians, which was not administered in the name and by the invocation of the most holy Trinity, was null. The holy bishop gave him the name of John, although that of Hermenegild, as the better known, has always remained to him. He administered to him afterward the sacrament of Confirmation: the prince received it with so much pomp and solemnity that he had gold pieces struck expressly, on which he had his image engraved, with these words: “Avoid the heretical man,”[2] to distribute them at this ceremony.

Goswintha, mother-in-law of Hermenegild, irritated at this change, and attributing it to the princess Ingundis, who was in effect the cause of it, had her come to her palace, hoping that she would have some power over her in her quality of queen mother. She used every conceivable artifice to pervert her and make her a heretic; but seeing that after her efforts she had gained nothing, transported with anger and foaming with rage, she said to her that “since she would not be baptised in the Arian way, she was preparing for her a baptism which would wash her from head to foot.” In effect, according to the report of Gregory of Tours and of several others, after having herself dragged this poor princess by the hair, to the shedding of blood, she had her taken by two or three of her maidservants, and commanded them to strip her, to bind her with cords under the arms, and to plunge her in that state into a fish-pond, in a rather cold season.

It was a spectacle worthy of compassion to see the daughter of a king of France treated so unworthily, in the very place where a little before she had entered with so much magnificence. The impious Goswintha was meanwhile on the edge of the pond; she presided at this unjust execution, commanding her wretched maidservants not to lower her all at once, but little by little, in order to make her endure a longer martyrdom. At every moment the wicked queen cried to her: “Say that you are an Arian, and you shall be saved.” But the holy princess, who dreaded not so much death as the nakedness of her body, answered constantly: “I am a Catholic, and I wish to die a Catholic. Take my life on this confession; neither water nor fire shall ever have strength enough over me to bring me to unsay it.” She endured this torment for a long time: her constancy astonished this stepmother who had her tormented. At last she took her garments again, having come out of the water as from an amphitheatre where she had gloriously fought and triumphed. Hermenegild, learning the cruel affront which his stepmother Goswintha had inflicted on his wife, was so piqued by it that he at once let his anger burst out with violence, resolved to avenge this injury done to the person in the world who was

dearest to him. The father, a touchy old man, felt himself greatly offended by the words of his son, and the stepmother, who ceased not to inflame him, soon carried affairs to the last extremity.

Behold then war resolved; the father makes great levies of armed men, the son fortifies Seville and Cordova and sends a famous embassy to the emperor of Constantinople, who was then Tiberius II, to obtain great succours from him. Acts of hostility are committed on both sides; and, at last, Hermenegild is besieged in Seville and defends himself there vigorously for the space of two or three years.

The war might have lasted still longer if the princess, weary of seeing these calamities born of an affront which she had tried to dissimulate with prudence, had not besought her husband, with tears, to be reconciled with his father. This prince, feeling himself touched and wholly changed within, goes to prostrate himself before the altar, to protest there, in the presence of God, that he abandoned all the justice of his cause to the sole considerations of piety, and that he would die rather than continue further these dissensions to the prejudice of the respect which he owed to his father. These tidings gave much joy to Leovigild, and he despatched at once his second son, named Recared, who was with him in the army, that he might win his elder brother, knowing well that their characters sympathised much. When this young prince entered the camp of Hermenegild, he stopped short and cried from afar: “My brother, before I embrace you, I wish to know whether I come to a friend or to an enemy.” But this good brother, without making him any other answer, advanced and embraced him tenderly in sight of all his army. Recared assured him that the king awaited him with impatience to embrace him, that he gave him his word for it on his life and on his honour. Hermenegild, after having given his brother marks of the good will which he had always kept for him and for the king his father, comes to the court. Recared precedes him, to inform his father of the success of his mission, and to give the news of his brother’s coming, with which the king showed himself extremely content. The prince followed soon after, threw himself at the king’s feet and asked his pardon. The king, whether he dissembled his passion or was truly touched, embraced him with much tenderness, saying to him: “Be welcome, my very dear son; where have you left the princess your wife?” The prince answered that she would soon be at court.

Goswintha did not fail to be there and to show her son-in-law all possible friendliness. This so reassured the mind of Hermenegild that, forgetting all past suspicions, he was preparing to send for Ingundis: nevertheless a friend having told him in his ear that he must not be in so great a hurry, he treated secretly with the lieutenant of the emperor, to put in safety all that he had dearest in the world, and to send over into Africa, and thence to Constantinople, his wife Ingundis, with a son whom God had given him.

The word of this friend was only too true; the detestable Goswintha feared that if Hermenegild re-entered his father’s mind, as there was appearance he would, he would avenge himself on her on account of the attempt she had committed against the person of his wife, and that if she did not forestall him adroitly and with diligence, he would discover her artifices and rally his party; she assembled a fatal council, in which it was resolved to destroy this poor prince. She won therefore venal souls, who made false reports to King Leovigild; she corrupted witnesses, she had letters produced, and, joining imposture to calumny, she pushed her passion to the point of assuring the king, her husband, that the reconciliation of his son was only a feint the better to attain the end of his designs: “He had sworn the ruin of his father, and he had become so proud that he could not even bear that he should be associated in the kingdom; it was certain that all the Romans carried him to the throne; that he had made alliance with the emperor of Constantinople, of whom express letters were produced, and, as proof that it was an affair already done, he had sent into Africa his own wife, who was an artful and restless mind, to go from there to Constantinople and bring thence all the forces of the empire to fall upon Spain; there was no other remedy than to forestall his design at the soonest, and to make him feel what a despised gentleness can do.”

She said so much, and her agents were so adroit at forging a thousand calumnies which seemed to confirm this conspiracy, that at last Leovigild declared his son guilty of lese-majesty, had him promptly arrested and

unworthily cast into a narrow prison. This prince was treated there with so much cruelty that, after having covered him with a hair shirt, he was loaded with chains: he was all bent down by them, unable to lift his head. He knew well that he could not live long in this state, and that his hour must be near. Renouncing therefore entirely all the preoccupations of life, he began to prepare himself courageously for death.

The king, accompanied by some commissioners to whom he had given charge to conduct the trial of his son, wished to see him; but as soon as he perceived him, letting himself go to furious transports of anger, he called him ungrateful, parricide and villain. The Prince answered him gently: “Sire, if I knew how to guess, I should know well what I have done and of what I am accused; but since nothing comes to my mind, I shall die in silence.” The father replied that his bad conscience told him enough, and that he knew only too well the designs he had had on the State and on the life of his father; that he should speak freely, and, if he had wherewith to justify himself, he would willingly hear him. Hermenegild then made a fine apology of the whole course of his life, and complained of the attempt of Goswintha against the person of his wife, who, although daughter, sister and niece of kings, had been trampled underfoot by this stepmother and ill-treated to the shedding of blood, like a criminal. But the father, who was a hot-headed man, interrupted him thereupon and asked him where his wife was, and whether he had not sent her to Africa, and thence to Constantinople, to plot. The prince answered that he had sent her to Africa for the safety of her person, not knowing what issue his affairs would have.

The king insists and asks him whether he had not made alliance with the emperor Tiberius; he answered that truly he had asked troops of him, during the war, for the defence of his life; but that at the first opening of peace he had dismissed them, and that he had made, since that time, no treaty with him. At last the father, seeing that he could not convict his son of the least step against him since their reconciliation, asked him whether he was not a Roman Catholic? “That I avow, my father,” said the prince, “that I publish and that I protest. I would die a hundred times for the glory of that fair name; one mouth is too little to give praises to God. Command, if you will, that my body be torn for the confession of the faith, and then I shall have as many mouths as I receive wounds, to praise my Saviour.” The father told him that he had become mad and that no one hated his life but he alone who had misused it. The son replied that it was in heresy that he had misused it, and that he repented of it. He was led back to prison, where he received so much consolation from the visits of God that he made his dear Ingundis a sharer in it, in a letter which he wrote her on this subject.

The feast of Easter came some time after, and this unhappy father sent him an Arian bishop to give him communion with his hand, sending word to him, says Saint Gregory, pope, that this was the only means of re-entering into his friendship and of being reconciled with him. Hermenegild reproached this bishop with his heresy, and protested to him that, all bent under the weight of his chains, he had his mind free enough to confess with constancy the true faith. The bishop went to report this answer to Leovigild, who, transported with anger, sent the ministers of his cruelty into the prison to immolate his son to the resentment of his rage and passion. This Prince, learning the sentence which his father had just pronounced against him, thanked God for it in these terms:

“My God, my Lord, I render thee immortal thanks that, having given me, by means of my father, a frail and miserable life, which was common to me with the gnats and the ants, thou givest me back, by his decrees, a noble, happy and eternal life.” According to some authors, he prayed that a Catholic priest might be brought him to confess him and dispose him for death. He was answered that the king had very expressly forbidden it; but that if he wished an Arian bishop, he should have whom he would: “No,” answered the Saint, “for I have detested and I still detest Arianism; since my father refuses me a grace which it is the custom to grant to criminals, I shall die without other witness than that of my conscience.”

He knelt a second time, and made his confession to God, prayed for his father, his mother-in-law and his enemies; pronounced still in death the name of his dear Ingundis, avowing that he owed her infinite obligations; and, after having commended his soul to God, and invoked the Most Holy Virgin and his good

Angel, he had his head cut off with a stroke of the axe on 13 April, in the year 586, 587 or 588.

Thus this Prince received the crown of martyrdom; for a mortal sceptre which the rigour of his father made him lose in the world, he acquired an immortal glory. His glory shone forth by extraordinary prodigies; according to the account of the great pope Saint Gregory, there was heard, in the silence of the night, the chant of a heavenly psalmody around the body of this martyr king. Several, adds the same Pope, assure us that there were also seen to appear, in the midst of the darkness, lighted torches, to make known to the faithful that they owed him the honours due to Martyrs. The greatest of all the marvels that could be wished was the conversion of this unnatural father, who had thus caused his son to lose his life; and in effect, seeing the miracles which were done around his body and elsewhere, to prove the truth of the Catholic faith, he recognised his crime and had horror of the cruelty which he had exercised against his own blood; but he had not courage enough to make a public abjuration of Arianism, and died in the heresy. Saint Gregory says only that, being on his death-bed, he recommended to Saint Leander, whom he had lately recalled from exile, to do for his second son Recared what he had done for Hermenegild; and Recared, assisted by the spirit of God and the intercession of his brother Saint Hermenegild, abjured the heresy and re-established the Catholic faith throughout his kingdom of Spain, and was a very good king, as we have seen above in the life of the same Saint Leander, archbishop of Seville. As for the princess Ingundis, history says that, receiving the news of the death of her blessed husband, with the last letter which he wrote her from his prison, she no longer wished to live; for seeing that martyrdom had ravished from her her dear husband, and that an illness took from her also her son Hermenegild, the only pledge that remained to her of his love, she prayed Our Lord to withdraw herself also from this world, to go and enjoy in heaven the company of him whom she had not had the liberty of possessing on earth. She was heard; and, a few days after, wholly consumed by love and labours, she died in Africa.

Saint Hermenegild has been represented under the features of a handsome and tall young man. Long hair, comparable to that of the Nazarites, falls on his shoulders. The aureole of the Saints crowns his noble and proud head. The royal mantle is clasped on his breast and falls in undulating folds to the ground. In his right hand he holds the palm of the Martyrs, and with his left hand he shows traced on his heart the monogram of Jesus Christ God, the Alpha and Omega (+ n). This attribute of the chrism designates specially those who combated Arianism. Finally, at his feet are the murderous axe and the earthly crown which he is going to exchange for an immortal crown. The Roman martyrology and three others make mention of Saint Hermenegild; Pope Sixtus V permitted his office to be said, as of a Martyr, in all the churches of Spain. Urban VIII ordered that it be made semi-double throughout the Church, with lessons, hymns and a proper prayer, which he had added to the Breviary. — *Acta Sanctorum.*

The Blessed Ida, Countess of Boulogne

1040–1113. — Popes: Benedict IX; Paschal II. — Kings of France: Henry I; Louis VI, the Fat.

If external works are necessary to edification, let us not forget that holiness consists much more in interior dispositions.

Comment on Ps. xliv, 14.

She descended from Charlemagne, from Louis the Debonair, from Lothair I and from Louis II, all four emperors of the West, through Ermengarde, daughter of the last. Her father was called Godfrey, and was surnamed the Great and the Bold, for the greatness of his courage. He was duke of the one and the other Lorraine. Others say duke of Brabant and count of the Ardennes and of Bouillon, which comes to the same. Her mother was called Doda, and was, like Godfrey, of the blood of Charlemagne. Ida received by their care a wholly holy education: she despised early what the world esteems, and set all her affection on serving God well and on making herself agreeable to Jesus Christ. At the age of seventeen she married, by the will of her

parents, Eustace II, count of Boulogne-sur-Mer and of Lens, in Artois, who descended from Charlemagne through Charles the Bald. She had by him three sons, who made her no less glorious than the nobility of her parents and of her husband. The first was Eustace III, who inherited the county of Boulogne. The second was Godfrey of Bouillon, so renowned in the history of the Crusades, who had the happiness of conquering the Holy Land from the Saracens, and was king of Jerusalem. The third was Baldwin, who succeeded Godfrey in the kingdom of Jerusalem. Ida had also several daughters, one of whom married the emperor Henry IV. Ida wished to bring up all her children herself, to inspire in them, with the milk, hatred of vice and love of virtue; she took a marvellous care to bring them up in the fear of God, and to form them to all the exercises that were suitable to their condition and to the great designs which divine Providence had on them, and which were not unknown to her. Her gentleness and her charity made her lovable to all her subjects; the poor were the best welcome in her palace, and she spared nothing to assist them in their miseries. She succoured with equal care the sick, the widows and the orphans. Her most agreeable occupation was to make adornments for the altars, and sacred ornaments for the ministers of Jesus Christ. She laboured also much, with her husband, at the restoration of the churches of her States. She repaired the church of Our Lady of Boulogne, so famous for devotion to the Blessed Virgin. Her life was passed in fasts, in vigils and in prayers; and all these virtues were sustained by a profound humility which, giving her low sentiments of herself, rendered her very agreeable to God.

She had, to guide her in the exercises of so perfect a life, an enlightened director, the great Saint Anselm, then a religious of Bec, in Normandy, and afterward archbishop of Canterbury, in England, one of the greatest men of his time. There are read, among the works of this holy Prelate, several letters which he wrote to our pious countess; he calls her his beloved sister, and his very dear daughter in Jesus Christ, and he visited her more than once, as the biographer of this holy Prelate tells us, at Boulogne, to inflame her more and more with the desire of heavenly things. After the death of Count Eustace, her husband, Ida, having the free disposal of her goods, sold them in part and employed the money in building monasteries. She founded that of Saint-Vulmer or Wulmer at Boulogne, in the Upper Town, for religious of Saint Augustine; that of Wast, afterward called Vasconvilliers, two miles from the town, for the religious of Cluny, whom Saint Hugh, abbot of Cluny, sent her; and that of Our Lady of the Chapel, near Calais. She restored also that of Samer, which was entirely ruined, and made considerable donations to the monasteries of Saint-Bertin, of Bouillon and of Afflighem, in the Low Countries, where she dwelt some time after the death of her husband. It seems, in the letters which remain of her foundations, that humility and charity contend together which shall win; and nothing more edifying can be seen than the terms in which the acts are conceived. There is remarked there also a holy emulation among all those who composed the family of Boulogne, to give these churches some portions of their inheritances.

The piety of the holy Countess did not stop there; she enriched also several of these houses with very precious relics: a part was sent to her from the Holy Land by Godfrey of Bouillon, her son, and another part was given her in England, above all eleven hairs of the Blessed Virgin; she made a present of them to the abbey of La Chapelle. It was undoubtedly by the help of her prayers that the same Godfrey made himself master of Jerusalem, and did those great deeds which form the greater part of the history of the crusades. In effect, while the Saint was praying for her son in the church of Saint-Vulmer, she had a revelation that at that very hour he was mounting to the assault of that city, and carrying it by main force. William, archbishop of Tyre, bears witness that God had made known to her the future of her children when they were still quite small; Count Eustace, her husband, having entered her chamber when they were hidden under the folds of her robe, and having asked her what it was, she said to him, making them come out: these are three princes, of whom one will be king, the other duke and the other count.

At last, after having passed her life in a continual series of good actions, Ida was called to receive from God the reward of them: she died in the year, the month and the day that she had predicted; to wit: on Sunday 13

April of the year 1113. She was aged more than seventy years. There was a dispute as to who should have her body. The religious of Samer pretended that it belonged to them, because her husband was buried with them. Those of Saint-Vulmer also had reasons to ask for it. But they had it neither the one nor the other: it was given, to verify what this holy Princess had said a short time before her death to the religious of Wast, that on the following Sunday she would be carried, living or dead, into their church. The poor, the widows, the orphans and generally all her subjects, who had had in her a mother rather than a mistress, wept bitterly at her loss, and accompanied her funeral with signs of the most sincere grief; this made her eulogy better than all the funeral orations with which the burial of the great is often honoured, with more flattery than truth. She wrought several miracles during her life. In Flanders she restored health to a dropsical and paralytic woman whom she met at the door of a church dedicated to Saint Walburga. In England she cured a lame man by giving him alms. She restored as much as three times hearing and speech to a young girl whom God chastised, by these infirmities, for her continual relapses into sin. Finally, a great number of sick persons recovered health, whether by her prayers or by the imposition of her hands. Several miracles were also wrought at her tomb; it is reported that three demoniacs were delivered there, and that several persons having fever received healing there: among others the princess Matilda, her granddaughter, heiress of the county of Boulogne, who afterward married Stephen of Blois, and was thereby queen of England.

The Blessed Ida is painted surrounded by her three sons, who are in effect her fairest crown. She might also be represented with a conventual church on her hand, as having founded several monasteries. There was formerly at Boulogne a chapel dedicated to the Blessed Virgin under the title of Mother of Sorrows, where the pious Countess loved to make her prayer. It was there, it is said, that she was rapt in ecstasy and assisted, as if she had been present, at the triumphal entry of her son Godfrey of Bouillon into Jerusalem. A graven stone which recalled this prodigious fact was long to be seen there. Finally, some parts of the church of Saint-Vaast are still standing: they are the portal, the construction of which goes back to the very epoch of the Blessed, and the middle nave, which serves as parish church.

CULT AND RELICS.

The relics of the Blessed Ida remained in the church of the priory of Saint-Vaast until 1669, when they were carried to Paris, to the Benedictine nuns of the Perpetual Adoration of the Most Holy Sacrament, rue Cassette. At the French Revolution they were preserved by one of the religious of this convent, who kept them in the retreat where she found an asylum during those bad days. Under the Empire the Congregation of the Benedictines of the Perpetual Adoration was re-formed at Bayeux. It is there that the relics of the Blessed Ida now are (since 1808).

At the first translation, in 1669, a rib was sent back from Paris to Saint-Vaast, which is still there.

The Blessed Ida was honoured, in the ancient diocese of Boulogne, by a semi-double office of the common, with proper legend, on 13 April. Since the adoption of the Roman rite in the diocese of Arras, she enjoys, with the approbation of the Holy See, a semi-double office of the same common, with proper legend, on 14 April; and the diocese of Bayeux, which possesses her relics, has also a semi-double feast of the same composition, in the new Proper of the Saints, since the adoption of the Roman Liturgy.

The life of the Blessed Ida was written a few years after her death by a religious of the priory of Saint-Vaast; it is from this that we have drawn this narrative.

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[1] There is remarked a disagreement between the date which we assign to the martyrdom of Saint Carpus and the data adopted by Baronius. It is that there is evidently an error in saying that Carpus and his companions suffered under the reign of Antoninus. This error comes from the fact that the historian Eusebius Pamphilus having named them after other Martyrs of the same country who had been immolated under Antoninus, it was believed that it must be at the same period. But one ought to have consulted, instead of the simple note which Eusebius Pamphilus devotes to them, their Acts, which say expressly that they suffered under Decius. The Bollandists observe besides that the luxury of torments displayed against these Martyrs was not in use under Antoninus, when the

Christians were put to death without noise, whereas it characterises perfectly the persecution of Decius, in which the souls were still more aimed at than the bodies.

[2] At Dorostorum, in Lower Moesia, today Bulgaria.

[3] Madame de Querven. — We shall say only a word of this venerable woman. She was born Françoise Callouet and had been married to M. de Querven, a rich Breton shipowner. God had given her nine children, of whom six died in infancy. The only daughter who remained to her laid herself down in the tomb at the age of twenty; her two sons buried among the Capuchins the brilliant future which the world held in reserve for them. At last, her husband having also preceded her into eternal rest, she went to end her days with the Calvarian nuns whom she had called to Morlaix. She would never be anything but a novice. When she was still in the world she was accustomed to say, concerning her daily and detailed charities, that "a little, given promptly and gaily, was more agreeable to God than much, long awaited." Almsgiving appeared to her, as it is in fact, a duty of strict rigour. Having one day learned that a poor man had died of misery in one of the suburbs of Morlaix, she was deeply afflicted, and said, shedding tears: "Is this keeping the vows that I have made to God to provide for all the members of my master? Ought I not to inquire into it?" Her presence alone at one of the windows of her house sufficed to appease the quarrels in the street. — Having once perceived that some persons who were under her dependence did not live together in perfect union, she tried first to bring them together; but, seeing that she could not succeed, she knelt before these persons, told them that it was doubtless her bad example which caused this evil, and begged them, for the love of God, to bear with one another. This prayer was so efficacious that the division ceased for ever!

[4] There were formerly relics of Saint Euphemia in the church of the Sorbonne, at Saint-Malo and at Tarbes, doubtless due to the munificence of some crusader.

[5] These passages are from Orpheus, Homer, Sophocles, Pythagoras, Plato, Mercury, Acmon or rather Ammon.

[6] P. 36, Benedictine edition.

[7] This epistle is attributed to Saint Justin in all the ancient manuscripts, and it cannot be contested to him, according to Cave, Ceillier, Maran, etc. The style of it is more flowery and more elegant than that of the other works of the holy Doctor; but it would be wrong to infer from it that he is not the author, as the critics we have just cited have shown. It is true that this epistle is cited neither by Eusebius nor by Saint Jerome. They do not cite either the works of Athenagoras: will it be concluded from that that they are supposititious? The art of printing having been invented only very late, is it astonishing that some writings should have escaped them? Tillemont pretends that the author of the epistle in question is more ancient than Saint Justin, because he calls himself a disciple of the Apostles: but this reason proves absolutely nothing. Saint Justin could take the same title, he who was a contemporary of Saint Polycarp and of other holy persons who had seen some of the Apostles.

[8] Dom Le Nourry, *Appar. in Bibl. Patr.*, vol. x, p. 445, says that Diognetus was a Jew: but it is evident that he is mistaken, since Diognetus is called a worshipper of the gods in the letter addressed to him by Saint Justin.

[9] No. 7, p. 237.

[10] Eusebius, *Hist.*, book iv, ch. 12.

[11] *Dial.*, no. 41.

[12] Cf. Dom Ceillier, vol. i; Migne's *Patrology*, vol. v.

[13] 1 Cor. vii.

[14] *Haereticum hominem devita.*

14 April

Martyrologies

14th DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, on the Appian Way, the birth into heaven of the holy martyrs Tiburtius, Valerian and Maximus, under the emperor Alexander and the prefect Almachius; the first two, having been converted to Jesus Christ by the exhortations of Saint Cecilia, and baptised by Saint Urban, pope, were bruised with blows of sticks, then struck with the sword for the confession of the faith; as for Maximus, valet de chambre of the prefect, moved by the constancy of these Martyrs, and confirmed in the faith of Christ by the vision of an angel, he was beaten with whips loaded with lead until he gave up the ghost.[1] 229. — At Terni, Saint Proculus, bishop and martyr. About 306. — Moreover, Saint Domnina, virgin and martyr, crowned with other virgins, her companions. — At Alexandria, Saint Thomais, martyr.[2] 5th century. — The same day, Saint Ardalion,[3] mime, who, as he was representing in derision on the stage the ceremonies of the Christians, was suddenly changed into another man, and defended their holiness not only by his words, but also by the testimony of his

blood. About 300. — At Lyons, Saint Lambert, bishop and confessor. 688. — At Alexandria, Saint Fronto, abbot, whose life shone with holiness and miracles. Reign of Antoninus.[4] About 151. — At Rome, Saint Abundius, mansionary (or sacristan) of the church of Saint Peter.[5]

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Avignon, Saint Benezet or Benedict, shepherd, who built miraculously the bridge over the Rhone, and did several other marvels during his life and after his death. 1184. — At Tiron, Saint Bernard, abbot. 1117. — At Brussels, the Blessed Lidwina, virgin. 1433. — At Rouen, the death of Saint Praetextatus, bishop, killed by order of Fredegund. 588. (Named in the Roman on 24 February.) — At Meer, diocese of Cologne, the Blessed Avoie or Hedwig, virgin, of the Order of Prémontré, prioress of that place. About 1198. — At Bayeux, the feast of the Blessed Ida, mother of Godfrey of Bouillon, whose life we gave on the preceding day.[6] 1113.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Benedictines. — Saint Hermenegild, king and martyr, named yesterday.

Martyrology of the Camaldolese, of Vallombrosa and of the Cistercians. — Saint Hermenegild, etc.

Martyrology of the Dominicans. — At Tuy, in Spain, the Blessed Peter Gonzalez, surnamed Telmo, confessor, of the Order of Friars Preachers. 1246.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

To the saints Valerian, Tiburtius and Maximus, mentioned in the Roman, there must be joined Saint Cyriacus, Saint Diocletian, Saint Symphronius and Saint Docimus, also martyrs, who were probably of the family of Maximus. — At Terni, in Umbria, the saints Apollonius, Ephebus, Optatus, Pates, Saturninus, Frontinus, Macarius, Cornelius, Conditor, Titulus, Valentine, Productus, Laurinus and Valerian, martyrs with Saint Domnina and her companions. About the year 213. — At Milan, Saint Maximus, martyr, one of the soldiers of the celebrated Theban legion. About the year 297. — At Vilna, in Poland, the saints John, Anthony and Eustace, martyrs, put to death by their pagan compatriots. 1342.

Saint Praetextatus, Bishop of Rouen

— Pope: Pelagius II. — King of France: Clothar II.

Suffering has value only in so far as it is borne holily; and it is of this that Jesus Christ said: Blessed are they that mourn, for they shall be comforted. Matt., v, 5.

The king of Austrasia, Sigebert, had just fallen beneath the blows of the assassins of Fredegund; he left a young widow, Queen Brunhilda, who had the misfortune to please the son of her rival, the young Merovech. The marriage of Brunhilda with Merovech was blessed in 576, at Rouen, by Saint Praetextatus, who had been bishop of that city since the year 549. Such a marriage was contrary to the Canons; but Praetextatus, judge of the cause, granted a dispensation and went beyond: whence great anger at the court of Chilperic, where it was given out that the holy Bishop was mixed up in the revolt of Merovech. It was not long before his trial was set going.

The king had learned that this bishop distributed presents to the people; he summoned him to his court, and having discovered that Queen Brunhilda had left her treasures with him on deposit, he took them from him and had him kept in exile, until he should have this affair ended by a canonical judgment. He therefore convoked for this purpose at Paris a council of forty-five bishops in the basilica of Saint Peter, in 579.

The king appeared himself in the midst of the assembly, and, addressing Praetextatus, who had received order to present himself at the Council, said to him: “What were you thinking of, bishop, to marry Merovech,

who ought to have been my son, and who is my enemy, with his aunt, that is to say with the wife of his uncle? Are you ignorant of the dispositions of the holy Canons on this subject? But you did not stop there: you conspired with him and gave presents to have me assassinated; you made an enemy of my son to me, you seduced my people with money, so that no one should keep me the promised fidelity, and you wished to take my crown from me." The Franks, who were present in great number, shuddered at this speech and wished to open the doors of the church to drag Praetextatus out and stone him; but the king prevented them.

This holy Bishop denied firmly all the facts alleged against him,[1] in spite of the depositions of false witnesses, who showed divers presents which he had made them to engage them to be faithful to Merovech. He answered: "You say true: I made you divers presents, but it was not with a view to tempting your fidelity to the king. You had given me horses of price and several other things; what could I do better than to testify my gratitude by mutual presents?" This answer seemed to content them, and the king, having thus ended the first session, retired to his palace to concert his accusations better. After the departure of Chilperic the bishops remained in the sacristy, and, as they conferred together, Aetius, archdeacon of the Church of Paris, came to find them there and said to them: "Bishops of the Lord, who are assembled, hear me, it is now that you are going to render your name illustrious or dishonour yourselves for ever. No one will any more regard you as bishops if you lack firmness and if you let your brother perish." The fear of Fredegund had closed the mouths of the bishops; they remained silent and put their finger on their lips, as if to give to understand that they would not speak.

Then Gregory, bishop of Tours, taking the word, said: "Most holy bishops, and you especially who have more share in the king's confidence, hear me. Give this prince a salutary counsel, worthy of bishops, lest he lose his kingdom and tarnish his glory by following the movements of his anger against a minister of the Lord." The bishops still kept silence.

The Council having assembled for the second session, the king came there from the morning and said: "The Canons order the deposition of a bishop convicted of theft." The Prelates asked who was the bishop accused of this crime. The king answered: "You have seen what he has stolen from us." He had shown, in effect, three days before, two chests full of furniture and precious jewels, estimated at more than three thousand gold sous, and a bag which contained about two thousand in coin, pretending that Praetextatus had stolen them from him. Praetextatus answered: "I believe, prince, that you remember that after Queen Brunhilda had left Rouen I went to find you and told you that she had left me on deposit five chests and that she often sent her people to ask them of me; but that I would not part with them without your consent. You said to me: 'Get rid of that, give that woman what belongs to her, lest it be a seed of enmity between my nephew Childebert and me.' Thus, having returned to Rouen, I delivered to Brunhilda's people one chest; for they could not carry off more. Having come back, they asked for the others. I wished again to have your consent, and you answered me: 'Get rid of all that, O bishop! lest it be a subject of scandal.' I gave them again two chests: thus two remained with me. Why then do you calumniate me and call theft what is a deposit?" The king replied: "If it was a deposit, why did you open one of those chests, and share out a cloth of gold to people whom you wished to engage to drive me from my kingdom?" The bishop resumed: "I have already told you that I had received presents from those persons, and that, having then nothing to give them, I took something from this deposit: I regarded as mine all that belonged to my son Merovech, whom I held at the baptismal font." The king remained confounded, and simple truth triumphed this time over all the artifices of calumny. Chilperic, having gone out of the Council, said to some prelates who were his flatterers: "I avow that the answers of the bishop have confounded me, and I know in my conscience that he says true. What shall I do now to content the queen on his account?" After having thought of it a moment he added: "Go and say to him as of yourselves and by way of counsel: You know that King Chilperic is full of goodness and lets himself be easily moved: humble yourself before him and say that you have done what he accuses you of. Then we shall all throw ourselves at his feet to ask your pardon." Praetextatus, whom his innocence did not reassure against

the intrigues of his enemies, fell into the snare that was laid for him.

The next morning the king, having come to the third session of the Council, said to Praetextatus: “If you made presents to these persons only because you had received some, why did you engage them to swear to be faithful to Merovech?” The bishop answered: — “I asked, I avow it, their friendship for him; I would have called to his aid not only men but the angels of heaven if I could have, because he was my spiritual son by baptism, as I have said.” As on this answer the contestation grew hot, Praetextatus, following the perfidious counsel which had been given him, prostrated himself suddenly, saying: “I have sinned against heaven and against you, O most merciful prince: I am an infamous homicide, I wished to attempt your life and to put your son on your throne.”

The king, delighted to see that his artifice had succeeded, threw himself in his turn at the feet of the prelates and said to them: “Most pious bishops, hear a criminal who confesses an execrable attempt.” The bishops, their eyes bathed in tears, raised up the king, who returned to the palace after having given order that Praetextatus should be taken out of the church. Chilperic sent to the Council a collection of Canons, to which had been added a new collection of other Canons which were said to be of the Apostles. There was read in it this article: That the bishop convicted of homicide, adultery and perjury be deposed. Praetextatus, who recognised then too late that he had been tricked, remained speechless. Bertram, bishop of Bordeaux, said to him like a very good courtier: “My brother, since you are in the king’s disgrace, you shall not have our communion until he has restored you his good will.”

Chilperic did not wish to stop there: he demanded that the robe of Praetextatus be torn, which was an ignominious mark of deposition; or that Psalm cviii, containing the maledictions hurled against Judas, be recited over his head; or at least that a perpetual excommunication be pronounced against this bishop. Gregory of Tours opposed these proposals with courage and summoned the king to keep the word he had given to do nothing against the Canons; but Praetextatus was carried off from the Council and cast into a prison, whence he attempted to escape during the night. He was made to undergo on this occasion the roughest treatment, then he was relegated to an island near Coutances, apparently the island of Jersey. Melantius, a creature of Fredegund, was put on the see of Rouen.

Such was the issue of the fifth Council of Paris, in which innocence was at last oppressed by the power of the king, by the cowardice of some bishops and by the very simplicity of Praetextatus, who, during his exile, expiated by penance the weakness he had had in confessing crimes of which he was innocent. He made a holy use of his sufferings and gave the spectacle of the most heroic virtues.

As soon as the inhabitants of Rouen had learned the death of Chilperic, assassinated in his turn at Chelles in 584, they recalled their bishop from his exile and re-established him on his see. Fredegund opposed it with all her credit, and Praetextatus thought he should come to Paris to beg Guntram to have his cause examined. This prince wished to convoke a Council for this purpose; but Ragnemod, bishop of Paris, represented to him, in the name of all the other bishops, that this was by no means necessary, that the Council of Paris had in truth imposed a penance on Praetextatus, but that it had not deposed him from the episcopate. Thus the king received him at his table and sent him back to his Church. Melantius, who had been put in his place on the see of Rouen, was driven from it, and went to console himself with Fredegund, whom Guntram relegated to Vaudreuil, four leagues from Rouen.

But this new Jezebel did not keep quiet: from the place where she had been relegated, she had Praetextatus threatened with being exiled a second time. He answered with firmness: “I have always been bishop even in my banishment, and you, you will not always be queen. Exile will serve me as a step to raise myself to the heavenly kingdom; but you, from your throne, you will be cast into the abyss, if you do not renounce your sins to do a salutary penance.” One does not say such truths with impunity to a queen of the character of Fredegund. Such salutary advice kindled all her furies, and the fatal effects were soon seen. The Sunday

following, the holy Bishop having gone to church in the morning earlier than usual, was singing the praises of God there when he felt himself struck by a dagger blow from an assassin. He uttered a cry to call his clerks; but, no one coming to his help, he dragged himself painfully to the altar and made there to God by a short and fervent prayer the sacrifice of his life. During this time the faithful people who were in the church having run to him, he was carried to his house and put in his bed. The artful Fredegund went at once to visit him to testify the share of grief she took in this fatal accident. “Holy bishop,” she said to him, “neither we nor the rest of your people had any need that this misfortune should befall you; but would to God that the assassin might be discovered, to make him expiate his crime in torments.” Praetextatus, who was not the dupe of these unworthy artifices, answered her with a holy liberty: “Ah! what other hand has struck the blow than that which has killed kings, which has shed so much innocent blood, which has done so many evils to this kingdom?” Fredegund, pretending not to hear him, replied: “We have skilful physicians who will be able to heal you; suffer that they be sent to you.” — “I feel,” answered the bishop, “that the Lord calls me; but you, who are the author of all these crimes, you will be laden with malediction in this world, and God will avenge my blood upon your head.”

Fredegund having withdrawn covered with confusion, Saint Praetextatus expired after having settled some affairs of his household, and

Romachar, bishop of Coutances, repaired to Rouen to perform the ceremony of the funeral; for this was a duty which neighbouring bishops rendered to each other. The citizens of Rouen, and especially the Franks who were established in that city, were consternated at so atrocious a murder.

A Frankish lord had the courage to go to the palace of Fredegund and make her lively reproaches for it: “You have,” he said to her, “already committed many crimes, but you have not committed a greater than to have so holy a bishop thus assassinated. May the Lord avenge innocent blood at the soonest! As for us, we shall take such good measures that you will no more be in a state to commit like attempts.” After this speech he wished to withdraw; but Fredegund, who never possessed herself better than when she was meditating a more cruel vengeance, invited him to dine. On his refusal, she pressed him to take a refreshment, that it might not be said that he had gone out fasting from a royal house. He yielded to her entreaties and there was presented to him, according to the custom of the ancient Franks, wormwood wine seasoned with honey. He perceived at once that he had taken poison and, after having warned his people not to drink of it, he mounted his horse to flee, but the poison was so violent that he died before arriving at his house.

Leudovald, bishop of Bayeux, first suffragan of Rouen, wrote a circular letter to all the bishops on the scandal caused by the assassination of Praetextatus, and, having probably taken counsel of the prelates of his province, he had all the churches of Rouen closed and forbade the office to be said in them until the author of the crime should be discovered. This example of a general interdict on a whole city is remarkable, and it is the first that is found in the history of the Church in France. Leudovald did more: he had some suspected persons arrested who accused Fredegund, and it was a near thing that this zeal did not cost him his own life; but the fidelity of his people defended him against the snares laid for him.

Meanwhile Fredegund, to justify herself, bethought herself of a stratagem which turned only to her shame. She had one of her slaves taken whom she knew to be the assassin and had him cruelly whipped. Then she delivered him to the nephew of Praetextatus, believing that he would avow nothing, as he doubtless had promised her. But torture and his bad conscience wrung the truth from him. He confessed that he had received a hundred gold sous from Fredegund to commit the crime, fifty from the bishop Melantius and fifty others from the archdeacon of Rouen, and that besides, liberty had been granted him. But this artful woman, who for the rest disposed of all favours, in spite of facts so atrocious, always maintained her authority; and, what is still more surprising, she had Melantius re-established on the see of Rouen, still stained with a blood which that unworthy prelate had contributed to cause to be shed. Saint Praetextatus is honoured by the Church as a martyr on 24 February; but it is believed that he died on 14 April of the year 588.

See Gregory of Tours, and the *Histoire de l'Église catholique en France*, by Father Longueval, Le Clerc edition, Paris, 1863, vols. ii and iii.

Saint Bernard of Abbeville, Founder of the Congregation of Tiron

— Pope: Paschal II. — King of France: Louis VI, the Fat.

Strive to make your vocation and election sure by good works. II Pet., i, 10.

Bernard was born in the neighbourhood of Abbeville, about the year 1046. His parents were renowned for their piety and their hospitality. He studied grammar and dialectic with success, and his assiduity preserved him from the frivolity which then drew so many young people of his condition into foolish dissipations. He professed so precocious a taste for the religious life that, on leaving childhood, he put on the ecclesiastical habit. The contrast of this dress with his age drew on him the jests of his comrades, and won him the surname of the Little Monk. The pious Child, caring very little for these mockeries, strove to render his tastes and his manners conformable to the costume he had adopted. Wholly given to study and to the fulfilment of his religious duties, he had acquired, from the age of twenty, a profound knowledge of the holy Letters.

Pressed by the desire to realise the vows which he had long been forming, he left his country, which he was never to see again, and set out for Poitou, with three companions of his age, animated by the same sentiments. They met on their road King Philip I; Bernard drew a favourable omen from it and exclaimed: "Since we find a king of the earth without seeking him, we must presage that we shall know how to find the King of heaven, who is the object of all our aspirations." Arrived at Poitiers (1066), they inquired about the monastic houses of Aquitaine where religious regularity flourished best. They were pointed out, two leagues from there, the monastery of Saint-Cyprian, built by Pepin, king of Aquitaine, and then directed by Raymond II, whose reputation was so great that he had become one of the oracles of the provincial councils.

Bernard, after having taken the habit and received the monastic tonsure, advanced rapidly in the way of perfection.

A part of his nights was consecrated to the study of Holy Scripture. It happened that once sleep overcame his will; Bernard, in falling asleep, let fall the candle which he held in his hand. The torch fell on the sacred pages of the Bible, but, consuming itself entirely, burned not a single leaf.

About the year 1076 it was wished to revive monastic discipline at the abbey of Saint-Savin,[1] where the rule had singularly relaxed. Gervase, monk of Saint-Cyprian, was designated to effect this reform: but he consented to become abbot of Saint-Savin only on condition that Bernard, in the quality of prior, should charge himself with the spiritual reform.

His desire was granted; unhappily union did not long reign between the two religious. Gervase, too much preoccupied with the desire of enriching his community, wished to acquire a neighbouring church; Bernard recognised in it a kind of simony, and opposed this transaction. Gervase, seeing his projects fail, resigned his functions, and withdrew, quite angry, into a lodging which he had built with the money of Saint-Savin, near the monastery of Saint-Cyprian.

Bernard, left to himself, was therefore obliged, from that time, to provide for the temporal cares of the community, while continuing to watch over its spiritual progress. Far from recognising this indefatigable activity, some bad religious found in it a pretext for insults; one of them even passed from injuries to acts of violence. God took charge of avenging his servant, who saw in it only an occasion of humbling himself and forgiving. The guilty man was struck with sudden death, and those who would have been tempted to imitate his insubordination returned then into themselves, henceforth bowing a docile brow under the yoke of the rule.

Gervase was among the abbots who answered the call of Pope Urban II and took part in the crusade of 1096. Mounted on an ass, and accompanied by numerous crusaders, he was making his way toward the city of Jerusalem when a lion rushed upon him and devoured him in the sight of his terrified companions. That same day Bernard had a revelation of this fatal event; he made it known to his religious and ordered the solemn office of the obsequies to be celebrated. It was only after the return of the Crusaders to their country that the religious of Saint-Savin learned that Gervase had perished on the same day on which they had assisted at his obsequies, and that, consequently, their holy Abbot could have known this horrible death only by a miraculous vision.

Saint Bernard was favoured with other revelations, known later by the account he had given of them to an intimate friend. One evening when he was prolonging his prayers in the oratory, after Compline, he found himself transported into a chapter-room filled with white monks, from whom he received a blessing. The most venerable among them, addressing Bernard, said to him: “We were formerly religious in this monastery, and we love to haunt these places which were witnesses of our victorious trials. We congratulate thee on having revived the ancient piety of this holy asylum. We come today to enjoin thee to announce to thy brethren that nineteen of them are shortly to appear before God.” — From the next day, Bernard made this vision known to his monks and urged them to purify their conscience, to prepare themselves for a supreme departure. One of them having treated these predictions as illusory dreams, the prior of Saint-Savin answered him that he would be the first whom death would strike; and he designated afterward by name all those who were going to descend into the tomb, indicating the day and the hour of their agony. All happened as he had predicted, and it was then recognised that he was truly endowed with the gift of prophecy.

In this same oratory of Saint-Savin the Virgin appeared one night to Saint Bernard, encouraged him to bear the tribulations which tried him, and announced to him that he was predestined to the happiness of heaven.

Bernard, who had reached the age of fifty years, having learned that his confrères wished to choose him as Abbot, took flight, with the intention of giving himself to the anchoretic life, a desire which he had long nourished. About the year 1096 he went therefore to find a hermit named Peter of the Stars, who dwelt not far from the monastery, the same who was one day to found the abbey of Fontgombaud. Peter approved his project, and, to withdraw him from the researches that would not fail to be made, consented to conduct him into an inaccessible solitude of the forest of Craon.[2] It is in this new Thebaid, extending on the confines of Brittany and Maine, that there lived at that time, in isolated cells, Robert of Arbrissel, Vitalis of Mortain and Raoul de la Futaie, who were one day to make their names illustrious by the foundation of various religious congregations. Peter of the Stars obtained from the Blessed Vitalis that he would be pleased to adjoin a new companion of solitude, and entrusted Bernard to him under the borrowed name of William, because the latter wished to surround his birth and his retreat with the greatest mystery. Vitalis, after having convoked all the anchorites of this desert, had them agree to the admission of the new Solitary; each wished to offer him his cell: but it was decided that William (we have just said that it was the borrowed name of Saint Bernard) should go through the forest, visit all the cells and choose the one which should suit him best. He plunged therefore into the desert where, at the very extremity, he met the dwelling of a brother named Peter. It was a narrow hut, built with the bark of trees, in a ruined oratory of Saint Medardus, and surrounded by no cultivated ground. This desolate aspect seduced the mortified mind of Bernard, who declared that he had found what suited him.

Peter was delighted to see his poor hut preferred to the more comfortable dwellings of the other anachorites. He congratulated Bernard on his choice and promised to make him skilful in the art of turning wood. To feast his guest, he invited all his confrères to take a meal at his house: as usual he had no provisions, but he knew nevertheless where to find some; having provided himself with baskets, he went through the neighbourhood, gathered hazel-nuts and wild fruits, stripped the tree-trunks of their honeycombs, and returned quite joyful to offer his guests this copious improvised meal, to which he added a purée of tree leaves.

Bernard, under Peter's direction, became skilful in the art of shaping wood and plaiting bark; he prepared the single evening meal and cooked wild herbs, which on feast days he seasoned with some condiment. He rendered Peter every kind of service, saying like the divine Master: — "I am not come to be served, but to serve."[3] During the three years that Bernard thus consecrated to the labour of the hands and to contemplation, the monks of Saint-Savin had him sought throughout France. They discovered at last his retreat; provided with an order from the bishop of Poitiers and the abbot of Saint-Cyprian, they were preparing to go and take Bernard to place him at the head of their community. A religious, more eager than the others, named Hugh, outstripped his confrères and announced to the Hermit the fate that was destined for him. Bernard, seeing himself discovered, resolved to flee to an island, hoping that the ocean, better than the mainland, would be a faithful guardian of his solitude.

One of the anachorites wished to give him eighteen pieces of silver which he held in reserve. The man of God refused them: — "What have I to fear from poverty?" he cried. "Has not the Lord promised to provide the necessary for him who seeks above all his kingdom?" — He had this sum given to a poor countryman who was there, and, rich in his confidence in God, he directed his steps toward the Channel sea. Arrived on the shores of the Ocean, he got into a boat and had himself conducted to the island of Chausey, between Jersey and Saint-Malo.[4]

It is on this isolated rock that he lived, from 1099 to 1100, plunged in a perpetual contemplation of divine things. Without companions, without fire, without bread, without commerce with men, he lived on a few wild roots. One single important event came to trouble the habitual calm of his voluntary isolation.

A ship of Armorican pirates had captured two merchant vessels near the coasts of England after a bloody combat. It was heading for a port of Brittany with its prizes and its captives when it was driven by contrary winds toward the island of Chausey. Bernard was moved with a profound pity at the sight of these poor merchants in chains and soiled with their own blood. He exhorted them to patience and to the forgiveness of injuries, while he adjured the pirates to return into themselves and to renounce their odious projects. The freebooters only laughed at his counsels and soon profited by a change of wind to set sail again.

Saint Bernard passed the whole night in prayer and besought God, the Virgin and the Saints to touch the heart of the barbarians and to restore the unhappy prisoners to their families. These prayers were soon to be heard. Discord had arisen among the pirates about the distribution of the prizes, and their fratricidal arms had been stained with their own blood. Nevertheless the ship was touching the port and was soon to cast anchor when a frightful and sudden tempest drove it far from the coasts. The freebooters, in the face of death, recover their conscience, untie the bonds of their captives and promise to restore to them all that belongs to them. To appease the avenging wrath of heaven, they vow to expiate their crimes by a pilgrimage, these to Jerusalem, those to Rome, others to Saint James of Compostela. For lack of a priest, they confess to one another, and swear to become the docile penitents of the Hermit whom they had insulted at Chausey, if ever they can, safe and sound, land on his island. God allowed himself to be touched by their repentance and above all by the prayers of Bernard. Five ships out of nine came to be wrecked on the beaches of Chausey; the pirates threw themselves at the knees of the holy Solitary and ratified the promises they had made in the midst of the dangers. With the debris of the wrecked vessels they built a commodious dwelling for the Hermit, who until then had contented himself with the damp shelter of caves. A few days after, they took to the sea again and went to restore to liberty the merchants whom they had captured. During this time the monks of Saint-Savin, weary of the uselessness of their searches, had ended by choosing an abbot for themselves. As soon as Peter of the Stars had knowledge of this election, which was to calm the fears of Bernard, he went to the forest of Craon, where he learned from the Blessed Vitalis the new residence which the Hermit had chosen. He did not think he should hide any longer the name and the history of his friend, whose renown filled Aquitaine. The anachorites furnished him a guide named Christian. Both soon reached Chausey; after having told Bernard of the election of the abbot of Saint-Savin, which was to put an end to his

apprehensions, they set forth to him the desire which the anachorites of Anjou had for his return. Bernard acceded to their prayer, returned with them to the forest of Craon and built himself a cell there, at the place named Font-Gohiard.[5] Raynald, abbot of Saint-Cyprian, had long deplored the absence of Bernard, and ardently desired to hand over to him his crozier, which he felt escaping from his feeble hand. Having recourse to ruse to bring back to the fold so regretted a deserter, he went to find Bernard in his retreat, told him that the interest of his monastery had brought him into those parts, and that he had not wished to pass so near him without coming to renew to him his fraternal affection. Affecting to fear the dangers of the forest, he begged him to conduct him to the edge of it; there the venerable old man said to his guide: — "I have deceived thy confidence; I feared no other thieves than those good anachorites who stole thee from our tenderness; I am taking thee back among thy first brethren." — Bernard yielded to these entreaties, thinking that he could later return to his beloved solitude. His arrival at Saint-Cyprian filled all hearts with joy; his long and uncultivated beard was cut, he was stripped of his coarse garment of skin, to make him resume the Benedictine cowl; and a few days after he was named prior of the monastery.

Four months later, Raynald, bowed under the burden of years, felt life abandoning him; before dying he designated Bernard to the choice of the community to succeed him: — "I take God to witness," he cried, "that I know no one holier." — His wishes were heard; a short time after, Bernard, in spite of his repugnances, was consecrated abbot by Peter II, bishop of Poitiers, who had adhered to the projects of Raynald.

Saint Bernard did not belie the hopes that had been conceived of his forced elevation to the abbatial dignity. It was by his humility, more than by his rank, that he was first among all. Each day he received at his table about a hundred priests, and served with his own hands the poor who came to ask him hospitality.

It was in the year 1100, the first year of his abbacy, that he assisted at the Council of Poitiers, presided over by the cardinals John and Benedict, legates of the Holy See, and where King Philip I, who scandalised the nation by his divorce, was struck with anathema. William, duke of Aquitaine, feeling that he deserved the same fate, fell into fury on this subject and threatened with death the hundred and forty Fathers of the council; an ecclesiastic is immolated by popular rage; the members of the council flee in terror. In the midst of this general terror, Bernard of Tiron, Robert of Arbrissel and the two legates alone remain intrepid, take off their mitres to show how little they fear the stones flying over their heads, triumph by their courage over the anger of the people, and the fatal sentence is pronounced… The duke of Aquitaine had an interest in not suffering censures, for he himself had repudiated his wife. One of the Fathers of the council, Peter II, bishop of Poitiers, resolved to excommunicate him, was already pronouncing the formula. William, drawing his sword: "Thou shalt die by my hand," he cried to him, "if thou dost not give me absolution." The prelate feigned to be afraid, asked for an instant's leisure and finished the fatal words: — "Strike now," he added, "I am ready." — The duke answered him coldly: — "I do not love thee enough to send thee to paradise." While Saint Bernard governed the abbey with as much zeal as wisdom, the monks of Cluny put forward the pretension of ranging Saint-Cyprian under their jurisdiction; they went to find Pope Paschal II at Rome, and obtained from him a brief which deposed Bernard from his prelacy unless he consented to submit to the supremacy of Cluny. Bernard did not hesitate an instant: he preferred to renounce his crozier rather than make it tributary, and went to rejoin in the forest of Craon Robert of Arbrissel and Vitalis of Mortain. He went through the towns and countrysides of Maine with them, announcing the word of God, attacking immorality head-on, and sowing in all hearts germs of virtue and devotion.

At this time priests of Normandy were publicly contracting marriage, bequeathing their benefices to their children, or giving them to them as dowry. Bernard succeeded in dissolving some of these guilty unions; but he excited against himself such an animosity that his life was more than once in danger.

One day when he was preaching at Coutances, an archdeacon who had wife and children, accompanied by numerous clerks, sought to do him a bad turn and asked him how it was that a monk who ought to be dead to

the world came thus to trouble him by his preachings. Bernard answered by an allegorical commentary on Holy Scripture, recalling that Samson had exterminated his enemies with the jawbone of an ass. — "Samson," he said to them, "whose name signifies Sun, figures to us Christ, sun of justice; his enemies are all those who violate his laws; the dead ass is the faithful observer of his commandments; the jaws of the ass are the preachers of the faith. It is precisely because they are dead to the vanities of the world that they can fight better and that they are the instrument of conversion with which the arm of the Lord arms itself." — The archdeacon, struck dumb by this discourse, felt his anger calm and even protected the Saint against the animosity of his confrères.

The monks of Saint-Cyprian had struggled for four years against the persevering pretensions of the Order of Cluny. Provided with a letter from the bishop of Poitiers, they went to find Bernard in his hermitage, and besought him to go to Rome to plead before the Pope their cause and his own. The Saint consented; clad in his hermit's costume and mounted on an ass, he set out for Rome with some of his companions of the desert. Pope Paschal II, who knew him by reputation, thanks to the reports made to him by the cardinals John and Benedict, his legates at the council of Poitiers, received him with kindness, conversed with him a whole day and restored to him the abbatial dignity of which he had thought himself obliged to dispossess him in favour of Cluny. The monks of Saint-Cyprian, who had remained four years without an abbot, had relaxed greatly in their rule; some of them could not bear the yoke to which they had grown unaccustomed, and sought the means of getting rid of an importunate censor, forgetting the service he had just rendered the community. To weary his patience and make him take again the well-known road to the desert, they had the wheat and the wine which were necessary for the nourishment of the religious and the poor taken away; but these provisions were recovered, and a canon secured the material future of the abbey for a whole year. The avenging death with which Providence punished the guilty did not frighten the seditious; they made alliance with the monks of Cluny, whose encroachments they had until then repelled, and favoured their projects of annexation.

Bernard saw himself obliged to make a second journey to Rome, to defend the independence of his monastery. Finding Paschal II changed in sentiments and hostile to his cause, he did not fear to protest against his judgment and to appeal to the tribunal of God. The sovereign Pontiff, irritated at such audacity, drove him from his presence. His counsellors soon calmed him by extolling the virtues of Bernard; the cardinals John and Benedict recalled the courageous energy of which he had given proof at the council of Poitiers. Paschal consented then to receive again the Abbot of Saint-Cyprian and to listen to his complaints. Saint Bernard set forth then that his abbey existed before Cluny was founded and that it could not range itself under the law of a younger institution.

The monks of Cluny, who in their turn took the word, could not break the solid arguments of their adversary. So the Pope, going back on his past appreciations, proclaimed the independence of the monastery of Saint-Cyprian. He even tried to retain Saint Bernard at Rome, offering him the dignity of cardinal-priest; but the humble religious, far from accepting this honour, would not even resume the dignity of abbot which was restored to him, and asked permission to return to his solitude. Paschal consented, authorising him to baptise, to hear confessions, to preach, wherever his apostolic zeal should lead him. During his stay at Rome he had testified to him his extreme kindness, inviting him every day to his table. Bernard returned to Saint-Cyprian, and, a few days after, set out with a small number of disciples for the island of Chausey: but he could not make a long stay there. Pirates landed there, seized the sacred vessels and the liturgical vestments which the oratory contained, and profaned them in their sacrilegious orgies. They soon received the chastisement of their depredations: they and their captain, Heobald, were buried in the waves, without being able to receive from a priestly hand the absolution of their crimes.

Bernard, fearing the return of the invasions of pirates, withdrew to a solitude of the diocese of Avranches, not far from Fougères,[6] with a small number of disciples whose phalanx soon grew.[7] To provide for their food,

the whole day had to be consecrated to work; and the recitation of the psalms took a part of the night. So Bernard suppressed this exercise of piety.

Ralph, count of Fougères, fearing that the neighbourhood of these agricultural monks might harm his forest hunts, gave them the forest of Savigny,[8] six miles distant, whose soil, watered by streams, was much more fertile. The anachorites built huts there and, for several years, gave themselves to agricultural labours. Not far from there dwelt the Blessed Vitalis of whom we have already spoken and who was soon to metamorphose his cell into a monastery.

It was to leave him the place free and to imitate his example that Bernard set out in search of another solitude where his disciples might group themselves and live in common with him. An angel appeared to one of the religious in his sleep, and urged him to address himself to Rotrou, count of Mortagne.[9] The latter gave them, in effect, the territory of Arcisses, situated near Nogent-le-Rotrou, favourable to the culture of the vine and the raising of cattle. But the count soon retracted, on the observations made to him by his mother Beatrice, as to the dangers of discord which the neighbourhood of these new religious with the Cluniacs of Nogent might give birth to. He offered in exchange the land of Brunelle,[10] in the forest of Tiron, whose ungrateful soil demanded the roughest labours. Bernard accepted this disadvantageous exchange, and hastened to call to him those of his disciples who had remained in Brittany and in Normandy.

In going from Nogent to Mortagne-sur-Huine,[11] he was met with his two companions by a knight named Payen du Teil, who offered to accompany them as far as Mortagne, where he would offer them a lodging in his dwelling. The three travellers hastened to accept. During the night which they passed under this hospitable roof, Payen's squire ran off with a saddle-horse which he stole from his master and made for Bellême, a town of Perche, which was then at war with Mortagne. Bernard, who understood all the grief which his host tried in vain to dissemble, had recourse to prayer. God then darkened the sight of the fugitive thief, who, after many windings, returned to the house of his master, believing he was making his entry into Bellême. His eyes were then opened, and he understood that it was the prayers of Bernard which had brought about his forced restitution.

The monastery built at Tiron became habitable in 1109. It was then blessed by Ivo of Chartres, who celebrated Mass there on Easter Day in a wooden chapel, and proceeded afterward to the blessing of the monks' cemetery.

The sheepskins with which these religious were clad gave them a singular aspect. The simple inhabitants of the neighbouring countrysides took them for Saracens, arrived by underground caverns to ravage the towns and cities; they sent spies to watch their movements. Great was their astonishment on seeing inoffensive men building not camps and towers but modest cells; not preparing for war but singing psalms. The crowd then ran up without fear to consider these strange men from near. Saint Bernard profited by this concourse to preach contempt of the world, the joys of sacrifice and the mysteries of eternity. Many of his hearers were touched by his eloquence and embraced the monastic life. The biographer of Bernard tells us that the shepherd of the community let one of his calves stray in the forest. Two days after, a wolf brought the animal back, fulfilling toward it the functions of a zealous herdsman; it led it to the feet of Bernard, without appearing intimidated by the presence of the monks, and returned peacefully into the forest after having fulfilled its charitable mission.

God took pleasure in signalling by prodigies the virtue of his servant. One day it was a rain of roses that enveloped him with its perfumes while he blessed the community; another time it was a white dew that embalmed the air while he celebrated the sacred mysteries; later it was a fire, come from the forest and threatening to devour the cells, that he extinguished suddenly with his suppliant voice.

These favours were mixed with tribulations. The monks of the congregation of Cluny, residing at Nogent, pretended to receive the tithe of Tiron and to have a right over the mortuaries of the parish of Brunelles.

Bernard, who wished to live in a spirit of peace and gentleness, did not try to struggle against such powerful adversaries; he preferred to yield them the place. He solicited from Ivo, bishop of Chartres, and his Chapter the gift of a territory situated near Sarcy,[12] not far from the source of the river of Tiron. The charter of donation was issued in 1113.

Rotrou, count of Perche, the most intimate friend of Bernard, was groaning in the dungeons of Robert of Bellême, whose portrait history has drawn in the darkest colours.

Rotrou, closely chained in the dungeons of this tyrant, was undergoing all the refinements of his cruelty, and, expecting a speedy death, had the prayers of Bernard solicited for the salvation of his soul. The man of God, seized with a prophetic spirit, announced that adversity was soon to change its victim and that Robert would envy the lot of Rotrou. This reversal of fortune was not long in being accomplished: Robert, prisoner of Henry I, duke of Normandy, ended his days in a prison of England, while Rotrou was invested with the county of Bellême, which he was to bequeath to his heirs. Rotrou, attributing his deliverance to the prayers of Bernard, testified to him all the liveliness of his gratitude and restored to him the domain of Arcisses, where a priory was soon to rise. His mother, Beatrice, came to fix her residence near the monastery and had a vast basilica erected there.

In spite of all these benefits the religious lived in great poverty. The necessary often failed them. It was sometimes needful to share a pound of bread between two and even between four religious. Necessity, by reducing them to nourish themselves only on herbs and roots, came to impose yet a surcharge on the exigencies of the rule, which forbade them wine and prescribed to them the greatest austerities. Yet men did not cease to flock in crowds to range themselves under the direction of Bernard.

There is no virtue which he did not practise in a heroic degree. Hospitality was in his eyes an essential duty of monastic life: rich, poor, cripples, children, women, sick, lepers, he admitted into his monastery all who presented themselves. For want of bread, that which was already served on the table of the monks was taken; to shoe the horses of strangers, those of the abbey were unshod; to clothe beggars, the most necessary garments were stripped off.

Saint Bernard pushed the spirit of mortification so far that he was never seen to sit near a fire; when he was ill, he refused the relief of remedies, the help of baths and bleedings. One day when he had broken a rib, he would not have recourse to the surgeon, in order to suffer more for the love of God. When, by the negligence of the refectorian, the accustomed ration of water had not been served at his table, he abstained from claiming it and rejoiced inwardly at this occasion of penance. He did not permit that, on account of his dignity, more choice dishes should be served him, never distinguishing himself from the others except by a greater mortification.

Endowed with the gift of tears, it was not only for his own faults that he wept, but for those whose avowal he received at the tribunal of penance. Sighing after the days of eternity, he saw only a subject of sadness in the dissipations of this world. It was above all when he celebrated the holy mysteries, when he assisted at the obsequies of one of his monks, or saw one of them depart for distant countries, that he gave vent to the abundance of his tears and the vivacity of his emotion. We shall group here some anecdotes which will show us, translated into actions, the virtues of our holy Abbot.

Passing one day through the kitchen, he perceived a small portion boiling on the fire: having learned that it was a special dish which was being prepared for him, he hastened to put it in the common pot and addressed severe reproaches to the cook.

Another time, having entered the refectory to ring the bell for the meal, he remarked that a whiter loaf than the others' had been put at his place. He hastened at once to carry it to the place which an old man of the community was to occupy.

On a journey which he was making with some of his brethren, Bernard met on the road a woman whose dress was very worldly. Having perceived that his companions had considered the traveller with too little reserve: — "This woman who has just passed," he said to them, "would be very beautiful, if she were not one-eyed!" — The monks protested, affirming that she enjoyed well and truly both her eyes. — "That may be," replied the Abbot; "I confess to you that I did not apply myself at length to look whether this woman had but one eye or had two." The monks understood at half a word and repented of their indiscreet curiosity.

Another time Bernard gave them a lesson of charity. A servant of the abbey, not finding himself sufficiently fed, stole additional food. The brethren perceived it and put the provisions under lock and key: the servant knew how to work the locks, and then complaint was brought to the Abbot. The latter, far from giving them reason, reproached them with their parsimony, and told them that they were all guilty of the thefts which they had occasioned by their stinginess. — Henceforth the hungry domestic had full liberty to take the food that he should think fit.

A monk, laid in his coffin, and near whom Bernard was reciting the prayers of the dead, rose up suddenly from his funeral couch, wrapped in his white shroud, and begged the Abbot to announce to his brethren that he already enjoyed supreme happiness.

Robert des Moteis, neighbour of the abbey of Tiron, was a knight very poor. Bernard went to visit him and, by his sole presence, made an inexhaustible wealth flow into the modest castle.

Passing through Saint-Lubin de Chassant,[13] he cured with a sign of the cross a child blind from birth whom his mother recommended to the intercession of the Saint. It was also by making the sign of Redemption that he delivered from the obsessions of the evil spirit two religious of his community.

At haymaking time a young novice was nearly crushed by a cart drawn by ten oxen. The wounded man was carried to the infirmary, with no thought but of the certainty of his speedy death. But Bernard, laying his hands on him, repaired suddenly the effects and traces of the accident. A monk of Tiron, engaged in orders, had committed divers thefts in the hope of returning to worldly life. The Abbot, who was endowed with prophetic vision, showed him that he knew the temptations which tried him and sought to retain him in the bonds of penance. But the bad religious took no account of his solicitations, and, soon realising his guilty projects, fled far from the asylum where he could not give course to the overflow of his passions.

A religious came one day to confide to his Abbot the temptations by which he was beset. Bernard showed him that these trials were destined to purify his soul; but at the same time he announced to him the end of these agitations, which might have exceeded the measure of his resistance.

When the number of the religious of Tiron had risen to 500, the Abbot sent 200 of them into various countries to found priories, where they settled to the number of twelve. Thus the abbey of Tiron had about sixty-seven houses dependent on it and thirty parish churches.

The reputation of Bernard, crossing the limits of France, had penetrated into Aquitaine, Burgundy, Germany, England, Scotland; from all sides foundations were solicited of this nascent congregation, which gave a new lustre to the rule of Saint Benedict. It was with this aim that Henry I, king of England and Normandy, sent to him Theobald, count of Blois, and Rotrou, count of Perche, excusing himself for being unable to go himself to visit him, on account of the danger he would run in going out of his States. This prince made the abbey a gift of a perpetual rent of fifteen marks of silver, not counting some fifty marks which he sent them each year until his death. Moreover, he had a magnificent dormitory built at his own expense. Bernard, to testify his gratitude to the king of England, went to visit him in his States of Normandy. The king of France, Louis the Fat, who owed the healing of a disease to the prayers of Saint Bernard, gave to the abbey of Tiron the territory of Centray.[14] A gentleman named Robert led thirteen religious of Tiron into England and had built for them the abbey of Our Lady of Cameis, in the diocese of Saint David's.

David, duke of Northumberland, who became king of Scotland, also called twelve religious of Tiron and had built for them the abbey of Kaburck, in the diocese of Saint Andrews. Later he wished to visit the holy Founder whom he held in so great esteem, but he arrived with his numerous suite at Tiron only after the death of Bernard;[15] he thought he could not render a better homage to his memory than by taking away with him twelve religious to associate them with those who were already edifying Scotland by the example of their virtues.

Bernard was ripe for heaven. A grave illness came to offer him a new occasion of exercising his patience.

The day before the eve of his death, Bernard appeared to a pious woman of Nogent-le-Rotrou, named Mary, while she was lighting a candle before the relics preserved in the tower of the castle of Nogent; he urged her to come, from the next day, to visit him with her daughter who was destined for the cloister life, because later, he added, it would no longer be time. The next day Mary arrived at Tiron with her daughter, whose vows Bernard received. A few days after, the young virgin went to rejoin in heaven him who had consecrated her to the Lord.

The religious, watching by night near their Abbot, perceived with ravishment a crowd of monks enveloped in the aureole of the saints, who surrounded the bed of agony. These were the former religious of Tiron, who had all died in a state of grace, with the exception of one; this one had dared to receive the priesthood without passing through the lower orders, and the angels of darkness had carried off his soul into the infernal abysses: this is what Saint Bernard revealed, the next day, to his disciples, addressing to them his last farewells.

After eleven days of sufferings, Bernard, aged seventy years, died on 14 April of the year 1117, seven weeks after his friend the Blessed Robert of Arbrissel.

The body of the deceased was carried into the church, where it remained exposed three days. His funeral resembled a triumphal feast more than a ceremony of mourning. To render the last duties to the holy Abbot, the great left their castles; the farmers their fields; the merchants their trade; the monks their church; the anachorites themselves renounced for a day the calm of their solitude.

His death was revealed the same day to one of his religious who dwelt in England, and to others who had settled on the banks of the Rhone. Bernard had composed statutes for the congregation which he founded, but they have not come down to us.

The congregation of Tiron, which was a second reform of the Order of Saint Benedict, like those which were accomplished at Cluny, at Cîteaux, at La Grande-Sauve, made rapid progress after the death of its founder. Besides the mother house of Tiron, it counted ten abbeys in France and in England, as well as a great number of priories and cures, distributed in the dioceses of Chartres, Le Mans, Paris, Rouen, Avranches, Nantes, Soissons, etc. The religious were vulgarly designated under the name of grey monks, on account of the colour of their dress; they later took the black habit of the Benedictines. In the seventeenth century the congregation ceased to exist; Tiron and most of the other houses were then aggregated to the congregation of Saint-Maur. Some also passed to other Orders, or were suppressed.

The cult of Saint Bernard of Abbeville, localised at first at Tiron, afterward extended to all the houses of the Congregation.

The Holy See authorised in 1864 the cult of the holy abbot for the diocese of Chartres. It is on 14 April that his feast is celebrated.

By an apostolic indult of 19 April 1866, the Holy See also authorised Mgr the bishop of Amiens to insert, whenever he should wish, in the liturgy of his diocese, the office of the Saint, as it is recited in the diocese of Poitiers.

Saint Bernard of Abbeville is represented in a hermitage, occupied at the trade of a turner.

Geoffrey the Fat, monk of the abbey of Tiron, one of the last disciples of Bernard, wrote the Life of his Abbot, from 1137 to 1148, and dedicated it to Geoffrey, bishop of Chartres. — We have extracted this life from the *Hagiographie d'Amiens,* by M. Corblet, abridging it.

Saint Benezet, Shepherd, Founder of the Congregation of the Bridge-Building Brothers of Avignon

1165–1184. — Popes: Alexander III; Lucius III. — Kings of France: Louis VII; Philip Augustus.

In the Middle Ages Europe became a single man, whose education the Catholic religion, the Roman Church, was charged with making, and she made it by the monasteries.

Rohrbacher, *Hist. eccl.*, vol. xiii, p. 267.

It is a most interesting study, that of the Middle Ages, for him who knows how to see God presiding visibly over the marvellous things which are done to draw the world out of barbarism, and over the men still more marvellous who do them. The page which we are going to write of this history is one of the humblest, and nevertheless God does not disdain to show in it the almighty power of his arm.

In the year 1165 there came into the world at Hermillon, a little commune three kilometres from Saint-Jean-de-Maurienne, in Savoy, a child who received at baptism the name of Benedict; later, on account of his youth and his small stature, the people called him Benezet, that is to say little Benedict.[1] Benezet was brought up under the thatched roof of his parents. They were poor in the goods of earth, but rich in those of grace, and they strove to communicate them to their child, teaching him early to know and love God. The Lord made this seed fruitful, and prepared Benezet to become the docile instrument of his power. He lost his father while still of tender age, and as soon as his strength permitted it, his mother, according to the custom of country people, employed him in the keeping of some sheep which made up her fortune.

On 13 September of the year 1177, Benezet was feeding his little flock when a total eclipse of the sun took place. Suddenly, in the midst of the darkness, a voice made itself heard three times: — "Benezet, my son, hearken to the voice of Jesus Christ. — Who are you, Lord, who speak to me? answered the child. I hear your voice, but I cannot see you. — Fear nothing, resumed the voice; I am Jesus Christ, who by a single word created heaven, earth, the sea and all that they contain. — Lord, what will you have me do? — I will that you leave the flock which you keep and that you go to build for me a bridge over the Rhone. — Lord, I know not where the Rhone is and I dare not abandon my mother's sheep. — Have I not told you to have confidence? Go then with courage; I shall have your sheep led back to the fold and I shall give you a companion who will conduct you to the Rhone. — But, Lord, I have only three obols. How shall I make a bridge over the Rhone? — You will make it, my son, by the means which I shall give you."

And as formerly the Apostles left their father and their nets to follow the Saviour, the humble child left his mother and his flock, and set out to execute the orders of heaven.

When Benezet had gone some way, he met an angel under the figure of a pilgrim, carrying a travelling bag and a staff in his hand. He approached the child and said to him: "Come with me without fear; I shall conduct you to the place where you are to build the bridge of Jesus Christ, and I shall show you what you have to do."

They arrived together on the banks of the Rhone. At the sight of the breadth of the river, Benezet, seized with fright, cried out: — "It is impossible for me to make a bridge here! — Fear nothing, answered the angel, for the Holy Spirit is with you. Go toward that boat which you see yonder, the boatman will make you cross the river; you will enter the city of Avignon and present yourself to the bishop and his people." And saying this, the angel disappeared.

Benezet went to the boatman and begged him, for the love of God and of the blessed Virgin Mary, to carry him to the city, where he had some business. This man was a Jew; he answered the child: “If you wish to cross, give me three deniers like the others.” Benezet begged him a second time to pass him to the other bank, for the love of the Lord Jesus and of the blessed Virgin Mary, his mother; but the inexorable Jew answered him: “What do I care for your Virgin Mary! she has no power either in heaven or on earth. I prefer three deniers to her love.”

Benezet gave him his three obols. The Jew, seeing that he could draw no more from this child, received him into his boat and set him down, a few moments after, under the walls of Avignon.

The child went to the cathedral, which was then called Our Lady of the Castle or of the Rock, and as the bishop, named Pons, was in the pulpit, explaining to his people the word of God, Benezet interrupted him by crying with a firm voice: “Listen to me and lend ear to what I am going to say to you: Jesus Christ has sent me to you to build a bridge over the Rhone.”

The bishop, indignant that a child of such puny appearance should dare to interrupt him publicly and in the holy place, or thinking perhaps that he had to do with a madman, ordered that he should be conducted to the vicar to have him punished for his insolence. The vicar or provost-vicar was the first civil magistrate of the city. He was then a hard and severe man, called Berengar, of the family of Sade.

Benezet presented himself boldly before him and said to him: “The Lord Jesus Christ has sent me to this city to build a bridge over the Rhone. — How, resumed the vicar, does a child of your sort think of building a bridge which neither Charlemagne nor any other has ever dared to undertake? God himself and his Apostles could not bring it about.” And as Benezet insisted: “Well!” he added, “bridges are made with stones and lime. I have in my palace an enormous stone; if you can move it and carry it, I shall believe that you can make this bridge.”

Benezet, full of confidence in the Lord, accepted the vicar’s proposal and returned to the bishop to make it known to him. “Let us go,” said the Prelate, “and see the marvel which you announce to us.” And he followed him with all the people.

In the court of the palace there was, says the chronicle, a stone that thirty men could not have carried. According to the report of several historians, it was thirty feet in length by seventeen in breadth. Benezet knelt down and remained some moments in prayer; then rising, he approached this stone, made upon it the sign of the cross and loaded it on his shoulders “as easily,” says the chronicle, “as if it had been a little pebble.” He carried it thus through the crowd to the place where the foundations of the first pier of the bridge were to be laid.

At this spectacle all the people were seized with admiration, and in the transports of their enthusiasm they proclaimed aloud the greatness and the power which God makes shine in his works and in the instruments of his goodness toward men. The vicar was the first to recognise the prodigy: he prostrated himself before Benezet, kissed his hands and feet, and offered him three hundred sous for the construction of the bridge. Everyone wished to contribute to a work of which God was so visibly the inspector, so that five thousand sous were collected on the spot, a very considerable sum for that time.

The Lord wrought yet a great number of miracles on that day, by the intercession of his servant; he restored sight to the blind, hearing to the deaf, and straightened eighteen cripples.

In reading what precedes, one will perhaps have asked what was the use of this divine vocation and so many miracles which follow it and prove it, for the construction of a bridge. It is that in the twelfth century a construction of this kind was not only an act of charity but a work of high social importance.

Under Roman domination and the civilising influence of Christianity there were born in the Gauls and in Italy a multitude of corporations of boatmen who, for a modest wage, carried goods on the rivers, and

facilitated for travellers the crossing of streams. In Provence especially, where the rivers, more impetuous, had a more uncertain bed, these sorts of associations multiplied and spread on all sides: those who formed part of them were called *Utricularii*, because they employed skins instead of rafts and boats…[2]

But they were united by no religious bond; so enormous abuses soon slipped in among them: covetousness became their sole motive, they were seen to despoil travellers pitilessly, and often, according to an author, under pretext of passing them to the other bank, they made them pass to the other world. This sad state of things only grew worse at the decline of the second race of the kings of France and at the beginning of the third race. The State fell into a sort of anarchy, the great erected themselves into sovereigns occupied in making war on one another; then came the invasions of the Saracens, and there was no more safety for travellers, especially at the crossing of rivers. As bridges were rare and supervision nil, the boatmen could exercise their brigandage on the largest scale. Italy and the rest of Europe were not in a less deplorable situation. Then pious men united in religious corporations, and bound themselves by vow to hold themselves always in readiness, for the service of travellers, on the high roads and particularly on the banks of rivers, as well to facilitate their crossing by means of bridges, causeways and ferries as to defend them against every sort of insult and even to give them shelter in hospitals. The people called them Bridge-Building Brothers [Frères Pontifes], or makers of bridges; pagan Rome had already given this title to the heads of the cult who, under the reign of Ancus Marcius, built the Sublician bridge.

It was then a very important and at the same time very difficult undertaking that which God had confided to the holy shepherd of Hermillon. From the day when his mission was divinely recognised by the Avignonese people, Benezet gave himself wholly to the construction of the bridge of Jesus Christ, according to the expression of Jesus Christ himself. A certain number of young men, attracted by the brilliance of his virtues and of his miracles, offered themselves to him to help him in this work and put themselves under his direction. Thus was formed the corporation of the Bridge-Building Brothers of the city of Avignon, “whose particular cares were to watch over the preservation and repair of the bridge, and to lodge pilgrims.” Several Bridge-Building Brothers of the neighbourhood joined them and brought to the nascent congregation the experience which they had acquired in the religious life and the building of bridges. Nevertheless they did not form, during the life of the Saint, a religious community properly so called, although they lived in common and applied themselves to the practice of the monastic virtues. Benezet, in spite of his young age, was the father and the model of all. As he knew that pride is the more to be feared the more signal favours one has received from God, he would not consent to take the title of prior which the heads of the other corporations of Bridge-Builders bore, and contented himself with the more modest one of procurator or minister of the Work of the bridge. This is the title which he bears in the acts passed in favour of the Work. In the year 1180 he obtained from several notable persons of the city, and notably from one named Bernard or Bertrand La Garde, a complete cession of the rights which they had on the port of the Rhone. The following year he bought from Galburgis and Raymond Malvicini, her son, a house and a garden situated near the place where he had laid the foundations of the first pier of the bridge. The Bridge-Building Brothers assembled there and began from that time to lodge indigent travellers. In the midst of the innumerable embarrassments which the construction of the bridge and the government of the corporation of Bridge-Building Brothers necessarily entailed, Benezet gave around him the example of the most admirable virtues. To an ardent zeal for the accomplishment of the mission which heaven had confided to him he joined so lively a faith, so touching a piety, a purity of morals so angelic, and at the same time so amiable a simplicity of conduct that everyone was forced to love and venerate him as a saint.

The Lord continued also to show by miracles the holiness of his young Servant. The depositions of the witnesses who were heard shortly after his death report a great number of them wrought during his lifetime by his intercession.

Three times he changed water into wine, and, although he never drank wine, he tasted it then, saying: “Since God wills that I drink of this water, I will drink of it.”

The sick ran to him from all sides, he put a cross on each of them, and giving them the kiss of peace, sent them away healed. Once a man who was kept in his bed, crippled in all his limbs, had him begged to go and see him. The Saint went; hardly had he entered the house when the sick man cried out that he was healed; he sat up in bed and was restored to perfect health by the touch of the Saint. Another time, Benezet reproved some gamblers who were blaspheming the name of God and interrupted their game. One of these unhappy men was so enraged at it that he gave him a blow. God punished him at once for it, for his head remained motionless and turned backward. This chastisement made him return into himself; he threw himself at the knees of the Saint, asking his pardon and begging him to intercede for him, which the Saint did willingly, and the repentant blasphemer was healed at the instant. The credit which he enjoyed with God was so well known that, when he passed through the city, a great number of persons came out of their houses to beg him to visit their sick, who all recovered health by his prayers.

One day when stones were lacking for the construction of the bridge, Benezet said to the masons: “Go and dig in such a place, you will find them in abundance;” which was found true by the will of God. So many virtues and miracles could not fail to excite the fury of the demon. One night when the Saint was praying in a church, the enemy of all good threw a great stone at him; but it touched only his garments. Then the demon went to avenge himself on the bridge, of which he overthrew an arch. Benezet was warned of it at once by an inspiration from heaven, and he said to his companions: “Let us return to Avignon, for the enemy has broken an arch of the bridge; let us go and remake it.” They went there and soon had the fallen arch re-established.

However the construction of the bridge advanced only very slowly, in spite of the indefatigable zeal with which the Saint had worked at it for seven years. One will not be astonished at it if one reflects that the Rhone is one of the most rapid rivers of Europe. In the time of Saint Benezet, being contained by no dyke, it carried here and there its impetuous waves, which gave its bed an immoderate breadth, and had made despair even the genius of the Romans and of Charlemagne. Opposite Avignon it is still today divided into two branches, separated by a very fertile island, called the Barthelasse. To join the two banks without discontinuity, it was necessary to give the bridge a length of 1,840 paces; it had five in breadth and was composed of eighteen arches.

The Lord did not grant Saint Benezet the consolation of seeing the completion of his work. His soul was ripe for heaven, and his body consumed by the labours to which he had given himself. He expired gently on 14 April of the year 1184, the nineteenth of his age, in the house which he had bought beside the bridge.

RELICS, CULT, NATIVE COUNTRY OF SAINT BENEZET. — THE BRIDGE-BUILDING BROTHERS.

The bishop of Avignon, who was then Rostaing de Marguerites, learning that the holy young man was dead, thought, at first, of enriching the cathedral with his mortal remains. But Benezet had chosen for his sepulture the chapel which he had built on the third arch of the bridge, in honour of Saint Nicholas; he had wished thus to preside over the completion of his work and remain its guardian. It was determined to follow his will, and the funeral was celebrated with the greatest pomp.

The sick flocked to the tomb of the wonder-worker. Pilgrims were also frequently seen there, come from distant lands, to thank the Saint for the healing and the other graces which they had obtained by his intercession. There was talk throughout the country of nothing but the miracles which were wrought in the chapel of Saint Benezet, so that, according to the report of an eyewitness, this pilgrimage was as frequented as that of Our Lady of Le Puy, one of the most celebrated in France. These miracles contributed much to conserving the cult of our Saint in the city of Avignon, in spite of the efforts of the Jansenists of the seventeenth century, so justly called the dislodgers of saints. In vain did this sadly celebrated school strive to

charge the history of Saint Benezet with ridiculous simplicity and gross ignorance. The devotion of the Avignonese to the holy shepherd of the Maurienne was supported on foundations too incontestable for it to yield before these contemptible attacks of heresy. Besides, the miraculous bridge was still standing, and sufficed to remind them of what God had done for them by means of this humble child. “It was not only at Avignon that the cult of this great servant of God was in honour. In all the Comtat Venaissin he was invoked in a wholly special manner; in the parishes of Provence and Languedoc bordering on the Rhone, his intercession was had recourse to for deliverance from inundations and from the dangers that might be run on the river; at Viviers and at Vienne his feast was celebrated each year.” Four leagues from Nîmes a little village bore his name (San Bénézet del Queiron), and had taken him as its patron, as had the parish of Le Villard in the Vivarais.

In the seventeenth century the consuls of Avignon chose Saint Benezet as one of the protectors of the city, having his image put on the tower of the belfry of the town hall, beside those of Saint Agricolus, of the Blessed Peter of Luxembourg and of Saint Magnus. Finally, until the French Revolution, the chapter of Saint-Agricol of Avignon celebrated his feast on 14 April, the anniversary day of his death. It is on this day also that Saint Benezet is mentioned by the martyrology of Usuard, annotated by John Molanus, and that of du Saussay.

The legitimacy of the cult rendered to the holy shepherd cannot in any way be called in doubt; for several sovereign Pontiffs give him in public acts the names of Saint and Blessed, and during the residence of the popes at Avignon, seeing the homage rendered to him, principally on the day of his feast, when his office was recited and the holy sacrifice celebrated in his honour in the chapel where his relics reposed, not only did they raise no claim, but they encouraged, on the contrary, this cult by numerous indulgences. The Maurienne has not forgotten either its illustrious child, whose name is there always surrounded with a religious veneration. He is found in all the Savoyard historians who speak of the religious glories of this country. His statue is placed in the church of Hermillon, beside those of the patrons of the parish, and there is still shown, opposite the church, the site which the house of his parents occupied. Old men assured us, not long ago, that they had seen French pilgrims come there in devotion and carry away piously, in memory of the Saint, particles detached from the walls of the house which stands on that site. The Maurienne will henceforth have one title more to the protection of this holy child: it has just been authorised to celebrate his feast on 3 September. In 1669, during the winter, enormous masses of ice struck against the piers of the bridge with such violence that two arches were carried away by the waters. The directors of the hospice of the bridge thought it fitting to beg the archiepiscopal vicar, the see being vacant, to permit the body of Saint Benezet to be withdrawn from its tomb, for fear that it be dragged down in the ruin of the piers. The body appeared then exempt from all corruption, exhaling a sweet odour, clothed in a sort of linen shirt fastened around the neck, and which adhered nowhere to the flesh. The head was slightly inclined; the face presented itself to the eyes with such integrity that it allowed one to distinguish nearly all the features it had had during life; his mouth half-open, and the lips slightly parted, like those of a man who smiles, showed bare the tips of the upper and lower teeth; between them the tongue was seen, about as thick as that of a living man, and of the colour of a dried rose. The belly, rounded like that of a living man, yielded to the touch, and returned to its first state. The hands, uncovered, were as well preserved as possible. The colour of the whole body differed not much from the natural colour. The shirt and the shroud were better preserved in the places where they had touched the body more closely.

This translation raised lively protests from France, which had succeeded in extending its authority over the whole extent of the bridge. Louis XIV complained of it to Mgr Azo Ariosto, archbishop of Avignon, and required that the holy body be carried into the church of the convent of the Celestines, which was of royal foundation and under the protection of France. The archbishop, in order not to appear to yield to the orders of a foreign sovereign, answered that having had the state of the bridge and of the chapel examined, he was

going to carry back the relics to their ancient place. Which he did, in effect, on 3 May 1672. But this measure, without contenting the monarch accustomed to bend everything to his will, excited the murmurs of the people, grieved to lose so soon a treasure which it had hoped to keep within the city. There resulted long debates between the courts of Rome and of Paris, which agreed at last that the body should be deposited with the Celestines, until the bridge should be re-established and consolidated. This new translation took place on Easter Monday, 26 March 1674, with extraordinary pomp.

The march to the church of the Celestines was a veritable triumph. The body was placed in a wooden shrine, magnificently carved and surmounted by a statue of the Saint. More than twenty thousand strangers assisted at this feast, which was followed by a solemn octave. The relics of Saint Benezet did not escape the impious rage of the revolutionaries. After the expulsion of the Celestines they were carried to the collegiate church of Saint-Didier, become a parish church, by the unworthy hands of the constitutional priest of the town. But the guillotine having replaced the worship of God and of the Saints, this church itself was converted into a prison. Among the prisoners who were crowded into it, awaiting the scaffold, there were refractory soldiers of the legion of the Corrèze. One day they threw themselves on the shrine of the holy shepherd, opened it and scattered the bones throughout the church. But beside these profaners there were Christians full of faith, whose whole crime was to be faithful to the religion of their fathers. Profiting by the darkness of the night, they were able to carry off, almost entire, these holy relics; they shared them among themselves, and, restored later to liberty, they carried them away into their families, as a pious souvenir of the captivity which they had suffered for the name of Jesus Christ. This happened in the month of June 1793.

Many times attempts were made to gather these precious remains, the loss of which deprived the church of Avignon of a rich treasure. In 1846 new researches were made, and this time the Lord willed that they should end in a happy result. Considerable portions of the holy body were brought together; their authenticity was recognised by Mgr Debelay, archbishop of Avignon, after the necessary canonical inquiries, and their solemn translation to the church of Saint-Didier was made on the first day of the year 1854.

The church of Saint-Didier is not the only one that possesses relics of Saint Benezet. The cathedral and all the chapels of the establishments of Avignon, the cathedral of Viviers and the chapel of Le Villard in the Vivarais have obtained considerable portions of them, which are exposed to public veneration and maintain among these populations a confident devotion toward the holy Founder of the hospital and of the bridge of Avignon.

The bridge of Avignon was completed in 1188. Its length, the boldness of its arches, the regularity of its construction made it regarded as a masterpiece of art inspired by religion. On the pier which separates the second arch from the third there still stood, in these last years, the chapel where Saint Benezet wished to be buried and which, dedicated first to Saint Nicholas, was afterward placed under the invocation of our Saint.

The ruin of this celebrated bridge began during the wars excited by the schismatic ambition of the anti-pope Peter de Luna. In 1395 the Catalans and the Aragonese, who were besieging the palace of the Popes, cut an arch; it was rebuilt in 1418. In 1602 three arches had already been carried away by the impetuous waves of the Rhone. Two others fell on 8 May 1633. They were replaced by a timber framework, a span of which was carried away on 3 February 1650. The enormous ice floes which the river carried during the rigorous winter of 1669 to 1670 caused the fall of two other arches and shook the neighbouring arches. Since then the bridge has existed only in the state of a ruin, continually gnawed by the waves of the Rhone. It appears that the city of Avignon shrank from the considerable expenses which its repair would have required. Its majestic remains still attest the powerful and inspired genius of the shepherd of Hermillon.

After the death of Benezet, John Benedict, who succeeded him in the government of the corporation of the Bridge-Building Brothers, and under whom the bridge was completed, took the title of prior. The Brothers made in his hands the three vows of poverty, chastity and obedience; they added to them that of serving

travellers and of labouring at the completion and repairs of the bridge. They lived in retreat, and left their house only to work at the bridge or to beg the things necessary for their nourishment; for the revenues of the Work and the legacies made to the hospice at various times were employed solely for the upkeep of the bridge and the relief of poor or infirm travellers. They formed thus a religious community. Nevertheless they remained laymen and kept the habit of such, more convenient for the material labours which were the principal end of their institution. So studies were never seen to flourish in this congregation. One only among them, who lived in the thirteenth century, was a priest and had cultivated letters with success before entering among the Bridge-Building Brothers.

In 1233 misunderstanding arose between the Bridge-Building Brothers and the Avignonese, and the consuls of the city forced the former to acknowledge them as rectors of the Work of the Bridge. This was the beginning of the decline of the Order. From 1260 it had only commendatory priors, who, not only did not occupy themselves with the reform which had become necessary, but even neglected its interests completely. In 1331 the community having died out of itself, Pope John XXII gave to the consuls of the city the management of the affairs of the hospice and the bridge, and united the chapel to the chapter of Saint-Agricol. In 1284 the Brothers of Bonpas had been, on their repeated entreaties, united to the Knights of Saint John of Jerusalem. Those of the Pont-Saint-Esprit persevered longer in regularity and fervour. In 1448 Pope Nicholas V obliged them to wear a robe of white wool, with a piece of stuff representing two arches of a bridge surmounted by a red cross on the breast, and permitted them to receive sacred orders. They also little by little ended by forgetting the rules of their institute, to the point that in 1519 Leo X saw himself forced to secularise them and to form of their community a collegiate church which he placed under the jurisdiction of the bishop of Uzès.

Native country of Saint Benezet. — Hermillon, in Savoy, and Le Villard, in Vivarais, dispute the honour of having given birth to the builder of the bridge of Avignon. M. Canron, author of the most detailed life that we possess of Saint Benezet, and who had pronounced for the Vivarais, found very strong the reasons which M. Truchet set before him in favour of Savoy. These reasons are as follows:

1st. A constant tradition of Hermillon and of the whole Maurienne bears that Saint Benezet was born in that commune. This tradition is so precise that there is shown, opposite the church, the site where the house of his parents stood. It goes back certainly to a very high antiquity; for it is impossible to discover its origin. How explain this persevering belief of the Maurienne, if Saint Benezet was born in the Vivarais? For what motive would the village of Hermillon have believed itself the native country of a Saint born in a distant land with which neither history nor tradition shows that he ever had any relation? 2nd. It is admitted that relatives of Saint Benezet inhabited the duchy of Savoy (M. Canron, p. 133). If that is so, it would have to be proved that this family, instead of having been born in Savoy, emigrated from the Vivarais. Now, besides that this immigration is not proved, it is against probabilities, since the inhabitants of the Maurienne have always emigrated more into the valley of the Rhone than those of the Vivarais toward the gorges of Mont Cenis.

3rd. This immigration which, after all, is only an hypothesis, would not have authorised the inhabitants of Hermillon to affirm that Saint Benezet was born in their midst. It is nevertheless what they still assure today by showing the house where he came into the world. We doubt that the inhabitants of Le Villard can advance anything so precise.

4th. The written legend is absolutely mute on the place of the birth of Saint Benezet, and enters, for the whole narrative of his life, into the most circumstantial details. Now, this legend was written on the spots which were the theatre of his marvellous life, which inherited his mortal remains, and these places are not far from the Vivarais. How then does it come that the biographer does not speak of the birthplace of his hero? This silence is explained if one admits that, coming from a relatively distant region, Benezet, even if he had spoken of his country of origin, left nothing in writing, and twenty-five years after his death it was perfectly possible that what he had said of it by word of mouth should have been forgotten. Conclusion: if the silence

of the primitive historian proves anything, it is in favour of Savoy. This silence is assuredly very unfavourable to the Vivarais. 5th. There exists, at the hospital of the town of Saint-Jean de Maurienne, a monument of the life and miracles of Saint Benezet. It is a picture signed: *Jomar pingebat anno 1695.* From the point of view of art it is worthless; but it is interesting from the historical point of view, and seems to us to be a testimony of the ancient tradition of the Maurienne on the native country of Saint Benezet; for, without this tradition, one would not see why the hospital would have bought or had made a picture of this kind.

The principal subject is the vocation of Saint Benezet. The Saint is represented under the figure of a child, standing at the foot of a tree, his sheep and his dog before him; Jesus Christ appears to him in a cloud. All around there are medallions representing the principal circumstances of the life of the Saint: 1st (below, medallion on the left), Saint Benezet arrives on the banks of the Rhone; one sees the river, a rope which crosses it, a boat in the middle; on one bank, the city of Avignon, and on the other, the Saint with the angel who speaks to him; 2nd, Saint Benezet enters the church, while the bishop is in the pulpit; 3rd, Saint Benezet before the vicar who shows the stone; 4th, Saint Benezet carries the stone, the bishop follows him; 5th, the bishop, the clergy and the people admire the prodigy which the Saint has just wrought; 6th, Saint Benezet stretches out his hand over a great number of sick; 7th, he changes water into wine, a man holds a vase in his hand, and another draws from other vases placed on the ground; 8th, he reprimands the gamblers; the dice are on the ground and the punished blasphemer is on his knees, his face turned backward; 9th, construction of the bridge; boats transport the materials, and Saint Benezet directs the works; 10th, the devil appears to Saint Benezet, who is on his knees before an altar; 11th, Saint Benezet between two Bridge-Building Brothers; but the painter was mistaken in giving them a religious habit; 12th, burial of Saint Benezet; a crowd of people accompanies his body to the chapel of the bridge with torches; 13th, miracle of that man who, having reaped on a feast day, can no longer leave either his wheat or his sickle; he is on his knees before the tomb of Saint Benezet; near him one sees a Bridge-Building Brother and another man prostrate; 14th, the bridge of Avignon is completed.

6th. The honour is done to Father Theophilus Raynaud of having found a triumphant argument in favour of the Vivarais. Now here is to what this argument reduces itself: we say beforehand that it is far from being probative.

“The Acts say that Saint Benezet crossed the Rhone to arrive at Avignon, which he would not have done if he had come from Savoy.”

Such is the crushing argument of Father Theophilus Raynaud, reproduced by Father Papebroch. To this we shall answer: Why wish to fix the itinerary followed by Benezet when one has nothing which authorises doing so? Why forget that Benezet was under the guidance of an angel? Why suppose that he followed the left bank, taking by Grenoble and Valence, instead of coming by the right bank at Lyons, which has always been the moral capital of the Savoyards and which is still the road they take to expatriate themselves, however roundabout it be? Why, finally, not admit that it was necessary that, to enter Avignon, Benezet should himself experience the difficulty there was for poor people in crossing the Rhone and so understand the necessity of the construction of a bridge at the very place where it needed to be raised?

Finally, as all this is based on reasonings and as positive proofs fail, it will always be permitted to the partisans of the one and the other opinion to find their deductions more valid than those of the adversary. This is why we stop there. We shall add only that the opinion we have adopted, without speaking of Paradin, is that of the *Biographie universelle* of Michaud, of Grillet, of the marquis Costa de Beauregard and of several other authors of Savoy, and even of France, among others of M. Champagnac in his *Dictionnaire de chronologie universelle,* and of M. the count de l’Escalopier, curator of the library of the arsenal at Paris, who, occupying himself with a Life of Saint Benezet, wrote to M. Angley, author of a *History of the diocese of Maurienne:* “That after the various documents which he had consulted on the birthplace of this Saint, he

had thought he should range himself with the opinion of the authors who make him be born at Hermillon and that what he had just learned of the tradition which is preserved in that parish had fully confirmed him in his sentiment." We have borrowed this life of Saint Benezet from the excellent *Hagiological History of the diocese of Maurienne,* by M. the abbé Truchet, curé-archpriest of Aiguebelle. Here are the authorities of M. Truchet: AA. SS., vol. ii of April; Canron, *Hist. de saint Bénézet;* Champagnac, *Dict. de Chronologie universelle;* Baronius, *Ann. eccl.,* an. 1177, no. 95; Luke d'Achery, *Spicilegium;* Helyot, *Dict. des Ordres religieux,* art. *Pontifes; Procès-verbal des témoins entendus sur la sainteté de Bénézet,* etc.

The Blessed Lidwina, Virgin

1380–1433. — Popes: Clement VII; Eugene IV. — Sovereigns of Holland: Count Albert; Countess Jacqueline.

When the waves of sadness submerge your heart, instead of despairing, seek promptly the mercy of God, as the afflicted child seeks its mother's breast.

Words of Saint Lidwina to afflicted souls.

Lidwina was born at Schiedam, in the county of Holland, of noble and virtuous parents, but destitute of the goods of fortune. Her father was called Peter, and her mother Petronilla; they had first four sons in succession, then the daughter of whom we speak here, and, after her, they had still four other sons.

Lidwina came into the world on Palm Sunday of the year 1380, while the Passion of Our Lord Jesus Christ was being sung in church: she received the name Lidwina, a truly prophetic name by the two syllables which compose it, *Lid* and *Wyt;* it signifies *suffer amply.* Her whole life, in fact, was but a continual suffering: a cruel malady tormented her from the cradle.

Before her birth a miracle happened in her favour: a merchant, who had brought to Schiedam a wooden statue representing the Blessed Virgin, to go and sell it at Antwerp, had loaded it on a vessel to transport it; the vessel remained motionless, and the statue became so heavy that twenty of the strongest men could not lift it; everyone ran up to see this miracle, and each concluded that this Virgin must be left in the city. The merchant was begged to consent to it; and, after paying him the money for it, it was placed in the church of Saint John the Baptist, where, since, it has been in great veneration and one of the objects of the devotion of our Lidwina.

At the age of seven she began to consecrate her body and soul to Our Lord and to reject the amusements of her companions; at twelve her beauty was admired by everyone, and her father, wishing to marry her, she dissuaded him from it, assuring him that she would never take a mortal man for spouse, and that, if he importuned her further on it, she would pray her heavenly Spouse to make her so ugly that no one would have the courage to look at her. Her father let her have her way, and God took pleasure in trying her by pains and maladies in order to propose her to his Church as an excellent mirror of patience and of perseverance in his love.

At the age of fifteen a fall on the ice broke one of her ribs: which reduced her to remaining in bed during the last thirty-eight years of her life. She could, during seventeen years, move only her head a little and her left arm. Her stomach suffered almost no food; she became at last so weak that she took absolutely nothing: which lasted until her death, that is to say nineteen years. We spare the reader the description of maladies the name alone of which makes one shudder. The most frightful seemed to have given themselves a rendezvous in the body of Lidwina, to make each part suffer the pain of which it is capable. Add to this that she was deprived of all human help, almost abandoned, although her body exhaled a pleasant odour, in spite of her wounds. God himself at first refused her heavenly consolations, until she had learned to count on him alone. But from that time she found a great relief for her pains in meditation on the Passion of Jesus Christ: which

she practised day and night. As it was seen that the body and blood of Our Lord strengthened her also greatly, she was permitted to receive them every fortnight, and, toward the end of her life, four or five times a week. Her spirit thus acquired new strength as her infirmities increased; and she asked God sometimes to augment them. A horrible scourge, a kind of leprosy, was ravaging the country: Lidwina prayed her heavenly Spouse to deliver this poor land, to gather upon herself all his wrath. At that instant she felt herself touched by the contagion and suffered the most acute pains. Her mother, being near to die, begged her daughter to commend her to God: our Saint was not content to pray for her; but she ceded to her the merit of all her wounds, of all her pains, of all her torments, of all her vigils and of all the other exercises of virtue which she had practised since she had been on earth. Thus Petronilla, enriched with the treasures of her daughter, made a very beautiful end; but the Saint, seeing that after having ceded her treasure to her mother she was obliged to labour anew, added mortification to sickness, and girt herself with a thick belt of rough and pricking horsehair, which she did not quit until death.

She showed no less her charity toward the poor; for her mother having left her some furniture, she sold it all, and gave them the money. She distributed also the alms which pious persons made her, among others John, duke of Bavaria, and Margaret, countess of Holland. It was a thing worthy of admiration to see a girl overwhelmed on all sides with sufferings forget and neglect herself; and, moreover, be so careful and so vigilant to provide for the necessities of others. Her heavenly Spouse willed to make known by miracles how agreeable these liberalities were to him. A quarter of beef had been given her to distribute to the poor; she had it cooked and gave a share of it to thirty families, without the meat diminishing at all. She gave a little wine to an epileptic woman, and the vessel in which it was found itself filled with an exquisite wine. One of her brothers had died burdened with children and debts; Lidwina, having alms to discharge them, put them in a purse, and told one of her relatives, called Nicholas, to take the money that was needed to pay the debts of his brother. He paid them with the pence of this purse, which was afterward named the Purse of God, and although she had put in it only eight francs, there remained, after the payment, more than forty, which she then had given to the poor. Her humility and her patience in suffering injuries rendered her no less admirable. One of her companions made her a thousand reproaches: the Saint was asked why she endured all these indignities; she answered that she did so for three reasons: 1st, because she hoped to correct her by her patience; 2nd, because these persecutions helped her to become virtuous; and 3rd, because she feared that her reprimands might make her enter into greater outbursts and violences which would do more harm to her conscience. She had a docile spirit and one very far from murmuring. She exhorted religious souls to obedience and to perfect submission of mind, because this virtue, she said, is very agreeable to God: he became man to teach it to us and made himself obedient even unto the death of the cross. She said also that the place did not always make the man holy, because, wherever he goes, he carries himself along; wherefore she did not approve the changes of certain religious, when these changes came from their own will. She exhorted seculars to the fear of God and to fidelity in keeping his commandments and those of his Church. She was very content in her poverty and misery. She was asked whether she had what was necessary for her to live. She answered that she had more than enough; but those who knew her needs replying that she could not say that with truth: “Pardon me,” said she, “for he who is content with what he has always has more than enough.” This great consolation in the midst of so many sufferings, and this peaceful life amid so many bitter deaths, proceeded from a heavenly grace which filled her soul with the sweetnesses of eternity. The presence and continual help of her guardian angel, who appeared to her often, contributed not a little also to banish the anguish of her afflicted heart. She said that the most horrible torments were light to her, and that she no longer felt them as soon as she enjoyed the sight of this spirit of light. He revealed to her several secret things, and foretold her those which were to come. He transported her sometimes in spirit to Jerusalem, to make her see and adore the holy places consecrated by the Passion of Our Lord. At other times he made her see the pains of the damned and those which the souls in purgatory endure. She had a particular sentiment of devotion for these last; she delivered several who had recommended themselves to her prayers and who have

thanked her since; she suffered horrible torments for this. Other angels appeared to her also in human form; she spoke to them, called them by their names and knew the persons whom they had in their keeping. She was even favoured with the sight of her heavenly Spouse, who appeared to her in person to imprint on her his sacred wounds; but to avoid vanity and the reputation of a Saint, she begged Our Lord to render these stigmata invisible: which was granted her. This signal favour befell her in the seventeenth year of her sickness.

Another time her dear Spouse presented her a crown of flowers which was not entirely furnished, saying to her: “My daughter, this garland must soon be finished.” Four soldiers came a moment after to her house, insulted her and even made her undergo all sorts of ill treatment. Thus was the garland of flowers finished. Some persons hearing it said that she was consoled by heavenly favours, spoke to her of it. She was obliged to avow that her feeble life could not have sustained itself long if she had not nourished herself on the crumbs which fell from the table of her Lord.

She was extremely touched by the death of one of her brothers, and this sensibility made her lose some divine consolations; but a holy hermit having had revelation of it, warned her of it, and, since, she bore this grief by resigning herself more to the will of God. That shows that Our Lord wills that his servants and handmaids be purified from the too tender affections of nature, although in themselves they are just and Scripture does not condemn them.

The divine Spirit, to whom she was unceasingly united, made her know the interior of those who visited her. She read in their thought and in their heart, as if she had conducted its springs; she knew also things to come, and made predictions of them very celebrated. Vessels being ready to set sail, she counselled a mariner who visited her at the point of his embarking not to go out of the port that day, whatever urgency the others made to cast off. He obeyed; the others mocked him, reproaching him that he let the good weather pass, and put to sea; but they were met by pirates and despoiled. He, not leaving the port till the next day, took his route without danger and returned laden with riches to his house. She declared to a girl who boasted of being very wise that she conducted herself ill. She discovered to a woman of illustrious condition the enormous sins with which she was defiled: the latter avowed them to her with tears and corrected herself of them. Several came to find her to ask some remedy for their ills. A canon regular had besought her to pray God to take from him what displeased her most in him, and what hindered his salvation. She did so, and he became hoarse and incapable of singing, as soon as she had finished her prayer for him, because he had a very beautiful voice, which gave him occasion for vanity when he sang: not knowing whence this cold came to him, he had himself treated; but when the physician had learned what had passed between Lidwina and him: “If it is so,” said he, “Hippocrates and Galen will never bring this cure to an end.”

At last God made her know the moment of her death. She prepared herself for it with all possible devotion. On the eve of Easter, Our Lord appeared to her with his most holy Mother and the choir of Apostles, and anointed her with a balm so precious that the next day a wholly heavenly odour was perceived near her. On the Wednesday after Easter, her vomitings having returned, she put herself in prayer; and, in the ardour of her prayer and of her elevation to God, she rendered her soul to her heavenly Spouse, in the manner that she had desired, that is to say alone and without other witness than a little child who had been left with her, and who was her nephew. After her decease there was found upon her the belt of horsehair of which we have spoken, and which, since, has served to chase the unclean spirits from the bodies of the possessed.

Her body, deformed during her life and covered with ulcers, became sound and very beautiful. She was buried in the borough of Schiedam, in the parish church of Saint John the Baptist, where Our Lord has wrought several miracles since her decease, which happened on 14 April 1433, and in the fifty-third year of her age.

A marble mausoleum was raised to her in the parish church of Schiedam, which took her name in 1434. Of the house of her father was made a monastery of grey sisters of the Third Order of Saint Francis. The Calvinists demolished the chapel and changed the monastery into a hospital for orphans. The relics of the Blessed Lidwina were carried to Brussels and enshrined in the collegiate church of Saint Gudula. The Infanta Isabella had half of them placed in the church of the monastery of the Carmelites, of which she was foundress. Saint Lidwina is represented receiving a branch of roses or a flowering bough which an angel presents to her to give her a foretaste of the delights which will follow her horrible sufferings.

A pretty engraving by J. Valdor[1] represents her crowned with roses, holding a branch of such flowers and a long cross. At other times she embraces the tree of Salvation.[2]

Saint Lambert, Bishop of Lyons (688)

Lambert or Landebert was born in the diocese of Thérouanne. He was brought up in a manner rather worldly, following the rank which his birth seemed to destine him one day to have in the world. His parents sent him very young to the court of France, where he soon gained the esteem of the great by his fine qualities and by his merit. He was held in high consideration by the young king Clotaire III; the door of honours was about to open for him, when he renounced all the advantages of the age, to serve none but God and to labour more freely for the salvation of his soul. He came to put himself under the discipline of the celebrated abbot Saint Wandrille, who governed the monastery of Fontenelle, in the land of Caux. His hair was cut, he was clothed in the monastic habit, and he distinguished himself so much by the innocence of his morals and the holiness of all his conduct that, after the death of Wandrille, he was elected to succeed him (665). The wisdom which he showed in his administration carried his reputation very far in a short time. The court, which had formerly admired in him the finest qualities of body and mind, admired no less his virtue, and considered him a great servant of God.

The kings wished to profit by his examples and counsels. Childebert II honoured him very particularly, had entire confidence in him and made great donations to his abbey. King Theodoric, having succeeded his brother in 673, was no less respectful, nor less liberal toward our Saint. He gave him, among other goods, the land of Donzère, on the Rhone, in Vivarais, where Lambert built a monastery. Among the disciples whom he made advance with great strides in the spiritual life, according to the maxims of the holy Fathers, are counted his uncle, Saint Albert; Saint Erbland, whom he sent to the diocese of Nantes, to be first abbot of Aindre; Saint Erembert, who quitted his bishopric of Toulouse to come to Fontenelle, to serve God under his guidance; Saint Condedus, priest and solitary of England, attracted by his reputation, and whom he afterward charged with founding the monastery of Belsignac, in an island at the mouth of the Seine.

The church of Lyons having lost Saint Genesius, its bishop, about the year 679, Lambert was drawn from his monastery to replace him, on the recommendation of the king, and with the consent of the clergy and the people. The injury of the times has caused the history of the second part of the life of our Saint to perish. We are ignorant of the details of his episcopate. We read, however, in the *History of the Vivarais* that Saint Lambert loved to come to relax in the silence of retreat at the abbey of Donzère, in the diocese of Viviers, which he had founded while still abbot of Fontenelle. The monastery of Donzère disappeared in the midst of the invasion of the Saracens. As for Saint Lambert, he died about the year 688.

Baronius, Godescard, and *Histoire relig. et polit. du Vivarais*, by M. the abbé Rouchier, vol. i, p. 347.

Saints Anthony, John and Eustace, vulgarly called Saint Kuxey, Saint Milhey and Saint Nizilon, Martyrs (1342)

These Saints, of whom the first two were brothers, were born in Lithuania, of very illustrious families. They were all three chamberlains of Olgerd, grand duke of Lithuania and father of the famous Jagiello. Having

been brought up in the religion of the country, they adored no other divinity than fire: but they had the happiness to know the truth; they were converted to Christianity, and received baptism at the hands of a priest named Nestorius. Their refusal to eat forbidden meats on a day of fast cost them their liberty and their life. They were put in prison by order of the grand duke, who, after various tortures, condemned them to death. John was executed on 24 April, Anthony on 14 June, and Eustace on 13 December. The last, who was the youngest of the three, suffered horrible torments before being put to death. His body was bruised with great blows of a stick; his legs were broken, and the hair and skin of his head were torn off with violence. These three Saints died at Vilna about the year 1342. They were hanged on a great oak which served as a gibbet for malefactors: but, after their martyrdom, this tree served no more for the last punishment. The Christians bought of the prince the tree and the ground, and they built a church there afterward.

Their bodies were buried in the church of the Trinity; and they are still kept in this church, which is served by monks of Saint Basil. Their heads have been transferred to the cathedral. Alexis, Catholic patriarch of Kiev, ordered that they should be honoured with a public cult. Their feast is kept at Vilna on 14 April, and they are regarded as the principal patrons of that city. See Henschenius, vol. ii April, p. 265; Kulcinius, in *Specim.*, p. 12; Albert Wijuk Kojalowicz, *Miscel. rerum ad statum eccles. in magno Lithuaniæ ducatu pertinentium;* M. Jos. Assemani, in *Calend. univ.*, vol. vi, p. 254, *ad* 14 April.

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[1] See in the life of Saint Cecilia, on 22 November. The diocese of Albi, whose cathedral is dedicated to Saint Cecilia, keeps the office of these three Martyrs.

[2] Saint Thomais was married: she was killed by her father-in-law, who solicited her to evil. The monks of Scete asked for her body, which they buried in their cemetery, and honoured her as a Martyr. She was invoked in temptations against holy purity.

[3] Saint Ardalion is found named on the same day in the menology of the Greeks. It is told there summarily how from a stage-player that he was he became a Martyr, as did Saint Genesius. The pagans were accustomed to bring on the stage actors who, to turn the religion of Christ into derision, represented the mysteries and the acts of the Christians. But God, who laughs at the laughers, changed the play into a serious matter, the fable into history and the player into a Martyr. A celebrated example of this kind may be read concerning Dioscorus, related by Saint Augustine in a letter to Alypius (ch. 67). — Baronius.

[4] One sees by this date that there were cenobites early. Saint Fronto had retired into the desert of Nitria, where he built a monastery and had seventy religious under his direction.

[5] Saint Gregory the Great relates that Saint Peter sent back to the devout sacristan Abundius a paralytic woman who for a long time had been addressing herself to him for her healing, and that Abundius restored the use of her limbs to this unfortunate woman. The church of the Vatican makes memory of him in its office of this day.

[6] We owe these particulars to M. the abbé Raigneré, archivist of the town of Boulogne-sur-Mer, author of a little popular life of the Blessed Ida.

[7] See 15 April.

[8] Department of the Vienne, arrondissement of Montmorillon. It is known that the church of Saint-Savin is celebrated for its Romanesque frescoes: a part of them may have been executed under the priorate of Bernard. (See Mérimée, *Les Peintures de Saint-Savin.*)

[9] Chief town of a canton of the department of the Mayenne.

[10] Matt., xx, 28.

[11] Baillet wrongly gives it the name of peninsula. It is doubtless the name of this island, Causeiis, which gave rise to the error of Orderic Vitalis, who makes our Saint Bernard an abbot of Quinçay.

[12] Hugues Ménard has wrongly confounded this locality with Fontgombaud. Some geographers think that Font-Gohiard was situated in the forest of Saint-Mars (Maine).

[13] Chief town of an arrondissement of the Ille-et-Vilaine. The place where Bernard sojourned was called Quercus docta.

[14] The *Biographie du département de la Somme* confounds the island of Chausey with the forest of Craon, saying that “the pirates drove Bernard from his hermitage of Maine.”

[15] Department of the Manche.

[16] He took the title of count of Perche only when he had entered into possession of Bellême.

[17] Six kilometres from Nogent-le-Rotrou.

[18] Ancient capital of Perche, today a sub-prefecture of the Orne.

[19] Commune of Boutigny (Seine-et-Oise). Tiron was formerly of the diocese of Chartres.

[20] Eure-et-Loir.

[21] Canton of Chartres.

[22] The *Biographie du département de la Somme*, which abounds in errors of all kinds, attributes this journey to the count of Anjou.

[23] The Latin authors commonly designate him by the names of *Sanctus Benedictus de ponte* (Saint Benedict of the bridge), *Benedictus pontifex* (Saint Benedict, bridge-maker), and *Benedictus pastor* (Saint Benedict, shepherd).

[24] *Utricularii*, from *utres*, skins.

[25] To be seen at the Cabinet of Prints [Cabinet des Estampes] at Paris.

[26] See the lives of the Blessed Lidwina given by John Gerlac, her relative, John Gautier, her confessor, and John Bruchman, provincial of the Franciscans, who all three had known her personally. See also the abridgement of her life by Thomas à Kempis; Papebroch, *ad* 14 April, vol. ii; Molanus; and a life of Saint Lidwina in French, by Father Guil. Thiersaut, Jesuit; Paris, 1637, 12mo.

15 April

Martyrologies

15th DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, Saint Basilissa and Saint Anastasia,[1] noble women, who, being disciples of the Apostles, and persisting courageously in the confession of the Catholic faith, had their feet and hands cut off under the emperor Nero, and were struck with the sword to crown their martyrdom. 66. — The same day, the holy martyrs Maro, Eutyches and Victorinus,[2] who were first exiled to the island of Ponza, with the Blessed Flavia Domitilla, for the confession of Christ, then, some time after, delivered under the empire of Nerva; having, since their return, converted many people, they were put to death in the midst of torments, by the judge Valerian, in the persecution of Trajan. 99. — In Persia, the holy martyrs Maximus and Olympias, who, under the empire of Decius, were first bruised with blows of sticks and of leaded whips, then struck on the head with levers, until they gave up the ghost. 251. — At Ferentino, in the Roman countryside, Saint Eulyches, martyr. — At Myra, in Lycia, Saint Crescens, who consummated his martyrdom by fire. — Moreover, the holy martyrs Theodore and Pausilippus, who suffered under the emperor Hadrian,[3] 130.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Vannes, in Brittany, the decease of Saint Patern, bishop, who is invoked particularly against the sterility of the fields. End of the 5th century. His feast is on the 16th at Vannes. — At Moutier-Saint-Jean, in the country of Auxois, diocese of Dijon, Saint Sevestre or Silvester, second abbot of that place. 580. — At Metz, Saint Abbo, bishop. After having been for ten years the light of his people by his examples and his discourses, he went to rejoin in heaven Saint Clodulph, his predecessor. 707. — At Landelle, near the river Vire, in the diocese of Coutances, Saint Ortaire, confessor, 8th century. — In Lower Brittany, Saint Invelte, virgin, 8th century. — At Avignon, the venerable Caesar de Bus, penitent, founder of the Doctrinaires.[4] 1607. — At Antwerp, the Blessed Vauman or Waltman,[5] abbot, of the Order of Prémontré. 1138. — At Clairvaux, the Blessed Goduin, disciple of Saint Bernard. — At Saint-Brieuc, the feast of Saint William, bishop.[6]

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Dominicans. — At Seville, in Spain, Saint Hermenegild, son of King Leovigild, named on the 13th of the same month.

Martyrology of the Capuchins. — In Tuscany, the Blessed Luke of Saint-Cassian, confessor, who, adorned with many virtues, took the habit of the Third Order of Saint Francis, under which he gave as many marks of holiness as he wrought marvels after his death.[7] 1260.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Italy, in various places, the saints Messor, Procline, Messitus and Jocundus, martyrs.

Toward the end of the 1st century. — At Athens, Saint Leonides, bishop. 2nd century. — In Ireland, Saint Rodan or Ruadan, abbot of Lothra, pupil of Saint Finnian. He raised to life a little king of the country of Cambria, and accomplished in his lifetime several other miracles. 6th century. — In Scotland, Saint Monde, abbot in the province of Argyle, celebrated for the brilliance of his virtues and by his preaching. 10th century. — In Spain, the Blessed Peter Gonzalez, of the Order of Friars Preachers.

Saint Peter Gonzalez,[8] of the Order of Saint Dominic

1190–1248. — Popes: Clement III; Innocent IV. — Kings of Leon: Alphonsus IX; Ferdinand III, of Castile.

It is good, Lord, that you have humbled me.

Peter Gonzalez was born in the city of Astorga, in Spain, in the year 1190, of parents equally rich and noble. He was brought up by the care of his maternal uncle, bishop of the place, who, applying himself less to enrich him with virtues than with honours, made him, while still young, canon of his cathedral and soon dean of the chapter. Considering this dignity according to the vanity of youth and the spirit of the world, Gonzalez wished to take possession of it with the most brilliant pomp. He chose the day of Christmas, and crossed the city on a horse, superbly adorned. He did not long enjoy this parade. The horse, making a false step, threw the rider into the mud. The crowd, which had just been applauding him, received this fall with hootings. Gonzalez's first sentiment is shame, then, coming to himself, and God already touching his heart, he cries out in a remnant of anger: "Since the world mocks me, I shall mock it in my turn." In effect, the divine Spirit enlightening him more and more on the vanity of the honours and pleasures of earth, he entered among the Dominicans of Palencia. He soon gave marks that his conversion was true: for he worked at his perfection with such fervour that he made great progress in virtue from the very year of his novitiate. After his profession he studied theology, to render himself capable of serving his neighbour, according to the end of his Institute; and he became so skilful in it that his superiors soon applied him to preaching and to confessions. He fulfilled these two ministries with much zeal and gained a great number of souls to Jesus Christ. He left everything, study, rest, drink, food, when an occasion presented itself of labouring for the salvation of his neighbour. Wherever he went, he exhorted to penance, and represented with such vivacity the delights of a conscience in the state of grace, the misfortune of those who are in mortal sin, and the advantage there is in returning to God, that he carried off the hearts of the most hardened. He hardly ever left the places where he had lodged without having brought all those of the house to confess. Finally, his conversations were so full of unction that one could not hear him without taking at the same time strong resolutions to lead a better life. One must not be astonished at it, since he confirmed all that he said by the examples of his virtues. In effect, he had an extreme contempt for all the things of earth; his humility was very profound, his modesty admirable, his purity angelic, his zeal disinterested; in a word, he was a perfect imitator of the great Saint Dominic, whose life he had taken as model of his own.

The report of so eminent a holiness having spread through all Spain, King Ferdinand III wished to have the Blessed Peter near his person, to make use of his prayers with God, and of his counsels in the design of exterminating from his kingdom the Moors who then occupied the best part of it. Our Saint profited by the confidence of the prince to reform the court and the army. His examples contributed more to it than his discourses. For he lived in tumult or magnificence with the same regularity, the same austerity as in the cloister. His virtue was subjected to a terrible trial and shone by a great prodigy. Some licentious lords, to avenge themselves for the corrections with which he pursued them unceasingly, sought the means of decrying his virtue and even of dragging him into vice. A shameless courtesan engaged to seduce him, in consideration of a great sum of money which they promised her. She accosts Gonzalez, asks to consult him

in secret on a thing of the greatest importance. When everyone has gone out, she kneels, lets feigned tears flow and begins, like a penitent, the avowal of her faults. But as soon as she believes the moment favourable, throwing off the mask, she employs all the artifices of which she is capable, and which the demon can suggest, to seduce him. Gonzalez, without explaining his intention, tells her that he is going to prepare himself to receive her better in a neighbouring room. He retires there, lights a great fire and throws himself, wrapped in his mantle, into the flames, which respect him. He then calls the courtesan, who, at the sight of this prodigy, is converted, as well as those who had pushed her to this action: and all, since, led a Christian life, and were full of veneration for the Saint.

Gonzalez accompanied King Ferdinand in all his expeditions against the Moors, and had a great part in his victories, by his prayers, his counsels and above all by the reform of morals among the soldiers and their leaders. The taking of Cordova (1236) was for him an occasion to display his zeal. He moderated the impetus of the conquerors, saved the innocence of virgins from the insolence of the soldiers, and had the enemy's blood spared. He purified the mosques and converted them into churches. The great mosque of Cordova, the most famous in Spain, was changed into a cathedral. There were found there the bells and ornaments which the Moors had had brought there from Compostella, two hundred years before, on the shoulders of Christians. Ferdinand obliged the vanquished to carry them back to Compostella in the same manner.

He quitted the court as soon as he believed his presence there less necessary, in spite of the prayers and all the means that were employed to retain him. He was impatient to evangelise the poor, the inhabitants of the country. The steepest mountains, the most inaccessible places, the ignorance and coarseness of the populations, no obstacle stopped him. Prayer sustained and maintained the apostolic spirit with which he was animated. It was above all in the dioceses of Tuy and Compostella that his preachings produced marvellous fruits. God honoured him with the gift of miracles and communicated to him above all the grace of making the poor understand and taste the truths of salvation. He was respected everywhere as an angel: he was followed sometimes five or six leagues to enjoy his word for a long time. He had a predilection for sailors: he went to seek them on their vessels to gain them to God and ceased to instruct them only by ceasing to live. We owe him still, among many other benefits, a bridge which he built over the Minho, at Ribadavia, in a dangerous place where many people perished. It is related in this connection that finding himself several times embarrassed to feed the numerous workmen whom he had gathered, he called to the bank the fish of the river. These, obeying the man of God, came of themselves to offer themselves to death.

Preaching in a monastery of the Order of Saint Benedict, he had a revelation that the hour of his death was near; wherefore, after commending himself to the prayers of these religious, he retired to Tuy to pass the rest of Lent there; he preached every day in the cathedral church with an extraordinary fervour, and these were his last labours: for, having fallen sick in Holy Week, he died peacefully in Our Lord on the day of the resurrection, in the year 1240 according to some, 1248 according to others. He left at his death to his host his belt; some say also his mantle; and these relics served since to work several miracles. The bishop of Tuy, who bore him a singular affection, had him buried solemnly in his cathedral, and asked by his will to be buried near him. Twelve years after his death an inquiry was made which contains a hundred and eighty miracles which God had wrought in favour of lepers, demoniacs, the blind, the deaf, the dumb and other sick, by the ministry of our Saint; it was sent by the bishop of Tuy, successor of him of whom we have spoken, to the General Chapter of the Order of Saint Dominic, which was being celebrated at Toulouse, that it might treat of his canonisation. But, although the Saint has shown himself favourable to those who have invoked him in their necessities, the mariners have nevertheless felt more particularly the virtue of his assistance in the perils of the strongest tempests; he has appeared to them visibly, in the habit of his Order, to deliver them. In the ports and the maritime villages of Spain his feast is celebrated with much solemnity, on the Monday after Low Sunday, and his image is in great veneration at Lisbon and in Biscay, under the name of Saint Elmo.[1] Pope Innocent IV beatified Peter Gonzalez, in the year 1254, and granted the Dominicans of Spain to

make his office. Benedict XIV approved his office for the whole Order of Saint Dominic.

By reason of his quality as patron of the navy, Saint Elmo has been represented walking on the waters and holding a flame on his hand. This flame designates the fire of Saint Elmo. Everyone knows that sailors call thus an electric light which shows itself at the top of the masts or at the extremity of the yards when the sea is good and the sky propitious. The fire of Saint Elmo is therefore of good omen. Sometimes this flame is put on the forehead of the Saint.

Abridgement of the Acta Sanctorum.

Saints Maximus and Olympias, Martyrs (231)

The emperor Decius, having made himself master of various provinces of Persia, persecuted the Christians there; Saint Olympias and Saint Maximus, Persians by birth, much considered for their nobility and for their virtues, were of this number. Having been arrested and conducted before that prince, in the city of Corduene, he ordered, without other inquiry, solely because they were Christians, that they should be loaded with blows of sticks, until they should have renounced Christianity. But this punishment only augmented the constancy of the holy Martyrs. The emperor wished to see whether they would not be shaken at losing their goods: he commanded them therefore to tell him where their riches were, and in what they consisted; they made him this admirable answer: “All our goods, Decius, and all our treasures consisted in the sole love of Jesus Christ, our Saviour: as to the goods of this world, we have none, unless it be our own bodies, which we deliver to you with a good heart to dispose of them at your will; do with them what you please; break them, crush them, hack them, cut them and burn them, if you wish, you will not hinder our souls from going to enjoy the sweet and agreeable presence of their Creator.” These words, embittering the emperor still more, he ordered that the torments should be repeated: these poor innocents were beaten with blows of sticks and with leaded rods, more furiously than before; strength failing the executioners, they were forced to cease tormenting them, and led them to prison. A little time after, they were put on the rack; then they were laid down, stretched out, made to roll on beds of red-hot iron; but the holy Martyrs, strengthened by divine grace, encouraged the executioners: “Continue,” they said, “what you have begun: do not weary; your torments efface in us what there is of impure and disagreeable in the eyes of our divine Master.” The emperor, confused, ashamed of his own cruelty, sent them back before Vitellius Anisius, his lieutenant, that he might finish what he blushed to do himself. By order of this lieutenant our Saints were struck on the head with levers until they gave up the ghost, on 15 April of the year 251. The rage of their enemy not stopping there, he wished to deprive them of sepulture, and had their bodies exposed in the fields to be torn and devoured by dogs and other beasts; but these animals had more respect for them than the tyrants: they kept good guard around the holy bodies, barking as if to defend them, and moaning as if to weep for them. These holy remains, after having been exposed for five days without receiving any damage, were gathered by two noble Christians, Abdon and Sennen, who buried them honourably in their house. They have, in the course of time, been brought to France, and deposited in different churches, principally in those of Saint-Malo, in Brittany, and of Liège, in Belgium.

Acta Sanctorum Orientalium.

Saint Patern the Elder, Bishop of Vannes (5th century)

The life of a founder of a church is always interesting for the faithful of a diocese. Unfortunately history has transmitted to us almost nothing about Saint Patern. Three things only are incontestable: 1st, Saint Patern is the first bishop of Vannes: it is the constant and unanimous tradition of his Church; 2nd, he took part in the council of 465 held in his episcopal city: his signature at the foot of the acts sufficiently attests it; 3rd, he died far from his see, and his relics, brought to Vannes, were, at the time of the Norman invasions, transported to Issoudun: all authors agree on it. The rest of his biography has been so confused and cut up to clothe

apocryphal or foreign Paterns that it is sometimes difficult to find one's way in it.

Of the various Proper offices of Vannes, that of 1660 is the most exact, and it is that which must serve principally as guide. Patern was born in Armorica of a noble family; his Latin name proves by itself that he belonged to a Gallo-Roman family and not to a Breton family; besides, at the time of his birth (about 420), the insular Britons had not yet sought a refuge in Armorica.

He embraced the religious life, and followed, it seems, some monks who were leaving Armorica to go and establish themselves in Great Britain. He contributed to raising a monastery there, and, although the youngest of the band, he was elected abbot by his companions. From there he went to Hibernia, and, after having re-established concord between two kings of the island long divided by an inveterate hatred, he returned to visit the brothers whom he had left in Great Britain, and then crossed back to Armorica.

At that time (465) Conan Meriadoc was founding the church of Vannes. Established governor of Armorica by the tyrant Maximus, emperor of the West, and confirmed in this function by the emperor Theodosius, he administered the Bretons in this quality until they, abandoned by the Romans, elected him to be their king. This religious prince, zealous for the interests of Jesus Christ, erected two bishoprics in Armorica, that of Dol and that of Vannes. He gave to Dol as first bishop Saint Senior, to Vannes Saint Patern, demanded by the wishes of the whole city and of all religion.

Raised to the episcopal ministry, Patern the Elder not only retrenched nothing from his accustomed austerities, but applied himself still more than before to prayer, fasting, vigils and study. To the virtues with which he already shone he added an inexhaustible charity in feeding the poor and lodging pilgrims. He propagated Christian piety in an astonishing manner by the expulsion of demons, the healing of maladies, and by other miracles. To steep himself anew in the interior life he built, near Vannes, a little hermitage and placed monks there. But these, dazzled by the brilliance of his virtues, and too slow to follow him in the way of perfection, soon began to raise embarrassments for him. The holy Bishop had also some disagreeable experiences on the part of the faithful. These circumstances and others perhaps decided him to resign in a provincial synod, and to retire into the interior of Gaul. He lived there yet some years, and died holily toward the end of the century, on 16 April, the day on which his memory has always been celebrated: he was more than a nonagenarian. Since the body of Saint Patern became the prey of the revolutionaries at Issoudun, the fragments of relics preserved at Vannes have acquired a new value. These precious remains have long been the ornament and the wealth of the church of Saint-Patern. Here is what we read in a procès-verbal of a visit made to Saint-Patern, on 31 May 1791, by municipal officers of the town: "Monsieur Croizier (rector) showed us, in a little closet of the presbytery, the head of Saint Patern, in silver, containing a relic of the Saint… He declared to us that the said head and the relic had been entrusted to his keeping as well as to that of his predecessors." Which proves that the possession of this relic is well anterior to the French Revolution.

M. Le Mené, ch. bon. at Vannes.

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[1] The Menologies of the Greeks name also Saint Basilissa and Saint Anastasia on this same day. They relate that these pious women gathered the bodies of the apostles Peter and Paul after their martyrdom, that they took care of them, and that it was for this cause that they were arrested and put to death. — Baronius.

[2] The tomb of Saint Victorinus bears the following inscription: *Jubente Leo Christo nostro, sancto martyri Victorino quod vult Deus de suo fecit.* The emperor Nerva made his clemency felt by the Christians as by the others; he released those who were in prison, he recalled the banished. Eusebius cites the edict which he published to this effect (*Chronicle and History*, book iii, ch. 15), an edict by virtue of which Saint John was able to leave his isle of Patmos where Domitian had relegated him, and return free to Ephesus. — Baronius.

[3] The ancients had first designated under the name of Europe a part of Thrace. As Thrace is the gate of this third part of the world, the name extended to all the countries of our West. To come to the holy martyrs Theodore and Pausilippus, we shall say that they suffered at Heraclea, on the Propontis, province of Thrace, district of Europe, for a part of Thrace retained this name long after Jesus Christ. Saint Theodore was a priest.

[4] See the life of Caesar de Bus, in the volume devoted to the Venerables.

[5] See, for the Blessed Waltman, the life of Saint Norbert.

[6] See 29 July.

[7] See 28 April. Olgerd was grand duke of Lithuania from the year 1329 to the year 1381. One may see the history of his reign by Albert Wijuk Kojalowicz, *Hist. Lithuan.*, book viii. It follows the Greek rite of the Russians, and is united in communion with the Roman Church.

[8] Commonly called Saint Elmo or Telmo.

[9] It is, according to Father Papebroch, a corruption of the word Erasmus, one of the tutelary Saints who were formerly invoked on the Mediterranean, and whose cult has been supplanted by that of Saint Peter Gon-

16 April

Martyrologies

16th DAY OF APRIL

ROMAN MARTYROLOGY.

At Corinth, the birth into heaven of the holy martyrs Callistus and Charisius, with seven others, who were all drowned in the sea. 3rd century. — At Saragossa, in Spain, the birth into heaven of eighteen blessed martyrs: Optatus, Lupercus, Successus, Martial, Urban, Julia, Quintilian, Publius, Fronto, Felix, Caecilian, Evencius, Primitivus, Apodemius, and four others, named, it is said, Saturninus. All were tormented and executed under Dacian, governor of the Spains: Prudentius has described their glorious martyrdom in verse. About 304. — In the same place, Saint Encratis or Engratia, virgin and martyr, who, her body torn to pieces, one breast cut off and the liver pulled out, was shut up in prison still alive, to remain there until her body, all in wounds, should fall into rottenness. 303 or 304. — In the same city, Saint Caius and Saint Crementius,[1] who, having confessed Jesus Christ twice, and persevering in their faith, tasted the chalice of martyrdom. After the year 303. — Again in the same place, Saint Lambert, martyr.[2] 6th century. — At Palencia, Saint Thuribius, bishop of Astorga, who, with the help of Saint Leo, pope, extirpated from all Spain the heresy of Priscillian, and, illustrious by his miracles, rested in peace. 460. — At Braga, in Portugal, Saint Fructuosus, bishop. 663. — The same day, Saint Paternus or Pair, bishop of Avranches. 565. — At Valenciennes, Saint Drogo or Druon, confessor. 1189. — At Siena, in Tuscany, the Blessed Joachim, of the Order of Servites. 1305.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Le Mans, Saint Thuribius I, second bishop of that see. — At Saintes, Saint Vaise, massacred by his presumptive heirs, in hatred of the fact that he distributed his goods to the poor. About 490. — At Mont Saint-Michel, in Normandy, Saint Scubilion, monk of Saint-Jouin-de-Marnes, in Poitou, and companion of Saint Paternus, not only during his life, but also at his death and at his entry into heaven. 575. — At Tours, the Blessed Hervé, deacon, canon and treasurer of Saint-Martin of Tours, founder of the abbey of the nuns of Beaumont-les-Tours. About 1021. — At Amettes, in Artois, the Blessed Benedict-Joseph Labre. 1783. — At Vannes, the feast of Saint Patern or Pern, named yesterday. — At Dunkirk, the holy death of the pious Adrian Chancellor, abbot of the monastery of Dunes, whose education the Church began. He would have been small in the eyes of the world, on account of his little fortune; but monks made him the first among them, on account of his virtues. He died saying: “My God, let me be damned if need be, provided I love you.” 16 April 1623. — In the diocese of Cologne, memory of a holy Martyr, whose name is known only to God and whose body was found wrapped in a shroud red with his blood: the top of the head was amputated. Episcopate of Philip I (1167–1191).

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Rome, the translation of the heads of the holy apostles Peter and Paul, from the oratory near the Holy of Holies, into the interior of the basilica of the Lateran. Pope Urban V,

having had a remarkable apse built, deposited them there in silver shrines adorned with precious stones.

Martyrology of the Benedictines. — At Palencia, Saint Thuribius, bishop of Astorga. *Martyrology of the Camaldolese and of Vallombrosa.* — Saint Thuribius, bishop of Astorga. *Martyrology of the Dominicans.* — At Rome, on the Appian Way, the birth into heaven of the holy martyrs Tiburtius, Valerian and Maximus.[3]

Martyrology of the Franciscans. — In all the seraphic family, the solemn memory as well of the holy archangel Raphael, whose name signifies Medicine of God, as of the venerable day on which our father Saint Francis, in the year 1209, laying down his rule in the hands of Innocent III, gave birth to the Order of Minors, to administer to unhappy sinners the spiritual remedy flowing from on high. In memory of this beginning the renewal of profession has been established, which must be made by the religious of one and the other sex, either in common or in private, with a pious fervour, and those who renew obtain, by concession of Clement XII, a plenary indulgence.

Martyrology of the Conventual Minors. — Near Sirolo, diocese of Ancona, the Blessed Peter of Treia, confessor, of the Order of Minors, illustrious by his reputation for holiness and by his preaching, by his extraordinary fervour toward the Blessed Virgin and his devotion to Saint Michael, archangel; celebrated also by his miracles; he fell asleep in the Lord on the 1st of March. End of the 13th century.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

In Greece, Saint Irene, martyr. Saint Irene was in prayer in her private oratory with other Christians, when informers came to seize her to drag her before the judge. Her teeth were pulled out one after another before her head was cut off. 3rd century. — Again in Greece, Saint Adrian, also martyr. — In Scotland, Saint Magnus, who was count of the Orkney Islands, and who is today their patron. Before being a Saint he had been a great sinner. A Danish prince usurped his States and massacred him himself. 1106. — At Brona, in Lombardy, Saint Conthard the Pilgrim. The Blessed Conthard was of the family of the marquises of Ferrara. Renouncing the crown in favour of a cousin of his, he made himself a pilgrim for the love of God and of Our Lady: but God and Our Lady contented themselves with his good will: hardly had he departed when he fell sick and died in Lombardy, at the age of thirty-five years. He is invoked against epilepsy, and on the day of his feast bread is blessed which is placed in houses as a safeguard. 1249. — At Siena, the blessed death of Saint Joachim, of the Order of Servites, remarkable for his tender devotion toward Mary and his extraordinary charity. His father having one day recommended to him, when he was still young, to put bounds to his alms, which might inconvenience the house, he answered: “My father, you taught me that it is to Jesus Christ that alms are given in the person of the poor: could one refuse them anything?” The father wept for joy, on seeing such beautiful sentiments at so tender an age. 1305. — At Cosenza, in Calabria, the Blessed John of Castrovillari, religious of the strict observance of Saint Francis. 1532. — At Santa Maria della Natività, in Sicily, the obsequies of the Blessed William Gnoffi, native of Polizzi. He lived first as a hermit, near Castelbuono, then entered a mendicant Order, which was found near Tragudo, and became prior of that convent. He is celebrated for the struggles which he had to sustain against the demon of impurity. One day when he was on a round for the quest, he accepted the hospitality of a woman whom he thought pious. After having said his evening prayer, he was going to take his rest when his hostess came to make him culpable proposals. “Unhappy woman,” said the Saint to her, “make the sign of the cross, think of the last ends and go tomorrow to confess yourself.” In this struggle between vice and virtue the victory remained with the latter. The sinner, touched suddenly by grace, threw herself at the knees of the Saint and asked his pardon. But, later, the memory of the beauty of this woman attached itself so much to the soul of William that he resolved to re-enter the world. From the first day of his adventurous course he fell asleep under a tree. Then he had a frightful dream: he saw himself surrounded by a troop of ferocious animals, image of the demons and of the temptations of impurity. “Lord,” he cried, “save me and I shall serve you faithfully for the rest of my life:” he did it so well that he attained a very high degree of holiness. His relics are venerated at

Polizzi. — At Gubbio, in Italy, the Blessed Archangelus Caneto, canon regular of the Holy Saviour. His father and his brothers were victims of the civil discords which bloodied Bologna, his native city: he himself owed his preservation only to a particular protection of Providence. Having been sent to dwell in the house which his Order possessed at Venice, he was charged with the care of guests: it was in this quality that he found himself in the case of receiving the murderer of his own father: the servant of God triumphed over the movements of vengeance and served with charity this man whom he had perfectly recognised. He died on 16 April 1513. — At Haren, village near Bois-le-Duc, in Holland, martyrdom of Peter of Colmpthout, curé of that place: Protestant soldiers cut off first his nose and ears, and finished by cutting off his head with a blow of an axe, because he had refused to abjure. 1572.

Saint Paternus, Bishop of Avranches, and Saint Scubilion, the Companion of His Solitude

— Pope: John III. — King of France: Sigebert I.

Saint Paternus, otherwise called Saint Pair, was born at Poitiers,[1] a city of Guyenne, about the year 480, of parents very illustrious by their nobility and by the offices which they held. His father fulfilled there even important functions. After the death of the latter, Julita, his widow, brought up her son in the principles which a virtuous mother can inspire in her children, and the young Paternus made great progress in the practice of the Christian law. Saint Fortunatus, his historian, relates that in his childhood his holy mother, preparing a new robe for her son, had laid outside her house the stuff destined for this garment. A kite, in its rapid flight, having carried it off, bore it to its nest, where it was found again, at the end of a year, as new and as intact as on the first day. Sun, rain and frosts had not been able to alter it. It was a presage of the eminent virtues of this child, whose holiness the world and its thousand temptations were later to respect.

He had thus reached his twentieth year, and then yielding to an inspiration which came from heaven, he took the religious habit at the monastery of Ansion, afterward called Saint-Jouin-de-Marnes. His spirit of order, his discretion, his love of regularity persuaded his abbot that he would fill well the charge of cellarer, and in effect he acquitted himself of it in such a manner as to prove that one day he could direct affairs otherwise important.

Either these successes frightened him, or the attraction of the religious life spoke more powerfully than vainglory to his heart always full of God: he wished to seek a more retired solitude, in order to live there in a more perfect practice of mortification and penance. Having opened himself to one of his confrères named Scubilion, they fled both in secret, and to be less importuned by searches it was far from their country that they believed they ought to settle, and they stopped only in the neighbourhood of Coutances, a little town of Normandy, already provided at that time with a bishopric. They had not lived there long when the people, attracted toward them by virtues which edified them, soon rendered troublesome to them daily visits which took from them the liberty of prayer and of their holy exercises. They lived there some time as hermits, in a very solitary place; finally, a man of worth of that country begged them to go to a village named Scicy, to convert the inhabitants who were still living in the darkness of paganism. They went there and sowed there the good seed of the Gospel; but this ground, not being disposed to receive it, did not produce the fruit that one could expect of it; on the contrary, the inhabitants, ferocious as wild beasts, overwhelmed them with outrages; a woman even carried effrontery to the point of losing all modesty in their presence; but the chastisement was not long in coming: a trembling of all her body, at that very hour, with strange pains, soon compelled her to acknowledge her fault and to ask pardon of God and of the Saints.

Meanwhile these two holy persons withdrew into a cavern; they lived there rather as angels than as men charged with a corruptible body, nourishing themselves more with prayer than with bread. Paternus, having one day only half a loaf for himself and his companion, gave it with a good heart to a poor man who asked it of him: this was so agreeable to God that at the hour of the meal he provided them miraculously with food;

and as drink failed them, Paternus, having struck the earth with his staff, made a beautiful fountain of living water spring up at once, which has always continued to flow.

They spent three years in this cavern; at the end of that time these two hermits were visited by the abbot of Ansion, Generosus, who, admiring the excess of their penance, tried nevertheless to moderate it: he led Scubilion back to the monastery, and recommended Paternus to the bishop of Coutances, called Leontian. This prelate, knowing the talents which God had given him for the preaching of the Gospel, ordained him deacon and then priest (512). When the servant of God saw himself honoured with this sacred character he made the Lord's talent profit well; assisted by his first confrère, Scubilion, who came to rejoin him by order of his superiors, he evangelised the country of Scicy, uprooted the remains of idolatry, and, traversing the country of the Cotentin, of the Bessin, of Le Mans, of Avranches and of Rennes, in Brittany, established in all these provinces several monasteries which he filled with very holy religious, of whom he was the superior and abbot.

God honoured him by such great and such frequent miracles that the report of his holiness soon spread to the court of Childebert, king of France; this prince sent to beg him to come to Paris. It was nothing but miracles throughout the whole road: without speaking of Neustria, where he had already restored sight to the blind, speech to the dumb and health to several sick, there was met no possessed, no frenzied, nor sick in the places where he passed, whom he did not deliver and heal by his prayers.

After having satisfied what the king had desired of him, he returned to his first solitude of the Cotentin, near Scicy; he lived there peacefully until Our Lord, willing to set him on the candlestick to enlighten his Church, made him see, during sleep, three holy bishops lately deceased: Melanius, Leontian and Vigor, who were consecrating him bishop themselves. He took this at first for a dream and declared it to no one; but God, who reveals his secrets in the end, soon made known, by events, that the vision was real; in effect, the bishop of Avranches having died, Saint Paternus was put in his place, at the prayer of all the clergy and all the people.

Saint Paternus governed this church for the space of thirteen years with all the zeal and all the solicitude of a vigilant prelate. He assisted at the third Council of Paris, celebrated in the year 537; on his return to his city of Avranches he fell sick there on the day after Easter, when he was preparing to pay yet another visit to his monastery of Scicy. Feeling himself in danger, he sent to beg Saint Scubilion, his old colleague, to come to assist him in this last passage; but his messenger met another on the road, who came on the part of this holy Abbot, also fallen sick, to make him a like prayer. Thus the one and the other, the bishop and the abbot, Saint Paternus and Saint Scubilion, departed from this world on the same day, to meet together at one same hour before the tribunal of God and in the possession of blessed eternity.

These two Saints chose their sepulture in the church of the monastery of Scicy, which they had sanctified by so long a sojourn; but it happened that the funeral convoys, one of which was conducted by Saint Laud, bishop of Coutances, and the other by Lascivius, bishop of another see, without any word having been given, met at the same time at the door of the church; thus those who had loved each other with so sincere an affection during their life were not separated after their death. Their decease happened on 16 April, about the year 563, the thirteenth of the pontificate of Saint Paternus, and the eighty-third of his age. The relics of Saint Paternus are found still today in the church of Scicy, become parochial, and which bears the name of Saint-Pair-sur-Mer. Some parts of these relics were transported to Issoudun and to Orléans, where churches were built under the name of Saint Paternus. The name of Saint Paternus and the memory of his benefits toward the diocese of Le Mans, which he had likewise traversed and where his disciples had spread, were long dear to the inhabitants of those countries. In the ninth century Saint Aldric consecrated an altar to him in his cathedral; in the thirteenth century a priory was founded in his honour in the parish which still bears his name, and the church of Saint-Poix, near Cossé-le-Vivien, recognises him in our days as its patron.

SCICY AND MONT-SAINT-MICHEL.

M. Postel, curé of Mont-Saint-Michel, wrote to us on 5 January 1863: "As to the monastery of Scicy,[2] Richard, duke of Normandy, united it to that of Mont-Saint-Michel or Mont-de-Tombe, which he founded, 966, at the place where there was a collegiate church built in 709 by Saint Aubert, bishop of Avranches. The monastery of Saint-Michel is called *Tumba* or *S. Michael ad duas Tumbas,* on account of two rocks, the higher of which, on which the abbey stands, is named Tombe, and the other, which is near it, is named Tombelaine, that is to say, little tomb. The one on which stands the abbey of Mont-Saint-Michel is three hundred feet high. A curious description of this place is found in Dom Baunier, *Recueil général des évêchés, abbayes,* etc., vol. ii, p. 725. We possess no relics at Mont-Saint-Michel. Three or four years ago there was brought down to me from the church of the castle a large case full of bones, skulls, arm bones, etc.: no doubt there are found among these bones very precious relics, but unfortunately the authentics are lost.

"The church of Saint-Gervais of Avranches still at present possesses the skull of Saint Aubert, bishop of Avranches, to whom appeared the archangel Saint Michael; one sees still on this skull the imprint of the finger of the blessed heavenly messenger, who, seeing that Bishop Aubert did not obey the order to build a church on Mount Tumba, placed his finger on his forehead and left a strong imprint there.

"The church of Saint-Pair still exists. It is a place of pilgrimage rather celebrated. There are possessed there, I think, the relics of Saint Pair and of Saint Gand.

"I know nothing of the abbey of Scicy.

"As for our old abbey of Mont-Saint-Michel, it still exists and makes the admiration of the numerous strangers who come each year to visit it. These strangers are no longer, as formerly, pilgrims, but solely curious persons and artists, who come attracted by the picturesqueness of the place or the beauty of the monument. I have seen only four or five bands of pilgrims brought by a motive of faith and devotion. The sea has surrounded the rock on which the old abbey is built, and each day it comes to surround us twice. On the rock there are three hundred and thirty inhabitants, living by fishing or else employed in the service of the central prison, and a garrison of a hundred and thirty or a hundred and forty soldiers.

"Nothing so beautiful as the church which has been in restoration for two years, the cloister, the hall of the knights, the refectory of the monks, the staircase of a hundred and eighty steps which leads to the summit, etc. One is ravished on seeing so many marvels united. One does not understand how man could transport and establish such a magnificence on an arid rock. One thing wrings the heart, it is to see that this sanctuary, whence prayers and supplications ought unceasingly to have risen toward heaven, fallen from its primitive destination, serves as a place of detention for five or six hundred criminals."

M. Crozat, curé of Issoudun, wrote to us on 13 November 1858: "The church of Saint-Cyr at Issoudun still possesses some relics of Saint Paternus, but of which it would be difficult to establish the authenticity; they were saved, it is said, during the Revolution, by a worthy man who did not at all trouble himself to preserve what makes their principal value: so that they cannot be exposed to the veneration of the faithful. We have no longer a church of Saint-Paternus: the last vestiges were destroyed about two years ago; there is shown no more today but its site."

The life of Saint Paternus is found in the second volume of Surius; the Roman Martyrology and that of the Saints of France make memory of him on 15 April. We have completed this life with the help of the *Lives of the Saints of Poitou,* by MM. Chergé and Auber, and of the *History of Le Mans,* by M. Piolin.

Saint Fructuosus, Archbishop of Braga

— Pope: Saint Vitalian.

God created at that time two great suns to illuminate the western shores with the rays of that flashing truth which springs from the Apostolic See: Isidore of Seville and Fructuosus.

AA. SS. O.S.B. Saec. ii.

Saint Fructuosus, one of the principal lights of the Church in Spain, in the seventh century, was of the royal blood of the Visigoths and son of a general of the army. While still young, he accompanied one day his father to his lands, on the frontiers of Galicia. While the general examined his domains and his flocks, his son considered the solitude of the woods, the meadows, the mountains, and thought of living there as a hermit or of founding monasteries there. After the death of his parents he received the tonsure at the hands of Conantius, bishop of Palencia, who formed him to piety. He gave a part of his goods to the churches, to the poor, to his slaves, whom he set at liberty, and employed the rest in founding monasteries. The most celebrated, built on the mountains neighbouring Vierzo, took the name of Compludo, because it was dedicated to Saint Justin and Saint Pastor, martyrs of Compludo (today Alcalá de Henares), in Castile. The Saint made himself a religious there and governed it as abbot until he had put everything in good state. He then gave himself a successor and withdrew into solitude, where he led a very austere life, clothed in skins of beasts, occupied unceasingly in prayer and contemplation, walking barefoot on the rocks and through the brambles, lying on the earth where he found himself, and living on what he met with in this frightful desert.

One day when he was praying apart in a forest, a ploughman happening to pass took him for a runaway slave, questioned him, and, little satisfied with his answers, ill-treated him and led him back with a rope round his neck to a place where he was recognised. Another time, because of the goat skin which covered him, he was taken for a wild beast. A hunter seeing him crouching on the summit of a rock was already aiming at him with his bow, when he understood that it was a man at prayer, since he was raising his hands toward heaven. He was discovered at last, disciples assembled around him: then he built for them, in the depths of the mountains, the monastery of Rufana, and made himself, against the chapel, a little cell in which to rest from his fatigues. However the monks of Compludo, having learned where he was, came to tear him away by a pious violence, and brought him back to their cloister. He did not however stay there long. He went out of it to found other monasteries. Whole families, and of the most illustrious, asked to enter there; the number of those who renounced the world was so considerable that the governor of the province complained of it to the king, fearing that no one would remain to bear arms, cultivate the lands, exercise the arts and commerce. The women imitated the men.

While Fructuosus was in one of his monasteries, he received, from the neighbouring desert, a letter by which a young girl begged him to have pity on her, as on a wandering sheep, and to direct her in the ways of salvation. She was named Benedicta, was of noble race, and had just been betrothed to a great lord of the court. But, burning to consecrate herself to God alone, she fled without the knowledge of her parents, wandered long in the desert, and arrived at last at some distance from the monastery of which we have spoken. Not daring to enter it, she wrote her desires, her prayers, and had this letter reach Fructuosus. The Saint ran there without delay, had a little cell built for her in this desert, instructed her in the obligations of a spouse of Jesus Christ, and provided for her subsistence. The example of this noble virgin touched many others, who assembled around her to the number of eighty. Then the holy Abbot built them a monastery in another solitude. The Gothic lord tried in vain to recover his betrothed: he forced the superior of the new monastery to present to him her who had fled him; she came, but refused to look at him and remained mute in his presence. He appealed to the royal judge; but the latter said to him: “Let her serve the Lord and seek another wife.” We cannot reproduce all the marvellous features of the life of the monastic Patriarch of Lusitania. Let us say only that his austerities and his endless journeys did not hinder him from cultivating letters, from having them studied by his monks and from giving himself to poetry, for verses of his have been preserved. One sees besides in the regulations which he composed for his various houses that these had great flocks of sheep to furnish the means of relieving the poor, redeeming captives and exercising hospitality. A monk was specially charged with the care of the shepherds.

One must not be astonished that Fructuosus had such an ascendancy over men, since his gentle face touched even the animals. One day when he was crossing a forest, a roe, pursued by hunters, came to take refuge under his mantle. The Saint took the animal under his protection and led it to the monastery. The animal, grateful, no longer left its liberator; it followed him by day, slept at night at his feet, and ceased not to bleat when he was absent. More than once he had the beast taken back to the woods, but always it knew how to find again the trace of its liberator's steps. One day at last it was killed by a young man who did not love monks. Fructuosus had gone on a journey of some days; on his return he was astonished not to see his roe run to meet him, and when he learned its death grief seized him, his knees bent, he prostrated himself on the pavement of the church. It is not said whether it was to ask God to punish the cruel man; but the latter soon fell sick and had the Abbot asked to come to his aid: Fructuosus avenged himself as a noble Visigoth and as a Christian: he went and healed the murderer of his roe and gave him health of soul with that of body. One likes to see these gracious and innocent tendernesses in those times so rude and in those strong souls, born to draw the peoples after them.[1]

It is related again that, wishing to withdraw from the homage of the people, he took refuge in the depths of the woods; but jays which he had raised in his monastery went in search of him and betrayed his retreat by the joyous chatter with which they greeted him.

Fructuosus could no longer find deserts in Spain; he had peopled a great number of them, he had disciples on all sides, and he was known everywhere. How live in obscurity, according to his desire? He is obliged to pass to the East, under pretext of visiting the holy Places. He prepared himself secretly for this journey, with some of his disciples. He was about to embark when he was suddenly arrested by order of the king. His design had transpired. The king, as well as his council, not being able to suffer Spain to lose so great a light, had him arrested with all possible respect and brought to his court, where he was kept under watch some time, for fear that he might flee. A little later he was ordained bishop of Dume, and afterward archbishop of Braga.

Here is on what occasion he was transferred from the see of Dume to that of Braga. Nineteen bishops of Spain were assembled in council at Toledo (1 December 655). The prelates were at their last session when there was presented to them a writing of Potamius, archbishop of Braga, in which he acknowledged himself guilty of a sin of impurity. He was made to enter and to recognise his writing; he was asked whether his confession was free and contained the truth. He swore to it, and declared, melting into tears, that he had, for about nine months, quitted voluntarily the government of his church, to shut himself up in a prison and do penance there. According to the ancient ecclesiastical rules he should have been deposed from the episcopate, but the council, touched with compassion, left him the name of bishop, condemned him to a penance which lasted all his life, and chose Fructuosus, bishop of Dume, to govern the church of Braga. He was the nearest bishop, Dume being only a league from that city.

Two words sum up the episcopate of Fructuosus: once raised on the pontifical chair, he none the less continued to wear the monastic habit and to live the holy life of the cloister.

Our Saint built new monasteries during his episcopate, and made use of the authority which his see gave him to introduce or maintain the rules there in all their purity. There remain to us of him two rules,[2] one particular to the abbey of Compludo, the other common to all his other houses.

When the holy Bishop was near to die, he had himself carried to the church, to receive there the sacrament of penance, or simply the habit of penance; he remained there prostrate before the altar the rest of the day and the following night. A little before sunrise, having his hands raised toward heaven to offer his prayer to God, he expired in this Christian posture, on 16 April of the year 665. He was buried first in his monastery of Montel. In the year 1102 his relics were transported to Compostella, where they are venerated still today.

A hind and jays are given as attributes to Saint Fructuosus.

Saint Drogo or Druon, Recluse, Patron of Shepherds

1118–1189. — Popes: Gelasius II; Clement III. — Kings of France: Louis VI, the Fat; Philip II, Augustus.

This Blessed was born in the village of Epinoy, today Carvin-Epinoy, in Artois, at the beginning of the twelfth century. He lost his father a little before his birth, and was the cause, by being born, of the death of his mother; he had received from his parents a high nobility and very considerable goods. He was baptised only after having been instructed in the principles of religion. He was keenly touched when his birth was related to him; regarding himself as the murderer of his mother, he fell into a grief which disgusted him entirely with the world, from the age of ten years. He passed the days and nights in tears, deprived himself of every pleasure, distributed to the poor what he could draw from his guardians, fasted frequently, macerated his body by various other austerities, prayed unceasingly, read, or heard the word of God. Having been one day extraordinarily struck by the words of the Gospel by which Jesus Christ exhorts those who love him and serve him to leave all to follow him, he resolved to practise this precept to the letter.

He abandons therefore his relatives and his country, renounces all his goods, and, clothed in a very simple habit over his hair shirt, he goes off, like Abraham, where God shall call him. After divers pilgrimages, led by the spirit of God, he stops in the borough of Sebourg, in Hainaut, two leagues from Valenciennes, and about thirteen leagues from Epinoy, his native place, and hires himself as shepherd to a pious lady named Elizabeth Haire. This state was very agreeable to him. As a servant, he could easily practise humility, obedience, mortification; as a solitary, he lived in prayer and recollection, and the beauties of nature invited him and helped him to praise God. He lacked, in the fields, but one thing, the holy Eucharist. But he obtained that an angel should watch over his flock while he assisted from time to time at the holy sacrifice of the Mass. It is a tradition of the country, which has even passed into a proverb, for it is often said, when two equally pressing occupations present themselves: “I cannot be like Saint Druon, in two places at the same time.” His mistress was very content with this good servant, and his virtues made him loved in the village of Sebourg. The inhabitants pressed him to take charge also of their flocks.

He accepted this employment and acquitted himself of it to the great satisfaction of all and to the advantage of the poor, to whom he distributed the whole fruit of his services.

After having thus spent six years in the humble condition of shepherd, Druon, aspiring to a more penitent life, quitted Sebourg, in spite of the solicitations of his mistress and of almost all the inhabitants, then he undertook long pilgrimages of devotion, to mortify his body by hunger and thirst, by heat and cold, by the fatigues and perils of the roads. He made nine times the journey to Rome, and visited many other sanctuaries. He came, at intervals, to Sebourg, to find again his former mistress, who received him as a son. When his infirmities no longer permitted him to live as a pilgrim, he resolved to live as a solitary. He had therefore a little cell built for himself against the church, and shut himself up in it never to go out of it the rest of his days. As he could hear the divine offices from there, he assisted at them with an angelic devotion. His food was only a little barley bread, his drink pure water. If something was given him, he distributed it to the poor, content with the sole possession of God.

Fire having taken to the church, and then to his hut, he remained in the midst of the flames without receiving the least touch of them; God renewing in his favour the marvel of the three children in the furnace of Babylon. The holy recluse rendered his soul to God on 16 April 1189, in about the seventy-first year of his age, having withdrawn from the paternal house at the age of sixteen years, having kept the flocks six years, spent nine years in his pilgrimages, and forty in his cell.

The relatives of Saint Druon, having learned his death, asked his body of the inhabitants of Sebourg; but it was impossible for them to transport it out of the country; when the cart on which it had been placed was on the limits of the territory of Sebourg, it became immovable and the body so heavy that they were obliged to carry it back to the church and bury it in the sepulchre which had been prepared for him. This tomb (which

one sees still today) was built in the middle of the great nave: the holy baptismal fonts were placed upon it. As to the place where the cart stopped, it is a little height which is still called today, in memory of this miracle, the Mont-Joie-Saint-Druon.

At the beginning of the thirteenth century it was necessary, from fear of profanations, to transport the relics of Saint Druon to Binche; but as they wrought no miracles there, for the space of nine years, they were brought back to Sebourg, on 14 June 1227. The concourse of peoples was immense at this translation; so that the wheat, which was already tall, was trodden underfoot; the harvests were thought lost, but the next day they were seen raised up again and magnificent. In memory of this translation and of this miracle, still today, on Trinity Sunday, the relics of the Saint are borne solemnly in procession. One may see in the second volume of April, in the Bollandists, how many miraculous healings, above all for ruptures, internal descents, the cruel malady of the stone, deaf-mutism, have been obtained by the intercession of Saint Druon. He had himself suffered from a very grave hernia which obliged him precisely to renounce his pilgrimages.

There is shown still today at Epinoy, at a distance of about fifty metres from the presbytery, in the fields, the well of Saint Druon. This well is the object of such a veneration that water is drawn from it only once a year, on the day of the feast and the procession of the Saint. The church which is dedicated to him at Epinoy is built on the very site of his paternal house.

At Sebourg the memories of the pious recluse have also been preciously preserved. Besides a Fountain of Saint Druon toward which, according to an ancient tradition, the holy shepherd led his flock each day; besides the road which bears the name of Road of Saint Druon, one sees still a stone cross, surrounded by some trees, at the extremity of this parish. It stands at the place where the relatives of Saint Druon, come from Epinoy, as has been said, to carry away his body, deposited it and gave it back to the inhabitants of Sebourg. Moreover, in the church of the village one sees his tomb in stone and wood, above which is placed the shrine which encloses his relics. Finally, in a recess of this church, one discovers the Hut of Saint Druon, which recalls the little cell in which the recluse lived forty-two years. It contains a sort of bed in stone, on which lies a statue also in stone representing the Saint. The windows of it are red, and recall the fire which consumed it entirely without causing the least harm to the man of God. It is there that the pilgrims come in crowds to render their homage to the holy shepherd, to pray him to keep far from their families and their flocks the scourges and maladies. Their number is above all considerable on the day of his feast and on Trinity Sunday. Among these pilgrims who arrive from the most distant countries one can always distinguish the deputation of the inhabitants of Epinoy, who never fail to come each year, on the very eve of the feast, to honour and invoke their holy compatriot. Saved from the profanations of 1793, his precious remains repose above the tomb of which we have spoken. The church of Mont-Saint-Quentin possesses a tooth of the Saint.

We have made use, to complete Father Giry, whose narrative we have recast, among other books, of an abridgement of the life of Saint Druon, by M. Sauvet, curé of Sebourg, and of the *Saints of Arras*, by M. the abbé Destombes.

The Blessed Benedict-Joseph Labre

1748–1783. — Popes: Benedict XIV; Clement XIII; Clement XIV; Pius VI. — Kings of France: Louis XV; Louis XVI.

The moved world knelt before the Poor Man of Jesus Christ.

Daras, *The Saints of the Eighteenth Century.*

In the eighteenth century a little village of the province of Artois, named Amettes, and dependent on the bishopric of Boulogne, had preserved all the simplicity of antique manners and all the purity of our holy religion. God cast his eyes upon it, as formerly on the smallest of the cities of Judah, and there, in a family

which was in possession of furnishing a great part of its members to the recruitment of the diocesan clergy, he chose a branch recommendable among all by a secular probity, to make come forth from it an emulator of the patriarch of Assisi, a new imitator of him who, possessing all the treasures of the divinity, made himself poor for us; a man, in fine, who should carry voluntarily the love and practice of holy poverty as far as it is possible to imagine. The heads of this branch, Jean-Baptiste Labre, and Anne-Barbe Grandsire, his wife, obtained, for their marriage, the blessing which God accorded to the ancient patriarchs, whom they resembled by fidelity to the customs of their ancestors. They had fifteen children, whom they brought up without too much constraint, for they had a competence sufficient for their moderate tastes. Benedict-Joseph, the eldest of this beautiful lineage, was born on 26 March 1748. A truly blessed child, and who received that name perhaps by a secret disposition of Providence: the Creator had endowed him with a lively and penetrating mind, a sound and solid judgment, an easy and sure memory. His heart was tender, his will strong, his soul never abandoned truth once known. He announced, from his first years, pronounced inclinations for good, simple and innocent tastes, a great ingenuousness, a sign ordinarily forerunning rectitude of sentiments. His lively character was soon tempered by his dawning reason and by a great submission to his parents. These transmitted to him, as the most beautiful of patrimonies, the sentiments of piety which they had inherited from their ancestors. They inspired him early with the fear of God, which is true wisdom; a profound esteem for his quality of Christian, as well as a tender devotion to the most holy Virgin and to her Spouse, whom the confidence of the country does not separate from one another: *Jesus, Mary, Joseph,* were the first words that his tongue learned to pronounce. Quite small still, he gave a serious attention to wise talk, loved to pray and to hear of the truths of religion. He put a charming grace into tracing his sign of the cross and into stammering the formulas that his mother dictated to him. “From his tenderest infancy,” she deposed, as did her husband, “I saw him take pleasure in religious practices and imitate all that was done in church, whither I could lead him and keep him as long as I wished.” Grace, the example and the teachings of his family engraved in an ineffable manner, in this heart already master of its passions, the great maxims of religion, on the obligation to serve God, to follow Jesus Christ by renouncing oneself, on the necessity to mortify one’s senses and to do penance in order to live a supernatural life. There was seen to dawn from that time in this child of four years a particular attraction for mortification, a sort of unconcern for comforts and conveniences, and an indifference far superior to his age for food and clothing. At five years, prayer made in common by the whole family did not suffice him; he withdrew sometimes apart to recite those which he knew. Already he made his delights of preparing to serve the holy Mass; whatever one asked of him that had relation to God, he found no difficulty in it and applied himself to it with the greatest eagerness. Providence put then in his way, as a second guardian angel to guide his first steps in the way of knowledge and of piety suited to his age, Jacques-Joseph Vincent, the eldest of his maternal uncles, who, already subdeacon, prepared himself for the priesthood by the regularity of the most austere religious. Smitten with the aptitudes which he remarked in his nephew, he set himself to cultivate him with affection; he spent a part of his days in instructing him and drilling him in exercises of devotion. He led him and kept him in church for long hours which would have disgusted any other; he employed him in sweeping it and adorning it according to his strength; he taught him, by way of recreation, the ceremonial of the service of the Mass. When his uncle had gone back to the seminary, young Benedict went to the schools, where he showed himself sparing of his time, full of confidence in his masters; an enemy of dissipation, so ordinary at that age, he loved the society of wise and reflective persons, and his greatest pleasure was to listen to them. He often withdrew apart to read books of piety. But what best demonstrates the work of divine grace in this pure soul is his growing ardour for mortifications as he grew; he already studied to mortify his body by constraints and privations. Then, renewing the examples of Saint Casimir and of Saint John of the Cross, he placed sometimes a little plank on his pillow to rest his head less softly. His modesty was such that, when he conversed with persons of the other sex, never did he raise his eyes upon them, so as to distinguish one from another. It was above all toward his seventh or eighth year that his taste declared itself for the exercises of religion and for more frequent prayer. Of himself he betook himself to church when he could, either in the

morning or in the day. As soon as he was instructed enough, his delights were to serve Mass, and he did it with so much modesty and propriety that the assistants were amazed. It was a graceful spectacle to see him at the foot of the altar, holding his little hands joined devoutly before his breast, his eyes lowered, his head motionless, in a word, in the attitude of an angel! His whole distraction was to accomplish the ceremonial well. All who were witnesses of the piety which beamed on his face and on his whole person still remembered it twenty-five years after, as if it had been a quite recent thing, and spoke of it only with admiration: about this time it pleased God to call to himself a sister of Benedict, born a few months before; he contemplated her almost an hour long, and said aloud: “Dear little one, how enviable your lot is! Why cannot I be as happy as you!” It is still related in the country that, walking one day in the cemetery of the village, he heard some young people holding some free talk, and that at once he withdrew apart and knelt before a cross, praying the good God for those who had just offended him. Finally, one can apply to him the praise which Saint Bernard made of young Malachy: “That a child in years, he had the manners of an old man.” When Benedict was in his thirteenth year his parents entrusted his education to his uncle and godfather François-Joseph Labre, curé of Erin. It was in this holy priest’s house that he united himself for the first time to his Saviour. He had neglected nothing to prepare a clean and well-adorned lodging for this divine guest: and when he had received him, nothing here below could give an idea of the delights with which he was flooded. He received the same day the spirit of truth in Confirmation; from that time he was wholly transformed, he became a new creature animated by the very life of Jesus Christ. Now that he has tasted the savour of the heavenly manna, it seems that he has lost every other taste, even for the foods most indispensable to the nourishment of the body. He begins from that time to deprive himself frequently and in secret of a part of the dishes given him, and he distributes them, without anyone perceiving it, through a window, to a poor man to whom he assigns this rendezvous. He would have trodden underfoot the most exquisite fruits in his uncle’s garden rather than touch those even which were most capable of tempting him; he would have made it a scruple to pick up a single one, had they fallen from the tree of themselves. Another effect of communion was the increase of his habitual recollection: he no longer felt pleasure in anything but in conversing with God, alone with him alone, and he chose for this the most retired places. Hence came his predilection for a retired closet in the presbytery, where one was sure to find him, when duty did not call him elsewhere; if he was not found there, one had to go to the church, where he was seen in adoration before the Most Blessed Sacrament. He would have spent whole days and almost the nights in this heavenly converse of his soul with his Saviour, demonstrating by his example that there is found in it neither bitterness nor weariness.[1] If he communicated only every month, it is because his soul, avid of this heavenly bread, was held back by the scruples of a conscience timorous to excess. There was perceived also in him a redoubling of zeal for the glory of God and for the salvation of the neighbour. When he was witness of some grave offence against the divine majesty, his sorrow went to consternation. He seized all occasions to teach Christian doctrine, or to give some pious instruction to children below his age. He instructed himself in the Latin tongue, not only by obedience, but also because it was the language of Holy Scripture and of the offices of the Church. All the time he could save he consecrated to pious reading: his uncle’s library hardly sufficed for his activity. It is thus that he employed the leaves of absence that were granted him, or else he devoted them to some good works, such as visiting poor sick, or pious ecclesiastics of the neighbourhood, with whom he could confer about religion.

One patronal feast day, his uncle not seeing him with the young people of his age, with whom he had sent him, said to those around him: “I wager that my nephew has gone into some corner to read or to pray.” M. Dupaich, director of the pious young man, had the curiosity to make sure of the fact. He looks for him everywhere: at last he finds him in a barn, prostrate before a crucifix which he had hung on the wall. Benedict was so absorbed in his prayer that he heard nothing; and, surprised as much as edified, M. Dupuich went away, not wishing to disturb him in so holy a recreation. He thus foreshadowed the manner of life that he led until his death, which can be summed up in two words, *pray, suffer*. He let slip no occasion of

suffering, with less chagrin than a miser loses the occasion of enriching himself. In the most rigorous colds he never approached the fire, in spite of the most pressing invitations. He had to be urged to make him take the indispensable nourishment; then he always chose what was most common and coarsest, leaving to the others the best morsels; if he had them at his disposal, it was to give them to the servants. At the age of fifteen his attraction for the reading of the Lives of the Saints and of books which treat of the spiritual life became so strong that his studies of the Latin tongue, which, besides, he already knew rather well, began to suffer from it. A single design occupied him wholly: to know the will of God concerning him and the surest means of sanctifying himself, of saving his soul. His uncle, seeing him relax in his studies, thought he ought to insist on their importance for the priesthood, and forbade Benedict entry to his library, abandoning to him only the books which he judged necessary. But how resist the attraction of grace? God wished to make of his servant something quite other than a learned ecclesiastic. Hardly did he open Cicero or Quintus Curtius when a great weight oppressed his heart: did he open, on the contrary, a book of piety, his soul was lifted and borne up to God. The holy Scriptures, above all, spoke to his heart, as did the sermons of Father Lejeune. He had them daily in hand, he studied them with love, he knew them almost by heart. Two discourses shook him principally: they were those on the pains of hell and on the small number of the elect; he had continually before the eyes of the soul this maxim: “What does it profit a man to gain the whole world, if he lose his soul!” God revealed to him first his general will concerning him; he called him to an absolute renunciation, he reserved to make known to him his special wishes after having prepared him for it by the way of trials. Benedict believed that Providence called him within the enclosure of some monastery: one only, that of La Trappe, newly reformed, seemed to him capable of satisfying his hunger for mortifications. But his parents resisted this design at first: they objected to him that he could quite as well serve God and make his salvation in the ecclesiastical state as in the cloister, and even that he would do more good by labouring at the sanctification of others than by living for himself alone buried in a desert. In vain the holy young man represented to them that no consideration could dispense him from obeying the voice that called him: he pleaded his cause in vain, prayed, supplicated, he could gain nothing. While waiting until he should be of age to dispose of his person, for he was only seventeen yet, he made, as far as was possible to him, the essay of the penitent life for which he sighed, a sort of apprenticeship of La Trappe. More than once he was surprised sleeping on the floor, even in the most rigorous season. He no longer confined himself to giving some bits of bread to the poor: when he could escape notice, his whole meal passed into the hands of some needy person.

He obtained from his uncle permission to observe the fasts of precept. He no longer appeared outside except to go to church; his communions become more frequent, his angelic manners, his humble docility, his rare modesty, his perpetual recollection made him be called the young Saint and drew upon him already a sort of public veneration. An epidemic malady ravaging the country in 1766, Benedict devoted himself to the service of the sick, with his uncle, whom he saw fall a martyr of charity. He understood then, better than ever, how fragile human life is, and he strengthened himself in the design of renouncing everything to acquire eternal goods. He was advised to give up La Trappe, which frightened his parents, for a Charterhouse where the life would be sufficiently austere. Ever flexible to the voice of his superiors, Benedict followed this counsel. His father and mother, although this sacrifice cost them as much as that of Abraham to Isaac, gave their consent. He went first to knock at the Charterhouse of Val-Sainte-Aldegonde, in the diocese of Saint-Omer, which could not receive him on account of the great losses it had just sustained, and which diminished its resources. He sets out then on foot for that of Neuville, in the diocese of Boulogne; there the Reverend Father prior, believing him destined for the choir and the priesthood, told him to finish his studies and to learn a little dialectic and the principles of plainchant before presenting himself. He returned at the end of four months: he was examined, his knowledge was found about sufficient, regard was had above all to the vivacity of his desire, and he was admitted to the number of the postulants.

In the first moments the pious Anchorite believed himself at the summit of his wishes; he was going to live at last in the hollow of the rock, and taste the delights of a life hidden in Jesus Christ. But to this rapid joy there

soon succeeded one of those interior tribulations which are like the arduous and steep defiles through which must pass the souls called to the most sublime contemplation. On the other hand, he thought the life of the Carthusians too gentle for a sinner like himself: God, who had other views upon him, did not make descend into his soul that sympathetic grace which forms the bond between a religious Order and those whom it calls to it. He was therefore obliged to leave the Charterhouse; but hardly returned under the paternal roof, he leaves it anew, in spite of the prayers and tears of his parents; he departs in the heart of winter, without baggage, with no care for means of transport, through unknown countries, through torrential rains; he makes sixty leagues on foot to go and present himself at La Trappe of Mortagne, in Normandy. They refuse to receive him before the age of twenty-four years; he must therefore bow his head and return to his village, where he arrives with his clothes in tatters and his feet torn. Re-entering among the Carthusians, on 12 August 1769, at the age of twenty-one years, solely to obey his bishop whom he had consulted on this subject, he went out of it for the same motives as the first time. He returned to La Trappe of Mortagne, and, finding it closed to him again, as long as he should not have twenty-four years, he sets out for that of Septfonds. He is admitted there and takes the habit of novice on 11 November.

It is probably on his way to Septfonds that he went to kneel at Autun on the soil consecrated by the blood of Saint Symphorian. In 1861 the tradition of the pilgrimage which the Blessed Labre made to Autun still lived in the memory of some old men. He was the last illustrious pilgrim who visited a tomb so celebrated during more than fifteen centuries.

What a happy surprise for him to see that austerity was not less at Septfonds than at La Trappe! From the start he appeared a consummate religious. But he had still to pass a third time through the crucible of interior tribulations. He accused himself of faults which existed only in the terrors of a too timorous conscience; he thought he had no contrition, because he was not, like some holy penitents, favoured with a sensible contrition to the point of weeping, groaning, sobbing. In less than six months, these desolations of heart, joined to austerities and fasts, had emaciated and exhausted him. A burning fever declared itself, and the physicians, consulted, judged him too weak to sustain the rigour of the Rule. But it was not wished that he should leave before being restored; he was therefore had carried into the outer hospital, where he edified everyone. It was, said a Brother, an uninterrupted conversation with God, favoured by the most absolute silence of the sick man. He who was charged to care for him often invited his confrères to come and visit him, saying: “Young Labre is a Saint, let us go and see him.” During his convalescence he had nothing more pressing than to employ himself in the care of the other sick, whose most devoted servant his charity made him. He took leave of the good Fathers on 2 July 1770; but what will he do? whither will he go? He addressed these questions to Our Lord, who put it first in his mind to direct himself toward the most celebrated sanctuaries, such as those of Loreto and of Rome, with the intention of knowing his vocation better. He quitted France and took the road to Loreto, by Piedmont, asking the Lord unceasingly for help and light to know and accomplish his divine will. God revealed to him at last, by a very clear illumination of the intelligence, joined to a sensible inspiration in the heart, that “this divine will was that he should walk in the footsteps of Saint Alexis, abandoning for ever country, parents, comforts, conveniences and all that there is of the flattering in the world, to lead a new kind of life, the poorest, the most painful and the most penitent; and that not in a desert, not in a cloister, but in the midst of the world, visiting devoutly as a pilgrim the most renowned sanctuaries.”

The holy Pilgrim began with Our Lady of Loreto, on 6 November 1770; his second station was the tomb of Saint Francis of Assisi, where he had himself inscribed in the archconfraternity called of the Holy Cord. From his arrival at Rome he was profoundly touched on seeing the images of his good Mother in the crossways and the streets; in all the houses the majority of families reserved for her a place of honour with a lamp lit before her. He stopped before those which were most in veneration, expressing his affections by pious gestures, and, after having looked at them a thousand times, he returned to them yet again and looked

at them with a new fervour. He did not know how to render the joy which he felt at this public and so universal cult rendered to Mary.

He was soon acquainted with all the ceremonies which took place in the churches of Rome, with all the devotions that were practised there, and he missed none. When he came to know the Holy Stairs, he often went to climb them on his knees, slowly and meditating at each step the humiliations of the Saviour who had trodden them when he was dragged to the praetorium. Toward the end of May 1771 he set out for the city of Fabriano, near which the tomb of Saint Romuald is venerated. He felt such a devotion for Saint James the Greater that he spent a whole day in his church, always on his knees, changing neither place nor position, attentive to all the Masses which succeeded one another in the morning. During the hours when the church remained deserted he held his arms in a cross, his eyes fixed on the tabernacle or on the statue of the Saint. When he saw the sacristan close the doors he begged him to be so good as to permit him to pass the night in the church. When he went out, several pointed him out with the finger and called him a Saint. The admiration increased when he was seen to give to the poor the little alms that he received. A widow, seeing him pass in a driving rain, invited him to enter to take shelter. He accepts, salutes her according to his custom with these words: “Praised be Jesus and Mary!” And, by his face so affable and so pious, he inspires this woman with great confidence: she opens her heart to him, tells him her troubles. She found such consolation in the words of the holy Pilgrim that she wished to procure the same happiness for a young person who, for more than nine years, had kept her bed, suffering much from a scirrhus of the stomach. Benedict spoke to the sick girl of the happiness of being crucified with Jesus Christ, and told her, among other words, that from her bed she would pass to paradise. It seemed to the patient that she heard Jesus Christ himself; judging herself unworthy to be visited by Jesus Christ in person, she had the idea that it was a Saint of heaven sent by God to console her; and it was not without reason: for the servant of God, profiting by a moment when he found himself alone with her, spoke to her of a secret of conscience relating to some interior illusion that she had had and which she had not yet unveiled to her director. She avowed since that, without a supernatural light, he could not have penetrated her interior as he had done. Contrary to his custom, the servant of God accepted the dinner which his dear sick girl and her two sisters offered him, thinking doubtless, after the example of the divine Model, who did not refuse to take part in feasts when he saw there the favourable occasion of serving the guests some spiritual food. But hardly did he touch what was served him, and, to the entreaties made to him, he answered: “A little is needed for me; the surplus is good only to prepare a greater pasture for the worms.” He continued to speak of the things of God and of salvation; but he seasoned his spiritual discourses with so much naturalness and graces that the three sisters and the widow were moved to tears by them and forgot to eat in order to be more attentive to his pious reflections. He cried out several times: “My God, how great is your goodness in having given to these foods the virtue of sustaining our bodies!” The young invalid asked him how we ought to love God and what are the signs of this love; he answered: “To love God suitably three hearts in one are needed. The first must be all of fire toward God and make us think continually of God, speak habitually of God, act constantly for God, and above all bear with patience the evil which it pleases him to send us during the whole duration of our life. The second must be all of flesh toward the neighbour and carry us to help him in his temporal needs by alms, and still more in his spiritual needs by instruction, counsel, example and prayer; it must above all be tender toward sinners, and more particularly toward enemies, and ask the Lord to enlighten them to bring them to penance; it must also be full of a pious compassion for the souls in purgatory, that Jesus and Mary may deign to introduce them to the place of rest. The third must be all of bronze for oneself and make us abhor every sort of sensuality, resist without relaxation the love of self, abjure the proper will, chastise the body by fasting and abstinence, and subdue all the inclinations of corrupt nature: for the more you hate and the more you ill-treat your flesh, the greater will be your reward in the other life.” Before quitting this family Benedict wished to leave a mark of his gratitude for the reception he had received: he asks for a sheet of paper, writes in Latin a prayer addressed to Our Lord Jesus Christ, and, in handing it to his hostesses, he assures them that if they recite it with faith they will see

their house and the neighbouring houses preserved from lightning, fire and earthquakes. This is what has happened several times, among others at the earthquake of 1781. Benedict was obliged to withdraw by flight from the esteem which grew for him in all the city. Inspired doubtless by a prophetic spirit, he added, in thanking the sacristan for the kindnesses that had been shown him, that God would deign himself to pay his debt toward the church and the hospice. Some time after, there was received unexpectedly a sum of a hundred Roman crowns, bequeathed by the will of a German lady, unknown at Fabriano, and whose heir was ignorant of the existence of the church of Saint James and of its hospice. Never did Benedict afterward stop, passing through a city where "he had been made much of as of something good." His various pilgrimages in the kingdom of Naples made it presaged that he would be an ornament of the Church. His great examples of virtue made such an impression on the inhabitants that today still, after about eighty years, the memory of it is alive in the mind of some old men. Arrived before a prison, from which the prisoners implored, through the bars of their dungeons, the pity of passers-by, he stopped, and, seeing these unfortunates, he had great compassion for them. Suddenly he kneels, uncovers himself, places his hat on the ground before him, lays on its brim the crucifix which he detaches from his breast, prays an instant looking at it fixedly, then intones the Litanies of the Virgin of Loreto with a heavenly voice which stirred the hearers to the depths of the soul; at once money falls from all sides into the pilgrim's hat, he gathers these offerings, kisses them, quite moved, as if to thank the public, rises and goes to distribute them to the poor prisoners; he repeated this act of charity every day before the churches. An inhabitant of the city of Bari, who had the happiness of making him accept hospitality in his house, begged him, before letting him depart, to give him at least some advice for a souvenir: at the same instant the hammer of the clock came to announce that a fraction of human life was spent: "Well!" replied the servant of God, "each time that you hear that bell, remember that you are not master of the following hour, and think at the same time of the Passion which Our Lord willed to suffer to put us in possession of eternity." The person to whom he left this pious maxim, although in the flower of age, and of a very robust health, did not delay to pass to eternal rest, after a short illness. To go to Spain he passed by Moulins, in Bourbonnais, where he sojourned some months. A pious Christian having offered him shelter, because it was in the depth of winter, he refused to accept a bed, wishing absolutely to sleep only in the attic, on a little straw. During the long winter evenings he made a reading to the family; other persons of the neighbourhood soon increased his audience, attracted, as they said, by the curiosity to see a Saint. After the reading he retired to his garret to continue to read and meditate; he passed the greater part of his nights in this pious exercise. He was also heard scourging himself harshly, and there was found in his straw a whip of cords armed with points. During Lent he passed sometimes two or three days without eating.

If the holy Viaticum was carried to the sick, he never failed to accompany it. He was seen to communicate frequently at the first Mass; this holy custom was for him an occasion of humiliation. The priest sacristan, seeing him approach so often the holy Table, judged that it was unbecoming for a layman, so young and so poorly clad, to receive so familiarly the God of all majesty, and, seized with a false zeal, he drove him from the communion table. Benedict bears this affront with patience and humility: he keeps silence and withdraws; the following days he presents himself anew at the holy Table, ready to receive a new insult, and he bears it with the same abnegation, until the curé of the parish, informed of the fact, repressed the indiscreet zeal of the priest sacristan. He had to suffer many other persecutions which it would be too long to relate, and which only augmented his reputation for holiness. Several miracles were attributed to him, among others that bread and peas multiplied in his hands while he was making a distribution of them to the poor on Holy Thursday, and that a sick man was healed by his prayers. If we follow him into a thousand sanctuaries of Alsace, Lorraine, Switzerland and Germany, we shall gather the most marvellous legends. We shall say only the virtues of which he gave the example everywhere.

Never did the poverty and renunciation of the most rigid religious approach what the servant of God practised of his own free will during the last fifteen years of his life. In effect, the religious of the strictest observance have at least still a little cell for habitation, some plank or some mat for a bed, a coarse woollen

habit renewed in its time for clothing; their table is provisioned with food, coarse it is true, but sufficiently abundant and without any care on their part; they find there for drinking some cup kept clean, were it of wood or clay; but Benedict deprived himself of all that and lived in a general destitution which has something incredible. His clothes were but real rags, which sufficed just to cover the nakedness of his body, but which could in no way defend him from the inclemency of the seasons. His footwear was reduced most often to slippers or pantofles pierced on all sides as if to let in water and mud. His head was no better covered. He stripped himself sometimes still more, the better to imitate the Son of God, who did not fear to strip himself of the divine majesty: many saw him go barefoot on the roads or in the streets. During the greater part of his pilgrim life, not only had he no domicile, but he would not even habitually set foot under the same roof; was it not necessary to conform literally to the example of him who said: “The foxes have their dens and the birds have their nests; but the Son of Man has not where to rest his head?”

During his first sojourns at Rome he began by sheltering himself ordinarily near the Quirinal, in a hole in a wall, lodging more suitable for an animal than for a man. He changed afterward out of deference to the advice of an ecclesiastic and lodged under the open and ruined vaults of the Colosseum, like the solitary sparrow in the rubbish, or the swallow in the ruins. He often changed his lair, to avoid all that could have resembled a possession. In his long journeys the earth served him as bed; he took for shelter a hedge or a wall. What shall we say of his poverty in food? he took of nourishment what was needed in order not to die. As to quality, his foods of choice were ordinarily what he could find most vile, things of refuse, even crushed under foot and thrown by the windows into the street or on the dunghill: yellowed cabbage leaves, bitter orange peels, parings of withered herbs, spoiled and rotten fruits. With some rare exceptions his stomach knew neither meat nor dishes of any sort; he never drank except after this singular meal; his drink was on journeys the water of the ditches, and in town that of the public fountains, with no other cup than his lips, applied immediately to the orifice of the pipes: which was the cause that after his death several of these fountains were seen besieged by a pious crowd, because they were regarded as sanctified by this great servant of God. Christians full of faith, without being held back by the repugnance which his exterior must have inspired, coveted the advantage of having him at their table: he defended himself from it as much as he could, on the ground that his quality of poor man did not comport such a distinction. This quality of poor man was for him a motive to present himself at the daily distributions, less to profit by the soup that was given there than to make an act of the profession which he had voluntarily embraced. He was accustomed to place himself last and to wait until the others were served; hence it happened that he often received nothing, or at least what was worst; he returned just as content as if he had obtained the best part. Moreover, he let be taken from him easily what he had received, when the distributors, charmed with his excessive reserve, made him pass before the others and gave him a large part. It is with the same indifference that he received offers of alms. Often he did not answer the persons who called him to give him something, because he did not perceive it, being wholly absorbed in God. Once, at Saint-Sixtus and Saint-Dominic, he was in meditation; a priest approaches him and puts an alms in his hand. Far from being distracted by this charitable act, he did not even perceive it. Sometimes benefactors forced him to receive what he did not wish; he took it so as not to sadden them or out of respect for their character; but hardly had they disappeared when he gave it to others. However, it was not enough for him to despise all property, even the most legitimate and the most necessary, he had a sort of horror of it. One may say that, contrary to other men, he was the sworn enemy of money and would not receive the smallest piece of this metal, which seemed to burn his hand. Many times, by error, some coin of this kind was put into his hand, as we have said: as soon as he perceived it he ran after the person to restore it to him. This is how he understood the maxim: “Whoever among you renounces not all that he possesses cannot be my disciple.” Is there need, after that, to speak of his mortification? Can one imagine a harder and more mortified life? On vigils and other days of fast he did not appear at the door of the convents; he had proposed to himself on those days to imitate the example of the first faithful, eating only once a day, and one may say that he often surpassed them, for it happened to him more than once to take for

his whole refection, toward the end of the day, only a little bread soaked in the water of the public fountain. Wednesdays and Saturdays were often, and Fridays almost always, days of absolute fast for him. To traverse a multitude of diverse countries, of celebrated cities, without opening the eyes, or at least without looking at anything, seems almost impossible. Yet this is what the servant of God, by a prodigy of grace, practised in the most absolute manner in all his pilgrimages. Never either did he voluntarily lend ear to any vain and curious discourse, or one deprived of edification; never did he grant to the sense of hearing the pleasure of listening to any song or any sound of instrument. Never did he know the scents which flatter the sense of smell; but, on the contrary, if it happened that he was molested by disagreeable odours, he did nothing to remove them or to deliver himself from them; that was his sensuality. It is impossible to impose a greater restraint on his tongue than he did. He had come to the point of never speaking first to anyone whatsoever, save by pure necessity or by motive of charity, and of answering most often only by a nod of the head. He accomplished to the letter the counsel of the Holy Spirit: "Put to your mouth doors and locks." In the midst of the tumult of the world his silence was perpetual, perpetual his converse with God. Whole months passed without his uttering a word; so that he would deserve the qualification of *silentiary* as well as the Saint known by that name.

As to the sense of touch, spread through the whole body, it was for him the great means of penances at every instant. "He bore in his members the mortification of Jesus Christ at all times and in every place,[2] and lived only to crucify his flesh with all its concupiscences;[3]" he knew how to make for himself instruments of maceration which had not the inconvenience of exposing him to esteem, and procured him the advantage of an uninterrupted penance. Cold, heat, damp, winds, all nature in a word, all inconveniences, all the circumstances of life, furnished him the means of immolating his flesh to the Lord, like Jephthah, his only daughter, uniting this sacrifice to that of his Saviour. He had moreover, on his flesh, a living hair shirt as it were, which tore him unceasingly, like Saint Thomas of Canterbury, chancellor of England, of whom the historian says: "After he had undergone the death of martyrdom, his hair shirt was found so full of vermin that this earlier martyrdom, in the midst of the luxury and softness of a court, was judged far more insupportable than the last." Not only did he not seek to deliver himself from these incommodious guests, but he had absolutely willed this so afflictive and so humiliating torment; only, by spirit of charity, he took all precautions to spare others the disgust which he might cause them in this. He lived separated even from the poor and never approached them. Besides, the odour of his holiness and the splendour of his soul often made disappear the disgust which the sight of him should have inspired, and his skin, when his body was washed after his death, far from offering any stain, any vestige of scratch, appeared as clean as that of a child just born. The keeper of the hospice attested that he perceived no trace in the bed which he occupied, and the same thing was ascertained in the bed in which he died; what do I say? his rags, full of this vermin, became a treasure which thousands of persons disputed! Among the thorns of this mortification developed in all its brilliance the beautiful flower of continence and modesty. Benedict fled, with the same shudder that one feels at the sight of a serpent, all that could bring the least attack upon it. "If a woman touched me," he said, "on the spot I would tear off the skin which she had touched." He kept constantly shut the door of his senses, by which the infernal serpent could have penetrated into the garden of his soul: he walked in the streets as if he had been in church. His bearing savoured of ecstasy, and never did it happen to him to turn his head or let his eyes stray. He fled the conversation of women with as much care as their approach or sight; he conversed with none, unless pushed by a positive necessity. The least obscene or licentious word that struck his ears was a clap of thunder which made him shiver and tremble. One of his confessors pressing him with questions to know why he forbade himself so strictly the use of wine, obliged him to answer, sighing, that he wished by this privation to blunt the sting of the flesh, and put on his body the bridle that would hinder it from kicking. An answer quite conformable to the sentence of Scripture: "Wine and women make the wise apostatise;"[4] and yet, who would believe it? this man so penitent, so circumspect, so delicate of conscience had to struggle against the most violent assaults, like the Jeromes, the Anthonys, the Peters of Alcantara, to defend a virtue

so dear to him. Hardly did he begin to taste sleep when he was assailed by the most violent temptations. He was often obliged to roll on the ground with courage, as formerly his patron, imploring divine help, invoking the immaculate Virgin, making upon himself numerous signs of the cross, striking his breast and picturing to himself the cross of the Saviour: he ceased not to fight until he had gained an entire victory. His confessors assured that in the whole course of his life they discovered not the slightest failing nor the slightest stain; so many persons designated him only as an earthly angel, a Saint Aloysius Gonzaga. Thus, with the help of grace, Benedict had become so much master of the appetite of the soul called concupiscible, because it carries us to desire and seek sensible good, that there arose in it, so to speak, no more any deliberate movement. As to the other appetite, which also composes the sensitive part of the soul, I mean the irascible, which carries us to flee sensible evil and to defend ourselves from it, it was really dead in him. One of his confessors said that by force of exercise he had acquired such an empire over irascibility that he was, in his opinion, become meekness and affability itself, and he did not hesitate to compare him and equal him in this respect to Saint Bonaventure and to Saint Francis de Sales: nothing being capable of altering the holy peace of his soul, nor the serenity of his face.

One evening, in coming out from Our Lady of the Mountains, he struck in the darkness against a young man who, to avenge himself, dealt him a blow with a stick, then a box on the ear. Benedict, as was his wont, received the one and the other without asking him the reason. Walking another time, in the Corso street, with a rapid step, he was loaded with insults and mockeries by some passers-by. Instead of hastening, he slowed his step to enjoy longer the happiness of being insulted. And to pass to the superior part of the soul, his will was the slave of obedience. He was, as Saint Peter counsels, subject to every creature for the love of God, imitating Him who made himself obedient unto death. It is by obedience that he used sometimes the bed which was prepared for him, that he approached the fire in winter at least for some instants, that he drank a few mouthfuls of wine, that he received alms of which he had no need for the very day, that he accepted some rare invitations to take a real meal and to taste the dishes that were served him. We believe we have cited here the acts of submission which cost him most. He had in his mind thoughts so low of himself that it is impossible, according to the abbé Marconi, his confessor, to imagine who could have a lower one of himself, and he compares his humility to a sea so deep that there is no sounding line capable of measuring its depth. He addressed continually to God the supplication of Saint Augustine: “Lord, make me know you and make me know myself, you to love you, myself to despise myself.” One of his greatest virtues was without contradiction the care he had to hide from all eyes his virtues and what passed between God and himself. He put no less application into hiding his condition and his origin, desiring to pass for the vilest and last of men. This is why he avoided his compatriots as he came to know the Italian tongue better and he took, ordinarily, his confessors from among the priests of that nation. But, in spite of his efforts, he was often betrayed by the delicacy of his features, by the grace of his physiognomy, by the urbanity of his language and by I know not what nobility of manners which had its source in the politeness of his education, and still more in the perfect equilibrium of his soul, always mistress of its movements. Although from his youth he read Holy Scripture in Latin, and although more than one of his admirers was persuaded that God had given him a particular understanding of it, so much did he cite its texts to the point, so much did he apply them with justness and precision, yet he made it a constant duty to attend the elementary explanation of Christian doctrine like an ignoramus. He followed the catechism which was given in the Colosseum for the lowest class and the most abandoned children. The virtue of Jesus Christ has a perfume which it is difficult to enclose, something always escapes from it: hence it happened that Benedict was often exposed to hear his praise and to receive marks of consideration. He was easily troubled by it; it was for him a real grief to see himself the object of some respect: a word of praise made him shudder, a testimony of honour overwhelmed him to the depths of his soul.

Being penetrated by that oracle that God finds stains even in the pure spirits who surround his throne, and seeing himself so inferior to the angels of heaven, he always found imperfections in himself, and he accused

them at the tribunal of penance with the same contrition as if it had been a question of enormous faults. One must not therefore be astonished if his confessors were unanimous in assuring that he observed minutely the precepts of God and of the Church; that he never committed a fault, even venial, of deliberate purpose; that he did not even seem subject to voluntary aberrations of desire and thought; so that his confessions did not offer sufficient matter for absolution.

There is no need to say with what attention and what fervour the Blessed One acquitted himself of all his daily prayers. He recited them, whatever their number, slowly, calmly, articulating each syllable and weighing the sense of each word. Several persons called him *the Man of prayer*.

The manner in which he recited the divine office made of it a real meditation: after the reading of a psalm or a lesson he laid down the book to give course to the thoughts and sentiments which the Holy Spirit excited in him, holding his eyes directed toward heaven or toward the image of the Virgin at Our Lady of the Mountains. As to mental prayer, he soon attained that degree superior to all method which is called contemplation. His spirit was at once as if followed by the spirit of God, and his heart was inflamed with holy affections. A pious widow had judged him well when she related that, on seeing his gaze fixed toward heaven, sign of the interior gaze, she said: “Oh! happy mortal, who knows what you see?” and pictured to herself that God took pleasure in making him taste the delights of perfect love. Hence grew in him each day the aversion for all that is not God, to the point of regarding, with Saint Paul, all the grandeurs and enjoyments of the world as a vile and miserable mud, worthy at most of being trodden underfoot. The length of his prayers was such that it can be said without exaggeration that he spent the greater part of his last fifteen years in contemplation. Often one dared not interrupt him by the noise of doors or by passing too near him in churches: many came there expressly to animate themselves by his example and excite themselves to meditation; for, it was said, one has never seen praying in that fashion, and to form an idea of it one must have seen him: the angels do not stand otherwise before the throne of God! How many felt their heart soften on looking at him and tears escape involuntarily from their eyes! how many commended themselves inwardly to his intercession, as one does to that of the blessed who already enjoy the vision of all things in God! which is indeed the highest degree of esteem that one can have of a man still a wayfarer on earth. It is, however, what a holy priest of eighty years did. A future bishop placed himself as near as possible to the poor man, without making himself perceived, and felt from this simple neighbourhood such an emotion that his prayer became more fervent. To announce himself ostensibly before the face of the world as servant of Mary, Benedict adopted the custom of wearing the rosary hung at his neck and quitted it no more until death. On the roads, in the streets, in church, on pilgrimage, by night as by day, he could be recognised by this emblem. It was his decoration of choice, that which he displayed with pleasure and to which he attached more price than any great one of earth ever attached to the insignia of his orders. The confidence with which his heart overflowed toward this good mother escaped sometimes in the midst of his prayers: he repeated half aloud this invocation: *My Mother! O Mary! My Mother!* with an accent so expressive and so pronounced that evidently he made an effort not to make of it a great cry. His devotion toward the holy Eucharist makes him be ranked among the most celebrated adorers of the Blessed Sacrament: Saint Rose of Lima, Saint Louis Bertrand, Saint Thomas Aquinas, Saint Jane de Chantal, etc. He felt such a joy in the presence of Jesus Christ that it transpired outwardly in a manner which had something more than human, and that there was admired on his lips a smile which savoured more of the angel than of the man. This is what made several say that he saw Jesus with the eyes of the body.

One of his confessors having obliged him to tell what made most impression on him in the life of the Saviour, he answered that it was the abjection to which that divine Master descended in the last hours of his life. This memory, awakened by the interrogations of the confessor, occasioned him a movement of grief so bitter that the latter compares it to that of the most tender mother who should see an innocent and beloved son massacred before her eyes with barbarity, and it was little short of his heart failing him in answering; he

wept for his Beloved, his Friend, and suffered truly with him; he would not have suffered more if he himself had been fastened to the cross. He never failed each morning to place himself in the wounds of the Saviour, picturing those of his members as the holes of the rock and that of the side as the cave of the rock where the dove takes refuge.

When Benedict had thus his soul united to God, a heavenly light rebounded from God upon it, and often from it upon the body, by a special grace which was accorded to many Saints: his face shone with a supernatural brilliance, and his body, carried away by the impulse of the soul, rising without however losing earth entirely, took a position which could not be explained in a natural manner.

No facts are cited sufficiently well established to affirm that the servant of God had during his life the gift of miracles, although God was pleased to answer his prayers ostensibly. In the case where the benefit granted had something miraculous, it is probable that Benedict had no knowledge of it: his humility would have suffered too much from it; but he had, especially toward the end of his life, the gift of reading to the bottom of consciences. So many persons avoided him, for fear that he should see some stain in their soul. One day he finds himself in the path of a debauched young man, whom he did not know; he takes his time to approach him, and, with the tone of the greatest gentleness, he says to him: “My son, you are in the disgrace of our God, go make a good confession, because your death is near.” The young man began to laugh at this advice, and mocked him who gave it; but the unfortunate died shortly after, and died impenitent. Another warning of the same kind had a better success with a man of a certain age; Benedict having accosted him, said to him: “My brother, drive away the thought you have, it is a temptation of the demon.” At this unforeseen exhortation the guilty man remained stupefied and confused, and he drove from his heart the criminal project which he nourished there of abandoning his wife. Benedict was also the object of a favour which God seems to have reserved for our times, in order the better to confound incredulity by this most inexplicable miracle of all. He was often seen in several different places at exactly the same hour.

Thus, while he was shut up in the hospice of the poor, where he slept the last years of his life, and whence one could not absent oneself, he was seen and observed by several witnesses, in adoration in his ordinary and ecstatic bearing, at different hours of the night, and until after midnight, before the Blessed Sacrament exposed for perpetual adoration. While he was shut up in the same hospice, he was seen on Christmas night, in 1782, assisting, in the church of Our Lady of the Mountains, at Matins, the night Mass and all the rest of the ceremony, to the kissing of the feet of the holy Child Jesus. Admitted into the intimacy of the eternal King, it was hard indeed that he should not have part in some of his secrets, such as knowledge of the future. He knew beforehand his approaching death, the place of his sepulture, the homages which would be rendered him after his death, the religious who were to labour at it: he knew the misfortunes which were to fall upon France, in ’93, and made a multitude of other predictions which it would be too long to report, and which were justified by the event.

However, a profound sorrow devoured the heart of Labre, and was to hasten his end. This lover of God, so insensible to his own pains, felt all the injuries which the eighteenth century vomited against his divine Friend. Never had men appeared more bitter against God. Every day the mass of impious books, of blasphemies, of apostasies went swelling. The horizon of this unhappy century was charged with so many impieties that the divine anger, defied for sixty years, was at last about to burst in a frightful tempest. Labre, by his austerities, by his prayers, held back the arm of God as much as he could; but this avenging arm became heavier and heavier, and the strength of Labre diminished. Every blow that struck God struck him also. He felt this frightful torture of seeing his Father, his Friend, his Spouse ill-treated, trampled underfoot; and by whom? by his brothers, by ungrateful brothers, but whom he loved, because they were like him the children of one same Father, and because he saw them all streaming with the blood that their salvation had cost. He would have wished to avenge this divine Victim, but the executioners also occupied a large place in his heart, and he knew only how to pray for them, instead of cursing them. In these lacerations his heart

broke. How many times did he avow it to M. Marconi! “My Father,” he said, “this sorrow kills me.”

This precious death was not revealed to our Saint alone. A religious of holy life knew “that a flower was about to be gathered in the garden of D. Paul Mancini.” She meant to speak of the hospice where the Blessed One passed the nights. On the other hand, the child of the spouses Sari, who were awaiting the servant of God at Loreto, for his annual pilgrimage, repeated to them more than once: “Do not wait for him, Benedict is dead; Benedict has gone to paradise, it is my heart that tells me.” On Passion Friday he confessed for the last time: “Hardly had he knelt when he began to weep,” says his confessor; “two streams of tears fell from his eyes peacefully and without sighs or sobs. As usual I found no matter for absolution. I saw moreover that, since his last confession, the slightest temptation had not troubled his interior, all in peace, serene and tranquil. This showed me that he had reached the noon of the fair light. Such a star no longer belongs to the earth: it is in heaven, it is in eternal glory that it must shine.” In effect, on Holy Wednesday, 16 April 1783, Benedict made, as usual, a long and fervent prayer, when in the morning, about eight o’clock, he was surprised by a mortal faintness. He was seen lying, as if deprived of sense and strength, on the outer steps of Our Lady of the Mountains, his church of predilection. People hastened to succour him, and he was given a glass of water, for he had asked for it. He took it in hand, offered it devoutly to the Lord, with inflamed sighs, his eyes raised to heaven; then having drunk, he raised again his dying eyelids and his two hands, rendering thanks as if he had received the greatest relief. This edifying trait made the witness who related it shed tears. His weakness was so great that he could not be raised up; several persons charitably offered him their house to receive him there; he thanked them all with humility. Francis Zaccarelli, butcher at the Monti, opposite the barracks of the Corsican soldiers, at a short distance from the church, presented himself. He was a worthy man attached to the servant of God. He said to him: “Benedict, you are ill, you must be cared for; will you come to my house?” The dying man opened his eyes, fixed them on Francis and answered: “To your house? yes, I am willing to go.” He was carried there at once and laid fully clothed on a bed, being told to let himself be handled out of obedience. An attempt was made to revive him by making him take something; but he soon lost consciousness; and in the evening, while the Litanies were being recited near him, at these words: *Sancta Maria, ora pro nobis*, his face took the whiteness of milk, he ceased to breathe. These are the two only signs by which it was perceived that he had just fallen asleep in the Lord. At the age of thirty-five years and twenty-one days, as we have just said, his soul flew into the bosom of God, toward Mary his good Mother, at the moment when her holy Name was being invoked for him, which he had continually had on his lips during his life; and, by a coincidence not less happy, the bells of Santa Maria Maggiore seemed also to invoke this holy Name between heaven and earth, giving the signal of the *Salve Regina*, ordered by the Holy Father to implore the powerful Mother of God in the needs of the Church. Father Angelus closed the mouth and eyes of him who would have been worthy to receive this service from the hand of an angel. It was then that in the street the children, impelled by a superior force, made themselves heard: *The Saint is dead! the Saint is dead!* They began again the next morning in the same street and on the square of Our Lady of the Mountains. To the cries of the children there soon joined themselves the voices and the acts of the whole people in Rome. All said with the confessor of the deceased: “Happy penance, which, without doubt, has borne him at one flight to eternal glory!” At the news that a poor man of holy life was dead, some added: “Without any doubt it is the poor man of the Forty Hours!” (a name given him because he was seen prostrate, with the face of a cherub, before the Blessed Sacrament exposed for the Forty Hours). Others: “Saint Alexis is dead! the holy poor man is dead!” Everyone ran to the dwelling of Zaccarelli, to see the new Saint: toward the middle of the day the concourse increased to such a point that it was necessary to place soldiers at the outer door and at that of the room, to contain the crowd, in which were mingled citizens, military men, nobles, religious and priests. All Rome, impelled by a movement from on high, came to kneel in this room become a sanctuary. This earthly envelope, which the soul of the Blessed One had treated like an old torn sack, God willed that it should already be honoured, while waiting to be changed on the day of the resurrection into a garment of glory. Rosaries were made to touch it, the feet and hands were kissed with respect, one could not satiate

oneself with seeing this glorious corpse, which was not cold, and these flesh that kept their elasticity. Several testified that they had wished to recite the *De profundis*, and that, by an insurmountable repugnance, they had either replaced it or ended it by the *Gloria Patri*, instead of the *Requiem*. The veneration and the crowd redoubled when the holy Poor Man was exposed in the church of Our Lady of the Mountains. In spite of the vigilance to prevent pious thefts, it was not possible to prevent them all, and, to remedy inevitable irreverences, it was necessary not only to transport the Blessed Sacrament to the oratory of the neighbouring college, but to defer the solemn exposition of the Forty Hours, which took place this time in the church of Saint Quiricus. Thus all Rome was witness of the accomplishment of the prediction which Benedict had made eight months before, with tears in his eyes and sobbing, to his confessor: “that people would hasten in emulation to venerate him; that extraordinary honours would be rendered him; that the Most Holy Sacrament would be removed from the church and that in its place a multitude of persons would come to venerate himself.”

His funeral was a sort of triumph, not only on account of the earthly pomp with which the Poor Man was surrounded, but still by a reflection of the glory which his soul enjoyed in heaven, and which God wished to make shine on his coffin; I mean that the miracles had begun. Thus, in the passage through the church, which continued to be filled with people, a crippled man touched the coffin and was completely healed. The crowd began to cry: Grace! Miracle! And it was to the noise of these acclamations that the precious remains were placed in a distinct sepulture, in the church of Our Lady of the Mountains. There was placed in the coffin an authentic act containing this magnificent eulogy:

“Benedict-Joseph gave everywhere brilliant examples of Christian virtues; he shone by evangelical poverty practised in the last perfection, living miserably on alms spontaneously offered, of which he kept a small part for himself, giving the rest to the poor. He edified by his profound humility, his very high contempt of the world and of himself; by the rigours of penance, his continual prayer; he gave the edifying example of daily sojourn in the churches of the city, from sunrise to sunset. Distinguished in the exercise of all the other virtues, amiable and dear to all, in spite of his disgusting rags, he forgot himself and applied himself solely to please God.” The same flagstone on which he had so often knelt during his life covered his tomb. The devotion toward this new Saint, his relics, his images soon spread throughout the whole Church. Pius VI began the first juridical acts tending to his beatification: Pius VII pursued them, Gregory XVI completed them, Pius IX proclaimed the glorious result in 1860.

Mgr Parisis, bishop of Arras, brought back from Rome, this same year, a part of the head of the Blessed One, which he placed in his cathedral. Splendid feasts were celebrated on 15, 16 and 17 July, on the occasion of the beatification and of the reception of this insigne relic.

Some of his relics are preserved at the Sacred Heart and at the Ursulines of Amiens, as well as in the church of Le Forêt, where a solemn translation took place on 10 May 1864. There is shown at Lihons, in the diocese of Amiens, the house where he received hospitality, when he went there to visit the relics of the priory. Between Moncby-l’Agache and Douvieux, a cross bears the name of Benedict Labre, because, according to tradition, this holy person remained there long in prayer, when he was making a pilgrimage to Our Lady of Liesse and to the church of Saint-Quentin.

Taken from his life, written by the Rev. Father Desnoyers, missionary of the Company of the Precious Blood.

Saint Thuribius, Bishop of Le Mans (2nd century)

Thuribius, a Roman by birth, sprung from a noble family, was given by Saint Clement as companion to Saint Julian, first bishop of Le Mans. Having long helped the latter to propagate the Christian faith, he deserved thus to succeed him in the episcopal dignity. He studied, by word and by example, to strengthen in the faith

his recently converted people. Jealous of the daily progress of this nascent Church, the enemy of the true religion raised against it a very grave persecution. Thuribius had often need to employ the power of miracles to overcome the obstacles which opposed his efforts.

A rich and noble woman, afflicted with a long illness, languished in pain with all her family. Confident in the merits of the Saint, she asked of him with insistence eulogies blessed by himself. Thuribius, yielding at last to her prayers, sent her what she asked, and this person was healed with all her household.

A great lady, named Savina, had embraced, at the persuasion of Thuribius, the Christian religion. Her husband, named Caianus, a powerful and rich man, was much attached to the worship of false divinities. His hatred against the holy Bishop was of the most violent; he hoped to frighten him and bring him to quit the country by the threats and ill treatment with which he overwhelmed him; but nothing could shake the constancy of Thuribius. In his rage against Christianity, Caianus shut Savina up in a sort of domestic prison, wishing to deprive her of attendance at the assemblies of the Christians, and of all communication with the brethren. This violence did not remain long unpunished; God employed his chastisements to bring the persecutor himself to the truth. He was suddenly struck with dumbness and blindness. This unforeseen blow left him no other resource than to have recourse to Savina. As she knew the miraculous power of Thuribius, she urged her husband to address himself to the man of God, proposed to him to go in person to implore his pity, and easily obtained permission. Then she ran to throw herself at the feet of the Saint, and her request was soon granted. Thuribius put himself in prayer, and received from heaven what he asked, the healing of the body of Caianus and that of his soul. The latter, touched by grace, came himself to make avowal of his past errors, and to solicit the favour of being admitted to the number of the disciples of the Gospel. The gratitude of Caianus led him to give to God the great goods which he had received from him. First he begged Thuribius to consecrate in his house an oratory to serve for the assemblies of Christians and for the functions of worship.

After having endowed this Church, Caianus had yet another built in honour of Saint Peter and Saint Paul. It is said that there was likewise formed near this new sanctuary a community of clerics, but this one, like the first, did not subsist long: they disappeared both, whether by the violence of the persecutions excited throughout the empire by the edicts of the Caesars, or by the still more terrible ravages of the barbarians who were not long in desolating our unhappy country. When Saint Calais came to settle in these places at the beginning of the sixth century he found there only a profound solitude and some ruins, to which the tradition of the country still gave the name of Casa-Caiani.

Going one day into the country of the Arvii, to work there at the conversion of idolaters, he stopped at the village of Aciacus (Assé-le-Bérenger). The inhabitants had already heard speak of the power he had of working miracles; they addressed themselves to him with confidence, conjuring him to succour them in the need of water which made all the inhabitants of this borough suffer. Thuribius put himself in prayer, and there was seen to spring forth at once a fountain which has not ceased, since that time, to bear the name of the fountain of Saint-Thuribius, and to pour out water so abundant that it is one of the most fruitful sources of the river Erve. Formerly numerous pilgrims, afflicted with eye trouble, came to wash at the fountain of Saint-Thuribius, to obtain their healing, and this devotion has not entirely ceased.[1] According to a tradition, Saint Thuribius, seeing the time of his death approaching, withdrew to a place situated half a day's march from Le Mans, on the banks of the Sarthe, at the place where one sees today the borough of Saint-Marceau, like his master and predecessor Saint Julian. It was there that he awaited his supreme hour and fell asleep in the Lord, after numerous fatigues, on the 16th of April, before the calends of May. There was seen not long ago, on the banks of the Sarthe, on the other side of the borough of Saint-Marceau, opposite the chapel of Saint Julian, in the midst of a graceful landscape, a chapel dedicated to Saint Thuribius and destined to consecrate the memory of the place where he died. There are found today, at the same place, only ruins and the fragments of a statue of the holy Bishop. However a fountain, which bears the name of Saint-Thuribius,

flows still near there, at the bottom of the valley. This place, much frequented by the piety of the faithful before our religious troubles, has seen the number of its pilgrims diminish much in our time. According to a tradition more authorised than that which we have just reported, and which, besides, may very well be reconciled with it, Saint Thuribius had the glory of suffering martyrdom.[2] Here is how this event is related. The holy Bishop was preaching at Juliacus (Juillé), in the country of the Cenomani, a village inhabited by a Roman population;[3] while he was striving to tear the idolaters from their errors, a violent repulsion arose against his doctrine and his person; the pagans, irritated, mobbed in great numbers, they overwhelmed him with ill treatment and even threatened his life; he saw himself obliged to flee. These infidels pursued him with stones, he was even hit by some of them and grievously wounded. However he did not die immediately of the wounds he had received, he was able still to withdraw and die in peace. The Church has often decreed the honours due to Martyrs to Saints who died thus of the consequences of the sufferings they had endured for the name of Jesus Christ, although they had not expired in the very torments. It is thus that the Roman Church honours as martyr Saint Marcellus, pope, who died in consequence of the ill treatment he underwent under Maxentius. There is some appearance that the church of Le Mans also formerly celebrated Saint Thuribius as martyr; at all events the *Deeds of the Bishops of Le Mans* attribute this honour to him, and the two ancient lives of this Saint speak continually of the persecutions he had to bear.[4] Whatever be the martyrdom of Saint Thuribius and his retreat to the village of Saint-Marceau, it is constant that he was buried in the cemetery of the Christians, in the basilica of the holy Apostles and near Saint Julian.

Five years, six months and sixteen days of episcopate are given him.

The church of Le Mans was governed by two holy Bishops of the name of Thuribius. The first, whose life has just been read, lived at the end of the first century, the second from 490 to 497. The historians have often confounded the actions of these two holy Prelates. In 835 Saint Aldric, bishop of Le Mans, consecrated an altar in the cathedral church under the title of Saint Julian, Saint Thuribius and other holy Bishops of Le Mans.

In 837 he transported the relics of Saint Thuribius from the church of the Holy Apostles, that is to say the abbatial church of the Pré, into the cathedral church. These relics were destroyed in great part during the Revolution; what remains of them is found mingled with other holy relics in a shrine of the cathedral of Le Mans.

Proper of Le Mans and D. Piolin.

Saint Engratia, Virgin, and Her Eighteen Companions, Martyrs at Saragossa (303)

Engratia was born at Bracara, today Braga, in Portugal, of a Christian prince of that country.[1] Sought in marriage by a duke of that part of Gallia Narbonensis which bordered on the Rhone, she was promised to him. But the Lord, wishing for himself alone all the affections of this young soul, made use of the very projects of men for the accomplishment of his design. Engratia's father, in order to send his daughter to her earthly betrothed, entrusted her to one of his uncles named Lupercus, and gave her a brilliant escort of sixteen other noble men, and of a waiting-woman named Julia. Arrived at Caesaraugusta, now Saragossa, she learned of the horrible butchery which was made there of Christians, and the frightful torments which the cruel Dacian, governor of that country, made them endure in the name of the fierce emperors Diocletian and Maximian. She felt herself inspired with a divine heroism, and at once she resolved to go and find him to try to soften him, or, if she did not succeed, to take part herself in the glory of these generous soldiers of Jesus Christ, mingling her blood with theirs.

She went therefore to Dacian, obtained an audience, made known to him her birth and her country, the aim of her journey beyond the Pyrenees, and above all her religion. "I am a Christian," she said to him, "and I am

moved with compassion for my brothers whom you slaughter without mercy, in spite of their innocence. How can you thus shed the blood of so many persons who have no other fault than that of adoring the true God in despising vain idols?" Dacian remained stupefied at this language: the grace, the beauty, the courage of her who spoke thus to him made no impression on this monster thirsting for Christian blood; he felt his tiger's thirst grow at the sight of this delicate gazelle, and in spite of her quality of foreigner, letting himself be carried away by his fury, he had her arrested and thrown into prison. He sought out her travelling companions, and learning that they were Christians, he had them all imprisoned.

Having had them appear at his tribunal, as subjects of the divine emperors, he interrogated them, and all answered: "We are Christians!" Engratia, full of courage and of that energy which always distinguished the martyrs, opposed vigorously the beauty of her faith to the folly of the adorers of idols, which were nothing else than the simulacra of demons. Therefore she was privileged in the choice of torments. She was with the others cruelly scourged, then tied to the tail of a horse, dragged ignominiously through the streets of the city, and then cast back into prison. The next day, without giving her time to recover breath, the monster had her sides torn with iron combs, with such barbarity that the executioners laid bare her entrails, and tore out a piece of her liver. Her left breast was then cut off, and the razor sank so far upon the ribs that her heart was seen to palpitate. Nothing could overcome a love stronger than death and tortures: the tyrant could in no way shake the constancy, nor alter the joy of the Christian virgin. Despairing therefore of subduing her by the violence of tortures, he left her in the prisons, where she died of the corruption of her wounds, on 6 April of the year 303.

The faithful gathered her bruised body and buried it with honour. The angels, it is said, came to assist at her funeral: some were seen clothed in dalmatics of purple; the others held tapers and burning torches; others, finally, burned perfumes in their golden censers.[2]

The eighteen persons of her escort had had their heads cut off before her. Here are their names: Optatus, Lupercus, Successus, Martial, Urban, Julia, Quintilian, Publius, Fronto, Felix, Caecilian, Evencius, Primitivus, Apodemius, and four others, who bore the name of Saturninus. All this blood did not suffice to appease the fury of Dacian: one day he made the Christians go out of Saragossa as exiles, and when they were outside the gates he sent soldiers to massacre them; then, for fear that their bodies should be honoured after their death, he had them burned with those of some malefactors who had been executed for their crimes. But what can the invention of men or the malice of hell do against the divine protection? The ashes of the holy martyrs separated themselves from the profane ashes, and made a sacred heap which was named the White Mass. The same thing happened to three hundred Martyrs who suffered at Carthage, in the persecution of Valerian, on 24 August. The Church, not knowing the number of the Christians who perished on that occasion, celebrates the memory of it on 3 November, under the title of the Innumerable Martyrs of Saragossa. The cult of Saint Engratia is very popular in Portugal, in Spain and even in the French Pyrenees. Saint Eugenius III, archbishop of Toledo, had such veneration for the relics of this glorious virgin that he renounced the first ecclesiastical dignity of Toledo to become a religious at the collegiate church of Santa Engracia. From the eleventh century one of her arms, brought into the village of Urdaix, in the ancient diocese of Oloron, had caused this place to be given the name of Sainte-Engrace-du-Port; canons regular of Saint Augustine were established there in a collegiate church, and their church possessed the arm of Saint Engratia, which people came from far to honour; their convent, always open to the most generous hospitality toward the poor and pilgrims, bore the name of hospital, following the usage of the time which thus qualified the hostelries maintained by religion in the midst of solitudes. At the beginning of the seventeenth century (1621–28) the hospital of Sainte-Engrace existed only in name; the collegiate church itself was being transformed; the places of canons were given to curés of the Soule, who drew the revenues without residing there, and who were seen going there for the offices only on the three or four great feasts of the year. The religious service was reduced there to a simple parochial service. The ancient pilgrimage itself declined,

since the church remained deprived of the arm of the Saint, of which a wretch had despoiled it: it possessed no more than a little red ash sent by the Hieronymite religious, guardians of the body of the Saint, at Saragossa. Later it flattered itself with possessing a finger which is still presented to the veneration of the faithful.

The ancient collegiate church of Sainte-Engrace has disappeared: there remains only the church, a monument of Romanesque architecture, built in smaller proportions, but on the same plan as the church of Sainte-Croix at Oloron.

Tamayus Salazar, *Martyrology of Spain; Proper of Portugal; Chronicle of Oloron*, etc.

Saint Thuribius, Bishop of Astorga (460)

Saint Thuribius having succeeded, on the see of Astorga, Saint Dictinius, applied himself, with much zeal, to all that was the duty of a good bishop, above all to destroying idolatry and heresy, and to reforming the morals of the Christians, who began to be depraved by the mixture of all sorts of Barbarians. The heresy of the Priscillianists had profited by the misfortune of the times to spread on all sides; he fought it with a vigour worthy of his quality of pastor of the flock of Jesus Christ; he animated also the other prelates to enter into this holy war and to pursue this sect everywhere, a rabble of all that there was of the abject in the other heresies. But to succeed the better in an enterprise so glorious he thought it necessary to have recourse to the light and authority of the Holy See. He wrote therefore to Saint Leo the Great, pope, and sent him, by one of his deacons, a commentary containing sixteen principal heads of the opinions of the Priscillianists, humbly beseeching him to remedy them.[1] Leo addressed to him a great epistle; after having praised him for his zeal for the defence of the Catholic faith, he answers each article and refutes it briefly and solidly. Toward the end he ordains that a provincial and national council be assembled, in a convenient place, so that the bishops infected with the heresy may be recognised, to separate them from ecclesiastical communion, if they will not retract it and return to the true sentiments of the Church. As soon as this answer was brought to Saint Thuribius, he took care to inform the bishops of Spain and to send them the order of His Holiness with his decretal; and it is, perhaps, what caused him to be given, a hundred years after, by Lucretius, bishop of Braga, the quality of notary of the Holy See. He had likewise care of the execution of this order, and so the bishops of the provinces of Tarragona, Carthagena, Portugal and Andalusia assembled in a synod, where they defined the rule of faith against the heresy of the Priscillianists. This synod, to explain the procession of the Holy Spirit, added to the creed of Constantinople the term *Filioque;* the Fathers of this general council had believed this term sufficiently comprised in these: *Qui ex Patre procedit;* — "Who proceeds from the Father," because the Father and the Son having but one same will and one same love, it is impossible that the Holy Spirit proceed from the Father, as term of his love, without proceeding equally from the Son. The cause of this addition was doubtless that, in this great number of heresies of which Spain was full, there was some one which attacked this divine procession.

Saint Thuribius, having been accused of an enormous crime by an envious deacon, who could not suffer that he had been raised, to his prejudice, on the episcopal chair, took burning coals in his hands, and, having put them on his rochet, carried them before the people throughout the church without receiving any damage. Finally the holy Bishop, after having worked many miracles and made himself celebrated by his virtues, went to receive in heaven the reward which he had so worthily merited. It was on 16 April of the year 460, according to the most probable opinion. We find, in the *Ecclesiastical History*, other considerable actions of Saint Thuribius; but, as three of that name are distinguished, and as they are easily confounded with one another, we have reported here only what agrees more certainly with Saint Thuribius, bishop of Astorga.

Tamayus Salazar, *Martyrology of the Saints of Spain.*

Saint Vaise, of Saintes, Martyr (490)

In the fifth century the Visigoths dictated laws to the fair country of Saintonge. Alaric, their king, having conquered Spain, extended his power not only over the Iberian Peninsula but also over a great part of the provinces of the East and the South of Gaul. Under this iron sceptre lived Saint Vaise, sprung from a patrician family of Saintonge. His parents, whom he lost early, left him considerable goods, situated near Saintes, on the smiling hillsides which form, to the north of that city, the right bank of the Charente. One day, at the foot of the altars which he often frequented, the pious young man heard this voice from on high: “Love not the world nor the things of the world, because he who makes it the object of his love possesses not divine charity.” From then on, following step by step the austere laws of the Gospel, he distributed to the poor the greater part of his goods, and relieved slaves and captives. Some of his kinsmen, who already considered themselves his heirs, made him representations in this regard to which the Saint answered as he ought. “I do not contest,” he said to them, “your right to dispose at your pleasure of what belongs to you, why should not I myself use a like liberty, above all toward the king of heaven?” This answer exasperated the greedy kinsmen of Saint Vaise. One of them, named Proculus, having called his son Namantius, represented to him that by his foolish liberalities Vaise deprived him of an inheritance on which he had rights. Then, under the inspiration of the most disordered cupidity, the young man armed himself with a stick and drove brutally the hero of Christian charity from the country house which he inhabited. The latter had, in this painful extremity, recourse to Alaric, who gave the order to re-establish the Saint in his patrimony. “I swear by my God,” said the barbarian, “that if Proculus does not restore to you all your goods, I will draw in my anger a terrible vengeance for the outrages done you.” This prince, although ranked among the conquerors whom history names the scourges of God, had nevertheless notions of justice and right. He issued several decrees which he classed in a collection partly extracted, it is true, from the Theodosian laws, and which bears the name of Code of Alaric.

Vaise, returned to Saintes, communicated to Proculus the orders of the king. “It remains evident,” said the latter, “that you strive to draw down upon my head the anger of Alaric; I shall know well how to hinder him from acting so in the future.” Then he ordered his subordinates to load the servant of God with chains, to hang him to a post and to overwhelm him with ill treatment. Flaming torches were applied to his sides; but the man of God endured these persecutions with great patience and a holy resignation. “What to think,” said Proculus to his son, “of a man on whom the torments make so feeble an impression?” — “I estimate,” answered the hypocrite Namantius, “that it is fitting to pardon him his wrongs and to restore him all his goods.” They feigned to set him at liberty and agreed to come together the next day as if to re-establish him in the enjoyment of his patrimony; but in reality to put him to death. When, the next day, Saint Vaise saw them coming, he penetrated at once their black designs. Kneeling, he raised his eyes to heaven and said to Namantius: “Come and procure me the inheritance which I am to possess for ever in the heavenly kingdom.” At these words the unworthy persecutor drew his sword, with which he cut off the Saint’s head; it was 15 May, about the year 490. Then he commanded his henchmen to carry the body of the young martyr to a retired place and so to hide it from the sight of men. But by a divine permission it happened that, after having painfully carried the holy body from the ninth hour of the day until the next morning, the people of Proculus found themselves again at the very place where they had taken the body of the martyr. Namantius, informed of the prodigy, bethought himself to have the remains of Saint Vaise thrown into the flames, insulting his memory by an impious invocation. In the excess of his foolish joy and in the midst of his indecent laughter, the unhappy murderer was seized with a poignant pain in the bowels, and expired in the midst of frightful torments, spreading on all sides an execrable stench. A pious Christian of the country, named Francus, wrapped the bones of the martyr in a shroud and deposited them in a tomb which he had built on the banks of the Charente, and not far from the Roman road from Saintes to Nantes. The numerous miracles which took place from then on at this tomb decided Saint Pallais, bishop of Saintes, to build in 589 a chapel and a monastery on the very spot where the relics of the martyr reposed and about two leagues from the city of Saintes. Attracted by the holiness of the place, several Christians hastened to come and lodge in the shadow

of the minster and laid thus, toward the end of the sixth century, the foundations of the borough of Saint-Vaise, which one sees still today between Saintes and Taillebourg, on the right bank of the Charente.

The monastery, raised by Saint Pallais, became, in the eleventh century, a priory of canons which was afterward annexed to the abbey of Celles, in Poitou. The prior-curé was temporal lord of the parish. The Huguenots ruined everything toward the end of the sixteenth century. There remains only the apse of the chapel, isolated in the midst of the fields. It could have been at most thirty paces long. In the seventeenth century the buildings of the priory were rebuilt, and the chapel suitably restored. It was put in the state in which it is seen today by one of those Vandals whose names ought to be stigmatised.

After having torn off the ivies and uprooted the trees which completed the picture offered by this venerable ruin, he put a sacrilegious pickaxe to the most entire blocks and the best preserved sculptures, and that to make rubble, as if this stony soil were not already abundantly provided with it. The present owners of the chapel, after having long preserved this sanctuary, if not to worship, at least to the veneration of the faithful, have made of it, in 1872, the tomb of their family. One remarks there a tree, the only one that grows in this place. It is said to have been planted by the last prior, in 1789, to mark the place where it is presumed that the remains of Saint Vaise still repose.

Others pretend that his relics were profaned and thrown into the river by the Protestants. The question has never been cleared up, and this mystery is not one of the least attractions which this sacred place offers.

Besides the parish of Saint-Vaise, that of Granzay, which was also of the diocese of Saintes, was likewise placed under the same title.

A church had still been erected in honour of our holy Martyr, on a hill to the south-west of Notre-Dame of Niort, in a place where a colony of Normans settled which a bishop of Saintes baptised. This church depended on the abbey of Saint-Jean d'Angély. It is seen, by a charter preserved by Dom Fonteneau, that this church, with its dependencies, found itself enclosed in the circuit of the citadel built in 940. It was ceded, in 1096, to the abbey of Charroux. The counts of Poitou, dukes of Aquitaine, and, after them, our kings of France, as is seen by titles of 1350, signalised there their piety toward Saint Vaise by foundations of Masses. After the ruin of this church the divine service and the foundations were transferred to that of Saint-Gaudens and, lastly, to Notre-Dame of Niort, where the Masses were still celebrated in 1789.

The memory of Saint Vaise was likewise honoured at the charterhouse of Utrecht and at the abbey of canons regular of Bodek, in the diocese of Paderborn. How did devotion to our holy Martyr reach these distant countries? The origin of this fact, if it were known, would carry us back, perhaps, to the time when Louis the Pious was to reside periodically, every four years, in the castle of Saint-Jean d'Angély, in Saintonge, little distant from Saint-Vaise. The feast of this Martyr is celebrated in our days, in the dioceses of La Rochelle and Saintes united, on the 16th of the month of April; it was the same formerly in the monastery of Saint-Jean d'Angély.

Extract from the *Biographie saintongeaise*, by M. P. D. Balnguet, and from local notes which we owe to the kindness of M. the abbé P. Th. Grasilier, chaplain of the Carmel of Saintes.

The Blessed Hervé, Treasurer of the Chapter of Saint-Martin at Tours (1021)

The Blessed Hervé was born in Touraine about the year 944. Son of Sulpicius of Busançais, lord of Châtillon, of Verneuil and of the Tour d'Amboise, he made himself illustrious by his virtues, by the zeal and the generosity with which he had the basilica of Saint-Martin rebuilt. He received a brilliant education for that epoch, but drew no vanity from it. More careful to labour at saving his soul than to adorn his mind with profane sciences, he went to knock secretly at the door of a monastery and solicited the favour of being admitted there. As he was of noble and powerful race, the religious, fearing some violence on the part of his

family, refused to admit him definitively before knowing the will of his father. Hervé sojourned there nevertheless until he had known the answer of Sulpicius. His virtues announced already the great holiness to which he was to rise. His father, having learned his step, entered into a great fury; he ran to the monastery and tore his son from it with violence. He led him to the court of King Robert and entreated the monarch to turn him from his design by the promise of great honours. This prince urged on the contrary Sulpicius not to oppose so ardently the projects of his son; but he wished nevertheless to calm the paternal irritation, by having Hervé named treasurer of the basilica of Saint-Martin and promising to raise him later to the episcopate. Robert, who had been able to appreciate the great qualities of the young gentleman, wished several times in the sequel to fulfil his promise; but he could not overcome the modesty of the Blessed One. He had been fulfilling the functions of treasurer for some years when, in 944, a violent fire destroyed "the whole borough of Saint-Martin and his own monastery, with twenty-two other churches, from that of Saint-Hilary to the suburb of Notre-Dame-la-Pauvre, on the west and on the south side, from the Petrusian gate to the Loire."[1] The Blessed Hervé undertook then to rebuild at his own expense the great basilica of the Wonder-worker. The body of Saint Martin was transported to the collegiate church of Saint-Venantius where it remained during the twenty years which were employed in the reconstruction of the new basilica. When it was finished, the archbishop of Tours, Hugh of Châteaudun, surrounded by a great number of bishops, made the solemn dedication of it on 4 July 1014.

It is related that, some days before the translation of the body of Saint Martin, the Blessed Hervé begged the Lord to illustrate this feast by some great miracle, as he had done formerly at the time of the first translation.

During his prayer Saint Martin appeared to him and said to him with kindness: "Dearest son, what you ask of God you can obtain and even more; but the miracles of the past suffice for the present time. It is now the time of harvest, one must ask of God the salvation of souls. For my part, I cease not to implore his mercy for them, and I forget not, you cannot doubt, those who serve my Church. Several are too attached to the things of this world and my prayers have obtained, with difficulty, the salvation of some. As for you, my dear son, finish with joy the work so agreeable to God which you have undertaken." Before the dedication of the basilica Hervé himself repeated to the holiest priests of the assembly these words of Saint Martin.

During the reconstruction of Saint-Martin another thought preoccupied our Blessed One. The celebrated monastery of the Écrignole, founded in 565 by Ingeltrude, daughter of Clotaire I, had been touched by the fire and there remained of it only a feeble part, insufficient to receive the numerous daughters who wished to embrace the religious life. There was no more besides, at that time, but this sole convent of women in Touraine. The treasurer of Saint-Martin resolved to transfer it to a place called Notre-Dame de Beaumont, at some distance from the city. There was, in this place, an ancient church dedicated to Our Lady of Miracles which was the object of numerous pilgrimages, on account of the prodigies which were wrought there in great number. He presented a petition to King Robert, who received it favourably,[2] and granted even to this illustrious abbey numerous privileges and important immunities.[3] Hervé endowed it richly with his own patrimony and with the goods which depended on Saint-Martin, on the sole condition of a due of twenty sous of rent toward the chapter for the upkeep of the lamp of the tomb of the great Bishop of Tours. When the monastery was entirely finished the Blessed One conducted these religious in procession to take possession of it. These holy daughters always made, afterward, memory of the pious treasurer of Saint-Martin, and they honoured him as their founder. Their necrology bore, at the date of 16 April, the following words: *Happy death of the Blessed Hervé, canon and treasurer of the church of Saint-Martin, founder of this monastery.* Every day they recited a psalter for him.

The monastery of Preuilly, of the Order of Saint Benedict, was also the object of his solicitude. He charged himself with sending religious there and put at their head a holy Abbot named Amblard, whom he drew from the abbey of Meillezais, founded quite recently by William VII, count of Poitou. Wishing to unite himself more intimately to God and to disencumber himself entirely of earthly preoccupations and of all the material

interests of this world, he retired, at the age of sixty-seven years, to an island situated two kilometres from the city. Accompanied by some religious, he gave himself to fasts and prayer with an incredible ardour. He had a little chapel raised which he dedicated to the martyr Saint Cosmas, a name which this place has borne ever since.[4]

But the canons of Saint-Martin, understanding all that they had lost by his departure, begged him earnestly to return among them. They had, they said, need of his counsels and of his examples. Hervé resisted long, but, overcome by their pressing solicitations, he quitted his dear solitude and returned to Saint-Martin. He chose for himself a little cell, with the chapel of Saint Basil, near the Écrignole, and there he employed all his time in singing the praises of God, in reading the holy books and in prayer.

He had been leading this hermit life four years when God revealed to him that the hour of his death was approaching. His reputation for holiness was so great that, on the news of his illness, many persons ran to visit him in the hope of seeing his last moments favoured by some particular graces and of being witnesses of a miracle. Hervé, the smile on his lips, undeceived them and asked very humbly the help of their prayers. As the hour of his death drew near he redoubled in fervour, he raised his hands and eyes toward heaven, saying: "Lord, have pity on me! Lord, have pity on me!" He died uttering these last words.

He was buried in the church of Saint-Martin, opposite the chapel of the Green Crucifix, near the Change gate, *in atrio Basilicx médise ad pedes Crucifixi:* he had assuredly a right to this honour. His tomb was profaned probably, in 1562, at the time of the sacrilegious devastations of the Huguenots, and there remains to us almost nothing of his relics. The church of Notre-Dame la Riche alone possesses today a small fragment of his bones.[5] Although the church of Tours has never decreed a liturgical cult to this illustrious ecclesiastic whose name is found mingled in all the remarkable events of his epoch, his memory has nevertheless always remained in veneration, like that of a Saint. Several very ancient chronicles, speaking of the treasurer of Saint-Martin, express themselves thus: *Saint Hervé, treasurer of Saint-Martin, died in the year 1020; — Saint Hervé rebuilt the basilica of Saint-Martin.* Ademar, in his chronicle, says that he was remarkable for his holiness, and Glaber, who lived in the twelfth century, assures that if care had been taken to gather all his actions, from his young age, the life of an incomparable man would have been written.

M. the abbé Rolland, honorary canon, chaplain of the boarding-school of the Brothers of the Christian Schools of Tours.

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[6] Saint Caius and Saint Crementius figure also in the hymn which Prudentius composed in praise of the Martyrs of Spain:

Additis Caio (nec enim silendi) Teque, Crementi, quibus incruentam Ferre provenit decus et secundo Laudis agone.

Let us not forget Caius, nor Crementius, who, after a glorious confession, shed their blood in a second combat.

Ambo confessi Dominum, steterunt Acriter contra fremitus latronum: Ambo gustarunt leviter saporem Martyriorum.

Both confessed the Lord with courage, and remained firm against the rage of the persecutors; both tasted the sweet savour of martyrdom.

[7] The Spaniards tell marvellous things of their Saint Lambert. Only, to grieve them, not everyone is of their opinion. Thus the Bollandists begin by saying that he is not theirs at least by birth. It is wished, beyond the Pyrenees, that he was martyred in one of the years 303– 304, for ever famous in the annals of the Church for the massacre, on a truly phenomenal scale, of all the Christians subject to the empire of Diocletian and Maximian; it is wished, moreover, that Saint Lambert took his severed head in his hands and went of himself to rejoin the bones called the white mass, etc., etc. (See below the life of Saint Engratia, on what is to be understood by the white mass.) We cannot stop to combat the improbabilities of the Spanish narrative: here only is what the Bollandists have thought they could advance as most reasonable: 1st, Saint Lambert was a ploughman; 2nd, his name savours of a French origin. Starting from this double datum, it is natural to think that this robust Christian will have been taken by the Saracens at the time of their invasion in the south of Gaul, in the 6th century, and that, reduced to captivity, he will have been applied by his master to the labours of the fields. His body was buried, it is true, near the white mass; but how would it come about that his body alone was entire, if he had been martyred with the others?… The preceptor of Charles V, he who was later pope under the name of Adrian VI, had the greatest devotion to all the possible Saint Lamberts, because of the resemblance of the name with the bishop and patron of Liège. Therefore, before his enthronement, passing through Saragossa, he wished to venerate the relics of Saint Lambert of Spain, and obtained that a part of the jawbones should be detached for his shrine. The dissection made flow, after a thousand years, a vermilion blood which was gathered and which was shown for a long time. Adrian VI did not stop there: he granted bulls for the erection of a monastery on the

site of the field consecrated by the sweat and later by the blood of the pious ploughman. There was seen in the enclosure of the Trinitarian religious, to whom this convent was given, a shrub which was said to have been planted by the hands of Saint Lambert: at least it might be a successor of the first. But the shrub did not live long: devotion to Saint Lambert having been put again in fashion, everyone went to tear up the poor thing, and the religious saw themselves on the eve of losing to the last atom of this relic: they bethought themselves, and the course on which they settled was to cut what remained of it and cover it with plates of silver. It is probable that there, as with us, the Revolution will have dispersed many holy things, effaced many touching memories.

[8] See 14 April and 23.

[9] *Sancta Maria de parta.*

[10] D. Piolin translates *Scesciacum* by Chezay.

[11] M. de Montalembert.

[12] Cf. *Patrologia Latina,* vol. lxxxvii, col. 1087 (the rules); vol. lxxx, col. 690 (a letter to Braulio). In vol. lxxxvii are found the verses of Saint Fructuosus, of which we have spoken: they are taken from the *España Sagrada* of Florez. Dom Ceillier thinks they are not by him. M. de Montalembert, *Monks of the West,* vol. ii, book v, and Father Cahier are of the contrary opinion.

[13] Wisdom, viii, 16.

[14] 2 Cor., iv, 10.

[15] Gal., v, 14.

[16] Ecclus., xix, 2.

[17] The chapter of the cathedral of Le Mans sent every year to Assé-le-Bérenger, on the day of the feast of Saint Thuribius, a canon to perform the office and gather the offerings.

[18] It is the version authorised by the *Deeds of the Bishops of Le Mans,* and which is consequently anterior to the ninth century.

[19] There are still found there Roman pottery and bricks. — Desportes, *Description of the diocese of Le Mans.*

[20] We do not speak of another tradition which has it that Saint Thuribius had his head cut off, because it appears to us less ancient and less sure.

[21] Encratis or Encratida.

[22] Proper of Portugal.

[23] See *General and Particular Councils,* by Mgr Guérin. — See also the life of Saint Leo above, p. 32e.

[1] This fire destroyed more than a third of the city of Tours.

[2] King Robert approved this foundation by letters patent dated from the Bois de Boulogne, 26 September 1007.

[3] This abbey played a rather important part in the history of the church of Tours and was the object of royal favours in the course of the centuries. It depended on the Order of Saint Benedict. A great number of the abbesses who governed it belonged to the most illustrious families of France. It was suppressed in 1792: there remain of it today only some dependencies, bought lately by the general hospital of Tours.

[4] Saint-Cosme became a priory dependent on the Chapter of Saint-Martin. The heresiarch Berengar passed there the last years of his life in penance. The poet Ronsard, who was prior of it, was buried there. It is there that the *Voyage of the Young Anacharsis* of the abbé Barthélemy was written. Today Saint-Cosme is the country house of the Work of the young men of Notre-Dame la Riche. A part of the buildings and the choir of the ancient chapel are still standing.

[5] Before the Revolution of 1789 there were still seen in the basilica some iron clamps and some vestiges indicating that his tomb had formerly been surrounded by an iron grille. There was kept, in the muniment-room of Saint-Martin, a fragment of a lead plate on which it appears that his epitaph had been engraved; but one could no longer distinguish there anything but these words, the first of which even were truncated: … *er.veus hujus … t.ni thesaurarius qui hunc locum post incendium aedificavit et construxit* … which may be restored thus: *Hic jacet Heriveus hujus templi beati Martini Thesaurarius,* etc.

17 April

Martyrologies

17th DAY OF APRIL

ROMAN MARTYROLOGY.

At Rome, Saint Anicetus, pope and martyr, who, in the persecution of Marcus Aurelius Antoninus and Lucius Verus, gathered the palm of martyrdom. 161. — In Africa, the birth into heaven of the Blessed Mappalicus, who, as Saint Cyprian writes in his epistle to the martyrs and confessors, was crowned with martyrdom with several others. 250. — Again in Africa, the holy martyrs Fortunatus and Marcian. — At

Antioch, the holy martyrs Peter, deacon, and Hermogenes, his servant. — At Cordova, the holy martyrs Elias, priest, Paul and Isidore, monks. 856. — At Vienne, Saint Pantagathus,[1] bishop. 540. — At Tortona, Saint Innocent, bishop and confessor. 351. — At Cîteaux, in France, Saint Stephen, abbot, who first inhabited this desert, and who received with joy Saint Bernard when he came to him with his companions. 1134. — At the monastery of La Chaise-Dieu, in the diocese of Clermont, Saint Robert,[2] confessor, founder and first abbot of this monastery. 1067.

MARTYROLOGY OF FRANCE, REVISED AND AUGMENTED.

At Soignies, in Hainaut, Saint Landry, son of Saint Waldetrudis, who, after having been bishop of Meaux, governed the monastery of Saint-Pierre-d'Haumont, founded by his father. About 675. — At Saint-Vandrille, near Caudebec, Saint Vandon, thirteenth abbot of that place. 756. — At the monastery of Oudenbourg, in Flanders, the Blessed Gervase or Gervin, abbot, who made twice the pilgrimage to Jerusalem, visited Rome, withdrew afterward into the monastery of Saint Winnoc, in the forest of Corbie and finally into a solitude near Mont-Cassel from which the monks of Oudenbourg drew him to put him at their head. He abstained from meat for forty years, never accepted any gift and died in the country of Waes in the forest of Casfort. 1117.

MARTYROLOGIES OF THE RELIGIOUS ORDERS.

Martyrology of the Canons Regular. — At Gubbio, in Umbria, the Blessed Archangelus, confessor, canon regular, illustrious by the innocence of his life, his charity toward his neighbour and the gift of prophecy. His body is religiously honoured in the church of Saint Ambrose.[3] *Martyrology of the Benedictines.* — At Vicenza, the Blessed John de Surdis, who, from a monk of the Order of Saint Benedict, became bishop of the same city, and, struck by a sword blow, expired for justice. His body is in great veneration in the same place.[4] *Martyrology of the Cistercians.* — At Cîteaux, in France, Saint Stephen, third abbot of that chief monastery, who has so shone by the most excellent virtues and by the grace of miracles that he counts among the most splendid stars of the whole Order; who first inhabited the desert of Cîteaux and received there with joy Saint Bernard when he came to find him with his companions.

Martyrology of the Dominicans. — At Pisa, in Tuscany, the Blessed Clare Gambacorti, of the Order of Friars Preachers, foundress of the monastery of Saint Dominic in the same city, whose cult, existing from time immemorial, was confirmed by the sovereign Pontiff Pius VII. 1420.

Martyrology of the Hieronymites. — The Blessed Clare Gambacorti, sister of the Blessed Peter of Pisa, our founder.

ADDITIONS MADE FROM THE BOLLANDISTS AND OTHER HAGIOGRAPHERS.

At Lentini, in Sicily, Saint Isidora and Saint Neophyta, her sister, both martyrs. About 236. — In Ireland, Saint Donnan, and his fifty-two disciples, martyrs, put to death together by pirates, in the island of Egga, on the coasts of Scotland. About the year 600. — At Constantinople, Saint Anthusa, virgin, daughter of the emperor Constantine Copronymus, who withdrew from the court into a cloister after having refused marriage. End of the 8th century. — At Villanueva, in Spain, Saint Potentiana, virgin, weaver by profession, patroness of Andújar. Time uncertain. — In Scotland, another Saint Donnan, abbot, who was never happier than when he was reproved for his faults. 1044. — In Swabia, the Blessed Eberhard or Evrard, provost of Marchtal, of the Order of Prémontré. Year 1179. — At Bern, the Blessed Rudolph, a young child put to death by Jews. His body was buried in the cathedral near the altar of the Cross, which bore from then on the name of altar of Rudolph and attracted many faithful recommending themselves to the intercession of the martyr. Year 1287. — At London, on the place of Tyburn, the martyrdom of Henry Heat, in religion Paul of Saint Magdalen, English Franciscan of Douai. A former student of Cambridge, the University had entrusted him with the charge of librarian. The polemic raised between Bellarmine and Whitaker, the good faith of the first,

the bad faith of the second, in the citations, had sketched his conversion: the reading of the Fathers finished it. After nineteen years of sojourn in France he was preparing to re-enter his country as a missionary when he saw arrive his old father, almost an octogenarian, who came to ask him to make him re-enter the bosom of the Roman Church. 17 April 1633. — At Madrid, the Blessed Marie-Anne of Jesus, of the Order of Mercy. 1624. Pius VI beatified her in 1783.

Saint Anicetus, Pope and Martyr

151–161. — Roman emperors: Antoninus Pius; Marcus Aurelius.

The whole life of clerics must distinguish itself from that of laymen.

Saint Anicetus, to the bishops of the Gauls.

Saint Anicetus was born in the borough of Amisa, in Syria. His father was called John. He succeeded Saint Pius I and was the eleventh successor of Saint Peter. He had to combat Gnosticism, which was then at its apogee and had its principal seat at Rome, where were found the most celebrated Gnostics, among others Valentinus, Marcion and Apelles.

These heretics, who had the pretension of taking in each religion, in each philosophical system, what there was best, taught very dangerous errors; they altered even the few dogmas which they borrowed from Catholicism. At the same time Saint Justin also came to sojourn at Rome, and wrote there his second apology of the Christian religion, which won him martyrdom.

Hegesippus, a converted Jew, who came to Rome about the year 157, composed by the orders of this Pope, or at least offered him a history of the Church, of which today there remain only fragments preserved in Eusebius, and which has for title: *Commentaries on the Acts of the Apostles.* It extended from the Passion of the Saviour to the pontificate of Anicetus.

Anicetus received the visit of Saint Polycarp, in the fifth year of the reign of Marcus Aurelius, according to Baronius. One may see there a proof, if not of the obligation, at least of the usage of the visit *ad limina Apostolorum,* from the first centuries. Many examples are cited of bishops going to visit the Popes, even the Popes of the catacombs; but not a single Pope is seen, using reciprocity, going to visit or consult another see. Certainly, in the case which occupies us, the notoriety, the illustriousness was on the side of Polycarp, who had seen the Apostles, who had lived in the intimacy of Saint John and was the oracle of Asia. Anicetus had not seen Saint Peter; he was only a simple priest come out of a modest colony of Athens, and nevertheless from the moment that he is bishop of Rome it is Polycarp who goes toward Anicetus. One must be blind not to see there a proof of the supremacy of the Popes. To return to the visit *ad limina,* it is known that there has been found in the catacombs the trace of the bishops of the first century dead at Rome during their journeys undertaken for this purpose.

Anicetus and Polycarp could not agree on the question of Easter, which was decided only under Pope Victor. They separated in peace; and, in proof of their union, the Pope wished, to do homage to Polycarp, that the latter should celebrate the holy mysteries in the church of Rome. This journey of Saint Polycarp to Rome was related by Saint Irenaeus, bishop of Lyons, his disciple. The text of Saint Irenaeus: “Anicetus wished, to do homage to Polycarp, that the latter should celebrate the holy mysteries in the church of Rome,” has much embarrassed the Protestants; for it establishes in a manner not less victorious the supremacy of the Popes, even the most obscure, over the bishops even the most illustrious: the proper signification of the Greek word is *ordered, required.* For Polycarp to celebrate, in the presence of the Pope, the divine mysteries, the resistance opposed by the humility of the great bishop of Smyrna had to be overcome. What then was not the profound veneration and the filial submission professed by the bishops of the primitive Church for the august see of Peter!

In a letter addressed to the bishops of the Gauls our holy Pope “forbade clerics to let their hair grow and to keep up their head of hair, and ordered them to cut their hair in the form of a crown on the top of the head,” which is the tonsure.

This decision, we say, is contained in a letter addressed to the bishops of the Gauls; it is moreover inserted, by the authority of Popes and Councils, in the body of the Canon Law. That has not prevented the old criticism from rejecting it as apocryphal. This exclusion was due to a whole system of historical errors scaffolded by party spirit. From the moment that, according to a falsified text of Gregory of Tours and belied by himself, the first apostles of the Gauls were made to arrive about the year 250, how admit that Saint Anicetus should have written, from the middle of the second century, to the constituted Churches of those same Gauls? From then on let the decretal of Anicetus perish rather, and the authority of the other Popes who maintained it, and the decision of the Councils which had it inserted in the Canon Law; the siege of criticism was made. We ask it of all men of good faith, is it not time to have done with these tendencies which have lasted too long, and to display at last a true Christian patriotism? Yes, there were, in 150, other Churches than that of Lyons, and that is why Saint Anicetus could write collectively to the bishops of a country where to recall an ecclesiastical rule existing before him was all the more necessary because in the Gauls it was a fashion, an honour, and to a certain point a need, to wear the hair very long.

Saint Anicetus, in his ordinance, makes allusion to a precept of Saint Paul contained in a well-known passage of the first epistle to the Corinthians,[1] and where the Apostle expresses himself thus: “Nature itself teaches us that it is a shame for a man to let his hair grow.”

These expressions indicate sufficiently that the usage of the first Christians, and above all of the ministers of the altar who presided over public prayer, was to have the head shaved, or at least to wear short hair.[2] Saint Germanus of

Constantinople reports, on this subject, a tradition whose source he does not indicate, but which has its importance. “The crown or tonsure of the priest,” he says, “besides its signification of renouncing the frivolities of the world, recalls a fact of the evangelical history. When Saint Peter was sent by the Saviour to announce the advent of the Messiah to the townships of Palestine, the Jews, incredulous of his preaching, seized his person, and by derision cut his hair round on the top of the head. On the return from this first mission, Christ blessed his apostle, and this blessing changed into a crown of glory, more precious than gold and pearls, the crown of ignominy inflicted on Saint Peter.” Whatever be the value of this narrative, it is certain that, from the first century, clerics wore their hair short. The express mention of this custom is found in the book of the ecclesiastical hierarchy, by Saint Denis the Areopagite. Pope Anicetus made ordinations five times in the month of December and ordained 17 priests, 4 deacons and 9 bishops for divers places. The Roman Breviary teaches us, moreover, that he received the palm of martyrdom for the Christian faith, a month after the death of Antoninus Pius. To the unanimous regrets which the death of this emperor excited were added the cries of hatred and vengeance of the multitude against the disciples of Jesus Christ, — those impious, those atheists, as they were called, — whose sacrilegious life provoked the wrath of the gods. Saint Anicetus was sacrificed to the popular fury. His body was buried at the Vatican and transferred later to the pontifical crypt of Saint Callistus. It was exhumed in the year 1604, by permission of Pope Clement VIII, and given to John Angelo, duke of Altemps,[3] who placed it in a chapel of his palace built expressly and richly decorated. His head was given to the duke of Bavaria. There is one of his relics at Saint-Wulfran of Abbeville. A wheel is placed near Saint Anicetus which was, it is said, the instrument of his torture.

Saint Stephen, Third Abbot of Cîteaux

— Pope: Innocent II. — King of France: Louis VI, the Fat.

Saint Stephen, surnamed Harding, was born in England, of noble and rich parents. He formed himself in the sciences and in piety at the monastery of Shirburn, came to continue his studies at Paris, and made the journey to Rome with a friend of his; they prayed and sang the praises of God while walking, and joined fasting and the other macerations of the body to the fatigues of the road. They did not miss a single day the recitation of the Psalter. On his return, our Saint, hearing celebrated the virtues and austerities of the religious of Molesme, an abbey recently founded by Saint Robert, in the diocese of Langres, came to consecrate himself there to the service of God. The greatest poverty reigned in this desert, there was often there for nourishment only wild herbs. The inhabitants of the neighbourhood, struck with so much destitution and virtue, provided abundantly for the needs of the religious. But this profusion became a principle of spiritual decadence; relaxation introduced itself at Molesme. Robert, Alberic and Stephen, having uselessly and several times united their efforts to make a reform, withdrew, with some other religious, to Cîteaux, a marshy desert, five leagues from Dijon, and, on ground ceded to them by the viscount of Beaune, built cells for themselves with their own hands.[1] Saint Alberic, at the death of the Blessed Robert, was charged with governing the new institute, which was so to speak yet only sketched out. Stephen completed it. He maintained there above all the spirit of retreat and of poverty. He took measures that neither the dukes of Burgundy, although benefactors of the house, nor other princes whoever they might be, should ever come to hold their court at Cîteaux as they were accustomed to do in monasteries somewhat considerable, principally on days of great feast. He ordained that magnificence should be banished from the church, useful in parishes to excite the devotion of the people, but superfluous among monks who have made a vow of poverty and are accustomed to an altogether spiritual life. For crosses of gold and silver others of wood were substituted. It was regulated that there should be no more than one candlestick, and that it should be of iron, as should the censers: for chasubles, stoles, maniples, gold and silver were also proscribed. Godescard reproduces the spirit, but not the letter, of these regulations, when he says that silk also was banished from the monastery, the use of which was introduced in France only in the fifteenth century. Copes, dalmatics, tunics were retrenched as superfluous ornaments. Gold was excluded from everything, but silver and silver-gilt were admitted in the chalices and in the little reeds or tubes which were used to drink the blood of Jesus Christ at communion. For the usage of communion under both kinds lasted long in the order of Cîteaux, even among the nuns.

The monks of Cîteaux divided their time between prayer, manual labour and study. Saint Stephen made, for the use of his monastery, a copy of the Bible, in 4 vols. in folio. To make the better disappear the incorrections of previous copyists, he made use of a great number of manuscripts, and consulted skilful Jews who explained to him the Hebrew text.

But this fervour, this regularity, these austerities of Cîteaux excited the murmurs of the neighbouring monasteries, which saw in them a condemnation of their softness. Stephen saw himself accused on all sides as a dangerous innovator, and almost treated as a schismatic. The holy Abbot was keenly afflicted and troubled by these calumnies: for sickness carried off the greater part of his religious, in the years 1111 and 1112, and no one presented himself to replace them. He commanded, in virtue of holy obedience, a religious who was at the extremity, to return after his death to declare to him whether this rigour of life was agreeable to Our Lord or not. Some time after, the deceased appeared to him all bright with light, and declared to him that God approved the manner of life of his children, and that shortly he could well say these words of Isaiah: “My lodging is too narrow, give me space that I may dwell therein.”

In effect, the following year, thirty young men, having at their head the great Saint Bernard, came to present themselves to the holy Abbot, who received them with open arms; and, since, the Order has marvellously multiplied under his wise guidance. He founded the monasteries of La Ferté, near Châlons, of Pontigny, near Auxerre, of Clairvaux and of Morimond, in the diocese of Langres, and nine others. He had, at his death, the consolation of seeing established about a hundred houses, daughters of Cîteaux.

Superior general of all these monasteries, he neglected nothing to make flourish in all the same rules: to this effect he decided that the visitation of each house should be made every year, and instituted the general chapters, which were, it is said, unknown before him. The first was held in 1116, and the second in 1119. It was in the latter that Saint Stephen published the statutes called *Charter of Charity*, which Pope Callistus II confirmed the following year.[2] He had afterward a collection made of the ceremonies and customs of Cîteaux, which has always been since the code of the Cistercians. He had also written an abridged history of the beginnings of the Order.[3] If we believe Father Helyot, in his history of the monastic Orders, the glory of Saint Stephen has been lessened, to enlarge without necessity that of Saint Bernard. According to this historian, Saint Stephen would be the true founder of the religious women of the Order of Cîteaux, falsely named Bernardines, for it is he who founded, in 1120, the abbey of Tart-sur-Ouche, the most ancient house and the capital of the religious women of this Order.

The virtues of the holy Abbot, as we have already said, contributed more than his precepts to the edification of his Order. He gave above all the example of recollection and of poverty. He had the custom, every time he entered the church to sing the praises of God, of stopping at the door, to say to his thoughts: “Wait for me here, foreign thoughts, earthly affections: but you, my soul, enter alone and free into the joy of your God.” He transmitted this practice to his disciple Saint Bernard. He went often to beg, the wallet on his back, but he received only the most legitimate gifts. He reproved one day severely one of his religious who had accepted the alms of a simoniacal priest. Once there was famine at the abbey: they knew not on what they would live the next day, which was the day of Pentecost. That did not hinder the religious from celebrating the feast with a holy joy. Although already cast down by hunger, and without provisions, they sang the office, without care for the meal which was to follow. After Mass they saw arrive in abundance, from divers places, an unexpected food.

On another occasion, everything beginning to fail in the house, the religious were threatened with dying of cold as of hunger. Stephen told the purveyor to go to the market of Vézelay, take three carts, each harnessed with three strong horses, have them loaded with stuffs, with flour, and bring them. The brother said that he was ready to obey, but that he could do nothing without money. The Saint answered him: “Take these three deniers, it is the only coin that has been found in the whole house. Be persuaded that Jesus Christ will provide for the rest by mercy, and will send his angel before you, to prepare the ways for you.” The brother set out. On the road, having lodged in the house of a friend of the Cistercians to whom he made known his embarrassment, the latter went to find a rich man of the neighbourhood who was preparing to die by making considerable alms: he gave the monk all the money necessary that he might acquit himself of his commission. When the three loaded carriages were seen to arrive at the monastery, the gratitude toward God was so great that they went to receive them in procession and singing psalms: the Abbot was clothed in his sacred vestments, had the crozier in hand; his ministers, preceding him, carried the cross and the holy water.

In 1125 Saint Stephen visited the monastery of Saint-Vaast, at Arras; in 1128 he assisted, with Saint Bernard, at the Council of Troyes. He went out again from his retreat, in 1132, to ask some graces of Pope Innocent II, who had come to France. Stephen, bishop of Paris, and Henry, archbishop of Sens, begged him to aid them with his credit with Louis the Fat, king of France; he did it and rendered them all the services that depended on him. After having governed his Order wisely and holily more than twenty years, Stephen, seeing himself quite broken by old age and near his end, resigned his charge of abbot, in a general chapter celebrated in the year 1133, and consecrated the little time that remained to him to prepare for death: it came the following year, in the presence of twenty abbots of his Order who had come to visit him. He showed them, dying, the same humility as during his life: for when he was in agony, some of those present were saying low among themselves that he was very happy and had nothing to fear after a life so penitent, so meritorious; he gathered enough strength to say to them: “I assure you that I go to God with as much fear and trembling as if I had never done any good, for if the divine Goodness has produced some fruit by my weakness, I fear not to have

corresponded as I ought to grace." He rendered his soul to God, in these beautiful sentiments of humility, on 28 March 1134, and was buried in the cloister, near the church. He was put in the tomb of the Blessed Alberic, his predecessor, which was still seen before the Revolution of 1789. Several miracles showed the glory he enjoyed in heaven. His room at his death appeared resplendent with lights, and was embalmed with the most suave perfumes; there was seen above the church, near which he was buried, a beautiful cross formed of five brilliant stars. Like Saint Alberic, he had been favoured with several apparitions of the Blessed Virgin, for whom he had a tender devotion.

1st, Saint Stephen is represented receiving from the hands of the Virgin a white girdle;[4] 2nd, a bird brings him a fish; it is told that, being sick and his stomach refusing all nourishment, an aerial messenger came to put this sweet thing in his mouth; 3rd, he goes to receive in procession the brother who was returning from the fair with three loaded carts and three good horses.

The Roman Martyrology names Saint Stephen on 17 April, a day which is supposed to have been that of his canonisation.

History of the Religious Orders; Acta Sanctorum.

The Blessed Clare Gambacorti, Patroness of the City of Pisa

— Pope: Martin V.

Fortitudo et decor indumentum ejus.

Strength and beauty are her clothing.

Prov. xxxi, 25.

The history of republics is certainly filled, here and there, with heroic enterprises and magnanimous actions, but very often also it is woven of seditions, wars, treasons and massacres, which oblige the citizens one day to put themselves under the authority of one alone. Such was the history of the Pisan Republic, once so glorious and now vanished. After long discords, Pietro Gambacorti, distinguished by his illustrious birth, by a great character and a great heart, received the burden of public affairs, through the confidence of the Pisans.

Pietro Gambacorti was of an ancient and illustrious family and had then several children, among whom one, the young Thora, afterward named Clara, had reached her seventh year. She was already spoken of as a young child remarkable for her candour and her piety. As she advanced in age she was to grow still in virtue and fervour. The elder brother of Thora, Pietro Gambacorti, surnamed Pietro of Pisa, gave also marks of holiness which later were fully verified, for he founded the Order of the Hermits of Saint Jerome, and was put by the Church in the rank of the Blessed, where his young sister was also to be placed.

We recall the blood and the dignity of the Blessed Clare, not to make of her family a merit that counts for nothing in the eyes of God, but to bring out the better the nature and gravity of the events which so often put her strength to the proof.

A few days after the election which placed him at the head of the republic, Pietro Gambacorti, to assure better his new power, declared before the assembled people that he betrothed his daughter Thora to Simon de Massa, a young noble of the city, and taking the hand of Thora, he placed it in the hand of Simon. The latter was then fourteen years old; he looked with a proud and satisfied eye at his sweet and charming betrothed. The two families applauded, the people broke out in noisy acclamations; Thora alone grew pale, and when Simon, at the invitation of his father, leaned toward her, Thora then held out innocently her cheek, saying: "I shall ask the good God that he give me the grace to love you, if I am to be your wife. — That will then be difficult for you? asked Simon. — I know not if God wills it," added Thora. In effect, to please God and do his will was already the sole preoccupation of Thora. The family of Thora occupied itself only in maintaining

and extending its power and in fixing in its house this floating authority which, at the epoch to which we refer, passed in the Italian cities from hands to hands, from factions to factions. But the young betrothed of Simon de Massa remained a stranger to all these thoughts of war and ambition; she continued to be humble, simple and gentle. For her the true destiny and the sole happiness here below was to advance in virtue and to purify the interior sanctuary where, according to her express word, God himself wills to dwell. She loved God ardently, and after God she loved only her parents and the poor, the privileged representatives of Christ. She was seen, quite young still, passing whole nights in prayer, praying long hours before the tabernacle, and sighing at the sight of this little door of gold which did not yet open for her. Her greatest reward, her sweetest relaxation, that which she obtained from her father by her childish graces, was to go and visit the poor and the sick and to carry them alms less precious than the smile and the compassion with which she accompanied them.

The brilliant festivities of the Gambacorti palace overwhelmed her with fatigue and sadness; but the joy of angels beamed on her fair face when she approached the poor of Jesus Christ. God put on her lips words always consoling, which raised the soul of her protégés above the earth and disposed them to bear without murmuring the weight of the cross. All were astonished before this precocious wisdom, and the companions of Thora related with an admiration mingled with fright that, like Catherine Benincasa (Saint Catherine of Siena), she sought out lepers, and that she had been seen on her knees washing and kissing their sores!

Simon de Massa rejoiced at the praises which he heard made everywhere of Thora, for he loved her, and he awaited with impatience the epoch when he could marry her. The years fled, Thora was nearly fifteen, and the anniversary day of her birth was fixed to be that of her marriage. She disposed herself for it by imploring of God with fervour the graces which make chaste wives and blessed mothers, and a hair shirt hid itself under her rich wedding garments as it had often hidden itself under her clothes of a young girl.

Her union with Simon de Massa did not slacken her ardour for the works of the most admirable charity. A most touching trait is cited in this regard. This young and graceful woman went every day to a poor house, where lay, on a pallet, a sick woman whose fetid and repulsive face was devoured by a frightful ulcer. There she succoured the unhappy one either by tender words, or by preparing her food, or by repairing the disorder of her couch, or by dressing the horrible wound, and finally she quitted this room only after having gently approached her fresh and young face to this soiled and infected face, as if she wished to share the evil of the unfortunate one and lighten her pains by participating in her sufferings.

Disdaining all adornments, she deceived by pious artifices her husband and her parents to give to the poor even her clothes and her wedding jewels. One day, to those who reproached her with having abandoned even her garment, she answered with animation that there remained to her the most beautiful of all garments: that of charity. If sometimes her face lost its habitual gaiety, if she was seen sad and pensive, it was only because she had nothing more for her poor whose needs disquieted and afflicted her; but her charity was so active and so ingenious that she seldom lacked help for the unfortunate.

Constrained to share her affection for God with the husband to whom her father had united her by sacred bonds, she strove nevertheless to offer a pure and entire love to her heavenly spouse. When she united herself to him by prayer she always took off from her finger the wedding ring; making thus to her heart a sweet illusion, she could say to her Jesus, with the virgins, that she was his, his alone, and that she shared her love with no other.

Few months had passed when the young Simon de Massa died, struck by a sudden illness. This death overwhelmed with grief his family and that with which he had just allied himself. Thora also wept for him, but, in her grief, she understood that her earthly bonds were broken. The Lord called her to himself alone, she was no longer to serve the ambitious projects of her family; she wished by an outward sign to inform her parents of her sentiments and of her secret thoughts. She cut her long hair, quitted the garments of silk and

fine wool which had long hidden the habit of penance, and appeared thus clothed in the midst of her family which already discussed the new alliance that it was wished to propose to her. — “You weep for your husband, my daughter,” her father said to her, “I wept for him with you, but another as amiable and as rich seeks you in marriage, and before few months he will lead you to the altar.” — Thora shook her head and answered: “Another, in fact, calls me to him, but it is not a mortal husband; another seeks your alliance, my father, do not reject him, for this husband is Jesus Christ himself.” — “You wish to make yourself a nun?” — “Yes, my lord and father, and I come to solicit your blessing. You are what I cherish most in the world, and yet I must leave you, for I have heard the voice which says to those who weep: ‘The Master is here, and he calls you!’” At these words pronounced with a strong and calm resolution, Pietro Gambacorti and his sons exclaimed with anger, for the hand of Thora was destined to procure them new friends and stronger alliances.

Thora having exhausted in vain prayers and representations to obtain the consent of her father, has herself received secretly in a convent of Poor Clares. There she puts on the habit of the penance of Saint Francis and quits her name of the world to take that of Clare, the humble Virgin of Assisi. She believed herself safe in this sacred asylum and was abandoning herself sweetly to the transports of divine love, when one day she sees running toward her the nuns, her companions, panting, distraught, who, without saying a word to her, take her and carry her in an instant into the arms of armed men assembled at the door of the convent, and having at their head one of the brothers of Clare. The latter, recognising him, understands what has happened, she sees all her hopes annihilated, but her soul is not cast down, her efforts have failed, her projects are overturned, but her strength is not vanquished. She turns toward this brother who ordered her with fury to follow him. “Kneel beside me,” she said with great gentleness, “and pray with me that I may bear the blow which strikes me; doubt not, I shall follow you, I do not wish to resist the will of the Lord.” But this inhuman brother let himself not be softened, he drags her with brutality toward the paternal palace. She is shut up in a room as in a prison which is to continue until she shall have at last yielded to the wishes of her family. She is left in complete abandonment; three whole days pass without any food being given her, that which was at last decided to bring her is coarse and insufficient. It is not granted her either to assist at the holy sacrifice, or to deposit at the tribunal of penance the secrets of her conscience, or to nourish her soul with the bread which makes the strong. If anyone enters her prison it is to torment her in order to bring her to yield to the wills of her father.

Her heavenly Spouse, to try still better the force of her love, abandoned her, after having for some time filled her with those interior sweetnesses which for just souls make paradise descend on earth; she found herself in the anguish of a desolating aridity and of fears all the more cruel as every spiritual help failed her. In the midst of these cruel trials her strength did not weaken for an instant. We know by the contemporary author of her life that she constantly blessed the God who had found her worthy to bear something for his love; her lips never uttered any complaint against those who treated her so harshly. In the midst of the rigours of her captivity it was sweet to her to repeat what Agnes said in the ecstasy of her love: That she kept inviolable the faith given to him alone to whom she had united herself with so much ardour; and in suffering she added: “Let my body perish before it please other eyes than those of my Jesus!”

At last, the God whom she served with so much love permitted that this courage so great and so constant should soften her father. At the end of five months she was free to follow her vocation; an interior attraction, others say a revelation, directed her this time into a house of Dominican nuns. Her father, come back altogether to better sentiments, had a convent built for her, which took the name of Holy Cross. She served God there in the strictest observance, or rather, as she said, she reigned there with him: *cui servire, regnare est.* She kept the name of Clare, and thirteen years after she was named prioress. In this pious asylum the young religious tasted that inexpressible repose, that delicious serenity of souls which feel themselves placed in their vocation, and who understand that they obey, fully and without reserve, the designs which Providence has formed upon them. This certainty is the first base of earthly happiness. Clare, in embracing

the religious life, resembled those exiles who, after a long absence, return to their country; the aspects, the landscapes, the customs are familiar to them, their mouth which formerly stammered foreign tongues seizes again with joy the native idiom; so it was with Clare. An exile in the world, a stranger to its ideas, to its language, she found herself again in her true country, in the midst of this blessed enclosure where Jesus Christ reigned alone. All that she saw, all that she heard was the echo of her own sentiments, of her own thoughts; there God was loved as she wished to love him; there the delights of the world which she had known and despised were trodden underfoot; there heaven was aspired to, the sole object of her desires; she said with the prophet-king: “How lovely are your tabernacles, O Lord, God of hosts! my flesh and my heart are ravished with joy in thinking of the living God!…” Her soul, flooded with the balm of the liveliest piety, poured itself out like a cup too full and spread around her floods of charity and tenderness. Sheltered in the harbour, she did not forget those who, remaining in the midst of the stormy sea of the world, suffered, and who had always had so large a part in her affections. In spite of the great poverty of her convent she still succoured the indigent by the abundant alms which she solicited and obtained for them. The afflicted came to find her who had received from heaven the gift of happy and consoling words, and her vigilant compassion, which forgot none of the human miseries, extended even to the foundlings, then so neglected. She occupied herself with them actively; from the depths of the cloister she found them benefactors, and succeeded in opening to these poor forsaken creatures an asylum which still subsists, and that by an act of the most generous renunciation.

A pious woman, who already at Pisa gathered and brought up in her house several orphans, being on her deathbed, recommended her hospital to our Blessed One. Clare accepted at once and graciously this onerous legacy. She counted on a rich man, pious and without children, to help her in this enterprise, and she begged him to devote himself with his fortune to the care of the abandoned children. The latter declared that he could not, because he had already disposed of his goods in favour of the monastery where the Blessed One lived, and of which she was already superior. What will the prioress, the foundress of the monastery, decide? She sees, on one side, the needs of her companions, many of whom are infirm; she had learned to repeat often the words of the Saviour by which one asks of God the necessary which often she lacked; on the other side, she hears the cries of the poor who knock continually at the door of the convent for their daily needs; perhaps also a sentiment of interest and affection pari erat in her heart for this asylum of piety which she founded and which commands her to assure its existence. But no, the great voice of charity speaks to her louder than any other; without hesitation, without regret, but with a face gay and shining with a holy and heavenly joy, she pronounces her absolute renunciation in favour of the poor abandoned children.

From childhood the Blessed Clare mortified her innocent body by every kind of penance. With infinite art she applied herself to conquering hunger in order to accustom herself to a fast which should be almost continual. But when she had entered the cloister her love of penance took a still greater flight, the worst and commonest foods were those of her choice, and this not sufficing her, often she covered them with ashes. Though subject to faintings of the stomach, she nourished herself habitually on the most repugnant leavings of her companions; she gave herself, in spite of her feeble health, to the most fatiguing and most abject occupations and employments of the convent, taking them as exercises of penance. She wore only the garments abandoned by her sisters as too worn. In her love of poverty she could not understand how these words of Solomon were approved: “Give me neither poverty nor riches, but grant me what is necessary for living,” finding the virtue of poverty only where the necessary was lacking.

We know that, quite a child, the Blessed Clare had already the custom of passing whole nights in prayers; this is why in her convent she was given a separate cell so that she might freely watch and pray without troubling the rest of the nuns. During this holy exercise she poured out torrents of tears which had their source in her ardent love for God. Her tears had a great value with the Lord, and many visible signs were the proof of it from the first time of her novitiate. One day her mistress advances with slow steps and without

noise, believing that Clare was surprised by sleep; she lays her hand on her shoulder to wake her, but the innocent child turns round with a serene face; the mistress remains motionless and without saying a word; she has understood that Clare was in ecstasy, for her novice remains motionless. A penetrating and sweet odour of paradise exhales all around the young religious. This sweet odour of heaven filled very often the places where Clare prayed and remained in her garments long after her death.

We shall not speak of all the virtues of the Blessed Clare. We shall say nothing of her humility, her obedience; of the vigilance and prudence which she displayed in being superior; of the observance, the silence and the severity which she knew how to establish as foundress of her convent: these pages would have no end. She had given to this convent the name of Holy Cross. She wished, by this establishment, to procure for her Jesus tender and faithful spouses who should sing unceasingly his praises; she spread around her such lively sparks of divine love that all with whom she conversed were set on fire by them. No one left her without having become better; all yielded to the ascendancy of her exhortations; sinners were converted. Abuses were reformed; practices of piety were established; in several monasteries the abandoned rule was restored; other convents were founded, by her inspiration, in various parts of Italy, with a stricter observance and a rigorous discipline. It was the example of Clare whichouraged the Blessed John Dominici, afterward Archbishop of Ragusa, to attempt in the province of Lombardy a reform which had so much success, as the history of the Order of Saint Dominic relates. But, while exercising within and without so many works of mercy, Clare, like the good angels, never lost sight of the face of the Lord. Prayer was her strength and her inspiration, and she prepared herself, at the foot of the tabernacle, to answer the Lord who questions by trial the souls he loves.

While the Blessed Clare lived peaceful and hidden, her country was threatened with great dangers. The stranger cast looks of covetousness on the Republic of Pisa, on its fertile territory, on this city of eighty churches or chapels, so rich in sumptuous monuments. Galéas Visconti, Duke of Milan, sought to enfold this fair city in the net of his conquests; his soldiers had not yet penetrated within the enclosure of Pisa, but his gold had found there greedy and infamous hands open to receive it. Pietro Gambacorti believed himself assured of the power which he had possessed for twenty-four years, and, in his blind confidence, he did not see rising beside him the enemy of his race and of his country. Jacopo Appiano, his friend, his adopted son, the confidant of his most intimate thoughts, had maintained for some years guilty relations with Galéas Visconti. Invested with the first functions of the Republic, full of talent, address and insinuation, it had not been difficult for him to secure a great number of creatures, and to undermine in secret the credit and power of Gambacorti. In vain a devoted friend had wished to warn the latter; he had answered, shaking his head: “Appiano will not betray his old friend!… I have lived seventy years without mistrust, do not come to alter my faith in friendship.”

This noble and holy confidence was betrayed. Dull rumours had spread through the city and had reached the monastery of the Daughters of Saint Dominic. It was known that the power and perhaps the life of Gambacorti were threatened. Clare carried her grief and her fright to the foot of the altar, her habitual refuge and asylum. Suddenly tumultuous cries which rose from the street and came to trouble the peace of the sanctuary made her shudder. The angry voice of the great seas, the strident furies of the storm in the clouds are less terrible than the noise of popular riots. Clare trembled, she could no longer pray with her lips, but her tears, eloquent prayers! told God the deep sufferings of her soul. The clamours rose ever more threatening and more implacable; she distinguishes through these vociferations sinister cries: “Death to Gambacorti! long live, long live Appiano!” — “O my father,” she cried, “what a frightful death threatens your whitened head! O my God! my God! save him… or, if he must fall under the blows of his enemies, receive the victim in heaven and pardon his executioners!” She rose to go and join her sisters, whom she knew to be alarmed for her. At the moment when Clare entered among them, the clamours of the street redoubled and the cries of: “Death! death! kill him! strike him! no mercy!” increased the terror of their hearts. At the same moment

redoubled cries shook the door: Clare ran to it, and, through the grating which opened on the street, she saw a populace drunk with fury, wine and blood, which pursued like a burning pack a man already wounded. The latter has succeeded in clinging to the bars of the door of the monastery; she recognised this man: it was her brother Lorenzo! “Asylum!” he cried in a failing voice, and recognising Clare he said to her: “My sister, our father has just been massacred by the hired assassins of Appiano; one of our brothers has perished with him; this ungrateful people pursues me and wishes my death also. Asylum! my sister, asylum!” Now, this monastery had not the right of asylum, the enclosure of it was severely forbidden to men. Clare, in opening the doors of her convent, would have gravely infringed the rules of her Order, and compromised the life and honour of her sisters. The people would not have failed to penetrate into the monastery to pursue their victim there, and in its fury would have respected nothing. What a cruel alternative! The duty is evident, but flesh and blood protest. A terrible struggle breaks out in the soul of the superior. What will she decide? the valiant woman is subjected to a rude trial, will her courage fail? The portress shakes her keys, and bringing them toward the lock, cries: “Must I open, Mother?” — “No,” answered Clare, “this door must remain closed!… Lorenzo, I cannot open an asylum to you!…” Lorenzo understood, he answered only by a sadly resigned look, he let himself fall back, he went away. But two steps off the furious horde rejoined him, and struck him with ten mortal blows!… At the moment when he expired, Clare had fallen as if dead into the arms of her terrified sisters. This was the most heroic act of her life. The natural law imposes absolute duties; the law created by men, no. She sacrificed all to her duty, her will had not faltered a single instant, but the trial was too rude for her heart, and nature at last resumed its rights.

Pietro Gambacorti and two of his sons had succumbed under the perfidious blows of Appiano, and Clare, struck to the heart, walked with hurried steps toward the tomb. The hand of the traitor had struck her in striking her family. Her body was overwhelmed under the weight of illness, but her memory and her reason preserved their vivacity, and her sisters perceived that she did not lose the remembrance of the misfortunes of her house; for at whatever moments one entered her cell, one found her always in tears, and turning toward the crucifix a sorrowful and resigned look. Her cheeks were marked with a livid pallor; but the name of Appiano, when it was pronounced before her, coloured her forehead, and a mute indignation was then read in her eyes. Nevertheless she never spoke of this man. Her death, it was thought, was near. She took no nourishment, and life seemed ready to abandon this exhausted body; she herself believed herself at the moment of appearing before the sovereign Judge, and she asked for the confessor of the convent. He came, she confessed at length and with many tears; the sisters who served her, returning to her side, were astonished that the last confession of an innocent and mortified life should be accompanied by so bitter a sorrow. They told her so. Clare smiled faintly, and begged them to prepare in her room the altar where the holy Host, which the priest had gone to fetch, was to rest. Then, with joined hands and burning heart, she waited. Soon the sound of a bell announced the approach of the Viaticum of the dying; all the nuns, a torch in hand, preceded and followed the divine Spouse of their souls. When Clare perceived him her dying eyes revived; she raised herself to a sitting position, and after a moment of recollected silence she said aloud: “My sisters, in the presence of my God whom I am about to receive, for the last time no doubt, I declare that I pardon Jacopo Appiano and his family the evil he has done to my family… I pardon him with all my heart! I abjure all resentment and I pray the Lord to be merciful and helpful to him!… Remember my last words: I have no more enemies on earth…”

In finishing these words she raised toward the holy Ciborium a calm and tender look, and when she had received the bread of the strong, all remarked that her forehead seemed less pale and that the signs of a near death seemed to efface themselves from her face. She remained long plunged in a deep recollection, a peaceful smile lit up her features: the valiant woman rested in her victory, and her soul, calmed by the forgetting of injuries and the sweet influence of mercy, enjoyed without obstacle the presence of the consoling God. Seeing her a little revived, the sub-prioress asked her whether she would not try to take a little nourishment. Clare answered: “I would willingly take something to strengthen me; but I would have, in

this regard, a request to make to you. — Speak, dear mother, you shall be obeyed. — Well! I should wish that someone go on my behalf to Jacopo Appiano's, and beg him to send me a dish from his table, as my poor and beloved father did when I was ill… It seems to me that this dish would cure me." The face of the sub-prioress expressed a profound astonishment: "Mother," she cried, "are you thinking of it? Appiano, the murderer…" — "Do not renew these memories, sister, they have been only too living in my soul… I loved those who are no more as much as ever daughter and sister loved, judge what I felt for their assassin! But the victorious grace of Jesus has subjugated my heart, I wish, like our good Master, to love and to pardon. Alas! why hate? we are on earth for so little time. Yes, my daughter, the Lord reserves vengeance… Appiano will not escape it… Ah! let us rather pray that he may repent and that we may all be reunited in heaven!" At this cry escaped from the heart of the Saint, the sub-prioress resisted no more; she recognised in it the divine inspiration. A servant was sent at once, and arrived at Appiano's at the hour of the meal; he made known his message. The new lord of Pisa remained confounded at his words so unexpected: he grew pale and was silent. His wife melted into tears and cried: "We must obey her… O holy and unhappy girl!" She filled at once a basket with fish, fruit and bread, and gave it to the servant, saying in a humble and trembling voice: "Carry this to the holy Lady who sends you, and tell her that, poor sinners, we commend ourselves to her prayers." And when he had gone she said with sorrow to her silent and dismayed husband: "Oh! Jacopo! What have you done? the daughter of our benefactor." — "Be silent," he answered, "heaven already avenges her!"

They brought to Clare what she had asked; she took a little bread and ate it, after having prayed to God, and this bread, which her companions called the bread of pardon, seemed to exercise on her feeble body a mysterious virtue. She recovered, she rose from this bed where she had languished since the death of her father and her brothers, and resumed with a new fervour her life of prayers and holy works. She prayed often for her beloved dead and for Appiano, their murderer, and when one was astonished at her constant prayers, her long vigils, the fatigues and macerations to which she subjected her body so feeble, she said only to her sisters: "Oh! watch and pray with me… there are some on earth who will soon be surprised by the coming of the Son of Man. It is terrible to fall into the hands of the living God! Let us pray!"

The justice of God, often even on earth, is little tardy, and often the arrow returns to pierce him who launched it. The popular favour, inconstant as it is thoughtless, soon turned away from Appiano, and this bitter chalice which his infamous treason had prepared for a friend, for a benefactor, he drank in his turn. The sedition which he had kindled against Gambacorti, he heard roaring at the gates of his palace; the cries of death which he had formerly taught the populace returned to his ear, and it was now his name that they threatened; the power which he had shaken under the steps of another collapsed under his feet, and the daggers which he had sharpened for murder were directed at his breast. Treated in his turn, and with more justice, as a public enemy and seditious man, he lost first power and then life. The servants of the monastery brought this news one day to Clare; she raised her eyes to heaven and said with sorrow: "O great God! how prompt and terrible are your vengeances! I had not asked of you the death of this man, but his conversion, and now, Lord, I implore of your eternal mercies the salvation of his soul!" She then prayed some moments in silence, and during that time one of the nuns inquired about the fate of the wife and daughters of Appiano. "They are wandering in Pisa," answered the servant, "threatened by the furious crowd, they find no one, even among the warmest partisans of Appiano, who will give them an asylum. The fury of the people is feared, exasperated since it is known that Appiano wished to sell Pisa to the Duke of Milan. They have nothing more: their palace is pillaged, their riches are dispersed, their friends are in flight… — Let them come here!" cried Clare, "the doors of the monastery shall be open to them, go and seek them: the daughter of Gambacorti has the right to save the widow and the children of Appiano! go, in the name of heaven!" Two devoted servants ran in search of the fugitives, and at the end of two hours they brought to the monastery the widow and her weeping daughters. Clare awaited them, Clare received them in her arms and said to them with an inexpressible accent: "Here, you have nothing to fear!" The house which she had not been able to open to her

beloved brother became for the wife and daughters of the murderer a sacred asylum where none dared pursue them; the anger and vengeance of the people stopped before the virtue of Clare as before an impassable barrier: no one dared to hate any more those to whom she had pardoned. Now that, astonished by so many and such fine virtues, we have admired the heroism of the valiant woman, it is time that we see her gather the reward promised to strength and holiness. Illness soon came to strike her, horrible sufferings assailed her for several years; but at last God revealed to her that her death was near, and he even warned her of the hour and the moment when she would have to appear before her heavenly Father. Then joy burst forth on her features: it was already the reward that God prepared for her for all the strength she had shown. *Fortitudo et decor indumentum ejus, et ridebit in die novissimo*: "She has been clothed with strength and beauty, and she shall be joyful at her last moments." God is soon to show himself, she opens her arms, stretches them on her bed, and recalling the last breath on her lips: "Lord," she says with transport, "Lord, behold me on the cross with you!" At these words a heavenly light shines on her face, and with eyes fixed toward heaven she smiles, blesses her companions and expires.

Scarcely had Clare rendered up her soul when the brown complexion of her face becomes, in an instant, white and dazzling; the glory of her fair soul is reflected on the body which she has just quitted. God was pleased to give a multitude of marks of it; the sisters gathered around her began to recite the psalms according to the usage of the Order; they were to end each with the verse *Requiem;* but while wishing to conform on this point to the rule, they could never say more than the *Gloria Patri.* A venerable priest who had come to pray near the place where she lay had a vision which showed her to him in heaven, her forehead adorned with a crown of gold. The Holy Spirit has said in fact that the heavenly crown of gold belongs to strength united to holiness. *Corona aurea super caput ejus expressa signo sanctitatis; opus virtutis*[1] — "A crown of gold was on her head, on which had been engraved the name of holiness; it was the prize of her virtue."

Great honours were rendered to the humble nun; clergy and people, citizens of Pisa and strangers, rich and poor, ran together to seek and look at what remained of her; instead of shedding tears of sadness for such a loss, they manifested the liveliest joy: all were convinced that if they had lost a sister on earth, they had acquired in heaven an advocate and a protectress.

Numerous miracles were wrought at her tomb. It was opened some days after the ceremony of the funeral, and her body cast from the mouth a blood as fresh and as vermilion as if she had been living. Thirteen years after, new excavations having been made, her tongue was found as fresh and as entire as at the moment of her death. God wished by this to honour that which, in the Blessed One, had been continually employed in blessing him and in drawing souls to him. The precious relic was deposited in a beautiful vase and placed in the tabernacle.

A most authentic tradition reports to us that since the death of the Blessed Clare, about a month before one of the sisters of the convent of the Cross has to quit the world, the bones of the former prioress stir in the sepulchre in which they are enclosed. It is a warning given to the nuns so that they may prepare for death. After having so much watched over her sisters while she was on earth, with the tenderness and firmness of a true mother, Clare continued in heaven to exercise her ministry of mercy and love.

The immemorial cult rendered to the worthy prioress of the convent of Pisa was approved, in 1830, by Pope Pius VIII. The decree of beatification was then promulgated with permission, for the diocese of Pisa and the Order of Friars Preachers, to make the office of Sister Clare Gambacorti on 17 April of each year.

Extracted in part from the Panegyric of the Blessed Clare Gambacorti, pronounced in 1831, at Pisa, by Mgr. Luigi della Fantaria, and from the Five Beatitudes of Mme Froment.

Saint Landry, Bishop of Meaux (675)

Nothing is more lovable on earth, says Saint Bernard, than a virtuous young man: the peace of his soul, the innocence of his look, the modesty of his conduct draw to him invincibly the heart of all who see him, even when they do not feel the courage to imitate him. Such showed himself, from his first years, Landry, the son of Saint Mauger, surnamed Vincent, and of Saint Vaudra. He was the eldest of the family, and his father neglected nothing to give him an excellent education. Early he was entrusted to wise men fearing God, who inspired him, with the taste for knowledge, with the love and practice of good. The natural talents which God had put in him, joined to a happy character, made him make in a short time rapid progress. So his father founded on him great hopes, and flattered himself that his son could soon acquire, by his virtues and brilliant qualities, a splendid reputation at court and in the whole kingdom. One understands what must have been also the consolation and the joy of Saint Vaudru in seeing her eldest son correspond so faithfully to the graces of heaven and promise to become at once a great Saint and an illustrious lord. But God had on this virtuous young man particular designs, and it seems, from the attentive examination of the resolutions which all the members of this fair family soon took, that it was to him that the initiative of a generous devotion was reserved.

In effect, at the moment when it seemed that the career of the world was about to open for him, he felt born in his soul the desire to embrace the ecclesiastical state and to consecrate himself to the service of the altars: for some time he kept the secret of it, confining himself to praying the Lord to manifest to him clearly his will. God answered the ardent wishes of this simple and upright soul, where his grace found no obstacle to its operations; he increased more and more in it this pious attraction toward the priesthood.

One day then Landry communicated his sentiments to his father and solicited permission to follow the interior voice of grace which called him. Mauger was astonished and afflicted on hearing these words of his son whom he loved tenderly; and with the accent of goodness and of paternal authority he answered him: “My son, cease to entertain such a project, follow rather my counsels, I shall know how to provide for your interests better than you would do yourself. You must, my son, succeed me one day. Think then from now of contracting a noble marriage, worthy of your birth. I know well that the state of clerics is holier, that it gives them a greater confidence of acquiring the kingdom of heaven; but, my son, there are also many laymen who practise faithfully the Christian virtues, and who will certainly attain by their faith to the kingdom of God, or who have already attained it. I rejoice much to see that you wish to serve God; but you must do it by walking in the footsteps of your ancestors, and by replacing me one day in the charge which belongs to our family.” Such a discourse was quite capable of shaking a nascent vocation, above all in the heart of a young man so devoted to the authors of his days, and who found, in the bosom of his family, the purest and sweetest enjoyments. However, the resolution of Landry did not change: he accepted this refusal of his father as a trial which God sent him, and put off to another time making a new request. The occasion presented itself soon, and he profited by it with all the delicacy and reserve that such a design demanded. Mauger was a father, but he was also a fervent and faithful Christian: he feared above all to oppose the wills of God, and to displease him by an obstinate refusal. He assembled then some virtuous men, in whom he had an entire confidence, made known to them the intentions of his son, the answer which he had first given him, and the new instances which he made with him. The young Landry was at the same time called and questioned by these counsellors of his father. After having maturely considered all things before God, and sounded his most secret dispositions, they recognised, beyond all doubt, that heaven called him to the priestly state, and declared that it was necessary to give to God him whom God asked.

Mauger, silencing at this moment all the claims of nature, embraced Landry with tenderness and watering him with his tears; then having called some holy priests he entrusted his son to them, who received, a little time after, the clerical tonsure. From then on the young levite appeared to advance still more rapidly in the career of virtues; his sweetest occupation was to read and meditate the holy Scriptures, to offer to God fervent prayers and to accomplish with fidelity all the functions of the priesthood. The authors do not say in

what place, nor near what Pontiff he lived; but it may be believed that it was in the diocese of Cambrai where his family resided. They keep equally silence on all that passed between his parents and him up to the day when history shows him to us placed on one of the most illustrious sees of the Church of France.

Previously Saint Landry was witness of the abundant blessings which God poured on his family, and which filled his soul with the most ineffable consolations. His father, the first, withdrew into a monastery which he had built at Hautmont, after having received the tonsure from the hands of Saint Aubert; his mother, Saint Vaudru, followed shortly after his example and went to live in a tranquil solitude at Château-Lieu (Mons). Madelberte and Aldetrude, the two young sisters of Landry, accompanied almost at once their venerable aunt Saint Aldegonde, who consecrated to God her virginity and her life, and built on the banks of the Sambre the monastery of Maubeuge.

While his family devoted itself thus to the service of the Lord and gave to the astonished world this touching spectacle, Landry advanced more and more in the perfection of the holy state which he had embraced. His shining virtue and his precocious wisdom made a great impression on all who saw him or heard him spoken of. One was not therefore astonished when, the see of Meaux having become vacant by the death of the bishop, the suffrages of the clergy and the people were cast upon him: the so virtuous and so wise son of the lord Mauger was moreover to be perfectly known at court, where his parents occupied one of the first ranks.

Raised to this dignity, the Pontiff continued with a new fervour the works of religion which he had practised until then. All his riches and his goods became the patrimony of the poor, who blessed unceasingly the Lord for having given them so charitable and so holy a pastor. In spite of the labours and fatigues of the episcopate, he weakened his body still by fasts, mortifications and vigils, and gave himself with ardour to the reading of the sacred books, for his own edification and for the instruction of his flock.

Such were the occupations of Saint Landry when he received from the venerable Saint Vincent a message which told him of his illness and of the lively desire he had to see him before dying. At this news he betook himself in all haste to the monastery of Soignies, where he rendered to his father the most touching duties of filial and Christian piety, speaking to him of the goodness of God and of the magnificent rewards which he reserves to those who have sacrificed all to please him. He then entertained him of the delights of the heavenly country into which he was soon to enter; then, at his prayer, he promised his father that he would take care of the two communities of Hautmont and of Soignies, which he saw united. Some instants after, the venerable old man peacefully rendered his soul to his Creator. Landry wept for him with all the tenderness of a good son and helped him by his prayers with all the fervour of a Saint: at the same time he felt born in his heart the desire to embrace the silent and hidden life of the monastery, and to pass the rest of his days near the tomb where he had just deposited his father. Circumstances soon permitted him to realise this design: he settled then at Soignies, and governed wisely this monastery and that of Hautmont until his death, which occurred on 17 April about the year 675. Numerous miracles at once gave to the peoples the testimony of his holiness.

The proper of the church of Saint Vaudru at Mons contained the office of Saint Landry, under the title of confessor pontiff, with three particular lessons, examined and approved by the doctors of the University of Douai, and printed in 1625 with permission of Monseigneur Vander-Burg, Archbishop of Cambrai; in that of the abbeys of Maroilles and of Le Cateau there were four: everywhere he is said to be bishop of Meaux and not of Metz, as certain authors have advanced.

M. l'abbé Destombes.

The Blessed Marie-Anne de Jésus (1624)

The Blessed Marie-Anne de Jésus belonged to a noble family of Madrid. Her father was named Louis Navarra de Guevara, and her mother, Jeanne Romero. Virtue established itself so in her soul that she wished

to consecrate her whole life to the service of God in the religious state. She had much trouble to obtain the permission of her father, Louis Navarra, and even then she could accomplish her design only at the age of forty-two years. She had presented herself at several convents; but fearing the anger of her family none had dared receive her. Condemned to remain in spite of herself in her palace, she led there a holy and austere life until the moment when she could withdraw into a little house neighbouring the convent of the nuns of Our Lady of Mercy. There she made trial of the regular life. She followed all the exercises at the sound of the bell of the monastery, and continued to give herself to the exercises of penance, under the direction of one of the Fathers, John Baptist Gonzales, since dead in the odour of sanctity. After eight years of trials she took the habit of the Order, under the name of Marie-Anne de Jésus, and, in 1614, she pronounced the vows of religion, in the hands of the general. She and a companion thus gave birth to the pious institute of the Discalced nuns of Our Lady of Mercy, which extended afterward into various parts of Spain.

The aim which she pursued with her companions in her prayers and her hard and austere mortifications was the conversion of sinners, the deliverance of the souls of purgatory and the ransom of Christians reduced to slavery by the infidels. Her death took place on 17 April 1624. Pius VI beatified her on 25 May 1783.

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[1] Saint Pantagathus had been consul, but Christian humility distinguished him more than the splendour of the consular dignity. He occupied the episcopal see five years and governed very wisely. He died under the consulate of Paulinus the Younger and of Basil. That is what Ado writes. He is counted the twentieth bishop of Vienne. He assisted at the third council of Orléans, as his Acts attest. — Baronius.

[2] See his life on 24 April.

[3] See under the miscellanies of 16 April.

[4] See his life on 16 March.

[5] Chap. xi, 14.

[6] Cf., besides the thesis which we give in this work on the question of apostolicity, the lives of all the Saints of France of the first and second century; on the tonsure, cf. Denis the Areopagite, *De Hierarchia*, p. 2, c. 1; and for the letter of Saint Anicetus, *Patrologia Graeca*, vol. v, col. 1129.

[7] The d'Altemps, originally from Germany, had settled at Rome in the time of Pius IV and of Saint Charles Borromeo, to whose family they were allied.

[8] For the history of the foundation and the first progress of the illustrious abbey of Cîteaux, we refer the reader to the life of Saint Alberic (26 January), and to that of Saint Robert (29 April).

[9] Here are some of its dispositions: "The rule of Saint Benedict will be observed in all the houses of the Order with the same rigour as at Cîteaux (C. 1); the abbot of Cîteaux will be regarded as superior of the abbots themselves; he will make the visitation of all the monasteries, he will take, in concert with all the abbots of each house, measures to reform abuses (C. 4); each abbot will make every year the visitation of the houses of his dependence; the four first abbots, that is to say those of La Ferté, of Pontigny, of Clairvaux and of Morimond, will also visit every year, in person, the monastery of Cîteaux; they will have the administration of it after the death of the abbot, and they will assemble, to give him a successor, the abbots of the filiations of Cîteaux and even others, who will be chosen for that effect (C. 5); if an abbot transgress the rule, he is reproved for it by the one of Cîteaux, who will depose him in case he will not correct himself (C. 19); if the abbot of Cîteaux lives in a manner opposed to his state, he will be warned of his faults, then deposed by the abbots of La Ferté, of Pontigny, of Clairvaux and of Morimond, unless he return to himself and change his conduct (C. 27, 28, 29, 30)."

[10] It is a very edifying work, which the annalist of the Order of Cîteaux rightly calls a book of gold. It is named *Exordium parvum,* to distinguish it from a more extensive history of the same facts, written in the thirteenth century, and which is called *Exordium magnum.* There are found in vol. clxvi of the *Patrology* of M. Migne the following books of Saint Stephen: 1st, *Censura de aliquot locis bibliorum;* 2nd, *Sermo in obitu praedecessoris sui;* 3rd, *Epistolae;* 4th, *Charta caritatis;* 5th, *Usus antiquiores ordinis Cisterciensis;* 6th, *Exordium Coenobii et ordinis Cisterciensis.*

[11] See in the life of Saint Alberic the explanation of this symbol.

[12] Ecclus. xlv. 14.

18 April

Martyrologies

Roman Martyrology

At Rome, Saint Apollonius, senator, who, under the emperor Commodus and the prefect Perennius, having been denounced as a Christian by one of his slaves, and having received the order to render an account of his faith, composed on this occasion a remarkable book which he read in the senate, and was nevertheless condemned by sentence of this same senate to have his head cut off for Jesus Christ. About 186. — At Messina, the birth into heaven of the holy martyrs Eleutherius, bishop in Illyria, and Anthia, his mother. This prelate, whom the holiness of his life and the virtue of his miracles had already made illustrious, having been, under the emperor Hadrian, laid on a bed of burning iron, then on a gridiron reddened in the fire; thence thrown into a cauldron full of oil and pitch, boiling resin, then exposed to lions without receiving any harm, was at last slain with his mother.[1] About 130. — In the same place, Saint Corebus, who, converted by Saint Eleutherius to the faith, was struck with the sword. — At Brescia, Saint Calocerus, martyr, who, converted to Jesus Christ by Saint Faustinus and Saint Jovita, accomplished the glorious combat of his confession under the same Hadrian. 119. — At Cordova, Saint Perfectus, priest and martyr, killed by the Moors because he spoke with zeal against the sect of Mohammed.[2] 850. — At Milan, Saint Gaudinus, cardinal and bishop of the same city, who, after having finished a sermon against the heretics, rendered his spirit to God. 1176. — In Tuscany, on Mount Senario, the Blessed Amidei, one of the seven founders of the Order of Servites, illustrious by his burning charity toward God. 13th century.

Martyrology of France, Revised and Augmented

At the abbey of Dunes, between Nieuport and Dunkirk, Saint Idesbald, abbot, of the Order of Cîteaux, whose body was found sound and entire four hundred and fifty-seven years after his death. He had first been almoner of the princess Sybil, wife of Thierry, duke of Alsace and count of Flanders; then canon of Saint Walburga at Furnes. His relics now rest at Bruges.[3] 1167. — At Mons, Saint Aye, countess of Hainaut, wife of Saint Hidulphus, who is invoked in lawsuits. 8th century. — At Lyons, the decease of the Blessed Jubin or Gebuin, bishop, who obtained from Gregory VII the confirmation of his primacy over the metropolitan sees of Rouen, Tours and Sens. He is invoked against the terrible malady of the stone, from which he suffered much. He was buried in the church of Saint Irenaeus at Lyons. The chapter of Langres adopted him for patron, doubtless because he had been archdeacon of that Church. His body was found again, in 1824, under the ruins of the church of Saint Irenaeus. Seven miraculous cures have been added in our days to those which history relates of earlier times. *He was powerful to save the elect of God, to fight the enemies risen against him, and to acquire the inheritance of Israel.* (Eccles. xlvi.) 1082. — At Pontoise, in the diocese of Versailles, the Blessed Marie de l'Incarnation, foundress of the Discalced Carmelite nuns. 1618. — At Notre-Dame des Ermites, in Switzerland, the feast of Saint Placidus, Roman martyr, whose relics were given to this Church in 1654. Saint Placidus was about twelve years old when he was reaped for the granaries of the heavenly Father.

Martyrologies of the Religious Orders

Martyrology of the Basilians. — In Palestine, Saint John, monk, of the Order of Saint Basil, disciple of Saint Gregory the Decapolite.[4] 850.

Martyrology of the Franciscans. — At Gandia, in Spain, the Blessed Andrew Hibernon, confessor, of the Order of Friars Minor of the Discalced of Saint Peter of Alcantara, who, endowed with all the virtues, and above all with the virtue of innocence, and with the gift of prayer and contemplation, deserved to be praised by Saint Paschal Baylon, and to be loaded, after his death, with the honours of the Blessed by the sovereign pontiff Pius VI.[5]

Martyrology of the Conventual Friars Minor. — At Fabriano, in the March of Ancona, the Blessed Francis Venimbeni, confessor, of the Order of Friars Minor, very skilful in preaching the word of God, and no less illustrious by the renown of his virtues and his miracles, who flew away to heaven on 22 April. The

sovereign pontiff Pius VI formally approved the cult which was rendered to him from time immemorial.[6] 1322. *Martyrology of the Carmelites.* — At Pontoise, in France, the decease of the Blessed Marie de l'Incarnation, foundress in this kingdom of the Discalced Carmelite nuns, who, in very difficult times, showed herself a woman of invincible patience, and an admirable imitator of Christ and of his disciples, and, after having lived in the world in all the degrees of life with a marvellous holiness, withdrew into a monastery, where, having made profession as a lay sister on account of her humility, she passed four years in a singular perfection of life; and finally, laden with the palms of her triumphs and illustrious by miracles wrought before and after her death, she rested very sweetly in the Lord. The sovereign pontiff Pius VI decreed solemnly, on 24 May 1791, that her name should be inscribed in the book of holiness.

Martyrology of the Servites. — In Tuscany, on Mount Senario, the Blessed Amidei, confessor, one of the seven founders of the Order of Servites, who excelled in all the Christian virtues, and whose charity was so ardent that he was sometimes obliged to bare his breast to cool himself. So that this interior flame and the good odour of his virtues might be known to all, at the moment when he rendered his soul to God, Mount Senario appeared all on fire and all filled with a heavenly perfume.

Martyrology of the Hieronymites. — Saint Anicetus, pope.

Additions Made from the Bollandists and Other Hagiographers

At Todi, in Umbria, Saint Venustian, proconsul, martyr with his wife and his children. In his quality of proconsul, Saint Venustian had, before his conversion, condemned his own brother to death. 311. — At Fano, in the same region, Saint Eusebius, bishop and patron of this city. 503. — In Ireland, Saint Lasréan or Molassius, abbot of Lechlin, and afterward bishop, then apostolic legate. 640. — At Augsburg, Saint Wicterp, bishop of that city, about the year 654, and the Blessed Herhique, virgin. In her youth Herluque was, like many other young girls, given to the foolish joys of the world and to pleasures. But God recalled her to him by sickness, and made her thus understand the vanity of beauty and the emptiness of worldly pleasures. However this first conversion was not of long duration.

Scarcely healed, she forgot her promises of amendment, her good resolutions, and she began again her former manner of life. God, as a good Father, struck her a second time; and Herluque, as a light and unruly daughter, after having made, for the second time, the same promises, forgot them again after the sickness. God then struck a third blow, and this time it was a decisive blow: Herluque became blind. God having at last, by this means, obtained the end that he wished to attain, gave her back her sight, and Herluque showed herself grateful for this favour by persevering in the good way, into which she had entered during her last illness. She was confirmed in it by very pious persons whose company she sought. Saint Herluque had a pious friend, named Donda. This lady, being much older than she, loved her with the tenderness of a mother and with the pious solicitude of a Saint. One day Herluque, coming in from church, was in a bad humour, and Donda found her in the kitchen stirring the embers with the tongs, like someone who is angry. Donda said to her with kindness: "Where have you been, then? and where do you come from, my dear?" — "I come from church." — "I have difficulty in believing what you say; for if you had been at church, it seems to me that you should be calmer and gentler." 1142. — In Belgium, Saint Ursmar, bishop and abbot, patron of the ancient monastery of Laubac, famous in the country by his numerous miracles.[7] 713. — At Chalcedon, in Bithynia, Saint Cosmas, confessor and bishop of that city. Having suffered much for the holy images in this world, he deserved to see God face to face and his Saints, in the other. About the 9th century. — Among the Greeks, Saint Euthymius, wonder-worker. — In the Milanese, Saint Nice, solitary. Epoch unknown. — At Lodi, in Lombardy, the Blessed James of Oldo, priest, of the Third Order of Saint Francis. The Blessed James had been a man of the world and married. After his conversion he made, with his wife, the vow of perpetual continence in the hands of the bishop of Lodi. 1404. — At Constantinople, the Blessed John of Epirus, martyr. 15th century.

The Blessed Marie de l'Incarnation, Carmelite Lay Sister

1563–1618. — Popes: Pius IV; Paul V. — Kings of France: Charles IX; Louis XIII, the Just.

The valiant woman is the joy of her husband; the virtuous woman is the best of portions: she shall be given to a man for his good actions.

Breviary of the Carmelites, office of the Blessed.

This Saint was born at Paris on 1 February 1563. Her father was Nicolas Avrillot, lord of Champlâtreux, near Luzarches, king's counsellor and ordinary master in his Chamber of Accounts at Paris; and her mother Marie l'Huillier, both very pious and sprung from the most ancient families of this great city. They had already had some children, but had not been able to raise any; they had lost them all immediately after their birth. At last, in a new pregnancy, Marie l'Huillier vowed her child to the Blessed Virgin and to Saint Claude, and promised God to dress it in white until the age of seven years and to offer it to him in a church of the Blessed Virgin. Her prayers were heard, for she brought into the world a daughter full of health, who was baptised under the name of Barbe, the day after the Purification of the Blessed Virgin.

Barbe was from childhood loaded by God with graces which announced her future holiness. In effect, it seemed that she was not subject to the faults of other children; for, far from being troublesome, obstinate and light, she had an admirable sweetness, a docility that contented everybody, a punctual obedience toward her parents, and an angelic modesty which made her agreeable to all persons who spoke to her. At the age of seven years her mother led her to Notre-Dame de Liesse to accomplish her vow and to make her quit her white garments, which she had worn until then, and which were given to the poor.

At the age of eleven she was put as a boarder at Longchamp: it was a religious house near Paris, called of the Humility of Our Lady, of the Order of Saint Clare, where she had an aunt on her mother's side. It was in this holy place that she began to taste that spirit of devotion which she never quitted afterward. She showed so strong an inclination for virtue and so fervent a desire for perfection that one would have said she had entered this monastery only to give examples of piety there. She made there her first communion at the age of twelve years; and it seems that God then took a new possession of her soul by the powerful attractions which his divine Spirit poured into it, to attach it inviolably to him. In effect, she avowed that she received there so much fervour and such delicious tendernesses of holy love that she felt a great disgust for all the things of the earth and an insatiable ardour for those of heaven. She repeated often afterward that it was of great importance to make one's first communion in a perfect innocence, because then the soul being susceptible of the greatest graces, God takes it under his protection and strengthens it against all the temptations which may befall it on earth. She followed, for three years, the life of the cloister with so much joy that she preserved in her heart a great desire to embrace it.

She had a great horror of sin: when she had committed the least fault, she wished that she be permitted to do penance for it. She undertook early to mortify her body by fasts, abstinences and other austerities which her piety invented, as if she had wished to stifle concupiscence even before it could appear. She exposed herself sometimes to the wind, the rain and the other injuries of the weather, in order to accustom herself to suffer greater evils for the love of Jesus Christ. Returned against her will to her parents' house, at the age of fourteen, she continued there her pious, interior and austere life. She sighed after the religious state: the poorest congregations were those which attracted her most. This is why she asked to enter among the Hospitallers of the Hôtel-Dieu of Paris, to serve there, all her life, the poor sick; but God, who destined her for other works, permitted that her parents should oppose this design. Her mother declared to her that she would never permit her to make herself a nun. Barbe believed that God spoke to her by the mouth of her mother and obeyed: "My sins," said she, "have made me unworthy of the glorious title of spouse of Jesus Christ; I must needs content myself with being his servant in an inferior state." The world had not for this more attractions for her: she did not love adornments nor pleasures; her mother, judging that this was to keep

ill her rank, was very displeased and reproved her severely for it. Once even she punished her by shutting her in a room without fire, where she left her thus, in the middle of winter, for several days. “Her feet froze so much that it was necessary to draw from them bones which the cold had spoiled.” She bore this operation with an angelic sweetness, and did not complain of the hardness of her mother. So many virtues, joined to a brilliant and cultivated mind, and to all the outward graces of that age, made her loved and esteemed by everybody. She was several times asked in marriage. Between seventeen and eighteen she married Pierre Acarie de Villemor, master of Accounts, a man of great nobility, of a piety and a charity still greater, who consecrated a part of his fortune to the relief of the English Catholics, forced by the sanguinary laws of Elizabeth to flee their country and exile themselves in France. Of this marriage were born six children: three daughters and three boys. Our Saint raised them with extreme care. They rose early, recited together the morning prayer, made the meditation and went to hear mass; there followed study and recreations. The mother presided over all: she had so accustomed them to her presence that they could not do without it, and she had to take part in their amusements. She inspired them with the liveliest horror of lying; she forbade them to complain, whether of their food, or their clothes, or the servants; she required of them much care and cleanliness; she sought to stifle in their hearts every sentiment of vainglory. Her second daughter liking to show off her wit, Madame Acarie often had the air of not hearing what she said, or of making no account of it. To make her children love almsgiving, she made them consider it as a reward or a holy thing; she gave them wherewithal to distribute to the poor only when she was content with their progress in study, with their conduct, or on the days when they were to receive Our Lord in the Eucharist. These children profited admirably by so fine an education: the tender mother expressed her joy to them; once she said to them: “Now I am truly happy; I see that you love God and I know that God loves you; to be the mother of children whom God loves is an unspeakable happiness.” Seeing her raise her daughters in such piety, it was thought that she destined them for the religious life. She answered her friends who spoke of it to her: “I destine them to accomplish the will of God. If I were queen, and had but one child, called to the religious state, I would not hinder it from entering; if I were poor and had twelve children without any means of raising them, I would not wish to be the cause of the entrance of a single one into religion: a religious vocation can come only from God.” God called in effect her three daughters to be Carmelites, and her three sons, engaged in the different careers of the magistracy, the priesthood and arms, always preserved in their hearts the sentiments which their holy mother had striven to inspire in them.

The conduct of Madame Acarie toward her servants ought to serve as a model for all Christian women. She watched that they fulfil their religious duties; she reproved them with kindness and charity; she tended them herself in their sicknesses. She associated her chambermaid, Andrée, in all her practices of piety; they agreed to accuse themselves, in the evening, one before the other, of the faults they might have committed during the day; the humble mistress knelt and confessed, with great sentiments of repentance, the least faults to her servant: the latter, all confused, turned aside so as not to see the Saint in such a state, and stopped her ears so as not to hear her. But Madame Acarie required that she then conduct herself toward her as a superior. They had also agreed that when one saw the other let herself go to light or superfluous words, she would make her a sign, or touch her arm to stop her and put her again in the presence of God.

So tender for her children, so good for her servants, our Saint was full of respect, love, obedience and devotion for her husband. She undertook nothing without having asked his permission. If he had her called at the moment when she was about to receive holy communion, she went out at once from the church, because obedience is more agreeable to God than a practice of devotion, and because the true obedient obeys always, in every place, in everything.

Her husband, zealous partisan of the League, for which he had contracted debts, was exiled by Henry IV to eighteen leagues from Paris. Then his creditors demanded their repayment and had a sequestration placed on all his goods: this rigorous measure was executed with so much inhumanity, at the hour when our Saint was

at table, that they carried off the plate from which she was eating, the chair on which she was seated. She was not troubled by it: “When one believes in Providence,” said she, “one is astonished at no event. I have great thanks to render to God for having detached me from temporal goods before they were actually taken from me.” She was for some time deprived of the necessary, even to lacking bread, but never patience. Her husband having been accused of conspiracy against the king, she undertook herself his defence, furnished the proofs of his innocence, drew up the letters and memoranda, enlightened the judges and directed all the proceedings. Her efforts were crowned with success: her husband, absolved, made with his creditors arrangements which, while greatly diminishing his fortune, still left him a considerable position in society, and obtained, at the end of three years, permission to return to the capital. In the moment of the greatest embarrassment of his affairs, it had been proposed to our Saint to separate her property from that of her husband; she would not deny debts which she knew to be real, nor do her husband the injury of forsaking him in bad fortune.

What rendered Madame Acarie so calm, so firm, so serene in circumstances where others give way to anger, to despair, was that she had learned, in her conversations with God, to consider things from the point of view of heaven. She entered for the first time into this state of contemplation while meditating this maxim in a book of piety: “He is very avaricious to whom God does not suffice.” Since then she felt quite other: it seemed to her that she no longer had the same soul, the same heart, the same mind, the same senses, and that she walked, saw, listened and spoke otherwise than formerly. One would have believed her initiated into the secrets of the Providence of God, so much did she count on it.

She discovered, in these kinds of ecstasies, beautiful truths, among others these four maxims: 1st, to have a disinterested mind in all things, and act only with a great uprightness, a great simplicity of intention; 2nd, to apply oneself to no business without an interior motion coming from God, or a command of one’s superiors, the surest expression of the will of God; 3rd, not to cease, while acting, to have always the eyes fixed on God: when our Saint lost for an instant the presence of God, she stopped short in her actions, as if she no longer knew where she was; 4th, to be always ready to render service to one’s neighbour, without respect of persons: she followed above all this last maxim. She was so sensible to the necessities of her neighbour that she felt them no less keenly than they felt them themselves. Her charity was inexhaustible, and her house a source of graces and blessings, from which one went out only with full hands, a contented heart and an edified mind. Everybody was welcome at her house, in the morning, in the evening, during the meal and at every hour of the day; she showed always that one could not importune her. She offered herself with a heart so frank, and rendered herself so prompt to do what was desired of her, that one went to find her with an entire liberty, so that she passed the whole day and even whole nights listening to those who had recourse to her. She was not afraid of consecrating too much time to the service of her neighbour: “When one gives one’s time to God,” she said, “one always has enough to acquit oneself of one’s duties.” The principal objects of her charity were the religious, the nobles ruined by the political upheavals, the bashful poor, the indigent girls whom need might have drawn into evil. She often delivered from the torment of hunger, from misery, from death itself, and above all from vice, women who, after having lived in libertinism, were destitute of all, sick and abandoned. She assisted the dying, and prepared them to die as Christians. She used all her influence to decide those whose soul she believed in a bad state to make a general confession: one cannot say how many persons she saved by this means; for God gave to her word a supernatural charm; moreover her figure was majestic, her bearing modest and easy. She had a great knowledge of men and things, and, always united to God, she spread around her light, serenity and I know not what perfume. “Whatever pains one had in approaching this holy woman,” says the mother of Chancellor Séguier, “one never left her without having the soul in peace; I have experienced it myself, and others have experienced it as I.” Heretics were not excluded from her benefits. She made all kinds of efforts to convert the Protestants; and as it was said to her that conversions were rare: “It is true,” she answered, “but a person who has converted a sinner or brought back an infidel has not lived uselessly.”

In a time of famine, in Champagne, where her husband had great estates, she converted into money all she had to succour them; she did not give them simple alms, but organised works to tear the poor from idleness and vagabondage, and make them earn their bread. During the siege of Paris by Henry IV she deprived herself of food to succour the unfortunate who were dying of hunger. It was so well known with what wisdom she gave alms, and how she knew how to sanctify it, that persons of the highest distinction wished to pass their liberalities through her hands: Henry IV and Marie de' Medici were of this number. Madame Acarie, in spite of the desire of the queen, came to court only once; but the queen consulted her often on affairs of religion and charity. Compassionate for others, she seemed insensible to her own pains. One day, returning from Luzarches, a little town six leagues from Paris, she fell from her horse and broke her thigh; this accident drew from her no complaint, as the peasants related with admiration who lifted her up and carried her to the neighbouring town; there escaped her not even the slightest cry while the surgeon performed the operation; so he said to her with astonishment: "But where are you, then, madame? I make you suffer unheard-of pains, and you do not cry out? are you dead or alive?" On two other occasions, the same misfortune having befallen her, she showed the same patience. In general she loved sufferings so much that, to taste in them, if one may so speak, all the delights, she did not wish to distract herself from them by prayer, which took her out of herself and put her wholly in God. She was heard to say: "I believe that the desire to suffer will make me die." Historians report that, by a rare privilege, she experienced sometimes, on Friday and during Lent, in the feet, hands, side and head, pains fitted to make her understand those of Our Lord in his crucifixion.

A woman so zealous, so enlightened above all in the things of God, so universally respected, was bound to take a great part in the different reforms which took place in France at that epoch, in the clergy and in the religious orders, and in the foundation of the new congregations which revived the spirit of piety or made the Christian sciences flourish. Saint Teresa had just reformed the Order of the Carmelites, in Spain, and already, so great was the renown of the holy reformer and of her disciples, that pious personages, such as the abbés de Bérulle and de Bretigny, translators of the works of Saint Teresa, seconded by Saint Francis de Sales, were occupied in introducing this Order into France; but the success of their efforts was due principally to Madame Acarie, who exhorted them, encouraged them, made a thousand steps, interested in this establishment the most distinguished ladies of the court, and through them the king and queen, removed all the obstacles, procured the necessary funds. At last she deserved the title of Foundress of the Carmelites in France. Six nuns, brought from Spain to France by M. de Bérulle, brought there the spirit of Saint Teresa, which has been maintained in all its purity. Their convent was situated in the street of the faubourg Saint-Jacques, opposite the Val-de-Grâce.[1] Soon the principal cities of France had a house of this Order.

While she was working at the establishment of the Carmelites, Madame Acarie gathered, in a house near Sainte-Geneviève, several young persons who seemed called to the religious life. There they lived as in a monastery, consecrating their time to prayer, retreat and mortification. It was a trial, a preparation for the religious life. So some entered the Order of the Carmelites, and others became the first Ursulines of Paris, for the education of youth. Our Saint worked at this establishment with as much care and success as at that of the Carmelites: she knew and proclaimed all its importance: "Your labours," she said to the Ursulines, "will contribute much to the general reform of manners: girls are more under the supervision of their mother than under that of their father. These mothers, raised in good principles, will transmit them to their children, who, even should they stray from them for a moment, will return to them later, because the first impressions one has received are not entirely effaced." She contributed also to the establishment of the Oratorians in France. It would be too long to relate all the fruits of her zeal.

Her husband died in 1613. When she had rendered him the last duties and put order in her affairs, she asked to enter among the Carmelites. They designated to her, to make her novitiate there, the convent of Amiens. When she presented herself there, the community was assembled to receive her: our Saint threw herself at the

feet of the prioress, saying: “I am a poor beggar, who come to supplicate the divine mercy, and to throw myself into the arms of religion.” After the ceremony of the clothing she said, all joyful: “Here we are poorer than those who ask alms.” The secular garments which she had just quitted were collected with care, and several sick persons were cured by touching them.

It was necessary to grant her the lowest employments of the house: as her infirmities did not permit her to stand, she washed the dishes and kitchen utensils. If she was obliged to stay in the infirmary, she asked to wash the oldest garments and the rags of the community. She pronounced her vows on 7 April 1615, on her bed, in a room which had a window on the chapel. She took the name of Marie de l’Incarnation, on account of the mystery which was celebrated that day. The office of Prioress having fallen vacant, she was elected to fill it; but she refused with so much humility and firmness, she was moreover so weak, so infirm, that no one dared constrain her. We have said that her three daughters had entered the Order of Carmel. Her eldest having been elected sub-prioress in this same convent of Amiens, the mother, in her quality of lay sister, threw herself at once at the feet of her daughter, become her superior, and promised her obedience. Touching spectacle! they themselves were so affected by it that they could not speak.

The convent of the Carmelites of Pontoise being little prosperous, Sister Marie de l’Incarnation was sent there, in order that her care, or at least her presence, might render it more flourishing. In effect, within the space of a few months the debts of this house were paid, the building enlarged, the church adorned, and the spirit of Saint Teresa re-established. Our Saint passed there the rest of her days. “She fell ill on 7 February 1618; the symptoms of apoplexy and paralysis declared themselves, and she soon experienced convulsions: she suffered extremely. The holy Viaticum was administered to her, but it was thought proper to defer Extreme Unction. At times she seemed lost in the abysses of divine love and appeared insensible to everything, repeating then only these words: ‘What mercy, Lord! what goodness toward a poor creature!’ She recited often, during her illness, the twenty-first and the hundred-and-first psalms, which describe in so sublime and so pathetic a manner the sufferings of Our Lord in the Passion. The prioress having asked her to bless all the nuns, she raised her hands to heaven, saying: ‘O Lord, I beseech you to pardon me all the bad examples that I have given!’ — Then, blessing the community: ‘If it please Almighty God to admit me to eternal happiness, I shall pray him to grant you that the designs of his Son be accomplished on each of you.’ Her last hour approached, her sufferings became still more lively, and were without interruption; but her patience was not altered by them. The physician observing to her that her pains must be very violent: ‘They are in effect,’ she answered, ‘but when we understand that we suffer under the hand of God, this reflection lightens our sufferings.’ On Holy Thursday, 12 April, the Viaticum was brought to her. On Holy Saturday she rose again and heard mass. On Easter day, at three in the morning, she received holy communion, and died on 18 April, while M. Duval, director of the house, was administering Extreme Unction to her. The physician observing that she was no more, M. Duval stopped, and, before reciting the *Subvenite*, prayer for the soul which has just gone out of this world, he turned to the community and said: ‘At the instant when I speak, the deceased already enjoys the sight of God.’”

The Blessed Marie de l’Incarnation had lived fifty-two years, two months and seven days. Thirteen years had passed since the establishment of the Carmelites in France, and four since her religious profession. The day after her death her body was exposed at the grille, where the people of the town and of the neighbouring places ran in crowds to see it. One could not weary of admiring the beauty of her face; some said it had been painted; these, that it was a face of wax that had been applied to her; those, that she had been rouged, although she had not even been washed; but it was an extraordinary beauty which showed on earth the excellence of the beatitude which her soul enjoyed in heaven. One would not have given her more than twenty-five years, because her face remained all smooth without any wrinkle, and with so much grace and sweetness that one would have said she was in a profound prayer, the eyes closed, as she had closed them herself in dying: which is the more admirable as, having died in violent convulsions, of which she had had

three fits at the hour of death, this should naturally have left her some deformity. God had abundantly provided his servant with the gifts of nature and of grace: her figure was majestic, her bearing was modest and easy. One could not forget her when once one had seen her. Everything in her disclosed her piety, her interior peace, her attention to the presence of God; everything won hearts to her. She had an easy conception, a great discernment, a solid judgment, the science of calculation and a profound knowledge of men and things; but she was always peaceful; the most complicated, the most embarrassing affairs could not turn her mind from the presence of God and from the care she took to receive his inspirations.

Marie de l'Incarnation was beatified by Pius VI. Her office was inserted in 1822 in the Breviary of Paris. Her relics, which escaped the profanations of 1793, were solemnly reinstated on 7 May 1822 in the chapel of the Carmelites of Pontoise, who had bought back and re-established their monastery. M. de Monthiers, who had saved this sacred body during the revolutionary storm, obtained as a reward some bones for the chapel of his château of Nucourt. A bone of the arm was given to the church of Saint-Nicolas des Champs, of Paris, another to the church of Saint-Merry, where it is preserved in a fine shrine of gilt bronze. It is in this last church that the Blessed One had been baptised.

She is sometimes represented on her deathbed holding an image of Our Lady and recommending to her superior not to let any of her nuns die without being protected by the livery of Mary. A very beautiful statue of the Saint, at Pontoise, represents her kneeling.

All the modern hagiographers; see in particular the Life of the Blessed One, by M. l'abbé Tron.

Saint Apollonius, Apologist of the Christian Religion (186)

Marcus Aurelius had persecuted the Christian religion out of zeal for paganism. His son Commodus, who succeeded him in 180, was, though very vicious, less cruel toward the disciples of the Saviour; he even favoured them, in consideration of Marcia, whom he had honoured with the title of empress. It was not that this woman believed in Jesus Christ; but she took an interest in a religion whose maxims appeared to her admirable. By the favour of this calm the Church saw the number of her children prodigiously increase. Several persons of the first quality ranged themselves under the standards of the Cross. The senator Apollonius was counted among those who had abjured idolatry.

Apollonius was very distinguished by his merit in letters and philosophy. Scarcely had he known the truth when he studied with as much success as ardour the Holy Scripture. He lived tranquil in the practice of good works, when one of his slaves, named Severus, accused him of being a Christian before Perennis, prefect of the praetorium. The slave had his legs broken and was condemned to death, in conformity with an edict of Marcus Aurelius, who had pronounced the penalty of death against the accusers of Christians, although he had not revoked the laws previously passed against the latter.

As for Apollonius, the prefect exhorted him strongly to quit Christianity, in order to preserve his life and his fortune. The Saint showed by his answers that he would never become an apostate. His constancy being unshakable, Perennis remitted the matter to the senate, that the accused might there render an account of his faith. Apollonius made in the full senate an excellent discourse in favour of the Christian religion.[1] Unfortunately, this piece has not come down to us. We learn from Saint Jerome, who had read it, that elegance and solidity were found in it united with a profound knowledge of sacred and profane literature.[2] The Saint, persisting always in his first resolution, was condemned by a decree of the senate to lose his head. His martyrdom took place about the year 186. Nothing is stranger than the jurisprudence of the Romans with regard to the Christians. The proof of it is had in the edict of Marcus Aurelius, of which we have just spoken, and in the answer of Trajan to Pliny the Younger, who forbade the Christians to be sought out and ordered at the same time that they be condemned, if they were brought before the courts for their religion. "What inconsistency," said Tertullian on this subject,[3] "How comes it that you are contrary to yourselves? If you

judge that we ought to be punished, why do you not approve that we be sought out? And if it seems to you that we ought not to be sought out, why do you not pronounce our absolution?" *Quid temetipsum censura circumvenis? Si damnas, cur non et inquiris? Si non inquiris, cur non et absolvis?*[4]

We will not refuse to Marcus Aurelius moral virtues and several of the qualities which make great princes, but with all his pretended moderation he did not love the Christians, as is seen by a work of his which we still have. There was moreover in his character a foundation of weakness which one has much trouble to reconcile with the wisdom attributed to him. His love of philosophy degenerated into a ridiculous fanaticism. Was it becoming for a Roman emperor to go, at an advanced age, with his book like a schoolboy, to listen to the lessons of the philosopher Sextus? After the miraculous victory which he won over the Quadi, in 174, he published an edict in favour of the Christians; but this edict did not produce all the effect which it was natural to expect from it. If Commodus, his son and successor, did not persecute the Christians, he abandoned them without defence to the senate which hated them. There were even naturally pacific emperors who appeared to have declared themselves against Christianity only to win the esteem of the senate, always much considered. The aim of these observations has been to show that there were martyrs even under the emperors who pass for not having been persecutors. It is objected, against the truth of the history of Saint Apollonius, that it is not credible that his slave accused him. How, it is said, would this slave have determined himself to an action which was punished by death? To this we answer: 1st, the accuser might be ignorant of the edict of the prince, or at least persuade himself that he had nothing to fear from it; 2nd, the hope of having liberty, or some other reward, might animate and embolden him; 3rd, perhaps powerful pagans encouraged him and flattered him with their protection, in case he were prosecuted; 4th, there is every appearance that he wished to make his court to some persons in credit; it is known that these sorts of people are not always sorry to have informers. These are only conjectures, but very probable conjectures. For the rest, we have drawn what we have said of Saint Apollonius from the purest sources.

To return to informers, their manoeuvres and perjuries made them detested at Rome. Tacitus calls them *genus hominum publico exitio repertum, et poenis nunquam satis coercitum* — a race of men crushed under the weight of public opprobrium and whom one could never scourge enough. — Titus, Nerva and Trajan had issued very severe edicts against them; and when Saint Cyprian was required to name the priests of Carthage, he answered that informers were condemned by the Roman laws.

In the case with which we are concerned, the senate could condemn Saint Apollonius, in consequence of the rescript of Trajan to Pliny the Younger, or of the ancient edicts which had not been revoked; but it wished moreover to punish the slave to intimidate informers. Besides, the Roman laws decreed the penalty of death against a slave who accused his master.[5]

Drawn from Eusebius, Hist., bk. v, ch. 21; from Saint Jerome, Cat., ch. 42; from Tertullian, Apol.

Saint Aye and Saint Hidulphus (8th century)

The father of Saint Vaudru, who is known in the histories of Hainaut under the name of Walbert IV, had a younger brother of the name of Brunulphus, count of Ardennes, who gave birth to Saint Aye.

Further, one sees by the examination of this genealogy, more developed in certain historians of Hainaut and of Lorraine, that Walbert III, father of this Walbert IV who had for daughters Saint Vaudru and Saint Aldegonde, had himself for brother a count Brunulphus, who gave birth to the husband of Saint Aye. These two venerable persons were therefore united to each other by the bonds of a rather close kinship, as well as with Saint Vaudru and her family. "One sees clearly," says the historian of Saint Aye, "how they were issued of cousins-german and animated by the same blood of the kings of France on the side of Walbert II."

Saint Hidulphus and Saint Aye, after having passed their youth in a perfect innocence and in the practice of the most touching virtues, gave each other their faith at the foot of the altars, at the same time that they gave

it to Jesus Christ, the Spouse of virgin souls. This alliance, sanctified by all sorts of good works, renewed, before the astonished eyes of the inhabitants of Hainaut, the admirable examples which Saint Walbert, Saint Bertille and their worthy children had already given there. As if God had wished to offer in their persons an example of the force and power of his grace, he permitted that, in the bonds of marriage, they should live, all their life, in a virginal chastity, regarding each other as consecrated to God. The detail of the holy works wrought by these two virtuous spouses is not known; but everything in them recalls to us those families of the predestined who have so much contributed to spread evangelical ideas and Christian manners in the happy countries of the North. Saint Hidulphus and Saint Aye, whom no temporal interest preoccupied, must above all have worked with success at this holy work, and their merits, too little known, make them well worthy of our homage and respect. Here are, as far as the scarcity of documents permits one to be precise, the few facts of their life which the authors report.

Saint Hidulphus, after his kinsman Saint Mauger had gone to found the monastery of Hautmont, appears to have been of great help to Saint Vaudra, who was preparing to follow the example of her husband. It is to him that she addressed herself for the construction of the humble dwelling where she wished to retire at Château-Lieu (Mons). Later Saint Hidulphus rendered also important services to Saint Landelin, when this penitent disciple of Saint Aubert built successively the four monasteries of Lobbes, Aine, Walers and Crespin. Folquin, in his chronicle of the abbey of Lobbes, reports that Saint Hidulphus took steps with Pepin of Héristal to obtain that Saint Ursmar, whose eminent virtue was well known to him, should be placed at the head of this community. He himself retired there later, to finish, in prayer and meditation on the things of heaven, a life already so full of good works. It is there that he fell asleep peacefully in the peace of the Lord, in the year 707, on the 23rd of the month of June. His relics, like those of the other Saints of this monastery, were transported to the town of Binche, on 4 April 1409, because of the wars which threatened the country. They remained there ever after; and, each year, they were borne with much solemnity in a magnificent procession, which took place at the beginning of the month of July.

Some authors have given, by error, to Saint Hidulphus the title of bishop. They appear to have confounded him with Saint Theodulphus, who was the second abbot of the monastery of Lobbes, after Saint Ursmar.

At the moment when Saint Hidulphus withdrew to the monastery of Lobbes, his virtuous companion was also going, on her side, to end her days in the pious community of Château-Lieu (Mons), near her kinswoman Saint Vaudru, whose happiness she had long envied. After having participated in all the good works of her husband, and rivalled him saintly in the practice of the Christian virtues, she received also from God, in her last years, a reward which was only the foretaste of that which was reserved for them in heaven. The authors believe that the death of Saint Aye happened in the same year as that of Saint Hidulphus. Cures and other signal benefits, obtained at her tomb, inspired at all times in the peoples a great confidence in her protection.

The name of Saint Aye is found in the ancient litanies of the church of Saint Vaudru at Mons, where she is honoured by a particular cult. Her relics were visited by François Buisseret, archbishop of Cambrai. In 1625 Mgr Van der Burgh, also archbishop of Cambrai, approved and made obligatory, for all his diocese, a proper office of this Saint, examined and approved by the doctors in theology of the University of Douai. Already, from the year 1617, this prelate had transferred the precious remains of the Saint into a new shrine. One finds also, in the most ancient authors, that, in the year 1314, Pierre de Mirepoix, bishop of the same see, had approved a semi-double office of Saint Aye, whose name was preserved precious in the memory of the religious populations of Hainaut. The ordinance by which the prelate established this feast is found at page 270 of the work of the Reverend Father Corel. It is dated 6 June 1314.

The solemn feast of Saint Aye was celebrated, at Mons, on 18 April. Her relics, exposed on that day, drew a great concourse of pious pilgrims. In the procession which was made through the streets of the town, on Trinity Sunday, they were borne triumphantly on an ornamented car, which was immediately preceded by

another car on which were placed the venerable remains of Saint Vaudra.

There were also, at Antwerp, relics of Saint Aye, in a chapel which was dedicated to her, and where those came often to pray who especially were pursued in unjust lawsuits. She was invoked likewise at Brussels on the same occasions. Striking traits have several times signalled the power of her protection, and the authors cite some of them, more remarkable, which occurred in the course of the year 1673.

Here is the origin of this devotion of litigants toward Saint Aye. It is said that, after her death, disputes arose on the subject of the goods which she had given to the church of Mons, in Hainaut, goods claimed by her relatives. These differences had lasted a long time and no end of them was foreseen, when one day, being able to make herself heard by the two parties, Aye declared, from the depth of her tomb, that she had legally given to the church of Saint Vaudru the goods in question, and that, at this moment, she confirmed and sanctioned this gift. From then on all dispute ceased. The title of virgin is generally given to Saint Aye, and it is under this name that she was invoked in the prayer of the proper of Mons. Jacques Goret, in the life of the Saint, cites eight writers, among others the author of the *Annals of Lobbes*, Molanus, Arnould, Wion, Le Mire, who advance that she lived with her husband in perfect chastity, after the example of some other Saints, and to conform to the pious desires which heaven had mutually inspired in them.

Lives of the Saints of Cambrai and Arras, by M. l'abbé Destombes.

Saint Gebuin, commonly called Saint Jubin, Archbishop of Lyons (1082)

This holy Pontiff, son of Hugh III, count of Dijon, was born in the eleventh century. He consecrated himself, from his youth, to the service of God, by embracing the ecclesiastical state. Having become grand archdeacon of Langres, he showed, in this important employment, a zeal and a capacity which made him dear to his first pastor. Hugh, archbishop of Lyons, having been accused of simony and not having been able to justify himself, was obliged to abdicate in 1076 and took the religious habit at the monastery of Saint-Claude. The see of Lyons being thus vacant, the bishop of Die, who was apostolic legate, convoked in 1077 a council at Autun, in order to provide for the replacement of Hugh. The bishop of Langres, Raynard of Bar, who was to attend this assembly, took with him his archdeacon. The merit and virtue of Jubin doubtless made a great impression on the mind of the Fathers of the council, for, five days after the opening, they chose him to fill the see of Lyons, following the wish of the clerics of that church who were present. He alone opposed his election and took refuge near the altar, as in a place of asylum; but he was kept under watch. He had at last to obey; and, the very next day, which was 17 September, he received from the legate the episcopal "congrégation", to the satisfaction of everybody, and in the midst of demonstrations of public joy. The members of the clergy of Langres who attended the council could not help manifesting their grief at the loss which this diocese was suffering; and the bishop, still more afflicted than they, said weeping that they were tearing out his right eye, in taking from him his archdeacon, that he was very necessary to him, as much for ecclesiastical affairs as for secular ones, that he was his counsellor and the consolation of his people: a flattering eulogy and one which proves how worthy of esteem the new prelate was!

Jubin, placed at the head of an illustrious church, regarded it as one of his duties to preserve its privileges. He addressed himself then to Saint Gregory VII, who then occupied the Holy See, and asked of him the confirmation of his right of primacy. The Pope granted it to him over the provinces of Sens, of Tours and of Rouen.[1] It was perhaps at Rome itself that he obtained this favour; for he made a journey to this capital of the Christian world with several canons of his church who had been excommunicated for having quitted the common life, and divided among themselves the goods which belonged to their chapter. Jubin received in 1079 this confirmatory bull. His episcopate was not of long duration; he had, however, time to call and establish at Lyons, in a place then named Sainte-Marie-aux-Bois and since la Platière, the regular canons of Saint-Ruf, who, until the epoch of their destruction, preserved this church, afterward become a priory. Soon after, he was struck by a grave infirmity, which he bore with invincible patience, and which ended by causing

his death. According to the most probable opinion he ended his career in the year 1082, leaving after him to his people a high idea of his piety and of his charity for the poor. His body was buried in the church of Saint-Irenaeus, at Lyons, and an altar dedicated to him was raised over his sepulchre. The diocese which he governed honours him with a public cult; and until the Revolution his tomb was constantly visited by a great number of the faithful, who claimed his help in their infirmities, and especially in the sad malady of the stone to which Saint Jubin had been subject. The Calvinists having seized Lyons in 1562 took extreme care to destroy all the monuments of Catholicism, and the church of Saint-Irenaeus was not spared. They broke there several tombs and profaned the relics of the holy martyrs which were preserved there. But they did not touch the tomb of Saint Jubin, because it was placed at the back of a very narrow chapel and so engaged in the wall that part of the latter would have had to be demolished in order to open it. The body of the Saint was therefore left intact; and it remained so until 1824, when works rather important for the enlargement of the church having been projected, M. Durand, curé of the parish, obtained from the ecclesiastical authority the permission to transfer elsewhere these precious relics. On 24 October of the same year the tomb was opened in the presence of a vicar general of Lyons. The cement which bound the stones was entire: all the bones were found there and even pieces of a black stuff which doubtless had served to wrap the remains of the servant of God. A bone of an arm was set apart for the community of the refuge of Saint-Michel of Lyons, and another of a leg for the metropolitan church. There were found, among the dust, at the bottom of the monument, the pectoral cross and the ring of the holy Pontiff. His relics, having been placed in a shrine, were, on 9 May 1826, borne in procession with much solemnity to the church of Saint-Jean of Lyons, then brought back to that of Saint-Irenaeus, and replaced in the ancient tomb which is today entirely lined with white marble. Since that epoch several miraculous cures have been obtained through the intercession of Saint Jubin. He is the patron of the chapter of Langres.

Drawn from the Gallia christiana nova, *vol. iv; from the Breviary of Lyons, edition of 1760 and of 1865; from the work entitled* The Clergy of France, *by M. l'abbé Hugues Dutems, vol. iv, and from the notice on Saint Jubin, by M. Durand, curé of Saint-Irenaeus at Lyons, published in that city in 1827, 1 vol. in-12.*

Saint Gaudin or Galdin, Cardinal-Archbishop of Milan and Legate of the Holy See (1176)

Galdin was born at Milan, of the illustrious house of della Scala, very celebrated in the history of Italy. He attached himself early to the service of the altars; he had prepared for it by the study of Holy Scripture, by a great innocence of manners, and by the practice of all the Christian virtues. Having been ordained priest, he became successively archdeacon and chancellor of the church of Milan. The archbishops Ribald and Hubert discharged on him a part of the administration of the diocese, which was then filled with troubles and confusion.

After the death of Pope Adrian IV, which happened in 1159, there was elected to succeed him a man equally versed in theology and in canon law: it was Alexander III.[1] Five cardinals, who disapproved this election, gave their votes to Octavian, who took the name of Victor: thence came a schism which had fatal consequences. The emperor Frederick Barbarossa[2] declared himself for the schismatics who supported his interests at Rome. Frederick tarnished by several acts of tyranny the lustre of his fine qualities and the glory which he had acquired in war. He quarrelled without reason with different Popes. He seized the revenues of vacant benefices, appropriated the nomination to bishoprics, and openly made a simoniacal traffic of what was sacred. This prince bore a grudge against the city of Milan, which pretended to have the exclusive right of choosing its magistrates; but his resentment knew no more bounds when he saw it recognise Alexander III as lawful pope. He came to attack it with a numerous army, and forced it to surrender at discretion after a siege of ten months. He carried vengeance to the last excesses. The inhabitants had scarcely their lives saved. The city was destroyed; the conqueror had the plough passed over it, and salt sown in the furrows, as a mark

of malediction. It was in 1162 that the emperor seized the city of Milan. He had transported to Cologne three holy bodies which were in the church of Saint-Eustorgius, and which were said to be those of the three kings who came to adore Jesus Christ. Hubert, archbishop of Milan, having died in 1166, Galdin, although absent, was elected to succeed him. The Pope consecrated him himself, made him cardinal and named him legate of the Holy See. The new archbishop put everything to work to procure help and consolation for the sad remains of his flock. He laboured with ardour to extinguish the schism, and he succeeded in it throughout Lombardy.

The inhabitants of Milan, assisted by the money and troops of Lombardy, laboured to rebuild their houses and their walls. The work being finished, they re-entered their city on 27 April 1167. The emperor set out to go and attack them; but his army was defeated by the Milanese. This disaster rendered him more tractable, and he did not dare to draw upon his hands the united forces of Lombardy, of the Republic of Venice, of Sicily and of all Italy. He thought seriously of peace. He consented afterward to have a conference with the Pope, who was at Venice. Matters came to the point that he abjured the schism, and was perfectly reconciled with the sovereign Pontiff in the year 1177.[3]

Meanwhile Galdin fulfilled with exactness all the duties of a worthy pastor. He announced assiduously the word of God; he relieved the unfortunate with a truly paternal kindness, and anticipated even their different needs. He re-established discipline, which had much suffered, stifled all the seeds of division, and showed himself very zealous to destroy the errors of the Cathari. These heretics were a species of Manichaeans who had profited by the troubles occasioned by the war to introduce themselves into Lombardy.

Among the virtues which shone in the holy archbishop, there was remarked a profound humility which led him to regard himself as the greatest sinner of his flock. His love of prayer was not less admirable. He conjured the Lord unceasingly to bless his labours and to pour his graces as much on the pastor as on the flock. On coming out from prayer he appeared a wholly divine man. His words were accompanied by a force and an unction which nothing could resist; they carried trouble and compunction even into the most hardened hearts.

The zeal with which the Saint was devoured for the salvation of souls prevented him from perceiving the exhaustion of his strength. Though he was too weak to celebrate mass on the Sunday of the octave of Easter, he wished still to preach. He mounted the pulpit after the reading of the Gospel, and made a sermon which he delivered with much fire; but he had no sooner finished it than he fell into a faintness from which he did not recover. He was left in the rood-loft during the rest of the mass, and he expired toward the end of the holy sacrifice, in the midst of his clergy and his people, on 18 April 1176. His death was universally wept.

Godescard, edition of Lille.

Besides, the conduct which is attributed to Alexander is entirely contrary to reason; it is even belied by the singular gentleness which was always remarked in this Pope. It is known that he treated with much humanity the antipope John of Struma, when he had renounced the schism, in 1178. But there is, it is said, a picture in the senate of Venice which represents the humiliation of Frederick, as well as the victory won at sea by the republic over Otto, son of this prince, and the triumph of the cities of Lombardy over his land army. To this we answer: 1st, that the picture in question is by no means ancient; 2nd, that painters, like poets, often have recourse to fictions and emblems, without its being found wrong, and that, consequently, nothing would be more unreasonable than to regulate one's judgment, in regard to the truth of a fact, by the imagination of painters. The Protestant historian Iselin, who will not appear suspect in this matter, perfectly refutes these dreams which are mingled with history. Apropos of the picture of Venice, he says: "It is to be observed that at that epoch it was usual to express by pictures of this kind the advantage which one party had won over the other. Thus we read that Calixtus II, having taken the antipope Bourdin prisoner, had him painted lying under his feet in one of the chambers of his palace of the Lateran; although it is known that Calixtus never set his

foot on the throat of Bourdin. It is the same with the picture of Frederick Barbarossa at Venice. Add to this not only the silence which all the writers of that time keep on this object, but even the contradiction of their reports with the fact which is advanced, for all agree in saying that the emperor and the Pope showed each other reciprocally all imaginable regard; that the first received from the Holy Father the *osculum pacis*, that he gave him the right hand, that he accompanied him to church, that, according to the usage of that time, he presented him the stirrup, and that, in the first moment, he threw himself at his feet, but that the other raised him at once and embraced him. All that is said of the prince Otto, his son, is equally destitute of foundation, since this prince was still a child." Such are the words of a Protestant writer, who refers besides to the following sources: *Acta Alex. III, apud Baronium, ad an. 1177, n. 27 et 199; Otto de S. Blas, c. 23; Godefr. Viterb., par. 17, p. 519; Roger de Hoveden, Annal. Angliae sub Henric. II, p. 568, 199; Arnold. Lubec., l. ii, c. 17; Albert. Stad. et chron. Mont. Seren., ad an. 1177; Ursperg., ad an. 1176, p. 227; Labbeus, Bibl., t. ii; Remus- Hoffmannus, Majus, Heumannus, Peccul., Dissertat.; Bernegger, Quaestion. hist. polit.; Rupertii, Observat. in Synops.; Besold.*

The Blessed John of Epirus, Model of Workmen

The Blessed John was born at Janina, capital of Epirus, which the valiant Scanderbeg had torn from the yoke of the Turks and reattached to Roman unity. The poverty of his parents obliged John to leave them to betake himself to Constantinople, where he lived as a day-labourer by the work of his hands. The noble liberty of this child of God, who walked with head erect and knew not human respect, was not long in giving offence to his companions of the workshop, vexed at not seeing him descend to their level of impiety and bad conduct. Besides, these workmen were for the most part schismatic Greeks, renegades, to whom a Catholic Epirote must be supremely displeasing, both because he was a Catholic, and because his fidelity to his religion was the living reproach of their apostasy. The Blessed John understood by instinct, or perhaps by inspiration, that his comrades would not confine themselves to words. He went then to find his spiritual father, archpriest in a quarter of the city, probably that of Pera, then inhabited by the Genoese and the united Greeks. The priest tried first to convince him that he was the plaything of some foolish terror, then he said to him: "My son, martyrdom demands a great preparation; if it please God to call you to it, strive to render yourself worthy of it." It was Holy Thursday; the young man confessed and made his devotions. The next day, as soon as he had entered the workshop, one of the workmen began to say aloud, on perceiving him: "Is it not this one who, in such a place, denied Christ to pass over to Mohammed, and today makes a show of being a fervent Christian?" John cast an assured eye on all the faces and said: "Is it of me that one speaks or of another?" — "Of you." — "It is indeed of you and not of another; we only say the truth."

To understand the import of this calumny, it must be remembered that the Turks punished with death those who, after having embraced Islam, abandoned it. In going to denounce John to the Muslim magistrates, these workmen knew perfectly what would happen. As soon, then, as our holy young man had repelled with all the indignation of which he was capable the atrocious accusation of apostasy that had just been thrown in his face, each of the workmen quitted his bench: a circle formed around him; all vociferated: "Avow that you have renounced!" — "No, I tell you." Then they drag him rather than lead him to the tribunal of the judge, overwhelming him with insults, covering him with blows. John answered the judge as he had answered his accusers. He was thrown into prison, then some days after he was burned alive on a pyre. Pious Christians collected some bones which had escaped the destroying action of the fire. The Blessed John the Epirote had not passed the years of youth.

Greek Anthology, apud Boll., vol. ii of April, p. 606 and following (new ed.); new translation.

[1] The cult of these two Martyrs, the son and the mother, is celebrated among the Greeks and the Latins; but their Acts have been corrupted, and nothing certain is known about them. Their relics are at Rieti, in Umbria. — Cf. *AA. SS.*, vol. ii of April, p. 525 and following (new ed.).

[2] Let us add to the data of the Roman martyrology, which in few words gives his whole history, that the cult of this courageous minister of the Lord has passed into France. On 18 April a solemn mass used formerly to be sung in the Cathedral of Paris. The celebrated Father Commire, Jesuit, composed a beautiful hymn in his praise. The place where Saint Perfectus was put to death is still called today the Field of Truth. His attribute is the sword or scimitar with which he was beheaded.

[3] Notre-Dame des Dunes. — The origin of this celebrated and rich abbey goes back to a pious anchorite named Liger, a native of Bourges, it is said, who, in the year 1107, founded a monastery on the territory of France, between Dunkirk and Nieuport, on the mountainous and sandy shores of the sea, whence comes to it the name of Dunes. It was first, says the *Gallia christiana*, of the diocese of the Morini, then of Ypres and finally of Bruges, where it transferred itself in 1626 or 1629. It followed the rule of Saint Benedict of the reform of Savigny until 1137, when Saint Bernard affiliated it to the Order of Cîteaux, and gave it for abbot the Blessed Robert of Bruges, one of his disciples. This abbey, which had already, in the year 1128, been transferred into a neighbouring valley, was destroyed by the heretics in the year 1577, and its religious found themselves compelled to seek an asylum elsewhere. They came to settle at Bruges and built there, in the year 1626, an abbey which soon became celebrated by the splendour of its buildings as much as by the piety of its inhabitants. This abbey kept its primitive name of Dunes. It was one of the most illustrious and richest of all Belgium. — See *Gallia christiana*, vol. v, col. 284, the series of the forty-nine abbots.

[4] There were two Decapolises, one in Palestine, the other in Isauria: Saint Gregory the Decapolite was a native of the latter: it is therefore probable that the compilers of the martyrology of Saint Basil are mistaken in placing in Palestine the place of the death of Saint John. — Let us say in passing that Saint Joseph the Hymnographer was also a disciple of Saint Gregory, and that he had occasion to admire the humble and hidden virtues of Saint John.

[5] Alcantarilla, a league from Murcia, saw the birth of the Blessed Andrew Hibernon, in 1534. Placed with one of his uncles, from whom he received wages, he reflected that he had a poor sister, and, by dint of privations, succeeded in setting aside enough money to assure her a small dowry. He set out proud and joyful at the happiness which he was going to procure for his sister, but on the way thieves stopped him and took his little treasure. This event made him re-enter into himself and his desires turned toward the goods which thieves cannot ravish. He quitted the world, withdrew among the Conventuals, and some time after he embraced the reform of Saint Peter of Alcantara. He was all his life a lay brother. He studied only one book, that of the Cross. He learned in it admirable things which astonished and at the same time ravished those who heard him speak. Many Moors owed him their conversion. The people venerated him as a Saint, for they knew his prophecies and his miracles. He died on 18 April 1602, at the age of eighty-eight years.

[6] Francis Venimbeni was one of the celebrated preachers of the Order of Saint Francis. He had entered this Order through gratitude, because, in his childhood, he had owed the healing of a grave illness to the intercession of Saint Francis. A tender devotion to the holy sacrifice of the mass and a great charity for the poor souls detained in the flames of purgatory were the two things which distinguished him during his life. This miracle is cited of him: As he had one day just offered the holy Sacrifice for the souls of purgatory and was pronouncing the *Requiescant in pace*, a cry of joy was heard issuing from several invisible mouths and resounding through the whole church. 1322 was the year which saw the end of his life. Pius VI approved his cult on 1 April 1775.

[7] See 10 April.

[8] For more details on this house, see the *Youth of Madame de Longueville*, by M. V. Cousin, p. 83 and following. In a remnant of the convent of the faubourg Saint-Jacques, spared by the revolutionary tempest and subsisting with great difficulty, poor nuns, escaped from a stupid persecution, tried, fifty years ago, to gather up the Carmelite tradition, and they continue it in the shade, prayer and work: *Praecipites atra seu tempestate columbae: / Condensae et divum amplexae simulacra sedebant.* M. Cousin addressed himself to these good nuns, and the most gracious kindness answered him. The documents that were necessary to him were handed over to him, with manuscript annals and a collection of ample and detailed biographies. Drawing from these pure and unpublished sources, M. Cousin wrote pages full of charm and interest.

[9] According to the report of Eusebius, who says he preserved this apology of Apollonius in his book of the *Histories of the ancient Martyrs*.

[10] Saint Jerome has transmitted to us other details still on Apollonius, among others that he was a senator. See *Script. eccles.*

[11] *Apol.*, ch. 2.

[12] *Ibid.*

[13] See *Cod.*, bk. x, tit. 11, and the notes.

[14] Some modern writers, and among others Dom Beaunier, in his work which has for title: *Collection of all the archbishoprics and bishoprics of France*, accuse Saint Jubin of having surprised the good faith of Saint Gregory VII by a false statement, and of having thus obtained the title of primate; but this is a calumny. The authors of the *Gallia christiana nova*, vol. iv, without determining the origin of this primacy, prove very well that it existed and was recognised before the epoch at which Saint Jubin sat; this prelate therefore only claimed the confirmation of a right which his predecessors had enjoyed, and nothing was more legitimate. The church of Rouen never recognised the primacy of Lyons. That of Sens submitted to it while protesting. M. de Montazet, archbishop, made use of this title to quash, in 1758, an ordinance of M. de Beaumont, archbishop of Paris, at the time of the sad affair of the Hospitaller nuns of the rue Mouffetard, Jansenists, resolute and in revolt against their first pastor; but this act of authority, done out of complaisance for the court and the parliament, did not obtain, far from it, the approbation of good Catholics.

[15] N. B. It is Alexander III who reserved to the sovereign Pontiff the canonisation of the Saints. The metropolitans enjoyed this right previously. The canonisation of Saint Walter of Pontoise, made in 1153 by the archbishop of Rouen, is the last example that history furnishes of Saints who were not canonised by the Pope.

[16] So surnamed because his beard and his hair were of a red colour.

[17] Some moderns have said, on the subject of this reconciliation, that Pope Alexander III set his foot on the throat of the emperor, at the entrance of the church of Saint Mark of Venice. A fact of this nature would deserve to be proved, and it would doubtless have been so, if proofs had been found; but it is a calumny invented by the itch to blacken the reputation of the Popes. One may see what several very judicious writers have said on this, among others Cardinal Baronius, Father Alexander, *in saec. 12, art. 9, in Alex. III*, and above all Father Barre, who discusses this fact at great length at the end of his fifth volume of the *General History of Germany*. These writers found themselves principally on the silence of the contemporary authors, such as Matthew Paris, William of Tyre, Roger of Hoveden, and Romuald, archbishop of Salerno. The latter wrote the history of Alexander III, as well as that of the accord made between this Pope and the emperor. He was present at this accord, as well as at the council which was held at Venice and at the absolution of Frederick.

19 April

Martyrologies

Roman Martyrology

The birth into heaven of Saint Timon, one of the seven first deacons, who first made his residence at Berea, where he taught the people; then, spreading everywhere the seed of the word of the Lord, he came to Corinth, where, according to tradition, he was cast into the fire by the Jews and the Greeks, but without receiving any harm from it; finally he was crucified and thus achieved his martyrdom.[1] 1st century. — At Melitene, in Armenia, the holy martyrs Hermogenes, Caius, Expeditus, Aristonicus, Rufus and Galatas, crowned on the same day. — At Collioure, in Catalonia, the torment of Saint Vincent, martyr. 291. — On the same day, the holy martyrs Socrates and Dionysius, who were pierced with spear thrusts. 2nd century. — At Jerusalem, Saint Paphnutius, martyr.[2] — At Canterbury, in England, Saint Elphege, bishop and martyr. 1012. — At Antioch of Pisidia, Saint George, bishop, who was sent into exile for the cult of the holy images and died there. 9th century. — At Rome, Saint Leo IX, pope, remarkable for the glory of his virtues and his miracles. 1054. — At the monastery of Lobbes, Saint Ursmar, bishop. 713. — At Florence, Saint Crescentius, confessor, disciple of the Blessed Zenobius, bishop.[3] 396.

Martyrology of France, Revised and Augmented

At Wesel, on the Rhine, Saint Werner or Wernher, a child of thirteen years, massacred by the Jews. 1287. — At Saint-Omer, in the monastery of Saint-Bertin, the Blessed Bernard the PENITENT, native of Maguelone, in Languedoc. 1182. — At Ascoli, in the March of Ancona, the Blessed Conrad Milani, Franciscan, doctor of Paris. 1289. — At Bellevaux, in Franche-Comté, the blessed death of Saint Burchard, beloved disciple of Saint Bernard, who was first a religious of Clairvaux, then abbot of Balerne, and finally of Bellevaux. He contributed to the establishment of the monastery of Buillon. The beautiful church raised to Our Lady by the Blessed Burchard no longer exists, but on its ruins a magnificent chapel has been raised which preserves at least the so venerable name of Notre-Dame de Buillon. 1164. — At Moyenmoutier, in Lorraine, discovery of the relics of Saint Lazarus, king of the East, and of Saint Aza, his daughter, who, having come to venerate the tombs of the Apostles at Rome and the most renowned sanctuaries of Gaul, lived as recluses the rest of their days under the walls of the monastery of Moyenmoutier. Helwide, mother of the holy Pope Leo IX, having sought in the same place a refuge during the wars which desolated her domains, discovered these relics, of which God had made use to work numerous miracles.

Martyrologies of the Religious Orders

Martyrology of the Franciscans. — At Ascoli, in the March of Ancona, the Blessed Conrad, confessor of the Order of Friars Minor, who, after having traversed Africa and converted many men to the faith, returned to his country, and died there, glorious by his virtues and his miracles.

Additions Made from the Bollandists and Other Hagiographers

To the martyrs of Melitene, cited above, must be joined the saints Metina, Arminia, another Rufus, Hilary, Aristonicus, Fortunatus, Caius, Donatus, Mavelinus, also martyrs. — At Jerusalem, Saint John Palaeolaurites, solitary, who, having taken his cross, went to fight the single combat of the monastic life in a desert near this city. — At Brescia, in Italy, Saint Olive, virgin, who spread a sweet odour under the press of martyrdom. Among other fruits of his apostolic journeys, Saint Apollonius, converted and consecrated bishop of Brescia by the Apostles, had gathered this fair and fragrant Olive, filled with the oil of divine grace, with the gifts of the Holy Spirit and with all the graces of heaven. 129. — At Constantinople, Saint Tryphon, patriarch; deposed from his see by violence, he ended his days in a monastery. After the year 945. — In Rhaetia, on Mount Albergh, which separates Chur from the Tyrol and not far from Feldkirch, Saint Gerold, count of Sax, hermit, and his sons, the Blessed Ulric and Cuno, monks of the Order of Saint Benedict. 10th century. — At Bremen, deposition of Saint Emma, widow of count Ludger and sister of Meginwerk, bishop of Paderborn. She lived forty years in a holy widowhood and gave all her riches to the poor. One of her hands was formerly seen at the convent of Saint-Ludger of Werden, in the circle of Essen. 19 April 1040.

Saint Ursmar, Abbot of Lobbes and Missionary

644–713. — Popes: Theodore I; Constantine. — Kings of France: Clovis II; Dagobert III.

All seems to me a loss beside the knowledge of Jesus Christ, for love of whom I have deprived myself of all things.

Philipp. iii. 8.

Ursmar was born at Floyon, a little village in the neighbourhood of Avesnes. His mother saw in a dream, before his birth, a venerable old man who presented to her a little child to nurse. But the dearness of provisions, which then desolated the country, obliged her to refuse this charge; the old man gave her courage, offering her for this nourishment a white loaf. She took it, and this bread increased before her eyes in her hands, to make her know that the child she should nurse would one day make great conquests in the kingdom of Jesus Christ. She saw also a ladder which went up to heaven, and her son who was climbing it, which was a motive to her, when this child was born, to raise him carefully in the fear of God and in the study of holy letters. When he was older, his parents put him in the monastery of Lobbes, founded by Saint Landelin on the Sambre, in the diocese of Cambrai; all the religious were so satisfied with his conduct that they gave him willingly the holy habit of religion. He made such great progress in this holy house that he became in a short time a model of every kind of perfection. So Saint Landelin had him raised to the priesthood and named abbot in his place, when he retired, in 686, into solitude, where he afterward built the monastery of Crespin. Ursmar edified more and more the religious of Lobbes by his examples, completed the abbey and the church, and founded other monasteries, such as that of Aine, on the Sambre, a league from Lobbes; of Waslers, eight leagues from Lobbes.

His zeal could not shut itself within the enclosure of his abbey: he went out of it to labour for the conversion of sinners and to destroy the remains of idolatry in the dioceses of Cambrai, Arras, Tournai, Noyon, Thérouanne, Laon, Metz, Cologne, Trier and Maastricht. The countries where the traces of his passage are especially remarked are the Fagne, the Thiérache, Menapia, Toxandria, and in general all the regions which extend around Lobbes and as far as the sea. He was consecrated bishop and exercised its functions without being attached to any see, in order to be freer in his preachings. Before him Saint Landelin, and after him Saint Ermin and Saint Theodulphus, abbots of Lobbes, were also bishops in the same manner. The numerous miracles of Ursmar gave weight to his word, and contributed much to the innumerable conversions which he made on all sides, above all in Flanders, which counts him among its apostles. In the monastery of Saint Aldegonde, at Maubeuge, he delivered, by the anointing with holy oil, a nun possessed by the demon; he cured by his prayers one of his nieces of a swelling of the throat which threatened her with a near death; he

drew, so to say, from the gates of death another nun, by making over her the sign of the cross. His manner of life was a continual miracle: he drank only water and ate neither flesh nor fish. He passed ten years without tasting bread, even after a dangerous illness by which he was attacked. So the pagans saw in him an extraordinary being.

Saint Ursmar lived thus until an extreme old age. Feeling his hour approach, he had Saint Ermin named to govern in his place the abbey of Lobbes. He rendered his fair soul to God, in 713, on 18 April, the day on which he is honoured, with the quality of patron of Binche, at Lobbes and at Luxembourg. He was buried the next day, and it is under this day that he is named in several Martyrologies, among others in the Roman. His relics were transported, in 1409, to Binche, in Hainaut.[1]

The name of Saint Ursmar has always been in great veneration. Even today the cult of this illustrious missionary is perpetuated among the populations of the ancient province of Hainaut and in the department of the Aisne. Pilgrims often come to render him homage in a chapel which the ancient abbey of Liessies had had erected in his honour, at Fontenelle, near Floyon.

This chapel takes its name from a fountain which is found in this place and which is called the Fountain of Saint Ursmar. According to an ancient tradition of the country, the holy Bishop-Abbot had had a little dwelling built near this place, where the inhabitants of the Thiérache betook themselves in crowds to receive his wise counsels. The waters of this fountain are very salutary: it is claimed that they strengthen children whose loins are weak or who are attacked by different maladies. Mothers go there often with them to plunge them in it at the same time that they call down on their heads the blessings of God by the intercession of his servant Saint Ursmar.[2]

One sees in the church of Floyon, the village where Saint Ursmar was born, a statue which represents him in the costume of a bishop. A relic, which is believed to belong to a leg bone, and which is still clothed with an episcopal seal, is enshrined in this statue. There is also in this village a chapel dedicated to the Saint, and which is believed to have been built on the site of the house where he received birth. According to an expression well known in the country, one comes there “to serve” for fevers, at different epochs of the year, but especially on 18 April, the day of the patronal feast. This chapel must be very ancient, and the old men of the country report that it was rebuilt well before the revolution of 1793. He is still represented appearing above troops of cavalry, because Flanders owed to his intercession its deliverance from the Hungarians and Magyars, who, at the end of the 10th century, had advanced as far as the Meuse. It is told, in effect, that at the approach of the invaders on the side of Lobbes, the inhabitants and the monks cried out: “Saint Ursmar, succour us.” At once an abundant and stormy rain fell, which threw panic into their ranks and made them retreat.

See the Bollandists, the Acta SS. Belgii, *vol. vi, the* Saints of Cambrai and Arras, *etc.*

Saint Elphege, Bishop of Winchester, Archbishop of Canterbury and Martyr

— Pope: Benedict VIII. — King of England: Ethelred II.

The good Shepherd gives his life for his sheep.

John x. 11.

England was the country of Saint Elphege. He was born of an illustrious family in 954. He received an education worthy of his high birth; but keenly solicited by grace, he quitted the world early to live in solitude. To do this he had to stifle the voice of nature and remain deaf to the pressing prayers of a beloved mother who sought to retain him. The monastery of Derherst opened its doors to him. He laboured from then on with ardour at his sanctification. He treated his body with rigour and applied himself to the practice of a profound humility. He was seen to accept with joy humiliations, from whatever quarter they came to him.

After several years, believing himself called to a holier life, he left his monastery and set out to go where God would call him. The solitude of Bath, in the territory of Somerset, seduced him, and he stopped there. He built himself there a narrow cell and, far from the common run of men, gave himself with a new energy to the practice of all the virtues. God permitted that he should be discovered, and he saw himself obliged to accept disciples who wished to live under his holy direction. The community soon became numerous and recalled the spirit and holiness of the primitive Church. Saint Elphege held above all that the rule be observed to the letter, for he was persuaded that the least transgression on this point could have untoward consequences. His maxim was that it is better to remain in the world than to be an imperfect religious. All his monks did not accommodate themselves to his counsels. Now, the old legend-writers relate, one of the rebels happened to die. The day after the burial, Saint Elphege, who was in prayer in the church, heard cries and ran to the place from which they came: he found there the rebel monk cruelly beaten by devils. The account of this vision brought back the other recalcitrants.

Meanwhile the Church of Winchester fell vacant. They could not agree on the choice of a successor, each wanting a man of his party. At last they resolved to refer the matter to Saint Dunstan, archbishop of Canterbury. He fasted and prayed to know the will of God and it was revealed to him that heaven wanted Saint Elphege for bishop. Elphege, drawn from his solitude, was constrained to accept, in spite of his humility. Great hopes were had of him and they were not deceived. His virtues received a new lustre from the episcopate. He rose regularly at midnight and prayed long barefoot. His great austerities took nothing from the gentleness of his character. His alms were so abundant that no beggars were seen in his diocese. He revived among his people and in his clergy all the Christian virtues, and his reputation spread far. He was bound in a close friendship with Saint Dunstan, who desired him for successor and who died carrying away the hope that his wishes would be realised. The choice in effect fell on Saint Elphege. He was fifty-two years old. Obliged to go to Rome to receive the Pallium from the hand of the Pope, he saw himself compelled to cross a small town of Italy where he was pillaged and his people ill-treated; but God avenged his servant, for a fire having broken out threatened to destroy the whole town. The inhabitants, regarding this disaster as a punishment from heaven, go to find Saint Elphege and conjure him to intercede for them with God. Saint Elphege prays, and the fire stops suddenly. After having exhorted the inhabitants to treat strangers better, and having taken back what had been stolen from him without wishing anything else, he continued his road to Rome, where Pope John VIII received him with kindness. Having obtained what he wished, our Saint returned to England, where he gave himself wholly to the care of his flock, held councils and made wise ordinances both to prevent errors of doctrine and to reform morals.

He had been four years thus leading his flock in the pastures of the father of the family, when there occurred an irruption of Danes. King Ethelred was weak and incapable of repelling the invasion. To crown the misfortune, a powerful man, the count Edric, joined the invaders, who exercised everywhere frightful ravages. In this extremity Saint Elphege devoted himself for the salvation of his people. He went to find the barbarians and, after having treated with them of the ransom of persons, began to announce to them the gospel. Many were converted at his word; but those whose hardened heart resisted his exhortations became more furious and advanced to lay siege to Canterbury. The fate which awaited the town was foreseen. The nobility, which was keenly interested in the preservation of the holy Archbishop, begged him to go out before it was entirely invested. “It shall not be so,” said Elphege; “only a mercenary shepherd can abandon his flock in danger.” During the siege he did not cease to exhort the inhabitants of Canterbury to arm themselves with courage against all events. After having put them in the disposition of suffering everything rather than renounce their faith, he administered the Eucharist to them and recommended them to the care of Providence.

Meanwhile the Danes, strengthened by the rebels who had joined them, pressed the siege with the greatest ardour. They made each day new progress, and the town was at last taken by assault. They avenged

themselves for the generous resistance of the besieged by putting to the edge of the sword all whom they met, without distinction of age or sex. Elphege, whom they were holding in the church to try to save his life, escaped and ran to the place where the massacre was most obstinate. He hoped to move the barbarity of the conquerors. “Spare these innocents,” he said to them. “Is there glory in shedding their blood? Turn against me all your indignation; I have drawn it upon myself by reproaching you with your cruelty, by feeding, clothing and ransoming your prisoners.” The Danes, irritated at such liberty, seized the holy Archbishop and made him suffer the most unworthy treatment; then, after having made him spectator of the burning of his cathedral and of the death of a part of his monks, they threw him into a dark prison. He had been seven months shut up there when the barbarians were attacked by an epidemic sickness which made great ravages in their army. They doubted not that this scourge was the punishment for the inhumanity with which they had treated the holy Archbishop; they drew him then from his prison and conjured him to implore the help of heaven in their favour. Their confidence in his prayers was not vain, and they soon felt the happy effects of it. Their chiefs rendered thanks to the servant of God, and deliberated whether they would not set him at liberty for ever; but avarice stifled in them the sentiments of gratitude, and they demanded for his ransom three thousand marks of gold. The Saint told them that he could not make such a use of the patrimony of the poor, seeing above all the sad state to which the country was reduced. He was therefore put back in prison. On the Saturday of Easter he was led to Greenwich, before the commanders of the Danish fleet, who threatened him with death if he did not pay the sum which had been asked of him. Elphege answered that he had no other gold to offer them but true wisdom, which consists in knowing and serving the living God; he added that if they refused to open their eyes to the light they would one day be treated with more rigour than Sodom, and he predicted to them further that England would not be long under their domination.

The barbarians, transported with fury, threw themselves upon him and struck him to the ground with their battle-axes, after which they stoned him. Elphege, after the example of Saint Stephen, prayed for the authors of his death. Having then raised himself a little, he said aloud: “O good! O incomparable Shepherd! have compassion on the children of your Church, whom I recommend to you in dying.” A Dane, whom he had lately baptised, was touched to see him languish so long; and, by a trait of pity worthy of a barbarian, he put an end to his sufferings by splitting his head with his axe. Thus died Saint Elphege, on 19 April 1012, in the fifty-ninth year of his age. They wished to throw his body into the river, but the converts opposed it and rendered him the funeral honours. He was buried solemnly in the cathedral of Saint Paul at London. Eleven years after, his body, which was still entire, was carried to Canterbury. It was placed near the high altar of the cathedral, and it remained there until the dispersion which was made of the relics of the Saints under the reign of Henry VIII.[1] Saint Elphege is named in the Roman martyrology.[2] God avenged the death of his servant. Hacon, Turkill, and the other chiefs of the Danes perished miserably a short time after. Their fleet, composed of more than two hundred sails, was almost entirely submerged by tempests.

Saint Bruno, Fortieth Bishop of Toul, Pope under the Name of Leo IX

1002–1054. — Emperors of Germany: Henry II; Conrad the Salic; Henry III.

What Saint Gregory VII is to the second half of the eleventh century, Saint Leo IX is to the first. These two great men saved the world from barbarism.

Rohrbacher, *Hist.*, vol. vii, 4th ed.

Hugh, father of Bruno, fortieth bishop of Toul, and later Pope under the name of Leo IX, was count of the Nordgau or of Lower Alsace, first cousin of the emperor Conrad the Salic, for Adelaide, mother of Conrad, and Hugh, father of Bruno, were children of two brothers.[1] Heilwig, his mother, was the only daughter and heiress of Louis, count of Dagsburg.[2] Like the count her husband, she spoke, with equal facility, Latin and German. During the war which Thierry, bishop of Metz, and Henry II, brother-in-law of Heilwig, waged on each other, after having taken the precaution of fortifying the towns and castles which she possessed in the

country, such as Sarrebourg, Saralbe, Hornestein, Turkestein, Vervestein, Girabalde and above all Dabo, this princess withdrew into the abbey of Moyenmoutier. She discovered there the bodies of Saint Lazarus and Saint Aza, which had remained hidden there since the incursions of the Hungarians, that is, for ninety years.[3] It is told that in spite of her fasts and austerities, Heilwig was of such an obesity that she could scarcely move, and that to transport her from one place to another it was necessary to place her on a sort of little car. Such an infirmity incommoded her greatly and above all alarmed her modesty. So she asked God to fall into a state of leanness sufficient that a woman alone could shroud her and lay her in the tomb. This prayer was granted.

Arrived at the term of her career, she distributed to the poor what remained to her of goods, received with great piety Extreme Unction and the holy Viaticum, then fell into a swoon in which she remained a long time, without speech and without breath. Having recovered consciousness, this good princess consoled all the persons who surrounded her, then begged them to withdraw, retaining at her side only the count Hugh, her husband, and the abbess of Woffenheim (canton of Colmar). She begged them to cut from her obsequies all superfluity and to give to the poor what they would have spent on them, so that she might return into the bosom of the earth as naked as she had come out of the bosom of her mother. The count promised it to her and executed it religiously. Saint Leo was born on 21 June of the year 1002, at the castle of Eguisheim or Egesheim in Alsace, according to some, and according to others at Woffenheim. Wibert, a contemporary author, makes him be born at the extremities of Alsace; and as this designation cannot suit either of these two places, it is more probable that Bruno took birth at the castle of Dabo; it is moreover the constant tradition of the country.[4] His body appeared at first covered with little red crosses, which were regarded as a presage of his holiness and future elevation. So remarkable a particularity determined his mother to nurse him herself, and to charge herself with the care of his first education. It is told[5] that the mother of Bruno, having bought a very beautiful psalter, written in letters of gold, put it into the hands of this son that he might learn the psalms in it. The child, who on the other hand had a great facility of intelligence and memory, could neither retain nor understand what he read in this rich volume. Heilwig, judging that this difficulty came from some extraordinary but unknown cause, set about inquiries; she ended by learning that this psalter, originally the property of the emperor or king Lothair, had belonged to the abbey of Saint-Hubert. The pious lady, accompanied by Bruno, carried the book back herself to the abbey, and added to it a sacramentary of rare beauty.

The young Bruno was only five years old when his mother put him in the hands of Bertold, bishop of Toul and third successor of Saint Gerard, to instruct him in the liberal arts and letters.

Under the enlightened government of Bertold, the town of Toul had become a school more flourishing than ever, where the children of the nobles flocked, and where the young Bruno found two of his cousins, one son of the duke of Lorraine, the other of the duke of Luxembourg. They were both called Adalbero. The first died young still; the second, who afterward became bishop of Metz, joined to the study of the sciences the practice of virtues, mortification, fasts, vigils. He was the private preceptor of his cousin Bruno, as being more advanced in age and in studies. United by the bonds of blood and friendship, the two cousins made marvellous progress. They studied first what was called in that time the Trivium, which comprised grammar, rhetoric and dialectic; they distinguished themselves in prose and verse, exercised themselves even in pleading and judging causes. They studied next, with no less success, the Quadrivium, that is, arithmetic, music, geometry and astronomy. Progress in the sciences did not hinder progress in piety. No impure breath tarnished the baptismal innocence of our Saint, nor the purity of his soul white as a lily hardly opened: he distinguished himself particularly by his progress in the musical art. In the silence and peace of a pure soul reigns a perpetual harmony. So music has no more delightful sanctuary than a chaste heart, and no sweeter accords than those of innocence and virtue.

Having gone to see his parents at the castle of Eguisheim, he was afflicted by an accident which nearly led him to the tomb. Having retired into an apartment to pass the night there, he was sleeping a deep sleep, when a toad climbed on his face and fastened itself there to suck him. This vile animal cast its venom upon him, which soon spread in the blood of the young man. The pain having awakened Bruno, he leaped from his bed, called for help, and with a movement of the hand tore off the hideous batrachian, which he threw on the bed, but which the servants who ran up sought in vain. His face, throat and chest swelled extraordinarily: the evil resisted the power of remedies, kept the patient for two months between life and death, above all the last eight days during which he could not articulate a single word. His desolated parents had made the sacrifice of him to God: but the Lord, satisfied with this submission to his decrees, did not wish to try further their so Christian and so legitimate tenderness; he sent back health to the young Bruno in a sudden and miraculous manner. One night he thought he saw Saint Benedict holding in his hand a cross, which he applied to his mouth, then to the most swollen parts of the body, and who, having as it were gathered, with the end of this cross, all the bad humours behind the ear, disappeared. Bruno, during this vision, felt himself perfectly awake; he found himself at once much better. At the end of some days the abscess opened behind the ear, discharged much pus and soon the patient was radically cured. He attributed his recovery, after God, to the intercession of Saint Benedict; so, from that moment, he had a singular esteem for the monastic state and, although nothing proves that Bruno ever wore the religious habit, it is supposed that he embraced the cloistered life, perhaps in the abbey of Saint-Epvre of Toul. A short time before his death, in effect, he pronounced these words: “It is long since I saw the cell where I dwelt when a monk changed into vast palaces; and I must now re-enter the narrow dwelling of the tomb.” In a charter given to the abbey of Saint-Epvre, in 1030, he says that he was associated with the religious of this abbey before his elevation to the episcopate; and, since that epoch, that he had rendered them all possible services, in return for which he had obtained that they should make memory of him at all the hours of the office, during all the time of his life.[6]

After the death of bishop Berthold, which occurred in 1018 or 1019, Bruno, returned to Toul, continued his residence in this town,[7] near the bishop Herman, for whom he professed all the sentiments of obedience, submission and respect that he had manifested to his predecessor. The Prelate, for his part, had for this so distinguished cleric all the affection of a father; he ordained him deacon and edified himself with the manner of life he had adopted. Bruno, in effect, divided his time between prayer and study; he employed his hours of leisure in the instruction of the poor, the visiting of hospitals, the composition of sacred hymns and their airs in music. It is principally to the firmness and authority of Bruno that Herman owed the maintenance of the common and canonical life re-established in the cloister of the cathedral of Toul by the care of his predecessor.

The parents of Bruno, desiring to make him known to the emperor Conrad the Salic, their relative, sent him to his court. He soon acquired there the affection of the sovereign and the consideration of the courtiers. The favour of which he became the object did not make him forget Christian humility, and although, by his birth, he could aspire to the highest ecclesiastical dignities, he thought only of maintaining himself in a happy obscurity.

Conrad had to go into Lombardy, in 1024, to reduce the town of Milan which had revolted. Bruno, still a deacon, was begged by the bishop Herman to accompany the emperor on this expedition, and to lead there the troops which the Church of Toul was obliged to furnish on this occasion; age and infirmities no longer permitting the Prelate to place himself at the head of his vassals. Bruno acquitted himself of this mission as an old warrior would have done: providing for everything, leading his troop with a wisdom which acquired for him the esteem of the whole army, and finding the secret of allying military bravery and punctuality with fidelity to the pious obligations of his holy state.

During this time bishop Herman died (1 April 1026). As soon as the last honours had been rendered to his mortal remains, the clergy and people of Toul cast their eyes on Bruno to replace him. They deputed to the emperor the two canons Norbert and Liétard, to represent to him what need they had of a bishop whose birth, credit and wisdom could guard them from the exactions and pillagings to which they were continually exposed; that the diocese of Toul being situated on the frontiers of the three kingdoms of France, Burgundy and Germany; that the king of France in particular seeking by every means to put himself in possession of the town of Toul, they conjured the emperor to grant them Bruno, his relative, deacon of their Church, equally desired by the clergy, by the people of the town and of the country, as well as by the bishops of the province. They added that this candidate having been raised among them, they had, according to the canons, the right to ask for him as spiritual head and that there would be a sort of injustice in refusing him to them. They wrote at the same time to Bruno, who was still in Lombardy, to beg him, in the name of the whole diocese, not to remain insensible to their wishes, and not to forsake a poor Church for a richer that would not fail to be proposed to him. The virtuous deacon could not resist the solicitations of which he was the object, and the so sad picture that was made to him of the state of the Church of Toul was precisely the motive which determined him to take it for spouse and to consecrate to it his strength and talents. He had to reach the emperor the letters he had received from the Toulois clergy, the resolution to which he had stopped and the principal reason of his acquiescence. Conrad would have wished to keep near him a man of the merit of Bruno, whom he proposed to raise to the highest dignities of the Church and of the Empire; but touched by the disinterestedness and modesty of the young deacon, he could not restrain his tears and thought himself obliged to lend his hand to the promotion which the deputies of the town of Toul had solicited. Bruno had no sooner received permission to quit the army than he handed the command of his troops to a lieutenant, and took the road to his new residence where he arrived happily, after having avoided divers snares which the refractory Lombard rebels had set for him on his way as far as this side of the Alps.

He was received at Toul, on the day of the Ascension, the tenth of the calends of June (23 May) of the year 1026, by the clergy and by the first nobility of the country, to the acclamations of all the people, then at once enthroned in his cathedral, according to the canonical forms, by Theodoric, bishop of Metz, his cousin.

Although he was not yet consecrated, Bruno set his hand to the work without any delay, and fulfilled all the functions of a pastor that are not attached to ordination. He gave all his care to the healing of the evils occasioned to his diocese by the war and by its topographical position, which exposed it at every instant to become the prey of the troops of the neighbouring prince, the most ambitious or the most enterprising. He brought no less zeal to the re-establishment of monastic discipline, which had scarcely maintained itself in all its fervour except in the abbey of Saint-Epvre of Toul. He deposed the abbot of Saint-Mansuy, who, neglecting the salvation of souls, thought only of living as a great lord and of increasing his domain. He confided the care of this monastery to Widric, prior of Saint-Epvre, who was not long in introducing an edifying reform there.

The emperor learned with joy the happy beginnings of the episcopate of Bruno: he had this worthy relative asked to put off the ceremony of his consecration until Easter of the following year 1027; that then they would go to Rome together, to receive there from the hand of the Pope, the one the imperial crown, the other the episcopal consecration. But the new Prelate, little sensible to these sorts of honours, went to find Conrad and begged him to consent that he should be consecrated by the archbishop of Trier, so that this Prelate could not give a false interpretation to a journey to Rome and consider the consecration, in that city, of one of his suffragans as an attack on his authority. The emperor had difficulty in subscribing to such motives; he yielded however, and Bruno betook himself to Trier, to receive consecration there from the hands of his metropolitan.

A very unexpected incident caused the ceremony to be put off for some months. Before beginning it, the consecrating Prelate wished, in consequence of a quite recent ordinance which he had published on his

private authority, to oblige Bruno to sign an act by which he would engage himself, as suffragan, to undertake nothing without his order and will. The bishop of Toul, regarding this pretension as an attack on the liberty of the episcopate, refused formally to subscribe to it and made respectful remonstrances to Poppo; but this archbishop, not wishing to relax anything whatever of the right of inspection which he had adjudged himself, Bruno returned to Toul and his consecration did not take place. The emperor, informed of this difficulty, had the metropolitan and the suffragan come to his court, which he held at Worms, and decided the former to desist from an exaggerated demand. Bruno, on his side, consented to promise that he would undertake nothing of consequence in the affairs of his Church without having taken the counsel and advice of the archbishop. Then the consecration of the bishop of Toul was made, on 9 September of the year 1026, and afterward the two Prelates always lived in perfect understanding. Bruno was one of the best-made and most polished men of his century. He knew music perfectly, and willingly made use of this talent to compose hymns and responsories for which the pious monks of the Vosges, his friends, made the words. He was not less skilful in the other arts and in the sciences and passed, with good right, for one of the most learned men of his century. But, remarks the author of his life, he seemed to make little account of these advantages, which, moreover, he turned so well to the honour of religion; he was a still greater Prelate in the Church of Jesus Christ than a great man of letters in the world. His humility was the subject of admiration for those who knew his talents. He joined to it a marvellous patience in all that he had to suffer from difficult minds and obstinate sinners, an exquisite politeness and an unalterable sweetness which, happily harmonised with a grand and majestic air, won everybody and at the same time commanded respect. He was beneficent and charitable, to the point of reducing himself to indigence to draw others out of it. He practised a continual penance by secret austerities, poured out his prayers before the Lord with the sentiments of a lively compunction and never went up to the holy altar, to offer our adorable mysteries there, without shedding tears as abundant as they were affectionate.

The enemy of men could not look on a servant of God so perfect without trying to shake him by affliction. But, for the just man, tribulation becomes the principle of all patience, and patience, in its turn, begets perfection for him.[8] The holy Bishop saw then enemies rise against him from different sides. Some tried to make his fidelity suspect to the emperor, and to ruin the credit which he enjoyed at court; others laboured to embroil him with the lords of his neighbourhood, and they succeeded particularly with Odo, count of Champagne. Bruno conducted himself, in such circumstances, with all the prudence of the serpent joined to the simplicity of the dove; and as for what regarded him personally, he opposed only patience to the most unjust proceedings. Robert, king of France, having formed the design of making himself master of Lorraine, wished to enter that country, from the beginning of the reign of Conrad the Salic, and before this prince had been able to steady himself on the throne; the emperor sent Bruno into France, with the title of ambassador, and charged him to treat with Robert an honourable accord between the kingdom and the empire. The holy diplomat acquitted himself of his mission with so much wisdom and dignity that he drew to himself the esteem and respect of all the French; he re-established between Conrad and Robert a harmony so perfect that, during all the time that these two princes still lived, it was never troubled, and that after their death the effects of it subsisted even under the reign of their successors.

Rudolf III, king of Burgundy, having died without children, in 1034, those of Gisela and Gerberga, his two sisters, pretended to the succession. Conrad the Salic had married Gisela, daughter of Gerberga, and Odo, count of Champagne, had married the other heiress. The latter, being nearer to the object of his covetousness, seized first several fortresses; but vanquished by the arms of Conrad and by the lively solicitations of Bruno, he was obliged to give them back and withdraw.

However, he preserved from this disappointment a secret resentment against our Bishop. So, some time after, the nobility of Toul having revolted against its head and first pastor, under pretext that this Prelate would not do it justice against the burghers, the count of Champagne threw himself into the Barrois, came to besiege

Toul and committed, in all the country, the most frightful disorders. But the burghers, animated by the exhortations of their bishop, the protector and defender of their rights, sustained so vigorously the attacks of the count's army that it was obliged to raise the siege of the town and withdraw. It was not, unhappily, without having burned the borough of Saint-Amand, which was then outside the enclosure and which, later, became the quarter where the markets and the synagogue are today; it burned also the collegiate church of Saint-Gengoult, the abbeys of Saint-Epvre and of Saint-Mansuy, then, returning home, the borough of Void, Commercy and the castle of Stainville, three leagues from Bar-le-Duc.

Conrad was no sooner informed of the irruption of the count of Champagne into Lorraine, and of the violences to which he gave himself up there, than he ran up, with an army, to the deliverance of this unfortunate country. He came to camp at Saint-Mihiel on the mountain of the Châtelet, then at the suburb Saint-Epvre of Toul, where he took some days of rest. Odo, frightened, asked for peace and obtained it; but having again taken the field, in 1037, and having besieged Bar-le-Duc, he was defeated and killed by Gothelo, duke of Lower Lorraine. Bruno was tried by several illnesses, one of which kept him, for more than a year, on a bed of suffering. It served to make the virtue of the holy Prelate shine, and to prove that the true Christian is not less sublime, in the midst of the liveliest pains, than in the most solemn public acts.

The great devotion of the epoch was the journey to Rome and that to Jerusalem. Now, our Bishop had made it a sort of rule to visit, each year, the tomb of the holy Apostles, when his health did not oppose it. He was going there, once, accompanied by five hundred persons both clerics and laymen, when suddenly this troop found itself struck as with a plague caused by the bad air of the country. The greater number of these unfortunate pilgrims was soon reduced to the last extremity. Then the holy Bishop had the pious thought of having the relics which he was accustomed to carry with him, above all those of Saint Epvre, his glorious predecessor, steeped in wine, and of having his afflicted companions drink of this wine. All those who drank of it, with faith and devotion, were at once healed. As for himself, during the whole journey he celebrated holy mass almost every day and exhorted in a touching manner the peoples who attended it to be converted, to do penance and to raise their thoughts toward heaven. These miracles and this piety made him venerated and cherished, particularly in the province of Rome.

His custom was, when he wished to take his rest at night, to place himself more devoutly under the protection of the relics of the Saints; then, freed from all the cares of the world, he refreshed his soul in a holy contemplation, and received thus the sleep necessary to the body. One night when he had thus piously fallen asleep, it seemed to him that he was transported into the principal church of Worms, where he saw an infinite multitude of persons clothed in white, among whom he recognised one of his friends, the archdeacon Bezelin, who had died while accompanying him on one of his pilgrimages to Rome. Having asked him what this multitude was, he learned that they were those who had ended their life in the service of Saint Peter. While he was in admiration at it, Saint Peter himself came up, who announced that all this multitude would communicate from the hand of Bruno. And in fact, having clothed him in pontifical vestments, the same Saint Peter and the first martyr Stephen led him to the altar, in the midst of an ineffable melody, and all received communion from his hand. After the communion it seemed to him that Saint Peter gave him himself five golden chalices, three to another who followed him, and one only to a third. Having awakened, he related it to his friends and wondered what it meant. The event made it well understood; for he was elected Pope in the principal church of Worms. He occupied the see of Saint Peter five years, his successor Victor three years, and Stephen one only. Another time, during sleep, it seemed to him that a personage who had the air of a deformed old woman sought him with importunity and strove to join him in a familiar but yet sincere conversation. This person had the face so hideous, the garments so torn, the hair so bristling and so disordered that one hardly recognised in her anything of a human form. Terrified by so horrible an ugliness, he studied to avoid this person; but she sought all the more to attach herself to him. Wearied by her importunity, the man of God made on her face the sign of the cross; she, at once, falling to the ground as if

dead, rose up again with a beauty ever more marvellous. Awakened by the fright of this vision, he rose to attend the night office. Having gone to sleep again afterward, admiring the thing, it seemed to him that he saw the venerable abbot Odilo, who had just died, and he begged him to teach him what this vision signified. Odilo answered him with joy: "You are blessed, and you have delivered her soul from death." That this narrative is not a fiction, adds the archdeacon Wibert, contemporary biographer of the holy Pontiff, we have as unimpeachable witnesses the dean Walter and his intimate companion Warneher, who certify having heard him say these things weeping, and wondering much what it meant. For the rest, concludes Wibert, no one doubts that the vision of this woman signified the deplorable state of the Church, to which the holy Pontiff, by the assistance of Christ, restored her ancient beauty.[9]

Bruno, having begun the restoration of the abbey of Saint-Epvre, so ill-treated by the war, saw with satisfaction a crowd of persons hasten to come to his aid, in an enterprise so useful, but very considerable. The lords and the rich offered him money; the others lent their time and their arms, each set his hand to the work and soon the monastery was re-established. In a charter which he gave about the year 4030, on this occasion, the bishop was pleased to praise the zeal and fervour with which he was seconded, and to note the names of all those who had made him some gift for the monastery, from the emperor Conrad and the empress Gisela down to the abbots and the ecclesiastics of the lowest rank.

Some years after, Bruno completed the abbey of Poussay, begun by Berthold, his ante-predecessor. He dedicated its church in honour of the Blessed Virgin and of Saint Menna, and made there the translation of the relics of this virgin of Toul, on 15 May of the year 1036.

In 1044 he ratified the foundation made by Walter, lord of Deuilly, and Adile, his wife, of the priory of Deuilly, situated at the foot of the castle of that name, two leagues from Lamarche, in the department of the Vosges; he confirmed the donation of goods made to this priory, added some to them, and consecrated the church under the invocation of Our Lady and exempted it from the parochial jurisdiction of Saint-Vallier (Vosges), arrondissement of Mirecourt. For several years the Catholic Church had been torn by a deplorable schism. The emperor Henry III, called the Black, went to Rome with the aim of making it cease. He had deposed, or obliged to abdicate, the three competitors who bore the name of Pope, namely: Benedict IX, Sylvester III and Gregory VI. After which he had Suidger, bishop of Bamberg, elected, who took the name of Clement II. This new Pontiff showed a great zeal against simony; but he held the Apostolic See only nine months, and his successor Damasus II held it only twenty-three days, carried off as he was by the poison of his enemies.

The Romans, who had known the upright intentions of the emperor, sent him deputies in Germany to elect a Pope in concert with him. Henry had a great assembly of the prelates and lords of the empire held at Worms[10] to deliberate on the choice of a Pope who might efficaciously remedy the evils of the Church.[11] The deliberation was short: the merit, birth and virtue of Bruno, bishop of Toul, carried all the suffrages. He alone was surprised and afflicted at this choice, and not being able to resolve to consent to it, he asked that three days be granted him to reflect. He passed them in prayer and in an absolute fast; then, being ever more keenly pressed to accept, he made publicly his confession, exaggerating his faults, with the aim of making better understood that he was unworthy of the supreme rank to which they wished to raise him. But this sincere apprehension and this so true aversion which he manifested for the sovereign Pontificate showed the better that he was the more worthy of it.

Bruno yielded at last, declaring however that he would consent to his election only so far as it should be ratified unanimously by the clergy and people of Rome. He left Worms at once to come and celebrate the feast of Christmas in his church of Toul. He was accompanied there by four Prelates: Hugh of Pisa, envoy of the Romans; Eberhard of Trier, successor of Poppo; Adalbero of Metz, and Theodoric or Thierry of Verdun. The day after the morrow of Christmas, 27 December, he set out for the capital of the Christian world, having in his suite a great number of persons who wished to form him an honorary cortège. He passed by the abbey

of Moyenmoutier and dedicated there the church of Saint John the Baptist which was then at the entrance of the monastery. He took in his company Humbert, a religious of this convent, whom he made use of with advantage on several occasions. He made him archbishop of all Sicily, then cardinal-vicar of Rome, where he kept him. Instead of travelling with the pomp of his new dignity, he walked in pilgrim's dress, occupying himself continually with prayers for the salvation of so many souls with which he was charged. At Augsburg, being in prayer, he heard the voice of an angel, singing with a marvellous harmony: "Thus says the Lord: I think thoughts of peace, and not of affliction; you will invoke me and I will hear you, I will bring back your captivity from all places." Encouraged by this revelation, he set out, accompanied by a multitude of persons who ran up from all sides. Among them, a pious servant of God, having approached, said to him: "As soon as you set foot in the church of the Prince of the Apostles, do not forget to use these divine words: Peace to this house and to all who dwell in it!" He received this advice with humility, and conformed to it devoutly. He thus came as far as the Tiber, which was overflowing and which hindered him for seven days from passing on. The holy man was afflicted at this mishap, on account of the multitude of people who had assembled around him. He invoked the help of God, and began the dedication of a church of Saint John, built in the neighbourhood. The consecration was not yet finished when the river, returned into its ordinary bed, left the passage free, which everybody attributed to the merits of the holy Pontiff. On the approach to Rome the whole city came out to meet him with canticles of joy; but he alighted from his horse and walked a long time barefoot, praying, groaning and shedding torrents of tears. After having thus long immolated himself to Jesus Christ on the altar of his heart as a living victim, holy and pleasing to God, he spoke to the clergy and the people, and set before them the choice which the emperor had made of his person, begging them to declare frankly their will, whatever it might be. He added that, according to the canons, the election of the clergy and people must precede every other suffrage; and that, as he had come only in spite of himself, he would willingly return, unless his election were approved with a unanimous voice. This discourse was answered only by acclamations of joy, and he took up speech again to exhort the Romans to the correction of manners and to ask their prayers. He was therefore enthroned on 12 February 1049, which was the first Sunday of Lent: he took the name of Leo IX, and held the Holy See five years. Of all the virtues which shone in his person, the most brilliant were mercy and patience. He was prompt to pardon the guilty, wept with compassion with those who confessed their crimes; he gave alms to the point of reducing himself to indigence. Providence put him more than once to the proof, to make his confidence in God shine. When he arrived at Rome he found nothing in the coffers of the apostolic chamber, and all that he had brought with him had been spent in travelling expenses and alms. Nothing remained either to those of his suite, and they were thinking of selling at a loss their own garments to return to their country unknown to the holy man. He exhorted them to trust in God, but he sympathised with their affliction from the depth of his soul. On the very day that they were all ready to withdraw secretly, there arrived the deputies of the nobles of the province of Benevento, with magnificent presents for the Pope, whose blessing and protection they asked. He received them with a paternal benevolence, but reproached his people with their little faith, showing them, by this example, never to mistrust Providence. From that moment the renown of Pope Leo resounded to the ends of the earth; everywhere God was blessed for having given such a pastor to his Church; an extraordinary multitude of pilgrims flowed to the tomb of the Prince of the Apostles; all were admitted into the presence of the holy Pope, and received his blessing; those who absolutely could not make the journey sent him presents that he might bless them from afar. But of all the offerings that were laid at his feet he took nothing for himself or his own: all was for the poor. To draw down more and more the blessings of heaven on his Pontificate, the holy Pope Leo made a pilgrimage to Monte Gargano, where was a celebrated church of Saint Michael the Archangel; he visited likewise the monastery of Saint Benedict, at Monte Cassino. Very skilful at recognising men of merit, he made the monk Hildebrand — who was to be pope under the name of Gregory VII — cardinal and steward of the Roman Church. Finally, the second week after Easter, he held at Rome the Council which he had announced several months before; there were present bishops of divers countries, among others the archbishops of Trier and of Lyons.[12]

In this Council the Pope confirmed first the decrees of the first four general Councils, as well as the decrees of the Roman Pontiffs, his predecessors, notably those against simony and the incontinence of clerics; next he expressly anathematised simony, which had infected several parts of the universe; finally, he deposed some bishops convicted of this crime. The Lord deigned to confirm his authority by a miracle. The bishop of Sutri, being accused of simony, wished to justify himself by false witnesses; but at the very moment when he was about to pronounce the oath, he was suddenly struck by God, like another Ananias; he was carried out of the assembly and expired.[13] The decree of Clement II was laid before the Pontiff, permitting those who have been ordained by simoniacs to exercise their functions after forty days of penance; in order not to upset the administration of the Church by measures too radical, Leo IX decided that this decree should continue to receive its execution. The practice of paying tithes was made general through the whole Church. Incestuous marriages were condemned and several noble persons who had contracted such were obliged to separate. In this same Council, according to Father Richard, who cites Mansi in his support, the Pope approved the life and actions of Saint Adeodatus or Deodatus (Saint Dié), who died in the odour of sanctity after having quitted the bishopric of Nevers to embrace the religious state in the Vosges.[14]

As formerly Saint Peter visited the churches of Judaea to strengthen faith and piety there, so his successor Saint Leo IX visited the principal provinces of the universal Church. Thus, the same year 1049, in the week of Pentecost, he held a Council at Pavia, but the acts of which have not come down to us. It was certainly with the same aim as that of Rome.

On approaching Passignano, on the road to Pavia, the holy Pope sent word to Saint John Gualbert, founder of the Congregation of Vallombrosa, that he counted on dining with him in his monastery of Passignano. Very surprised at this visit, Gualbert asked the steward of the monastery whether there was still fish: on his negative answer, he sent two novices to fish in a neighbouring lake. As there had never been fish in this lake, the novices represented to him that it was difficult to take any there. The holy Abbot having, for all answer, repeated his command, they went there, cast the net out of obedience and took two enormous pike, which served to entertain the Pope and his cortège.

After having held the Council of Pavia in the week of Pentecost, Pope Saint Leo crossed the Alps by Mont Jou, otherwise the Great Saint Bernard, and found himself on 29 June at Cologne, where he celebrated with the emperor the feast of Saint Peter and Saint Paul. At the descent from the Alps he was received by Saint Hugh, abbot of Cluny, who had just succeeded Saint Odilo and to whom the holy Pope confirmed all the privileges of his abbey. In this journey Leo IX rendered a great service to the empire. Godfrey the Bold or the Bearded, duke of Lower Lorraine, supported by Baldwin, count of Flanders, and Theodoric, count of Holland, was making war on the emperor Henry the Black on the subject of Upper Lorraine, to which Godfrey had pretensions, but with which the emperor had invested Gerard of Alsace, ancestor of those dukes of Lorraine who, in the last century, ascended the throne of Austria.

In forcing the town of Verdun, Godfrey had burned its cathedral. Pope Saint Leo, in punishment of this sacrilege, launched against him a sentence of excommunication. The duke, awakened as by a thunderbolt, recognised his fault. Not only did he go to Aix-la-Chapelle and submit to the emperor, who, at the prayer of the Pope, received him into his good graces, but, returned in all haste to Verdun, he did public penance there and had the church which he had reduced to ashes rebuilt from the foundations. While it was being rebuilt, the duke often joined the workmen and did the office of labourer. Godfrey, having repaired all the scandal by this frank humility, was received anew into the bosom of the Church.[15] The journey of the holy Pope, his sovereign authority, and his presence in Gaul and in Germany were even more useful to the Church than to the empire; they were even necessary to it. The question was to root out simony, not among a few private persons, but among the bishops and lords. But to reform, to correct bishops sustained in their scandals by the nobility of their family, by the weakness or connivance of princes, one feels that there was needed a Pope who should join the authority of holiness to the holiness of authority, who could say boldly to the new

Simons: “May your money perish with you!” and before whom the new Ananiases should tremble to be struck dead for their lies. This Pope the Lord had procured for his Church: it was Leo IX.

Arrived in the Gauls, he announced that he would go to Reims to visit the sepulchre of Saint Remigius, the apostle of the Franks, and that he would hold a Council there afterward. When still only bishop of Toul he had made several times the journey to France to negotiate peace between the emperor and the king. Not having been able to satisfy his devotion on these occasions, he promised Herimar, abbot of Saint-Remi, to make this pilgrimage on foot, in the following Lent. The abbot profited by the occasion to beg him to make then the dedication of the new church of his monastery. Bruno having been elected Pope, Herimar besought him to remember his promise, if ever he returned to the Gauls. The new Pope had him assured that, even though the good of the Church should not recall him to the Gauls, he would return there for the sole love of Saint Remigius, in order to dedicate his basilica, if it pleased God. Eberhard, archbishop of Trier, who had accompanied as far as Rome his suffragan become his father and his head, had to think of returning to his diocese. But previously he begged the Pope to be so good as to confirm and renew the ancient privileges which attributed to the Church of Trier the primacy of the Gauls. Leo subscribed to his request and had a bull despatched to him by which he declares: that having had read in the church of the Holy Apostles the ancient privileges of the metropolis of Trier; that the whole assembly having testified to approve them, he confirmed the rights and prerogatives of this ancient church; granted to the archbishop of Trier the Roman mitre,[16] that he might make use of it in ceremonies; gave him rank after the legates of the Holy See, in France and in Germany, on condition that Eberhard and his successors send, each year, to Rome, a deputy to receive the commissions of the Holy See, and go in person to the Pope once in three years.

It is good to show to the men of little faith of our century who might be tempted to believe in an eclipse and even in the possible disappearance of the Papacy, that at all times it has been fought against: it was so even in the full eleventh century, one of the fine centuries of the Church. The struggle is one of the necessary elements of the vitality of the supreme Pontificate: the journey of Leo IX to Reims is one of the numerous proofs of it.

As soon as Herimar learned that the Pope was on the way to come to Reims to consecrate the new church of his monastery, he betook himself to Laon where was Henry, king of France, to forewarn him of the arrival of the Pontiff, to ask his agreement for the dedication which Leo was to make, to beg His Majesty to honour the ceremony with his presence, and to order the prelates and lords of the kingdom to be there. The king promised to subscribe to the requests of Herimar, unless he were prevented by some important business. The abbot of Saint-Remi went next to take the orders of the Holy Father, and to concert with him on the day and the order of the ceremony. Leo assured him that he would be at Reims for Saint Michael’s, 29 September, and would celebrate that day a solemn mass in the cathedral church; that on the first day of October he would make the elevation of the relics of Saint Remigius, the dedication of his church on the morrow, and that the three following days would be employed in the holding of the Council which he had fixed for that moment. The single word Council spread alarm among the simoniac bishops and the lords who had contracted incestuous marriages; so these prevaricators resolved in concert to prevent the holding of that which the sovereign Pontiff had just announced. They acted accordingly with the king of France, represented to him that by leaving all latitude to the Pope, in his States, he compromised the dignity of his crown; that after all, an ecclesiastical assembly might well take place in time of peace; but that the kingdom being a prey to the factions of ambitious and restless lords, it was more fitting to march against the rebels; that moreover, a military expedition being decided, he ought not to dispense the abbots from it, who possessed the best part of the goods of the kingdom; that above all the abbot of Saint-Remi must be obliged to it, whose riches had inspired such pride that he had had the pretension to call the Pope to make the consecration of his church.

The king, not foreseeing the secret motives which inspired his counsellors, thought he ought to range himself to their opinion. He sent then Frolland, bishop of Senlis, to tell the Pope that, obliged to march, with all the

Prelates of his kingdom, against rebellious vassals, neither these Prelates nor himself could attend the Council. Leo did not let himself be disconcerted by such a mishap: he answered the envoy that he did not wish in any way to thwart the king of France; but that, on his side, he could not fail in a word given; that he would go and make the dedication of the church of Saint-Remi, and that, if some Prelates devoted to the interests of religion were met with, he would hold the Council with them.

The king set out abruptly for his expedition, and constrained the abbot of Saint-Remi to follow him, as if to punish him for having drawn the Pope into France. Nevertheless he could not withdraw himself from that supernatural influence which the presence or even only the thought of the neighbourhood of their supreme Pontiff exercises on Christians; he soon understood what an impropriety there was in removing the abbot of Saint-Remi from his monastery at the moment when the Pope was arriving there, and, on the second day, he permitted him to return.

On his side the Pope, accompanied by the archbishops of Trier, Lyons and Besançon, betook himself to Saint-Remi, on Saint Michael's day, as he had indicated, and fulfilled the programme of ceremonies previously settled between His Holiness and the abbot of the monastery. From the abbey, where he had alighted, he went to the cathedral of Reims. The archbishop Wido, surrounded by his clergy, awaited him at the gate of the town and led him to the metropolitan church. Leo celebrated mass there pontifically, then went to take his meal at the archiepiscopal palace.

The following night the Pope betook himself secretly to the monastery of Saint-Remi, to take a bath there, to be shaved and thus put himself in a state to make more decently the translation of the relics of the apostle of the Franks. In spite of the military expedition, prepared exclusively to trouble this feast, there was then seen to take place the admirable fact which reproduced itself at the sorrowful pilgrimage imposed on Pius VI, of venerable memory; political preoccupations, the presence of enemy troops, could not stop the impulse of the populations eager to see, hear and admire the person of the Vicar of Jesus Christ. An innumerable crowd of people gathered, not only from all parts of France, but from England and other neighbouring countries, had come to Reims and stirred to satisfy its pious and filial curiosity. The Pope was obliged to show himself, several times, from the windows of the house he occupied, and from there he exhorted the people, who dispersed only after having received his blessing.

The day of the feast of Saint Remigius having arrived, the Pope, accompanied by the archbishops of Reims, Trier, Lyons and Besançon, by Herimar, abbot of the place, by Hugh, abb bot of Cluny, and several other Prelates, went to the tomb of Saint Remigius, raised his shrine and, after the proper prayers, carried it on his shoulders into the oratory of the Trinity. The next morning, the second day of October, the shrine of the Blessed One was carried back from the cathedral where it had been brought the day before to the monastery of Saint-Remi, making in procession the circuit of the town. In order to shorten the ceremonies of the dedication, which are very long, the Pope divided their various parts among the bishops who assisted him, and who accomplished them simultaneously. Then he celebrated holy mass and made an exhortation to the people who pressed both within the enclosure and around the newly consecrated temple.

The sovereign Pontiff ordained that the anniversary of this solemnity should be celebrated annually in the diocese of Reims on 1 October; then he decided that, by particular privilege, the diocesan archbishop, the abbot of Saint-Remi and seven priests specially designated by the community should alone have the right to celebrate the holy mysteries at the high altar of the conventual church; that, nevertheless, the canons of Reims should enjoy this favour twice a year, namely: the second feast of Easter and the eve of the Ascension when, according to custom, they went in procession to the abbey. The seven priests designated to enjoy the benefit of the altar reserved by the Pope were distinguished from their brethren by the title of priest-cardinals of Saint-Remi.

The following day, 3 October, Leo made, in the church which he had consecrated the day before, the opening of the Council previously announced. There were present twenty bishops, nearly fifty abbots and a great number of ecclesiastics. When it came to taking rank, there arose, in spite of the presence of the supreme head, a great dispute between two high personages, on a very small subject: the archbishop of Reims and that of Trier wished each to adjudge to himself the first place, each of them pretending to possess the title of primate of the Gauls: poor humanity is found everywhere! The Pope, having at heart to avoid what might trouble the holding of the Council, had the seats placed in a circle so that no one could avail himself of the first place.

When everything was arranged, the Holy Father, clothed in his pontifical vestments, preceded by the cross and the Gospel, went out of the chapel of the Trinity, went to pray before the altar, then came and placed himself in the midst of the choir, his face turned toward the tomb of Saint Remigius. He had on his right the archbishop of Reims, and that of Trier on his left. Peter, deacon of the Roman Church, having caused silence to be made on behalf of the Pope, rose and proposed the articles which should be the object of the deliberations of the Council, namely: simony, the possession by laymen of ecclesiastical charges and even of altars; the unjust dues exacted in the porches of churches; the intermeddling of clerics in secular affairs; incestuous or adulterous marriages. The bishop of Langres was accused before the Council of simony and other crimes. The archbishop of Besançon took speech for his defence; but Saint Remigius, in whose presence this Council was held, did the same miracle that he had formerly wrought in making an Arian bishop dumb in a Council; for the voice suddenly failed the archbishop of Besançon; which seeing, the archbishop of Lyons said that the bishop of Langres acknowledged himself guilty of having sold sacred orders, but that he denied the other crimes of which he was accused. As it was growing late, the Pope put off the judgment to the next day. Then the archbishop of Besançon confessed the miracle which had been wrought in him the day before, when he suddenly lost speech in wishing to defend so bad a cause. The Pope could not restrain his tears; he cried out: “Saint Peter still lives.” And rising at once with the whole Council, he went and prostrated himself in prayer before the tomb of this Saint, in whose honour an antiphon was sung.

The Fathers of this Council held three sessions, at the end of which they drew up twelve canons against the abbots who had been pointed out to them. God, who had authorised the conduct of the holy Pope by a miracle in the Council itself, confirmed it by similar facts after the Council. The two men who had most opposed it, Gebuin, bishop of Laon, and Hugh, lord of Braine, both perished in the same year by an ignominious death. The first, who had given the king the fatal counsel of a military expedition in order not to come into the presence of the Pope, perished outside his diocese, under the stroke of excommunication and abandoned by everybody. The second, for having threatened a minister of Jesus Christ to strike off his head, had his own head struck off by a sabre blow in that war.[17] Hugh, bishop of Langres, who had been accused of so many crimes at the Council of Reims and excommunicated for having fled from the Council, could not resolve to bear the weight of this excommunication. He went barefoot to Rome, confessed his sins to the Pope and received absolution from him. He did more; he presented himself, in the year 1050, at the Council of the Lateran, barefoot, his shoulders bare and holding in his hands rods to strike himself. The Fathers of the Council were moved at this spectacle, and it is asserted that the Pope restored him to the episcopate, in case his Church or some other should be willing to receive him; but Hugh thought only of expiating his sins; he retired to Saint-Vannes of Verdun, of which Walleran, his brother, was abbot, took the monastic habit there and died some time after in great sentiments of penance. He was able, and, in spite of the disorders of which he made himself guilty, he had zeal against heretics.

Father Longueval has remarked that, among the prayers made for the opening of the third session, the *Veni Creator* was sung. It is the first time, he says, that I find mention of this hymn. Then he adds: The author of the life of Saint Hugh, abbot of Cluny, assures that it was this holy abbot who first ordained, for his

monastery, that it should be sung at Terce on the day of Pentecost.[18]

The Pope went from Reims to Verdun, to make the dedication of the church of Saint Mary Magdalene, then to Metz where, to satisfy the desire of Warin, abbot of Saint-Arnoul, he consecrated the church of the monastery which this religious had just finished. Leo left there, as a present, a precious cope sent to Pope John XIX by the queen Gisela, wife of Stephen, king of Hungary, as an inscription attached to the back of this cope marked, preserved until the time of Dom Calmet, who saw it. Moreover, and among other privileges, the Pope granted to the abbot Warin and his successors the use of sandals and the dalmatic, when they officiated at the principal solemnities.[19] It is known that sandals are the footwear of the Pope and bishops when they officiate; they were moreover also that of priests, apart from the richness. As for the dalmatic, become the ordinary vestment of deacons, it was originally reserved to those of the Roman Church to the exclusion of all others.[20] Pope Sylvester is said to have first introduced its use into the Church. Pope Zachary wore it ordinarily under his chasuble and, until the end of the 11th century, the bishops of France used it only by special permission of the sovereign Pontiff, who granted it only with much reserve.

From Metz the indefatigable Leo IX went to Mainz where he held a Council. The emperor Henry the Black attended it, as well as nearly forty bishops from the different parts of Germany. Simony and the marriage of priests were forbidden there. Sibicho, bishop of Speyer, having been accused there of several considerable faults of which unhappily he was guilty, nevertheless had the temerity to wish to purge himself of them by the ordeal of the body and blood of Jesus Christ; but in punishment of such a sacrilege his jaw was suddenly paralysed and remained so until the death of the unfortunate prelate. The Pope took again the road to Italy, occupying himself unceasingly, by the holding of Councils, with the repression of disorders and abuses. Thus at Siponto, an ancient town of Apulia, on the coast of the Adriatic sea, he deposed, in an assembly of Prelates, two archbishops recognised guilty of the crime of simony.[21] Returned to Rome, he held in the church of the Lateran the Council which he had appointed for the month of April 1050. Several points of ecclesiastical discipline were treated there and the conduct of several bishops examined. The errors of Berengar, who denied the real presence of Jesus Christ in the Eucharist, were especially condemned there. But one of the acts of this Council, the most solemn and the most interesting for the Church of Toul, was the canonisation of Saint Gerard by his successor Leo. All the bishops and abbots present at the Council signed the bull which the Pope gave on this occasion and in which, after having declared that the feast of Saint Gerard should henceforth be celebrated in the Church on 23 April, he expresses the desire to make himself the translation of the relics of his Blessed predecessor.

Leo came in effect a second time to Toul to accomplish this act of fraternal piety. On the occasion of this ceremony he granted to Dodo, abbot of Saint-Mansuy, a bull by which he confirms him in the possession of the goods of this monastery. This bull is dated 22 October 1050,[22] the second year of the Pontificate of Leo IX and the twenty-sixth of his episcopate; which shows that he still kept the title of first pastor of the church of Toul.

Toward the beginning of the following year (1051), Leo left Toul, to return to Rome, where he arrived before Easter. He passed at Augsburg, with the emperor, the feast of the Purification. It was there that he made a remarkable prediction.

He had much to struggle against the invaders of the goods of the Roman Church, principally against Humfrid, archbishop of the Church of Ravenna, swollen with the spirit of pride and rebellion; several courtiers favoured him, envious of the glory of the Pope. The head of the discord was Nizo, bishop of Freising, whom the divine power punished in the following manner. Sent to Italy to carry the answers of the emperor, he came to Ravenna, and, in favour of the archbishop, said insolent words against the holy Pope, going so far as to utter this blasphemy, putting his finger on his throat: “I wish this throat to be cut by the sword if I do not have him deposed from the honour of the apostolate!” At that very instant he was seized in the throat by an intolerable pain and died impenitent on the third day. The archbishop of Ravenna, on account

of his incorrigible presumption, was anathematised by the holy Pope at the Council of Vercelli. He was therefore summoned to Augsburg by order of the emperor, obliged to give back what he had unjustly usurped and to ask absolution. As he was prostrate at the feet of the Saint and all the bishops present interceded for him, the Pope said: “May God give him absolution for all his sins according to his devotion!” The archbishop rose with a mocking laugh, and the holy Pope, melting into tears, said in a low voice to those who were near: “Alas! this wretch is dead!” And in fact he was at once attacked by a sickness, and, scarcely arrived at Ravenna, he lost both life and the dignity of which he was so proud.[23]

After his return to Rome, Saint Leo held, in the capital of the Christian world, a Council in which Gregory, bishop of Vercelli, was deposed for considerable faults. The Pontiff, full of zeal for the maintenance of order and respect for good morals, took, in this assembly, measures repressive of the disorders which the public women occasioned in Rome and the scandals they gave there. He preconised there to replace himself, as bishop of his dear Church of Toul, Udo, who was its primicerius, and transmitted to Frederick, brother of Godfrey, duke of Lower Lorraine, the charge of chancellor which Udo had until then exercised. Leo passed the rest of that year in visiting the churches and monasteries of Italy, to re-establish discipline there and to regulate affairs as if he had been specially charged with them.

Pope Saint Leo IX made, in the year 1052, a third and last journey into Germany to negotiate peace between the emperor and Andrew, king of Hungary. As Andrew had not wished to subscribe to all the conditions, the emperor, irritated, besieged Pressburg with a powerful army. The besieged, sustained by God, whom they invoked in their distress, defended themselves so well that the emperor made vain efforts to take their town. Meanwhile king Andrew had implored the mediation of the Pope, promising to pay the emperor the same tribute as his predecessors, provided the past were pardoned. The Pope, having arrived at Pressburg, found the emperor personally disposed to peace; but some courtiers, jealous of the credit and successes of the holy Pontiff, turned that prince from it, who, in the interval, was obliged to raise the siege. Then king Andrew became in his turn more difficult; the Pope threatened him with excommunication and sent him Saint Hugh, abbot of Cluny, who at last concluded peace, but on conditions much less advantageous to the empire than the first.[24] Being at Worms with the emperor, the Pope pressed him to restore to the Holy See the abbey of Fulda and some other places which, according to the wish of the founders, belonged to the Roman Church. The emperor consented to it only when the Pope showed himself disposed to make an exchange. The Pope therefore ceded to the emperor the bishopric of Bamberg and the abbey of Fulda against the duchy of Benevento and some other places of Italy. However, Bamberg was to pay each year to the Holy See a palfrey or twelve pounds of silver. But, to defend Benevento against the Normans of Italy, the emperor granted the Pope some German troops, with which the latter hoped to put an end to the depredations of the Normans in Apulia. These troops were already setting out when the emperor, on the counsel of Gebhard, bishop of Eichstätt, recalled his knights, so that there remained near the Pope only about three hundred, the most part his relatives or vassals of his relatives. He had counted, by the sole sight of a numerous army, to bring the Normans to reason without any effusion of blood; this hope vanished through the meanness of the emperor and his council. In occasions altogether similar, Pepin and Charlemagne led the French themselves to the service of Saint Peter and the defence of his Church. The German emperors have never understood anything of this Christian magnanimity of Pepin and Charlemagne, even when it was a question of a Pope of their nation and of their family. It was in these circumstances that Pope Saint Leo IX quitted the country of his fathers, which he was to see no more, and returned to Italy by Padua, where he had some consolation. It was not the same at Mantua. Having arrived there for Quinquagesima of the year 1053, he wished to hold a Council; but he was troubled by the faction of some bishops who feared his just severity; for their servants came and insulted those of the Pope, who thought themselves safe being before the church where the Council was held, so that the Pope was obliged to rise and go out before the door to make the noise cease. But, without respect for his presence, they persisted more and more in pursuing with arms in hand his unarmed people and in tearing them from the door of the church where they wished to save themselves, so that arrows

and stones flew around the head of the Pope and some were wounded in trying to hide under his mantle. There was so much trouble in appeasing this tumult that the Council had to be abandoned, and the next day, when the authors of the sedition were to be examined in order to judge them severely, the holy Pope pardoned them, lest he should appear to act through vengeance. These base violences of the guilty bishops show how great the evil was and what prodigious efforts were still needed to root it out.

Scarcely arrived at Rome, Saint Leo marched in person against the Normans. Here is what was the cause of this military expedition, the issue of which was unhappy.

Forty Norman pilgrims, returning from the Holy Land, had landed at Salerno, situated on the port of that name, in the kingdom of Naples, at the time when that city was pressed very closely by the Saracens who were besieging it. These pilgrims, men of heart and hand, quitted their staves to take arms and fell on the enemy with so much resolution and success that they forced him to let go his hold and withdraw. The besieged knew not what praises to give their deliverers, nor what means to employ to retain them in Italy. They offered them the finest productions of the country, with a prayer to carry them to their compatriots, in order to engage these to come and settle in a region so fair and so fortunate. The hope of glory and booty touched the Normans, much more even than the beauty of the fruits that had been shown them, but which they judged nevertheless much preferable to those they gathered in their province. Several of them therefore went to seek fortune in Italy, under the leadership of the count Rudolf and afterward of the famous Robert Guiscard. Valour supplying number with them, they did exploits which surpassed their reputation and, in a short time, they had delivered Italy from the yoke of the Greeks and the Saracens; but it was to impose on it another which it could not shake off.

These Normans, reinforced by new colonies of their compatriots, having no more enemies to pillage in Italy, pillaged Italy herself, sparing neither churches nor monasteries, then thought of establishing themselves, by right of conquest, in the fairest province of this charming country. The Italians had not pretended to buy the services of the Normans at this price; they were going to undergo the fate of the horse, having implored the help of man to avenge himself on the stag: then they complained to Leo IX; and in fact the brigandage of their former deliverers was pushed to such an excess that it made them regret the yoke of the Greeks and Saracens. The Sovereign Pontiff exhausted, without success, all the means at his disposal, not omitting excommunication, about which these unbridled Normans appeared very little concerned; it was then that he took the resolution of marching against them with an army composed of Germans and Italians.[25] Here[26] is one of those steps which have drawn on Leo IX the reproach of sometimes following the too impetuous movements of his zeal. But if one will carry oneself back to times so different from ours, when the Prelates, become great vassals of the emperors or kings, did not astonish the peoples by marching to war, one will judge more soundly of the conduct of Leo. A temporal prince himself, was he not to protect and defend his subjects and allies against the fury and ravages of the Normans? Scarcely an adjutant in the militia of the cloister (he was a deacon then) had he not appeared in the militia of the camps of Lombardy with the rank of commander-in-chief, to the applause of the most experienced generals; and were not the premature successes he had obtained sufficient to make him hope for new and more complete ones?[27] At least his intentions cannot be accused; the letter which he wrote on the occasion of this war to Constantine Monomachus, emperor of Constantinople, proves that they were altogether pure and upright: “Seeing,” says the Pope, “the nation of the Normans rise with an impiety more than pagan against the Church of God, torment and massacre Christians, spare neither the tenderest age nor the weakest sex; make no difference between the sacred and the profane, despoil the churches, throw them down and burn them, I believed that the solicitude which ought to make me watch over the good of all these churches engaged me to oppose these evils. I reproved the authors; I begged them, conjured them and warned them; but all was useless. This is why I judged that it was necessary to make those fear the vengeance of men who do not fear that of God; not that I wish the death of any Norman or any other; I seek only to repress, by the terror of arms, those whom the fear

of God's judgments does not stop."

If Peter Damian, ordinarily respectful toward the sovereign Pontiffs, did not approve the expedition of Leo IX, the universal Church thought otherwise than he; moreover one should forget the complaints of this pious solitary and pardon them to him. He was pursuing then, by his speeches and his writings, those German and French bishops who made no scruple of taking the helmet and putting on the cuirass: in the ardour of his zeal, he let his pen run and passed the bounds. Leo IX, besides, did not imitate those Prelates in warrior costume: he united to his own the troops which the emperor of Germany had sent him; and if he thought he ought to accompany them, it is sure that he was not present at the combat, which may very well have compromised its success. It is very probable that, if he had succeeded in his enterprise, no more crime would have been made of it to him than was made to John X, generally praised for having driven the Saracens from the post which they occupied on the Garillan.

The battle was fought on 18 June 1053, near Dragonara. On one side were the German knights come from Swabia, but who, according to the Normans themselves, did not exceed seven hundred, under the command of two dukes; beside them a considerable multitude of Lombards and other Italians, under the command of three counts. On the other side three thousand Norman horsemen and some foot soldiers, under the orders of three chiefs, the count Humphrey, his young brother Robert Guiscard, newly arrived, and Richard, count of Aversa. Richard was to attack the Italians, Humphrey the Germans, and Robert to support him with the reserve. Richard, who began the combat, put the Italians to flight without much trouble; but Humphrey found other men in the Germans. The combat was murderous. Robert, come to the help of his brother, was thrown from his horse as many as three times. Victory was still undecided when Richard, returned from the pursuit of the Italians, fell on the Germans from another side. The Germans did not yield for that and died sword in hand to the last. If the emperor had let them come in number, the victory would have been theirs.

Covered with dust and blood, and furious at a victory so dearly bought, the Normans ran to Civitella to complete the victory by the capture of the Pope. It was a town more than a league from Dragonara, where the Pope had withdrawn with his clergy, awaiting the issue of the battle. At the approach of the Normans the inhabitants mounted on the walls to repel them; but the Normans set fire to the cottages around to constrain the inhabitants, by the smoke, to quit the walls. Already the inhabitants, obliged to fall back and believing themselves lost, were folding up the chapel and baggage of the Pope and demanding tumultuously that he should betake himself, through the burning gate, among the assailants, and deliver himself to the power of his enemies. The Pope commanded the cross to be borne before him to go and bear himself the fury of the enemies, when suddenly the wind turned and drove the fire against the Normans, who were thus constrained to abandon the assault. The next morning the Pope sent messengers to the camp of the Normans to exhort the counts to consider with repentance what they had done and to think of their salvation. If it was he whom they sought, he was ready; he feared nobody, and his life was no dearer to him than the life of the men whom they had killed. The Normans, whose fury was insensibly giving place to veneration for the head of the Church, answered humbly that, if it were possible for them to offer the Pope a worthy satisfaction, they would willingly undergo the penance which it should please him to prescribe to them. The Pope ordered the gates of the town to be opened, released the Normans from excommunication and went among them. At the sight of the holy Pontiff, who had always treated them with the greatest mildness and whose virtues shone with a new lustre in misfortune, these warriors lately so proud threw themselves on the ground weeping. Clothed in their triumphal and festal garments, several dragged themselves on their knees to his feet to receive his blessing and hear the words that he addressed to them. Without any bitterness in his heart for the affliction they had caused him, and with the simplicity of the dove, the Pope stopped in their midst, recommended them to bring forth worthy fruits of penance, and dismissed them giving them his blessing and after having received from them the oath that they would be his faithful vassals in the place of the knights they had killed.

Most of them hastened to make themselves masters again of the towns which had expelled them during the insurrection; but the count Humphrey, the mildest of the sons of Tancred after Drogo, remained near the Pope to serve him as safeguard, and promised, when he wished to return to Rome, to accompany him as far as Capua. The Pope then betook himself to the field of battle, where so great a number of his friends and relatives lay. When he saw their mutilated corpses he was seized with an extreme affliction, called them weeping by their names and wished to be dead with them; but when he observed that the bodies of his own were intact and those of the Normans torn by wild beasts, he saw in it an assurance of their eternal salvation and a consolation for himself. He passed two days on the field of battle, fasting and praying, and, by the hands of the Normans themselves, had the bodies buried in a neighbouring church, which had been destroyed long before, and celebrated himself the office of the dead there. Then, accompanied by Humphrey, he betook himself to Benevento, where he arrived on the eve of Saint John the Baptist, not without some fear that the inhabitants might wish to profit by the misfortune of the circumstances; but this very misfortune had touched their hearts. Young and old, men and women went to meet him far from the town, and awaited his arrival in the midst of groans and tears; but when they perceived this cortège, first the clerics and bishops, advancing with all the marks of mourning and affliction, finally the holy Pope, who, with a Christian resignation and affectionate looks, raised his hand to heaven to bless those who awaited him, then not one could restrain his tears; from all sides groans and sobs were heard. Yet none was more deeply afflicted than the Pope; every day he said mass for the souls of the departed, until a vision ordered him no more to pray for these dead but to hold them in the number of the Blessed. They appeared also to many persons and recommended them not to weep for them, since they had part in the glory of the martyrs. The Normans themselves built a fine basilica over their tombs, where several miracles were wrought, and, what the power of their adversaries had not been able to obtain, the victory so dearly bought effected: they treated the vanquished with more humanity and kept to the Pope, until his death, the fidelity they had sworn him. A captive of the Normans, Pope Saint Leo passed at Benevento the rest of the year 1053 and the beginning of the following year, continually occupied with prayers and mortifications. At the beginning of the year 1034 he felt himself attacked by a sickness, rather of weakness than of pain, but which, having taken from him the taste of all food, reduced him to taking only water. He did not fail to celebrate the anniversary of his ordination, 12 February, when he still said holy mass, but for the last time. Foreseeing his approaching end, he had himself carried in a litter from Benevento to Rome, where many Normans wished to accompany him, as much from honour to his person as to satisfy their devotion. The sickness, only increasing, constrained him to stop at Capua and sojourn there twelve days; he re-entered Rome only on 17 April.[28] Nothing is more edifying than the account made by an eyewitness of the circumstances of the death of this holy Pope. Scarcely arrived in his palace, he had several bishops who were at Rome called, and said to them: “My brethren, my children and the children of our Mother the holy Church, it is to you that the Lord has confided the government of his Church with the power of binding and loosing. This is why I conjure you to watch carefully over your flock and to defend your sheep against the snares of the wolves. What excuse can you bring, if you let perish the sheep which the Lord did not disdain to carry on his shoulders? I commend myself to your prayers, my death is not far off. Bear with me still three days and you will see the truth of what I tell you.”

The next morning he had the coffin which he had prepared for himself carried to Saint Peter’s, then he asked to be carried there himself. He addressed there a touching allocution to those present, then, fixing his eyes on the cross, he prayed for them and gave them absolution. He prayed also for the Church and particularly for the conversion of the simoniacs. It seemed that the zeal he had always displayed for the extirpation of simony acquired at that moment a new ardour. After an hour of silent meditation and converse with the Lord, raising his voice, he said: “Great God, redeemer of mankind, who, by the prayer of your apostles Peter and Paul, cast down Simon the Magician, deign to hear me as you heard them; convert Theophylact, Gregory and Peter who have established simony almost in the whole Christian world. Grant them the grace to recognise their errors and return to the way of truth; for you have said that you will not the death of the sinner, but rather that

he be converted and live. You then, Lord, who changed Paul the persecutor, change those of whom I speak, that they may know you and glorify you." This Theophylact, whose conversion Leo asked, was Benedict IX, who had usurped the Holy See, from which he had been driven, and who was then taking some steps to remount it. Gregory and Peter might be officers or Prelates of the court of Benedict IX. The evening having come, he ordered that he be led to the place of the church which he had marked for his sepulture. At the sight of the tomb which he had had prepared, he said: "See, my brethren, how mean and small is the dwelling that awaits me, after so many goods and honours. Behold all that remains to me of them on earth. But I believe that my Redeemer lives, that I shall rise again on the last day, and that I shall see my Lord and my God in my flesh." On the 19th, in the morning, he received Extreme Unction and had himself presented before the altar of Saint Peter, where, for an hour, he prayed with his face against the ground. Having then had himself put back on his bed, he heard mass, received the holy Viaticum from the hands of the celebrating bishop; then, having asked those present for some instants of silence, as if to rest, he rendered the last breath. Thus died this illustrious Pontiff, on 19 April of the year 1054, at the age of fifty-one years, twenty-eight days, after twenty-eight years of episcopate and five years, two months and nine days of a pontificate all the moments of which were employed in the extirpation of the vices which dishonoured the sanctuary. His virtues and the miracles he wrought during his life and after his death have caused him to be put in the number of the Saints.

What contributed much to the glory of the pontificate of Leo IX is that he knew how to recognise, attach and keep men of merit and devotion, such as cardinal Humbert, Hildebrand and Peter Damian; for the great art of governing is to know how to choose men with whom one wishes to share the administration of affairs, then to encourage them by treating them with the regard which is the first and sweetest reward of their self-denial and labours.

Saint Leo IX is represented: 1st, lifting a leper on his shoulders and carrying him to his own bed. It is told, in effect, that during his stay at Benevento, as he was crossing his palace praying, he perceived in a corner a leper, whose hideous sores pierced through his rags. The unfortunate man had remained there, unable to go further; he scarcely stammered a few words. At once the Pope knelt beside him and consoled him until the moment when the last of his servants had withdrawn. Then he took the leper on his shoulders, carried him to the state bed which was prepared for him, but on which he never mounted, and continued the recitation of his psalter. When at last he wished to lie down on his carpet spread on the ground and his pillow of stone, the leper had disappeared. He awakened his servant: the latter sought in vain through the whole palace, the doors of which were well closed. The next day the Pope, who had had some revelation in this regard, forbade his servant severely to say anything of this event during his life; 2nd, he is also painted blessing a church from afar, for it is reported that while travelling in Germany, the founders of a church, near Speyer, begged him to stop to consecrate it. The holy Pope, pressed in his march, blessed it from afar; as they insisted, he assured the petitioners that they had no need of him, since the church was consecrated; these went to see out of curiosity and found in effect the ordinary marks of the consecration of churches: crosses on the walls, alphabets traced on ashes, etc.

Cult, Relics, Monuments, Writings, the Golden Rose

Two Contemporaries of Leo IX: Berengar and Lanfranc The town of Benevento — which Saint Leo had acquired for the Holy See by exchanging it against the abbey of Fulda and the bishopric of Bamberg — built within its enclosure, and very shortly after the death of the holy Pope, a church in his honour, and the bishop Waldéric, who had known him, instituted his feast to be celebrated on 19 April. From Italy the cult of Saint Leo soon passed into France, especially at Toul and Reims, then into Germany, at least in the churches which border the Rhine.

Lutulph, dean of the cathedral of Toul, brought up at the episcopal school of that town, in the lifetime of Leo IX, wished to honour the memory of this great pope by building, not far from the basilica begun by Saint Gerard, another church which should be consecrated under his name. This design was executed almost as

soon as conceived, and, from the year 1091, the town of Toul was endowed with a new temple bearing the title of Saint-Leo. Lutulph thought also of confiding it to the care of edifying ecclesiastics. He cast his eyes on the Benedictine community of Saint-Mont, whose members lived in such a regularity that they enjoyed the esteem and veneration of the clergy.

The abbey of Saint-Leo was originally built outside the walls of the town of Toul, on a ground belonging to the bishop; but having been ruined during the war which was kindled between Charles II, duke of Lorraine, Edward, marquis of Pont-à-Mousson and the burghers of Toul, the latter procured, within the enclosure of their city, for the dispossessed religious, an establishment in which they came to settle and transferred the abbey in 1418.

When the Revolution had dispersed the religious and depopulated the monasteries, the one of which we speak was assigned by the town of Toul to the establishment of a communal college which still subsists, and the holy Pope, who had made illustrious and so much loved his dear Church of Toul, had no more, in his former diocese, a single public monument to perpetuate his memory. But behold that after sixty years of a sort of forced oblivion, an excellent priest, M. l'abbé Noël, former curate of the cathedral of Nancy, charged by the diocesan authority to form, in the Stanislas suburb of the episcopal town, on the road to Toul, a parish which the spiritual needs of a population swelling each day imperiously demanded, behold that M. l'abbé Noël conceived the happy idea of reviving the memory of the illustrious Pontiff and of making him, in some sort, honourable amends by placing under his patronage the magnificent church which he has raised and decorated as if by enchantment, and by surmounting its pediment with the statue of Saint Leo, bishop of Toul, pope of Rome, one of the most radiant glories and one of the most signal benefactors of the country. We shall not omit to say that, on one of his pastoral visits in the arrondissement of Sarrebourg, Mgr de Forbin-Janson had formed the project of building, on the plateau of the Rocher where for two centuries the ruins of the old castle of Dagsburg had lain, belonging to the relatives of Leo IX, a chapel which should recall the memory of the holy Pontiff, at the same time that the faithful would invoke his assistance there.

The events of 1830 did not permit the bishop of Nancy-Toul to realise, as he would have wished, his pious thought. But M. l'abbé Klein, curé of the parish of Dabo, with a zeal full of disinterestedness, knew how to accomplish the wish of his fugitive bishop. And one may see, for years already, the modest sanctuary which has as it were preluded that which we have just pointed out, and in which Saint Leo lives again in some sort, and intercedes with the goodness of God for his former diocesans and also for the Alsatians his compatriots.

The relics of Saint Leo repose in the church of Saint Peter, at Rome, under the altar of Saint Martial. One of his arms was brought to the church of Holy Cross of Woffenheim, and his skull to the church of Lucelle, in Alsace.

Slight particles of them exist also at the cathedral of Toul, in the chapel of the holy Pope raised on the summit of the mountain of Dabo, and in the new parish church placed under the title of Saint Leo of Toul, which is being finished at this moment in the Stanislas suburb of Nancy. *Monuments.* — 1st. The ordinary dwelling of count Hugh, father of Saint Leo, was the castle of Eguisheim, in Alsace, and that of Dabo, formerly Dagsburg, in the Vosges, between Phalsbourg and Saverne. The latter, the ruins of which are still seen, was demolished by order of Louis XIV in 1678, for works of fortification: on the site there was raised, as we have just said, a little chapel in honour of our holy Pontiff. The little town of Dabo circles round the mountain of difficult access where this castle was perched like an eagle's nest. There is near Dabo a hill still called Leonsberg, from the name of our Saint; one sees there also a little chapel dedicated under his invocation and in which it is believed that he was baptised. 2nd. Among the foundations of Saint Leo or of his family, the following are especially remarked: the priory of Saint-Quirin, which owes its name to relics of this martyr brought from Rome by a sister of our holy Pope; — the abbey of Hesse between Dabo and Sarrebourg, of which Serberga, niece of the pontiff, was the first abbess; — the monastery of Altorf, two leagues to the south of Molsheim; he consecrated there the altar and the chapel dedicated to Saint Stephen,

and made a gift to the church of an arm of Saint Cyriacus, who thenceforth became its patron.

But Upper Alsace received particular marks of his generosity: he abandoned to the monastery of Woffenheim or Holy Cross in the Plain, situated two leagues south of Colmar, several of his domains, and made it a gift of a magnificent particle of the true cross, which he placed in the church consecrated by his own hands.

This particle of the true cross was one of the most considerable that had been seen until then in Alsace; hence the numerous pilgrimages which the faithful made to the church which possessed it. The inhabitants of the villages of Woffenheim, Blienschwiller and Dingsheim left little by little their former dwellings, and settled around the monastery, which took from then on the name of Holy Cross, and gave birth to a little adjacent town of the same name. This monastery was converted, in 1461, into a chapter of regular canons of Saint Augustine, and in 1524 it was suppressed; the church became the parish of the place. One saw still, before the Revolution, near Holy Cross, a little chapel near which dwelt a hermit, and which was the ancient church of Dingsheim.

It is at Woffenheim that the Golden Rose took its birth: Saint Leo IX is going to relate to us himself, in an admirable letter, the origin of this poetic institution: “O holy and admirable cross,” he cries, “on which Jesus Christ, our Lord, was fastened! dominated by love and, moreover, bound by duty, occupied with my salvation while I live still and seated on the Apostolic See, in spite of my unworthiness, I subject to our Apostolic See the church of my father Hugh, of my mother Heilwig, of my two brothers Gerard and Hugh, now deceased, founded by these same parents, dedicated by their care and which came to me by right of inheritance. Having become possessor of it by right of legal succession, I subject it to our See in perpetuity, to be defended against all those who might be opposed to it or who might strive to harm it.

“In return for this liberality, O cross more brilliant than the sun, more precious than all created beings, and as compensation for these privileges granted to this monastery, for the salvation of my soul and the salvation of my parents who rest there in the Lord, the abbess of this place will give annually, at the appointed time, to our Apostolic See, a golden rose of the weight of two Roman ounces, made as it ought to be, or the material if it is not, and will send it in the time of Lent.

“I have resolved to make this monument of this liberality subsist always, in order to recall, at this time, the victory of Our Lord Jesus Christ, who suffered on you, O most holy cross, then to be dreaded and now to be sought and venerated.”

Such is the origin of the golden rose which the Pope still blesses today, on the third Sunday of Lent, and which he then sends to some prince or princess, as a testimony of esteem and benevolence.

The day of the blessing of the rose is called the Sunday of Pascha rosata. The station is made at the church of Holy Cross in Jerusalem.

At Strasbourg, Leo IX consecrated the church of Saint-Pierre-le-Jeune, which had just been enlarged, and left there his tunic of silk, which was long preserved as a precious monument. Could he sojourn in Alsace without going to venerate the tomb of one of his relatives, Saint Odile? But the buildings of the monastery of Hohenburg had been reduced to ashes in 1045. Leo had them rebuilt, consecrated the church and composed several hymns in honour of the holy foundress, in whose intercession he had great confidence. The abbey of Andlau had likewise the happiness of seeing the venerable Pope within its walls. He raised from the ground the body of Saint Richardis, had it placed behind the high altar of the church, which had just been rebuilt by the princess Mathilda, sister of the emperor Conrad, consequently his near relative, and he consecrated this church likewise.

Above the little town of Egisheim one sees still the towers and ruins of an ancient castle. Wimpheling informs us that Leo consecrated there a little chapel in honour of Saint Pancras, young hero of the faith, who suffered martyrdom at the age of fourteen, under the persecution of Diocletian, in 304. He enriched it with a

relic of this holy Martyr. This chapel was transferred later into the village named Hüsseren, where was built, after the death of Saint Leo, a monastery of canonesses dedicated to Saint Leonard, which Pope Innocent IV confirmed in 1245. This house was transferred first near the castle of Wer, in a valley of the Black Forest, and from there, in 1274, to Little Basel, where it subsisted until the time of the reform. Between Rouffach and Gebweiler, behind the mountain, one saw the monastery of Saint-Sigismund, which Dagobert II, king of Austrasia, had founded during his sojourn at the castle of Isenburg, near Rouffach. Leo visited it: he had the grief to find it in a state of total dilapidation and ready to fall into ruins. He had it re-established at his expense, consecrated its church and changed its name to that of Saint-Mark. He consecrated likewise the church of Bergholtzzell, which had just been built: the memory of this consecration has been preserved by an inscription which one sees against a pillar of this ancient church.

The chapter of canons which his pious mother Heilwig had founded on an eminence, near Reiningen, attracted also the attention of the zealous Pontiff. He went to visit this house, and, edified by the conduct of the canons, he consecrated their church, gave them the head of Saint Romanus (martyred some days before the illustrious Saint Lawrence, who had baptised him and instructed him in the faith), and considerably increased their goods. This house was given, in 1626, to the Jesuits of Fribourg, and sold at the moment of the revolution: bought back later by an ecclesiastic of the diocese, it passed, in 1825, to the religious of La Trappe. Thus the monastery of Oelenberg has been restored to its primitive destination, and the virtuous monks who have replaced the ancient canons edify, in our days, the whole country by their austerities and their high piety. Leo marked his sojourn in Alsace by a signal benefit. Everybody knows the empire which the nobility exercised at that epoch throughout Europe: each lord thought himself in right to avenge by armed hand his private quarrels; hence often arose pillagings and massacres. To repress an abuse so crying, the truce called the Truce of God was made. It said there, among other things, that churches should serve as asylum to all sorts of persons, except those who should have violated the truce, and that from Wednesday until Monday morning no violence should be used toward anyone whatever, even under pretext of avenging an injury received. The acceptance of this truce met with great difficulties in several provinces. Saint Odilo, abbot of Cluny, had preached it some years before and made it received in some provinces of the south and west of France. The Alsatian nobility, which was not less turbulent than that of the rest of France, was convoked by Saint Leo. The manly and persuasive eloquence, the ascendancy which his dignity gave him, the lustre of his holiness and virtues, the advantage finally of belonging to the first family of the country, all this made a lively impression on the mind of the Alsatian lords, and the Truce of God was accepted.

Writings. — Saint Leo, as we have seen, had made excellent studies: he was not only lettered, but learned. Besides theology, he knew thoroughly the civil or rather customary law of his time, canon law, music. At fifty he learned the Greek language, doubtless to be better able to follow the controversy engaged between the West and the East. It is even reported that whether to familiarise himself with this language or to taste better the beauties of the sacred text, he recited every day the psalter in Greek, from the day when he could read this language.

While our holy Pope was a prisoner at Benevento, one of his cardinals saw, at Trani, in Apulia, a letter written by Michael Cerularius, patriarch of Constantinople, and by Leo, bishop of Achrida, metropolitan of Bulgaria.

This letter, which was addressed to John, bishop of Trani, formulated four grievances against the Latin Church: the use of unleavened bread, the observance of the sabbath, that is, the fast and abstinence of Saturday; the eating of strangled meats, of birds, for example, taken in a snare; the fourth reproach was that the Latins do not sing alleluia during Lent. It is easy to convince oneself at first sight that in all these reproaches there is no matter for schism: they are silly things and of themselves assuredly indifferent. But let us examine the question more closely. To understand the first difficulty, it must be known that the Greeks consecrate with leavened bread, and the Latins with unleavened bread. After having reproached the Latins

with doing as the Jews do, for the sabbath, the Greeks condemn them for not doing as they do in eating strangled meat. Such is, once again, the logic of the Greeks and hence that of the Russians, who have followed them into schism.

Saint Leo wrote to the two Eastern prelates a letter in forty-one articles on the union and unity of the Church; a letter which breathes charity, humility and at the same time the authority of the Prince of the Apostles, and which is often of an eloquence all the truer that it is less sought after. We regret that we can give only a short extract of it: “What Jesus Christ has most commanded us, what he most asked of his Father for us, is peace and union. Woe then to the world because of its scandals! woe to the wretched men who rend the unity of the Church, more cruel in this than the executioners of Jesus Christ who respected his seamless robe…” Then addressing the two bishops: “Assuredly, if you do not come soon to repentance, you will be incorporated into that tail of the dragon which dragged the third part of the stars of heaven to the earth. Behold that, nearly a thousand and twenty years after the Passion of the Saviour, the Roman Church begins to learn from you in what manner she must celebrate the pasch, as if Peter were not he to whom the Son of God said: ‘You are blessed, Simon… confirm your brethren…’” The Pope then reproaches them with having raged against the Latins at Constantinople, while at Rome the Greeks have been not only respected, but favoured, “because difference of customs does not harm salvation.” Farther on he makes, in a few words and with a master’s hand, the history of the Patriarchs of Constantinople. No Church in the world has been governed by so many bad subjects: it is enough to make one shudder. The Saints who have occupied this see, like Chrysostom, Flavian, have always and invariably been persecuted. Leo reproaches the Patriarch with the opprobrium of the church of Constantinople, which ordained eunuchs bishops. “Even,” he says, “one day a woman was ordained.” Leo would not have said that if the ignoble fable of the popess Joan had then been divulged; for Cerularius would have made use of it to defend himself against Rome. This so judicious reflection is due to Mabillon. The holy Pontiff ends by exhorting Cerularius not to be the member jealous of the head which directs, the vine-branch separated from the stock and which rots apart. At the same time Saint Leo had sent legates to Constantinople to try to bring back the Patriarch. Among the number of these legates was Frederick, cardinal vice-chancellor of the holy Church, who was afterward pope under the name of Stephen IX. Irritated by the resistance opposed to them, the legates excommunicated Cerularius, who, in his turn, excommunicated them, and had the name of the Roman Pontiff removed from the diptychs. The schism of Photius was therefore seen to renew itself. We shall report the excommunication as it is read in Fleury, vol. iv, bk. lx, p. 159. It describes with much precision the different sorts of heresies which the Holy See was then pursuing.

“We were sent by the Holy See of Rome to this imperial city, to know the truth of the reports which had been made to it of it, and we found here much good and much evil. For, as to the pillars of the empire, the persons constituted in dignity and the wise citizens, they are very Christian and very orthodox; but, as to Michael, abusively named patriarch, and his abettors, they sow here many heresies. They sell the gift of God, like the simoniacs; they make eunuchs of their guests, like the Valesians, and then raise them not only to the clericate but to the episcopate: imitating the Arians, they rebaptise persons baptised in the name of the holy Trinity, namely the Latins; like the Donatists, they say that outside the Greek Church there is no longer in the world either Church of Jesus Christ, or true sacrifice, or true baptism; like the Nicolaitans, they allow marriage to the ministers of the altar; like the Severians, they say that the law of Moses is accursed; like the Macedonians, they have struck from the creed that the Holy Spirit proceeds from the Son; like the Manichaeans, they say, among other things, that everything which has leaven is animate; like the Nazarenes, they keep the Jewish purifications, they refuse baptism to children who die before the eighth day, and communion to women in childbed, and do not receive to their communion those who cut their hair and beard, according to the usage of the Roman Church. Michael, admonished by the letters of Pope Leo on account of his errors and of several other excesses which he has committed, took no account of it, and moreover, as we wished to repress these evils by reasonable ways, he refused to see us and speak to us, and to give us

churches to celebrate mass, as even before he had closed the churches of the Latins, calling them Azymites, persecuting them everywhere and in their persons, anathematising the Holy See, in contempt of which Michael takes the title of ecumenical patriarch.

“This is why, by the authority of the holy Trinity, of the Apostolic See, of the seven councils and of the whole Catholic Church, we subscribe to the anathema which the Pope has pronounced, and in his name we say:

“Michael, abusive patriarch, neophyte clothed with the monastic habit through the sole fear of men, and defamed for several crimes; and with him Leo, called bishop of Achrida, and Constantine, sacellarius of Michael, who trod under his profane feet the sacrifice of the Latins; they and all their followers be anathema, with the simoniacs, the heretics who have been named, and all others, and with the devil and his angels, if they are not converted. Amen, amen, amen.” Fleury adds: “These heresies imputed to the Greeks were for the most part only consequences drawn from their doctrine or their conduct; but they did not avow them.” Besides the letter, or rather the treatise refuting the quibbles of the Greeks, we have from Saint Leo: 2nd, a letter to the bishops of Istria and Venetia ordering that these two provinces should depend on the metropolis of Grado (ancient Aquileia).

3rd, two letters to the five bishops of Africa — it was all that remained of that flourishing Church — declaring that he maintains to the bishop of Carthage his right of metropolitan. 4th, a letter to Peter, patriarch of Antioch, acknowledging receipt of the notice of his ordination which he had transmitted to Rome and congratulating him on his attachment to unity. 5th, two letters: one to Michael Cerularius and the other to the emperor Constantine Monomachus. The emperor of the East, wishing to make the emperor of Germany favourable to himself, wrote to the Pope in the sense of unity and forced the Patriarch of Constantinople to do the same. Saint Leo answered them briefly and sent them three legates to bring them, together with his answer, the treatise from which we have cited a few words (January 1054).

6th, a letter to the bishops of Italy ordering that persons entering religion may give only half of their goods to the monasteries which they shall have chosen. 7th, a letter to the faithful of France inviting them to celebrate the feast of Saint Remigius on 1 October. 8th, various bulls.

9th, a letter to the duke of Brittany notifying the excommunication incurred by the bishops of his duchy for having refused to recognise the archbishop of Tours as metropolitan and to go to the council of Rome where they were cited as simoniacs.

10th, a letter to king Edward of England releasing him from the vow he had made to go on pilgrimage to Rome.

11th, a letter approving the transfer of the see of Toscanella to that of Porto. 12th, several other letters, bulls, diplomas and discourses of circumstance which may be seen in the *Patrologia latina*, vol. cxliii, as well as the letter of Michael Cerularius to John, bishop of Trani. Let us say a word, now, of two contemporaries of Leo IX: Berengar and Lanfranc, whose lives hagiographers generally connect with that of the holy Pope. Berengar, born at Tours, disciple of Saint Fulbert, bishop of Chartres, master of a celebrated school in his native city, priest in 1039, archdeacon of Angers, piqued at having been vanquished in a dispute by Lanfranc, and still more chagrined to see his school almost deserted, sought to distinguish himself by singular opinions, and even by attacking the doctrine of the Church on the Eucharist. He recognised neither transubstantiation nor the real presence. His error was condemned in a very great number of councils, as well as the book of Scotus Erigena, where he had drawn it. What is vile and contemptible in this arch-heretic is his hypocrisy. When he found himself at a council, he subscribed the profession of faith that was presented to him, thus denying publicly and formally his opinions. Once out of the assembly, he taught his errors more than ever; he retracted however at last, with sincerity, his heresy, and passed the eight last years of his life in the exercises of penance and in good works. He died in the island of Saint-Cosme, near Tours, in 1088.

Let us remark that the heresy of Berengar found hardly any partisans: it was the object of a universal reprobation. But as it attacked a dogma so fundamental, so dear to the Church, it has earned us a crowd of treatises on the Eucharist. We still have most of the works written against Berengar; one finds in them wherewith ample to refute the modern heretics. Here are the names of their authors: Hugh, bishop of Langres; Theoduin, bishop of Liège; Eusebius Bruno, bishop of Angers; Lanfranc, monk of Bec, then archbishop of Canterbury; Adelmann, scholasticus of Liège, then bishop of Bresse; Guitmund, monk of La Croix-Saint-Leufroy, then bishop of Aversa, near Naples; the Blessed Maurilius, archbishop of Rouen; Durand, abbot of Troarn, in Normandy; Wolphelm, abbot of Brunvillers, near Cologne; Ruthard, monk of Corvey, then abbot of Hersfeld; Geoffrey of Vendôme, whose first writing was a treatise on the Body of the Lord; Saint Anastasius, monk of Saint-Michel, then of Cluny; Jotsald, monk of Cluny; Alberic, monk of Monte Cassino; Ascelin, monk of Bec; Goscelin, scholasticus of Liège, etc.

Erasmus assured that the treatises of Guitmund, of Lanfranc and above all of Adelmann, scholasticus of Liège, were preferable to all the polemical writings published in the 16th century: so he strongly engaged the sacramentarians to read them in order to return to faith in the Eucharist, as he himself had been confirmed in it.[29]

Lanfranc, the most celebrated of the adversaries of Berengar, was born at Pavia, about 1005, of a family of senators, and his father was of the number of the conservators of the laws of the town. Lanfranc lost him at an early age, and, as he was to succeed him in his dignity, he went to Bologna to study eloquence and the laws. His sojourn in that city was long, but also he made great progress there. Returned to Pavia, he acquired a great reputation at the bar, taught civil law publicly and composed some treatises on that matter.

From Pavia he passed into France, and, after his literary dispute with Berengar, stopped some time at Avranches, where he was followed by several disciples of great reputation and opened a school; but considering how vain it is to seek only to please men, he wished even to avoid the places where there were men of letters who might do him honour. However, one day, going to Rouen, as he passed in the evening through a forest beyond the river Rille, he met robbers who, having taken from him all he had, bound his hands behind his back, covered his eyes with the hood of his cloak, led him away from the road and left him tied in the thick brushwood. In this extremity, not knowing what would become of him, he deplored his misfortune.

When night had come, having returned into himself, he wished to sing the praises of God and could not, because he had never learned it. Then he said: “Lord, I have employed so much time in study, I have worn out my body and mind in it, and I do not yet know how I should pray to you. Deliver me from this peril, and, with your help, I will so regulate my life that I may serve you.” At daybreak he heard travellers passing and began to cry out to ask them for help. At first they were afraid; then, remarking that it was the voice of a man, they approached, and, having learned who he was, they untied him and brought him back to the road. He begged them to indicate to him the poorest monastery that they knew in the country. They answered him: “We know none poorer than that which a certain man of God builds near here”; and, having shown him the way, they withdrew.

It was the abbey of Bec, begun seven years before by the venerable Herluin. When Lanfranc arrived there, he found this good Abbot occupied in building an oven, at which he worked with his own hands. After they had saluted each other, the Abbot asked him whether he was a Lombard, apparently recognising him by his speech. “Yes,” answered Lanfranc, “I am.” — “What do you desire?” said Herluin. — “I wish to be a monk,” he answered. Then the Abbot commanded a monk named Roger, who was working on his side, to give him the book of the rule, as Saint Benedict orders that it be given to postulants to read. Lanfranc, having read it entirely, said that, with the help of God, he would willingly observe all that it contained. After which the Abbot, knowing who he was and whence he came, granted his request; he prostrated himself and kissed the feet of the Abbot, whose humility and gravity he admired from then on.

Elected prior three years after his entrance at Bec, he opened there a school which soon became the most celebrated in Europe.

William, duke of Normandy, had married, without dispensation, Matilda, his relative, daughter of Baldwin, count of Flanders; but he wished to make cease at last the scandal which such a marriage had caused; he sent Lanfranc to Rome to obtain a dispensation from Nicholas II. The Pope granted it, on condition that William and Matilda should each found a monastery. The duke and duchess did what was demanded of them, founded at Caen, in 1059, the two celebrated abbeys of Saint-Stephen and of the Trinity. The first was for men, and the second for girls.

The abbey of Saint-Stephen having been finished in 1063, Lanfranc was named its first abbot. He opened a school which became as famous as that of Bec. Pope Alexander II, who had studied at Bec under Lanfranc, sent there several of his relatives.

In 1067 it was wished to raise Lanfranc to the archiepiscopal see of Rouen; but he constantly refused this dignity. He would equally have refused the archbishopric of Canterbury, in 1070, had he not been forced to accept it by the united orders of the abbot Herluin and of two councils. The Pope made him his legate in England.

He had no sooner been consecrated than he turned all his thoughts toward the reformation of his diocese, and even of all the dioceses of England, of which he was primate. He laboured with all his strength to correct the abuses which had crept into the monasteries, into the clergy and among the simple faithful. He re-established everywhere the study of grammar, eloquence and Holy Scripture.

William the Conqueror had much confidence in him; he charged him with the government whenever he was obliged to pass into Normandy. He begged him, dying, to crown as king William Rufus, his son. The ceremony was made on 29 September 1087. Lanfranc died on 28 May 1089, and was buried in Christ Church, at Canterbury. Capgrave and Trithemius have given him the title of Saint; but it is certain that he has never been honoured with a public cult, not even at Canterbury, at Caen, nor at Bec. Some authors have attacked his memory: a solid refutation of what they have advanced will be found in the *Anglia sacra* of Wharton. Here is the title of the writings of Lanfranc which have come down to us: 1st, a Commentary on the Epistles of Saint Paul. Death prevented Dom Mabillon, who was in possession of it, from giving it to the public. The one which Dom Luc d'Achery published is certainly not by him.

2nd, the Treatise on the Body and Blood of the Lord, divided into twenty-three chapters, composed after the year 1079. Lanfranc establishes in it the faith of the Church on the Eucharist, and solidly combats the errors of Berengar.

3rd, Notes on the conferences of Cassian.

4th, Statutes for the Order of Saint Benedict in England.

5th, Sixty Letters, most of which are very important.

6th, a Discourse pronounced in the council of Winchester, in 1076, to prove that the primacy of Great Britain belonged to the archbishop of Canterbury. 7th, the Treatise on the secret of Confession. It appears not to be by Lanfranc, although it is attributed to him by several authors.

8th, Sentences, in which the exercises of the monastic life are spoken of in detail. Father d'Achery, having discovered this work after his edition of the writings of Lanfranc, had it printed in the fourth volume of his *Spicilegium*. It is also in the eighteenth volume of the *Library of the Fathers*.

Lanfranc had composed still other works which have not come down to us, such as commentaries on the psalms, a history or rather a panegyric of William the Conqueror, etc.

This author had a profound knowledge of Scripture, of tradition and of canon law. The solidity of his reasonings proves that he was very versed in dialectic. One remarks in his writings much order and precision; his style, grave and natural, interests and attaches the reader.

The best edition of the works of Lanfranc is that which Father d'Achery gave at Paris, in 1648, in folio, with excellent notes. One finds in the same volume several pieces concerning the history of Lanfranc, above all his life, written by Milo Crispin, monk of Bec, contemporary author.[30]

The Life of Saint Leo was originally written by three contemporary authors: Wibert, archdeacon of the church of Toul; Anselm, monk of Saint-Remi, and Saint Bruno, bishop of Segni. The particular history of his life and that of his miracles were given by two anonymous eyewitnesses. Cf. *Patrologia latina*, vols. cxlii, cxliii and cxlv; *AA. SS.*, 19 April; Rohrbacher, *Univ. Hist. of the Catholic Church*, vol. vii; Dom Ceillier, vol. xiii; *France littéraire*, vol. vii; *General and Particular Councils*, by Mgr Guérin; the *Saints of Alsace*, by M. l'abbé Hunckler; and above all *History of the Church of Toul*, by M. l'abbé Guillaume, 5 vols. in-8vo: it is from these works, and specially from the last and from notes due to the author's obligingness, that we have made use to supply for Father Giry, who had omitted the Life of Saint Leo IX.

The Blessed Bernard the Penitent

— Pope: Lucius III. — King of France: Philip Augustus.

Forgetting what is behind me and stretching forward to what is before me, I run toward the goal of the course to carry off the prize, which is the felicity of heaven.

Philipp. iii. 13 and 14.

He was born in Provence, in the diocese of Maguelone, whose see was later transferred to Montpellier. Neither his family is known, nor the education he received, nor even the faults for which he submitted to so long and so rigorous a penance. The letter which he asked of his bishop before beginning it enters into no detail; here are the terms in which it is conceived: "John, by the grace of God, bishop of Maguelone, to all pastors and all the faithful of the Catholic Church, eternal salvation in the Lord. Be it known to you all that, in expiation of the horrible crimes committed by him, we have inflicted on Bernard, the bearer of these present letters, the penance here mentioned: that he walk barefoot for seven years, that he wear no shirt all the days of his life, that he fast, as in Lent, during the forty days which precede the birth of the Saviour, that he abstain from meat or fat on the Wednesday of each week and take on Friday only a little bread and wine. As to the Fridays of Lent and of the Ember days, that he drink only water, and that on all Saturdays, except on solemn days or when his health shall require it, he abstain from meat and fat. This is why we conjure with prayer your clemency in Jesus Christ, that, for the redemption of your souls and in a spirit of mercy, you give to this very poor penitent the clothing and food necessary, that you help him with your prayers, and that you relax something of his penance, if you judge it good. Given at Maguelone, the year of the Incarnation of the Lord 1170, in the month of October. To count for seven years only."

This letter, as one sees, does not explain what are the crimes for which Bernard asked so rigorous a penance. Perhaps he was guilty only of the faults rather ordinary to young men of his age and it was by an inspiration from heaven that he embraced this life of labours and austerities for the edification of the peoples. Perhaps also he had committed a murder in a sedition, as some authors seem to believe. The contemporary historian of his life shares this opinion. "For my part," he says, "I believe that the Blessed Bernard, after the example of other penitents, thought it good for him to quit his country for the love of God, and that he himself asked that his sins, always horrible in the eyes of the Saints, should be declared such in the eyes of the whole world. I sought," he adds, "to know the truth on this fact, I questioned persons who knew his father and mother, and I could never learn that any other crime was reproached to him, except that of having, in a sedition in which he took part with several considerable persons, assassinated a governor who had made himself odious by his

exactions and the excessive tributes he imposed."

Provided with the letter of his bishop and his body laden with iron hoops, according to the custom of the great penitents of that epoch, the Blessed Bernard began his life of pilgrimages, fatigues and extraordinary penances. Three times he went to Jerusalem to shed tears at the tomb of the Saviour. From there he betook himself to the Indies, to ask there the protection of Saint Thomas, apostle, who first preached the faith in those immense countries. He is seen appearing still successively in other countries, leaving everywhere on his passage the good odour of the virtues of Jesus Christ. Who could express all that he had to suffer from hunger, thirst, heat, cold and nakedness during these journeys? The illustrious penitent having arrived at Saint-Omer, understood by an interior light that he must stop in this town and settle there. He accepted then the little house which a virtuous inhabitant named William offered him. This dwelling was neighbouring to the abbey of Saint-Bertin, and gave Bernard the means of going to render homage to God almost at all hours of the day and night. He always arrived one of the first at the Matins which the religious sang at the monastery during the night: thence he went to the basilica of Saint-Omer where the office was then beginning, and finally to the parish church, toward the first hours of the day. He had his feet and legs bare, even in the most rigorous cold. "I have learned," continues the biographer of the Saint, "by the testimony of men and women full of religion, that often, in the hardest winters, he stood, his feet bare on the cold ground, for a considerable time. He left sometimes the skin of his feet attached to the ground by the frost. And as the excessive cold made large cracks in his feet, he applied a remedy to them himself in this manner: he withdrew at night into a corner of his narrow dwelling, burned with a torch the tears of the flesh and let a little wax flow into them."

These extraordinary austerities could not yet suffice for the spirit of penance which animated the Blessed Bernard. He was so avid of it that he knew how to meet it everywhere and for all the hours of the day and night. After some instants of sleep on a blanket which hid large and sharp stones, he rose for prayer. As soon as it was finished, the penitent gave himself to all sorts of works of charity and religion. He took care of the sick and the unfortunate, watched over the cleanliness of the churches, not only within but also without, gathering the stones he met around the house of God and carrying them farther off or sometimes under his couch. Poor and destitute of all, he received from the monastery of Saint-Bertin the things necessary to life, and shared them at once with the poor for whom he was filled with the most affectionate compassion. In the midst of these frightful mortifications the face of the Blessed Bernard was always radiant with joy and happiness, and it sufficed to see him to recognise that the grace of Jesus Christ superabounded in his soul. So this sacred name was unceasingly on his lips, and often he made it resound in the ears of those he met. A word which was also very familiar to him and which he addressed to most of the persons who stopped him is this: "May God grant us a good end."

This holy man, who had already done so many things for God, asked later of the abbot of Saint-Bertin the habit of his Order and entrance into his monastery. All the religious rejoiced at the thought of having for brother a man whose holiness made the edification of the whole country, and by whose prayers miracles were obtained from heaven. In effect, even before his death, Bernard the penitent wrought wonders which, in spite of all his humility, he could not hide from the knowledge of the public. A violent fire extinguished by a sign of the cross, a great wound on the leg healed in the same manner, a drowned child recovering life in his hands when he had placed it on an altar, and many other similar facts are attributed to him by the historians of the time. The spirit of prophecy manifested itself also in him on several occasions and above all in the last days of his life. Being on his deathbed, in the midst of his assembled brethren, he healed still, by touching him, a little child who was brought to him in a desperate state. The admirable penitent rendered, some moments after, his fair soul to his Creator, and went to receive in heaven the reward of his mortifications and of all his other good works.

Scarcely was his death known when, from all sides, people ran to his mortal remains to see once more this holy personage who had made the edification and admiration of the whole country for many years. All, vying, asked or rather carried off a piece of his clothing or some object which had been of his use. The religious, in the midst of this crowd which renewed itself ceaselessly, could neither fulfil their functions, nor proceed to the ceremony of the funeral. Some extraordinary cures wrought at this moment came still to add to the enthusiasm of the people, who could not weary of contemplating this penitent become a great Saint and one of their patrons in heaven. The religious of Saint-Bertin could bury the body of the man of God only with difficulty, on account of the crowd which they knew not how to contain. They removed the instruments of penance which were on his body, such as the hair shirt, the iron cuirass and the iron chains; then, after having washed with respect his limbs which exhaled a sweet odour, they buried him in the monastery. The historian of the life of the Blessed Bernard, who is an eyewitness of almost all the facts he reports, cites in detail a great number of miraculous cures which took place after his death. Several blind persons and many sick at Saint-Omer, a dropsical man and a blind woman of Fauquemberg, at Bergues an infirm child, at Cassel a little blind girl and a cripple called Gerard, at Arques an infirm woman, at Furnes a man sick for two years, at Bourg a woman who suffered horribly in the ears because of an insect which had penetrated them, were healed by commending themselves to the prayers of the new patron of the Morini. Other cures, equally attested by eyewitnesses and reported with detail, took place also in the following localities: Drinckam, Terdeghem, Saint-Pol, Blaringhem, near Cassel, Yissant, north of Boulogne, Helchy, near that same town, Calais, Bailleul, Aire, Furnes, Messines, Fécamp in Normandy and Utrecht in Holland. An office proper to the Blessed Bernard was formerly said in the abbey of Saint-Bertin, on the April, the anniversary of his death. His name is found in almost all the martyrologies, and several give him the quality of Saint. His body, raised from the ground in 1208, was deposited in a monument on which had been engraved these two Leonine verses:

Formam virtutis tegit hic lapis atque salutis: This stone covers the form of virtue and of holiness; *Virtus Bernardi redolet cunctis vice nardi.* The virtue of Bernard exhales the odour of the sweetest perfume.

M. l’abbé Destombes.

Saint Vernier or Vernher,[1] Martyr, Patron of Vine-dressers

— Pope: Nicholas IV. — Emperor of Germany: Rudolf I.

I am the vine and you are the branches: he bears much fruit who abides in me and in whom I abide; without me you can produce no fruit.

John xv. 5.

Vernier was of the village of Mammerath, distant only some miles from the town of Baccarac, in lower Germany. This child, having lost too early his father, who was a vine-dresser, was constrained, when he was a little bigger, to leave his mother’s house, on account of the ill treatment he received from his stepfather, a violent man without honour. Having received on the road a piece of bread from some shepherds, he rewarded them most abundantly, by obtaining for them from God, by his prayers, a spring of living water, in a place where none could be hoped for. When he was in the town of Wesel, in the country of Trèves, the Jews, seeing that he asked only for work to earn his living, easily engaged him to work for them. On Holy Thursday, when he had made his Easter communion with the other Christians, the Jews drew him to their house and hung him up by the feet, to make him give up the holy host; but seeing their efforts useless, they flayed his whole body with blows of rods, and opened his veins in several places.

A young Christian girl perceived it and gave notice of it to the burgomaster, who arrived yet soon enough to receive the complaints of this innocent victim; he had recourse only to God, and in the midst of his sufferings unceasingly pronounced the holy names of Jesus and Mary. But this judge, corrupted by a sum of money,

closed his ears to the groaning voice of this child, and abandoned him to the fury of these tigers: they finished without fear their tragedy, of which this is the catastrophe.

They threw during the night the body of the Martyr into a boat, with orders to go up the Rhine as far as Mainz, and to carry it to some place covered with brushwood, for the Jews give no burial to Christians, even to hide a crime. But the divine vengeance pursued them; after having sailed all night, the boat, the next morning, had hardly made a league. The criminals tried to throw the corpse into the water. Vain efforts! Seeing this, they put it in a cave surrounded by bushes, not far from Baccarac, near the place where Winsbach afterward rose. They believed they had thus well hidden their murder. But God, who brings to light the most hidden secrets, made appear, the following night, such great torches above and around this bush, that all the neighbourhood ran thither to recognise the cause of this prodigy. The body of the holy martyr Vernier was found there still all bathed in his blood; which led the magistrates to make search for the authors of this murder. It was not difficult to know them by the deposition of the young Christian girl of whom we have spoken. The murderers were punished as they deserved, and the honours due to the Saints were rendered to the Blessed Vernier.

The martyrdom of Saint Vernier took place on 19 April 1287. His remains were placed in an oak coffin with the pruning-knife which he used to prune the vine. This coffin was carried to Baccarac, on the Rhine, and put in the chapel of Saint Cunibert. One may see in the Bollandists the numerous miracles with which God honoured him. His cult was approved by the Holy See in 1427. The diocese of Trèves publicly celebrates his office. Hidden in a wall, at the epoch when the profanations of the Calvinists were feared, the body of Saint Vernier was discovered in 1621, and carried to Brussels.

The cult of Saint Vernier was held in honour in Franche-Comté from the sixteenth century: it was probably imported there by Thiébault de Rougemont, who had visited the relics of Saint Vernier in 1426 and who could ascertain the numerous miracles which took place at the tomb of the young martyr. In 1548, John Chuppin, canon of Sainte-Madeleine, filled with the desire to honour God by glorifying His Saints, betook himself to Baccarac, and asked for his church a particle of the relics of the Martyr. By the permission of the Elector Palatine and of John, bishop of Trèves, he obtained the index finger of the right hand and a part of the shroud stained with the blood of Saint Vernier. When the precious relic arrived at Besançon, the canons of Sainte-Madeleine and all the clergy went to meet it and received it with the greatest respect. The archbishop of Besançon made an authentic recognition of it and granted an indulgence of forty days to all the pious faithful who should devoutly visit the shrine of the Martyr, exposed in the church of Sainte-Madeleine.[1] The name of Saint Vernier soon became famous throughout Franche-Comté. The vine-dressers of Besançon chose him for their special patron, and formed a Confraternity under his invocation. The feast of it was celebrated with great pomp on the Tuesday after Quasimodo, and the preacher, chosen by the confreres, had to deliver the panegyric of the Saint. This Confraternity, famous in the traditional history of the Bousbots,[2] spread into several parishes of the province. Enriched with indulgences by the sovereign Pontiff,[3] protected by the archbishops of Besançon, honoured by the magistrates of the city, it long preserved among the class of the vine-dressers of Battant, of Charmont and of Arènes that love of religious practices whose naïve expression is found again in our old Noëls of Besançon. On feast days the confreres wore the camlet coat, pigeon-throat colour, and the three-cornered hat with broad brims, placed horizontally on the head. It was in this traditional costume that the representative of the race of the Bousbots, the celebrated Barbiiie,[4] appeared at the crib,[5] to speak there in the name of the class of the vine-dressers, with their costume, their patois and their ideas.

United by the bonds of faith and charity, the confreres of Saint Vernier long kept a high idea of their profession, and played an important part in the administration of the city; for the town of Besançon, formerly divided into seven banners, counted three of them in the quarters inhabited by the vine-dressers, those of Battant, of Gharmont and of Arènes; and the feeling of this social importance inspired the Bousbots with

couplets like this:

Lou père Noué, bon offant, Plantet lai nouëble veigne. Y fesa tout coume nous fans; Lou pas su la metie nous ans En Comté, en Espaigae. Et las bè premie nous marchaas, Même dans l'Ollemaigne.[6]

Father Noah, good child, Planted the noble vine. And did everything as we do; The step on the trades we have, In Comté, in Spain. The fair first we march, Even in Germany.

One of the side chapels of the church of Sainte-Madeleine is consecrated to Saint Vernier, and the altar of it was raised at the expense of the Confraternity, as the inscription placed above the picture which represents the holy Martyr recalls.[7] Doubtless the corporation of the Bousbots has lost that original physiognomy which formerly distinguished it from the other classes of the city. Nevertheless, the confreres of Saint Vernier still assemble every year in the chapel of their patron to celebrate his feast. On that day a vessel filled with wine is placed on a table set near a pillar, and each of the confreres drinks a few drops of it, according to the ancient custom. The offering is also made on an antique dish, of a particular form, which is called the Dish of Saint Vernier. The shroud of this Saint was formerly carried in the processions which were made in the town; but this relic has disappeared, as well as the bone of the Martyr, during the French Revolution.

In Auvergne, where Saint Vernier has also become the Saint of adoption under the name of Verny, the vine-dressers carry his statue in procession, on 19 April, adorn it with bunches of grapes religiously preserved, and in some localities wash its feet with wine. — The holy Martyr is represented gathering grapes or holding a pruning-knife in his hand. At other times he is represented crucified head downward; a spring issuing miraculously from the ground near him. It is thus that he is painted on a diploma or title of admission of the Confraternity of the vine-dressers of the town of Auxerre, where he is also specially honoured.

At the end of this history we shall say a word of another of the same nature, and equally bloody, which happened in the town of Prague, in Bohemia, in the year 1287, and reported by Albert Krantz, in his History of Vandalia. On Good Friday, the Jews having seized a poor Christian labourer, exercised on him the same ignominies and the same cruelties which their fathers had formerly exercised on the body of Jesus Christ our Saviour, and put him to death on a cross: which he suffered with admirable patience and courage. The Christians having discovered it, punished the crime of these murderers with the last penalty, and built two churches in honour of this new Martyr. His name has not come down to us, but it is written in the Book of Life, where we shall one day read it.

Life of the Saints of Franche-Comté, by the Professors of the college of Saint-François-Xavier, vol. iv, p. 666, and Local Notes.

Saint Vincent of Collioure, and Four Others of the Same Name

(291).

Spain honours herself with several illustrious Martyrs of the name of Vincent. Vincent, deacon of Saragossa, whose martyrdom Prudentius sang in verse (22 January); Vincent of Avila, native of Évora, who suffered in the town of Avila with Sabina and Christeta, his sisters (27 October); Vincent of Collioure, who is the one of to-day. There is a fourth who was martyred with Orontius and Victor, and whose body was carried to Embrun (22 January); and a fifth who was abbot of the monastery of Saint-Claude and suffered martyrdom under the domination of the Goths (11 September). Vincent of Collioure is honoured at Perpignan, and here is his legend, drawn from the proper of that diocese. Under the reign of the emperors Diocletian and Maximian an edict was published which ordered all Christians to be forced to sacrifice to the idols. Dacian was charged to have it executed in the southern regions of Gaul and in Spain. This man having come to the maritime town of Collioure, has Vincent arrested, a considerable citizen and a man of a faith equal to his courage. He is brought before Dacian, who summons him to sacrifice to the gods. But Vincent says: "I

sacrifice only to God alone, never to idols; it is better to obey God than the emperors." Dacian says: "Sacrifice to the gods, I pray you, otherwise I shall have to deal severely with you." Vincent says: "Be as severe as you wish, I will not sacrifice."

Then the president orders that Vincent be bruised with buffets, stripped of his garments and torn with iron claws. After which Dacian addresses him again and says to him: "How long wilt thou remain in folly? Sacrifice, sacrifice!" Vincent says: "No, never! I am ready to go to prison or to death for Jesus Christ: I will sacrifice only to Him alone; the most cruel torments are nothing to me; eternal joys await me and soon I shall be flooded with them." Then the president, irritated, has Vincent hung up with pulleys, and orders the executioners to raise him on high and let him fall again with the whole weight of his body on sharp stones, several times. After this torture he is thrown into prison. But he gives thanks to God, who does not forsake those who hope in Him. A heavenly light enveloped his body, which recovered its strength and its first health.

The following day Dacian ordered that Vincent be brought back before his tribunal, if indeed he was still living. When he saw him again in full health, he was transported with fury and said: "It is by the help of magic that thou hast healed thyself." Vincent says: "I know magic no more than I know thy gods. God, who is one, healed me: He who glorified me is the same who redeemed me with His blood. Glory to Him through all ages." Then Dacian had a great pyre lighted in the midst of the town, and Vincent was placed upon it, his feet and hands bound. He happily accomplished his glorious martyrdom, confessing and praising the Lord, on 19 April, toward the end of the third century. The fire spared the bonds of the hands and feet. His face, of a rosy colour, and his transparent skin seemed rather those of a sleeping man than of a dead one: struck by these miracles, a great number confessed Christ. His body was fittingly buried during the night.

The body of Saint Vincent was religiously preserved at Collioure until the seventeenth century. It was during the siege of 1642 that, the church having been destroyed and various precious objects carried to the castle, whither the garrison had had to retire, the relics of Saint Vincent were also deposited there, that they might thus be sheltered from all profanation. Now, after the evacuation of the castle of Collioure by the Spanish garrison, the consuls of the town, having betaken themselves to the said castle to bring back the precious relics, no longer found them there. Local traditions seem to insinuate that they must have been carried off by a Spanish soldier of Cancavella (or Concabuena), a small town of Catalonia, where a Capuchin religious, being in Roussillon about 1695 or 1700, affirmed having celebrated holy Mass at the altar which possessed the relics of Saint Vincent of Collioure. It appears indeed that this borough is still in possession of this treasure. As to the town of Collioure, it has at present two partial relics of its holy protector: 1st, a bone of small size, sent from Rome in 1700; 2nd, a tibia sent shortly after. The reception of these relics was for the town of Collioure the occasion of touching solemnities, presided over by Mgr Basan Flamenvilie, bishop of Elne. The parish of Collioure received at the same time relics of Saint Liberata and of Saint Maximus.

It is since then (1702) that the beautiful and picturesque ceremony of 16 August takes place every year. On that day, at seven o'clock in the evening, the clergy of the parish, followed by a great number of sailors, go up on a boat which conducts them to an islet distant from the shore about a hundred metres. In the chapel of the island they take the statues of Saint Vincent, of Saint Maxima and of Saint Liberata, which had been carried in the morning, by torchlight; they place them on the stern, and the nocturnal procession begins, the boat being towed to the beach by six other boats manned by rowers. It first makes the tour of the island. After having coasted the suburb, brilliantly illuminated, it is lifted out and hauled, by means of cables, to the centre of the town. Then finally four sailors carry the statues into the church, music at the head. It is difficult to imagine a more picturesque spectacle than that of the numerous boats which go and come, in the course of the day, to venerate the holy relics and to assist at the offices at the chapel of the island of Saint-Vincent.

Proper of Perpignan, local notes, etc.

Saint Tryphon, Bishop of Constantinople

(945).

There is no episcopal see in the world which has had worse bishops than Constantinople. Is there need to recall Nestorius, Eutyches, Macedonius — so many heresiarchs: Eusebius of Nicomedia, Photius, Cerularius, etc.? Those who have been Saints, Chrysostom, Flavian, etc., were inevitably persecuted. Saint Tryphon, whose memory we celebrate to-day, was a humble monk whom they tore from his monastery to raise him to this cape of tempests. Being virtuous, he was bound to displease the court. But they had nothing serious to put forward against him. Here is the manner, altogether worthy of the Greeks, in which they went about removing him. A courtier bishop, Theophanes of Caesarea, came to find him and held this talk to him: “The emperor seeks your ruin, but does not know of what to accuse you. He has been given to understand that you are of an ignorance such that you cannot even write. Come to-morrow to the council and prove the contrary to all your detractors.” Tryphon, who had the simplicity of the dove and not the prudence of the serpent, betook himself the next day to the palace. — “Trace for us,” they said to him, “your name and quality on this sheet of paper.” — He did it in his finest hand, and the blank signature was immediately handed to the emperor, who wrote in his turn: “I, the undersigned, acknowledge myself unworthy to occupy the see of Constantinople.” The trick was played. This happened in 945. A successor was presented; but Rome refused to recognise him as long as Saint Tryphon should be living. The see was therefore vacant more than two years, after which the Pope admitted the new elect to his communion. — Saint Tryphon ended his days in a monastery.

AA. SS., 19 April, p. 624.

The Blessed Conrad of Ascoli, Confessor

(1289).

Conrad was of the March of Ancona; he saw the light in the town of Ascoli in 1234. He announced early, by his happy dispositions, what would be his future holiness. He appeared even endowed from his childhood with the gift of prophecy; for he was in the habit of prostrating himself at the feet of a young man of his age and of his country, named Jerome, who, having afterward entered among the Franciscans, governed that Order as general and became afterward pope under the name of Nicholas IV. God inspired him also with the desire to enter the Order of Saint Francis. When he had fulfilled his vows, his superiors sent him to Africa. He wrought there miracles of conversion and thousands of infidels owed it to him that they became Christians. He spent himself so much in this work of the salvation of souls that his health, soon exhausted, betrayed his zeal and no longer permitted him to continue his apostolic labours. He returned to Italy. The climate restored him a little, and after having made a journey to France with the general of his Order, Father Jerome, he was able at Rome, whither he betook himself, to work anew at the sanctification of souls. His holiness powerfully aided his eloquence, and there again he wrought wonders. On leaving Rome to obey the order of his superiors, he went to profess theology at Paris. He acquitted himself of this employment in such a manner as to merit public applause; but he did not limit himself to teaching in the schools; he often announced the word of God to the people, and assiduously visited the hospitals, in which he produced great fruits. His manner of life was very austere, and his continual attention was to labour to attain, by the practice of the virtues, to the perfection of Christianity. He had for Jesus suffering a devotion so tender that he sometimes felt the pains of His passion; and his faith in the mystery of the Trinity was so lively that he made use of it to combat the demon and to cure sicknesses. But his former general, become pope under the name of Nicholas IV, recalled him to his side; he was therefore returning to Rome when death overtook him at Ascoli in 1289. A tomb was raised to him by the care of the people, and God wrought numerous miracles there. Pius IV has authorised his cult.

[1] The countries evangelised by Saint Timon are, besides Berea or Corinth: the island of Cyprus, where he prepared the way for Saint Barnabas, Phoenicia, Arabia. He is said to have been successively bishop of Tyre and of Bostra (Bussereth).

[2] Neither the native country of Saint Paphnutius nor the epoch at which he suffered is known: it is not proved that Jerusalem is the place of his birth or of his triumph. The Bollandists say that Saint Paphnutius, honoured today, is different from Saint Paphnutius of Jerusalem. Be that as it may, the cult of our Saint was celebrated among the Greeks: their Menaia repeat his praises in pompous terms, in a very lyrical tone. He is invoked for the peace of the Church.

[3] Saint Zenobius buried with his own hands his subdeacon, Saint Crescentius. Saint Ambrose, a particular friend of Saint Zenobius, had said of this pious young man that he was an angel given to the earth to show by his submission, his respect, his veneration toward his superiors, how the heavenly spirits obey God.

[4] Saint Ursmar built a church at Oudenburg, as well as the convent of Aine; he consecrated, at Lobbes, the church of the Holy Apostles, where he would not have anyone buried; he built there another church, dedicated to the most holy Virgin, and a cemetery. The foundation of a college of twelve canons at Zeclesen, near Oudenarde, destroyed in 881 by the Normans, is attributed to him, not to speak of many other foundations which were due to his care. He governed his abbey with the greatest wisdom. Anso, fifth abbot of Lobbes, calls him “doctor of Scripture, founder of convents, pastor of souls, foster-father of widows and orphans, etc.”

[5] These details are communicated to us by a respectable ecclesiastic. “The physicians of the country,” he adds, “recognise in this water a quality superior to all the waters of the fountains of the neighbourhood. Some pretend that it is ferruginous, others say that its quality is due to the nature of the soil; it must be remarked that a great number of persons who make this pilgrimage and who come to plunge into the waters of this fountain their children, sick or with weak loins, believe that Saint Ursmar, by his power with God, has given this property to its waters.”

[6] Saint Elphege is represented carrying stones in the folds of his chasuble; with an axe, which is sometimes sunk in his skull; distributing blessed bread, to heal them, to the Danes who were to be his murderers. The life of the Saint gives the understanding of these various symbols.

[7] The martyrologies of England make mention, under 1 September, of another Saint Elphege, who was bishop of Winchester from the year 935 to the year 953. He had succeeded Saint Brynstan, and he is surnamed the Bald. He became very famous by his eminent holiness. He was endowed with the spirit of prophecy, and several of his predictions are found in William of Malmesbury. — We have borrowed this life of Saint Elphege from Godescard, adding to it, to adorn it, several traits gathered from the Bollandists.

[8] How Saint Leo descends from Charlemagne, and the house of Savoy from the elder brother of Saint Leo. — His family, like that of Hugh Capet, went back, through Saint Matilda, wife of Henry the Fowler, to Charlemagne and Witikind. One of his ancestors, count Hugh I, who embraced the monastic life in 940, was the common stock of the princes of Lorraine, the princes of Hohenlohe and the counts of Habsburg, who still subsist. Count Hugh IV, father of our Saint, was cousin of the emperor Conrad. Besides Bruno, Hugh and Heilwig had Gerard or Gerhard and Hugh, who were, the one count of Lower Alsace, and the other count of Egisheim and of Dabo. They had also five daughters: Adelaide, who married Herman, count of the Ardennes; Bitzela, who was married to Hartvig, count of Calw; Udile and Geblia, who were abbesses, the one of Woffenheim, and the other of Nuits; the fifth, whose name is unknown, married Ernest, duke of Alsace and Swabia. Count Gerard was killed in 1038. The genealogists have hitherto given him only three children, namely: Gerard II, count of the Nordgau, dead without posterity; Heilwig, heiress of the county of Egisheim, who married Gerard, first count of Vaudémont, and Spanehilde, heiress of the county of Dabo, who was married to Folmar, count of Metz. M. l’abbé Grandidier has proved, from the memoirs of the late M. de Rivas, from the charters of the time and the testimony of contemporary authors, that Berald or Berold, who is incontestably the stock of the house of Savoy, is the same as count Gerard, elder brother of the holy pope Leo IX, and that he was the father of Humbert, count of Alsace and of Aosta, and first count of Maurienne.

[9] Dagsburg or Dagsbourg, of which Dabo has been made. (See *Geographical Dictionary of the Meurthe*, p. 87.)

[10] Lazarus, to whom Dom Belhomme gives the title of king, and his daughter Aza, had come from the Eastern regions to venerate the tombs of the holy Apostles at Rome, and the most renowned sanctuaries of Gaul. Attracted to Moyenmoutier by the celebrity of this monastery, and its position having smiled on them, they resolved to settle there; they solicited and obtained permission to build, under its walls, two separate cells, one for Lazarus, near the oratory dedicated to Saint Peter, the other for Aza, leaning against the church of Saint-Epvre. They lived both, died in a state of high holiness and were buried each in his cell, from which later their bones were raised to place them in suitable shrines and deposit them in the church of Saint-Peter. They were long forgotten there, on account of the ravages of the Hungarians in all the country. Heilwig, mother of Saint Leo, having sought at Moyenmoutier a refuge during the wars which desolated her domains, discovered these relics, of which God had made use to work numerous miracles, and had them transported solemnly into the church of Our Lady, also dependent on the monastery. (See *Historia Mediani Monasterii*, pp. 16, 216 and 251.)

[11] Godescard, *Life of Saint Leo*.

[12] Dom Calmet.

[13] According to Jean Ruyr and Godescard, who copied Wibert, the primary author of the *Life of Saint Leo IX*.

[14] Bruno would have been a canon of the cathedral of Toul. He would have owed this dignity to Berthold, his preceptor, and not to Herman, who came only afterward. — We read on the other hand in the *Saints of the Val de Galilée*: “The church of Saint-Dié had the honour of having for its first known Grand Provost Saint Leo IX, named Bruno before he was raised to the sovereign Pontificate, if one is to believe a very ancient tradition. It was already established four or five hundred years ago, as is seen in one of our cartularies which is of the 14th century, where is transcribed a bull of this Pope, which has for title these words: *Privilegium Domini Leonis Papae praepositi quondam Ecclesiae nostrae.* And elsewhere, in a book of the 13th century, on the day of the feast of Saint Leo, one

reads: *Qui fuit praepositus Ecclesiae nostrae.* (Sommier, pp. 55 and 56, *Hist. of the Church of Saint-Dié*.)"

[15] *Tribulatio patientiam operatur*, etc. Hom., v.

[16] *Vita S. Leonis IX papae*, bk. i, ch. 1; *AA. SS.*, 19 April.

[17] Very probably also in this assembly or diet of the end of the year 1048, was elected the hereditary duke of Lorraine, Gerard of Alsace, stock of the dukes his successors until the year 1736.

[18] Longueval, vol. viii, p. 250.

[19] *AA. SS.*, 11 April.

[20] *Vita S. Leon.*, bk. ii, ch. 3; *AA. SS.*, 11 April.

[21] *Dict. des Conciles*, vol. ii, col. 656, Migne edition.

[22] Lambert Schaffnaburgensis, *Hist. episc. Virdun.*; Dom Bouquet, vol. x, p. 249 et seq.

[23] "Formerly," says the Father, "all bishops did not wear the mitre, if they had not a particular privilege of the Pope in this regard." Dom Mabillon and others say the same thing. (Bergier, *Théol. Dict.*, art. *Mitre*.)

[24] Labbe, vol. ix, p. 104.

[25] *Hist. of the Gallican Church*, bk. xx, vol. vii, p. 262.

[26] Trévoux, vol. iv, col. 1764.

[27] *Ibid.*, vol. ii, col. 480.

[28] *Dict. des Conciles*, vol. ii, col. 877, Migne edition.

[29] Inventory of the title-deeds of the cathedral of Toul.

[30] *Vita S. Leon.*, bk. ii, ch. 7.

[31] Pagi, ann. 1052, n. 1 and 2; Herm., Hildeb., Wib.

[32] *Vita S. Leon.*, bk. ii, ch. 4, n. 21.

[33] Longueval, vol. vii, p. 302.

[34] Bérault-Bercastel, *Hist. de l'Église*, ed. of 1830, vol. v, p. 276.

[35] An historian has remarked that the day of the Pope's re-entry into Rome is that of the Good Shepherd, and that it is from the text of the Gospel of that day that Leo drew the subject of the allocution of which we are about to speak.

[36] See *History of Berengar*, by François de Roye, professor of law at Angers, printed in 1656, in-4to; and Father Mabillon, *Analecta*, vol. i, p. 477, and *Act. Ben.*, vol. ix; Fleury and Ceillier have followed this last author. See above all the continuators of the *Hist. littér. de la France*. They have noted several considerable faults into which Cave and Oudin had fallen. To have an idea of the versatility of this arch-heretic who, worthy forerunner of Luther, amused himself with witticisms on the Popes, calling them *Pompifex, pulpifex*, we refer to the *General and Particular Councils*, vol. ii, p. 257 et seq.

[37] See Dom Ceillier, *Hist. littér. de la France* and the *Patrologia latina* of M. Migne, vol. cl.

[38] Warner, Garnier, Verny.

[39] These details are drawn from the legend for the use of the confreres of Saint Vernier, preserved in the archives of the Madeleine. The Bollandists have printed it in part at 19 April.

[40] Popular name given to the vine-dressers of Battant.

[41] The bull of Innocent XI, of 10 December 1684, is printed at the end of the fourth volume of the *Life of the Saints of Franche-Comté*.

[42] Traditional and popular personage who fills the principal part in the cribs.

[43] Little theatres which are set up each year at Besançon, at the Christmas feasts, to represent the mysteries. See *l'Université catholique*, vol. ii, p. 465.

[44] *Noëls anciens*, 5th part, Noël 23.

[45] *S. Vernerio, martyri, viticolæ bisantini*.

20 April

Martyrologies

Roman Martyrology

At Rome, the holy martyrs Sulpicius and Servilian, who, having been converted to the faith of Christ by the exhortations and the miracles of Saint Domitilla, refused to sacrifice to the idols and had their heads cut off in the persecution of Trajan, by order of Anianus, prefect of the city. 2nd century. — On the same day, the holy martyrs Victor, Zoticus, Zeno, Acindynus, Caesarius, Severian, Chrysophorus, Theonas and Antoninus,

who, after having been variously tried, accomplished their martyrdom under Diocletian.[1] 303. — At Tomes, in Scythia, Saint Theotimus, bishop, whom his remarkable holiness and his miracles made venerated even by infidels and barbarians. 5th century. — At Embrun, in Gaul, Saint Marcellin, first bishop of that town, who, having come from Africa, on a warning from God, with his companions Vincent and Domninus, converted to the faith of Jesus Christ the greatest part of the Maritime Alps by his preachings and his miracles, by which he continues to shine to this day. 4th century. — At Auxerre, Saint Marcian, priest.[2] 5th century. — On the same day, Saint Theodore, confessor, surnamed Trichinas, on account of the very rough hair shirt with which he covered himself, who shone by many acts of virtue, principally against the demons; from his body flowed a balm which restored health to the sick.[3] — At Monte-Pulciano, Saint Agnes, virgin, of the Order of Saint Dominic, illustrious by her miracles.

Martyrology of France, Revised and Augmented

In Périgord, Saint Astier, confessor. — At Anzy-le-Duc, on the river Arroux, in the diocese of Autun, Saint Hugh, first a monk of Saint-Martin of Autun, and then prior of Anzy. 928. — The Blessed Géraud of Sales-Cadouin, founder of Grand-Selve, in the diocese of Montauban. 1120. — In Hainaut, the Blessed Oda, virgin, who, having eluded by a marvellous stratagem the pursuits of a young man who wished to marry her, withdrew to the monastery of Rivroëlles, of the Order of the Premonstratensians, which she afterward governed very holily as prioress. 1158. — At Paris, Saint Agnes, virgin and martyr, in the parish church of Saint-Eustache. — At Liège, the venerable Volbodon, bishop, brought up, from his childhood, in the chapter of Utrecht, where he had been successively canon, director of the cathedral school and provost. 1021. — At the monastery of Fontenelle, Saint Hardouin, monk and anchorite, native of Alvimare, in the diocese of Rouen. This contemporary of Charlemagne copied the Fathers of the Church and revived in France the small Roman character.[4] 811. — At Versailles, feast of Saint Gaucher, who withdrew into the diocese of Limoges and co-operated in the foundation of Grandmont. He died an octogenarian about 1130. — In Burgundy, the Blessed John, who was successively abbot of Igny, of Clairvaux, and of La Grâce-Dieu. The more he hid and humbled himself, the more God took pleasure in raising him. 1280. — At Besançon, office of the invention of the relics of Saint Agapitus, martyr. These relics were brought from Rome by bishop Celidonius, in 445, and wrought a great number of miraculous cures: they have disappeared in the great revolutionary storm. — On the place Tyburn at London, martyrdom of the Catholic priests Francis Page, Thomas Tichburn and Robert Watkinson, put to death by the orders of Elizabeth, one year before that implacable persecutress went to render account of her actions to God. Being in the streets of London with a Catholic, Robert Watkinson, whose health was very bad, was accosted by a venerable old man who said to him: “May Jesus Christ bless you; before four days your infirmities will have been healed.” Four days after this prediction, seventeen days after his leaving the seminary of Douai, he mounted the scaffold. 20 April 1602.

Martyrologies of the Religious Orders

Martyrology of the Camaldolese. — At Pisa, in Tuscany, the Blessed Dominic Vemagale, confessor, who, having embraced the institute of the Camaldolese, shone by his piety and his charity, and at last received the crown which was reserved for him in heaven.

Martyrology of the Dominicans. — At Monte-Pulciano, Saint Agnes, virgin, of the Order of Saint Dominic.

Martyrology of the Conventual Minors. — At Bitello, the Blessed James of Illyria, confessor, of the Order of Minors, illustrious by the splendour of his virtues and by the renown of his miracles; his soul flew to heaven on 27 April.[5] 1485.

Martyrology of the Augustinians. — At Bologna, the decease of the Blessed Simon of Todi, illustrious by many miracles, whose body is honoured in the church of Saint James of our Order. 1322.

Additions Made from the Bollandists and Other Hagiographers

Among the Greeks, Saint Paphnutius of Jerusalem, distinct from Saint Paphnutius, bishop, feasted the day before. — At Osnabrück, in Westphalia, feast of Saint Wihon or Guihon, first bishop of that town. Proposed to the Holy See by Charlemagne, confirmed by Pope Adrian, Saint Wihon made science and virtue flourish in his young diocese. 804. — At Lauriano, in Italy, Saint Helena, virgin, who was buried in the ancient town of Paestum, destroyed by the Saracens. About the 4th century. — In Bavaria, near the monastery of Windperg, the Blessed William, called the Pilgrim, who restored health to Count Albert.[6] About 1140. — In the same place, Saint Junanus, companion of the retreat of Saint William the Pilgrim, whose body spread, after his death, an odour more exquisite than all the perfumes of Arabia. — At Schœnau, in the diocese of Worms, not far from Heidelberg, Saint Hildegonde, virgin, of the Order of Cîteaux.[7] 1188. Saint Agnes, sister of Saint Hildegonde, whose soul was carried by the angels into the heavens. 1186. — At Massaccio, in the March of Ancona, in Italy, the Blessed John, hermit, of the Third Order of Saint Francis, who, born of heretical parents, flowered for heaven as the rose is born on thorns. His prayers converted his mother. 1399. — At Urbino, in Italy, the venerable Dominic of Leonissa, of the Order of Friars Minor. Very versed in the direction of souls, he said: "To serve God perfectly, in religion, three things are needed: to obey with simplicity; to pray with fervour; to study with ardour. It is necessary, besides, to know how to leave prayer and study for obedience, and study for prayer." In temptations he advised distracting the mind by some exterior practice of piety; opening oneself at once to one's confessor; subduing the flesh by mortification and prayer. 1497. — In Poland, a young child of four years, of the name of Albert, whose eyes were always laughing and always said good-day, massacred, like so many others, by Jews. His body was deposited in the college of the Jesuits of Lublin. Although the name of Saint was never given him, he is invoked with efficacy in temptations against purity.[8] 1598. — At Mons, in Hainaut, memory of Saint Denis, Roman martyr, whose body was formerly preserved in the church of the Discalced Carmelites of that town. — At Ratisbon, anniversary of the translation of the relics of Saint Leontius, martyr, whose body was brought from Rome to that town in 1653. — At Paderborn, Saint Luthard, third bishop of that town, who founded the abbey of the nuns of Neuenheerse. 859 886. — At Thorebaix, in Brabant, another Saint Oda, who received communion from the hands of Our Lord Jesus Christ Himself. 1220.

Saint Marcellin, Bishop of Embrun

— Pope: Saint Damasus. — Emperor of the West: Valentinian I.

Let us honour these men of charity and mercy, whose pious works shall subsist for ever.

Ecclus. xliv. 10.

Saint Marcellin, whom one makes pass for the first bishop of the town of Embrun, in Gaul, was born in Africa. Pious and illustrious, he applied himself early to the holy letters. Solicited by the Spirit of God to carry the Gospel into Gaul, he chose for companions Vincent and Domninus, and, having embarked without the knowledge of his parents, he arrived happily at Rome, under the pontificate of Eusebius and the empire of Diocletian. The Pope approved the design of these generous preachers, and addressed them, to be guided, to Eusebius, bishop of Vercelli, who, by a prophetic spirit, announced to them beforehand all that they would have to suffer, and exhorted them strongly to acquit themselves with courage of their painful mission. They began it at once, casting on their passage the seed of the divine faith. Having crossed the Alps, they arrived at Embrun: the state of this Christian community was then deplorable, there remained in it hardly anything of the principles of the true religion established under the reign of Nero, by the holy Nazarius and Celsus. Marcellin begins by raising an oratory near the town, and it is there that he prepares himself, with his companions, to execute his pious design. God gave to the word of these preachers so much force that, the number of the faithful increasing every day, it was necessary to build a larger church. They begged Eusebius of Vercelli to come and consecrate it. This prelate, assisted by Aemilian, bishop of Valence, laid hands on Marcellin, in spite of his resistance, and established him bishop of Embrun. Finding himself thus enclosed

within the bounds of a diocese, and yet desiring to evangelise the surrounding countries, Marcellin sent, for this purpose, Vincent and Domninus to the town of Digne.

He had received, according to the promise of Jesus Christ made to His disciples, the virtue of miracles, in order to be able to confirm the doctrine which he announced to the pagans.

At the approach of the feasts of Christmas a great number of catechumens were preparing to receive the grace of baptism; and as they were making ready to fill with water the old baptistery where they still baptised, that which Marcellin had had built with the new church filled insensibly with living and limpid waters. The miracle lasted seven days, after which the waters withdrew little by little, as if to allow the miracle to be renewed each time it should please God to manifest His power in this way. The sick who drank of this water were healed of their infirmities. The people, in admiration and in the liveliest joy, made their gratitude burst forth toward the Lord, who blessed both the labours of Saint Marcellin and the generous efforts of the town of Embrun, in accepting the edifice which had just been solemnly consecrated to His glory. But joy knew no more bounds when, on the Holy Saturday of the same year, the prodigy burst forth anew and lasted likewise seven days. It was to be so for more than five hundred years, that is to say, as long as the monument should remain standing. Saint Gregory of Tours and Saint Ado of Vienne attest this fact; and the latter adds that it was still renewed in his time. This miracle, joined to all those which Marcellin habitually wrought on the sick, the infirm and those possessed by the demon, brought it about that the whole town of Embrun embraced the Christian faith. There remained in it no more than a single idolater of distinguished rank; here is how this obstinate man was converted: One day, our Saint having invited several persons to his table, the unbeliever was found among the guests. During the meal, the pious bishop addressed to him some benevolent words, and said to him graciously that the Christians were not accustomed to eat with the Gentiles, and that, seeing him in their holy company, he believed he saw in this occurrence the happy omen of his approaching conversion. “Oh! how happy I should be,” he added with a touching goodness, “to see you follow the example of your brethren! Is it not astonishing that, instructed and learned as you are, you should remain alone unbelieving in the midst of your fellow-citizens?” — “I have indeed heard tell,” answers this man, “of divers prodigies that are attributed to you, but I have not been witness of them; I have seen you work up to this day nothing that could make me forget the great Apollo.”

At these last words, God permits a crystal cup to escape from the hands of the cupbearer, fall to the ground and break. “Order,” says the unbeliever at once, turning with an incredulous air toward the holy Prelate, “order this cup to return whole.” Marcellin, groaning within himself at this mocking challenge, conjures God not to harden this soul, but to save it, and, full of that confidence which commands heaven itself and which it obeys, he makes a sign of the cross, and at once the fragments of the broken vessel reunite. The pagan, singularly struck by this marvel, falls at the feet of the man of God and earnestly asks for baptism: it was a feast day; this favour was granted him in the presence of a great multitude, rendering thanks to God for so splendid a conversion. The wonder-worker made use, the rest of his days, of the miraculous cup.

His faith, his holiness, his self-denial, his devotedness for others, prodigies wrought in a thousand encounters, made his name blessed and venerated in all these countries.

Here is a trait which, better than all discourses, will make known the respectful attachment which the inhabitants of these rude mountains bore to our Saint, at the same time that it testifies to his gentleness and his humility. He was returning from a distant excursion, and he was going, according to his custom, reciting psalms, when he sees, at some distance from Embrun, a rather numerous crowd stopped on the public road. Not knowing what it is, he doubles his pace and approaches. By the cries which he hears raised, he understands what is the matter: travellers were going to the town, one of their beasts, too tired or too heavily laden, had fallen and they could not raise it. The Saint arrives; he addresses these strangers and exhorts them not to be discouraged, above all not to utter blasphemies. But, irritated by this mischance and urged on by the demon, they fly into a passion against the Saint, and go so far as to put an overwhelming burden on his

shoulders.

Marcellin submits to everything without letting escape the least complaint; he contents himself with saying to them: “If the Saviour was pleased to take upon Himself the iniquities of us all, why should I not carry, for His love, the load which you impose on me?” Then, addressing God, he repeats with emotion this text of the Psalmist: “I am before Thee, O my God, as a beast of burden, but yet I am with Thee.” On entering the town, one of these wretches, before having taken up the load again, has the insolence to mock the humility of the Saint. The people, attracted by the singularity of the spectacle, assemble and recognise their bishop. At once they surround the coarse and inhuman strangers; each arms himself with stones, they wish absolutely to exterminate them. But God Himself takes charge of glorifying His outraged minister: a whirlwind of fire suddenly envelops the most furious of this impious troop, and makes him feel inconceivable pains. Terrified, in despair, he utters lamentable cries, he throws himself at the feet of the Prelate, giving him to understand that he awaits from him his deliverance and his pardon. The fire, in effect, did not leave him until the man of God, relieved of the heavy burden, had prayed for the life of the guilty man. Touched by so great a clemency, these men offered him presents and pressed him earnestly to accept them, but he would never consent to it, and after having appeased his people, he begged them to withdraw in peace.

Soon after, Marcellin learned that a new church had just been built at Seynes, a little town distant from Embrun sixteen miles or seven common leagues.

Evangelised for several years, Seynes had not only persevered in the true faith, but had seen the neighbouring populations follow its noble example and receive baptism; it had asked permission to build itself a church, and the edifice finished, it had invited the holy Pontiff to come and make the solemn consecration of it.

He set out from Embrun, accompanied by a crowd of the faithful. The pious concourse increased along the road: but arrived at the river Ubaye, which descends from the valley of Barcelonnette, he found it so swollen by the abundance of the rains and the melting of the snows that everyone lost courage and judged it impossible to go farther. Marcellin addresses then this sad and disconcerted multitude; he exhorts it to put its hope in God and cries: “Confidence, my children, the Lord will give us the means of accomplishing this pilgrimage; all is possible to him who believes.” He betakes himself to prayer, makes the sign of the cross, and the waters, miraculously driven back upon themselves, permit Marcellin and his suite to cross on dry foot the bed of the river. It was since called by the name of the sanctified torrent. This splendid prodigy, attested by a considerable number of eyewitnesses, made great noise in all the province, and confirmed in the faith these new Christians.

These consolations which the holy Prelate was able to taste in the midst of his people, docile to the voice of grace, were painfully troubled by the violent struggles into which Arianism drove the East, Italy, the Gauls and even the Alps: struggles of the faith against error, sacred combats which had also their victims or rather their martyrs.

On the occasion of the divers councils which were held in these sad circumstances, Marcellin permitted himself a step which bears witness to his zeal and his prudence, and which did much honour to his Church. He sent trusty couriers to the defenders of the faith, who were at Vienne, at Arles, at Béziers, and in the other parts of Gaul, to put them on guard against any surprise. This message was made in the name of the church of Embrun. In spite of the wise reserve with which the pontiff had acted, it appears that the emperor had knowledge of this step and wished to punish him for it, for, one day when the holy Confessor, suspecting nothing, was occupied in the public square with a work of zeal, the emperor’s emissaries presented themselves to arrest him. One of them recognised him, and raising his arm, he was about to strike him in the face with a whip which he held in his hand, when an invisible force struck himself down before he had consummated his attempt. The guilty man rolls in the dust, writhes, gnashes his teeth. His companions, witnesses of his strange torment and seized with the greatest terror, recognise the hand of God which strikes

them. They dare not approach the holy Bishop to implore his clemency and his all-powerful intercession in favour of their unhappy companion; but Marcellin, with his habitual goodness, anticipates their request. He goes out from the house where he had already withdrawn, and advances toward the victim stretched on the ground. At the approach of the holy Pontiff, the spirit of darkness cries out, by the mouth of the unhappy possessed man: “O Marcellin, is it then not enough that thou hast driven us from the shores of Africa? Must thou still come to trouble our repose in the Gauls?” The Saint at that instant imposes silence on him; then, invoking the help of the God whose minister he is and addressing the demon: — “Unclean spirit,” he says to him, “I command thee in the name of Jesus Christ, go out and withdraw for ever from this man whom God has deigned to create in His image.” At this order, the vanquished demon withdraws from the possessed man, who, recovering the use of his senses, opens his eyes to the light, weeps over his crime, receives with several others baptism, and accepts with thanksgiving the sweet and amiable yoke of the Saviour.

Another day, Arians seized Saint Marcellin, and, leading him to the edge of the rock on which the town of Embrun is built, they summoned him to subscribe to the orders of the emperor, threatening, in case of refusal, to hurl him from that high place. The crime followed close on the threat; but the angels of God doubtless sustained the holy Confessor in his fall, for the tradition, still living to-day at Embrun, affirms that he rose without having experienced the slightest wound.

Meanwhile the tempest, instead of diminishing in violence, grew ever greater. The emperor had sent a formulary throughout all Gaul, and given severe orders to the magistrates in all the towns to have all the bishops subscribe. The bearers of this formulary were accompanied by Arian clerics who denounced to the emperor the magistrates negligent in having these prescriptions executed. Thus, by a strange reversal which could be only the work of error, the laity became the judges of the faith. The bishops appeared before profane tribunals to render account there of their belief, and there it was said to them: Subscribe or quit your Churches; the Emperor orders it. On the resistance of the bishops, they were stripped of their goods, and imprisoned. The laymen who took their defence were also ill-treated, and, as in losing the faith one ordinarily loses all shame, they did not blush to scourge publicly the Christian virgins inviolably attached to the faith of Nicaea.

It was in these distressing circumstances that, at the lively instances of his clergy, who feared from one day to the next to see him exiled or put to death, Saint Marcellin, already worn out by his labours, withdrew into the gorges of the mountains situated to the east of Embrun; he returned only by stealth and by night to the environs of his episcopal town to transmit his orders there and to exercise in the shade the august functions of the holy ministry. How this separation must have wrung the heart of the Pontiff and the heart of his faithful people! To-day the inhabitants of Crévoux still show the rock under which the new Elias sheltered himself in those days and passed the nights, exposed to the attacks of wild beasts, less to be feared for him than those of the furious Arians.

At last Constantius died in the arms of heresy on 3 November of the year 361, after twenty-five years of reign. Julian the Apostate, his most cruel enemy, became his successor. This philosopher prince, who, later, declared himself the enemy of Jesus Christ, tolerated at first the Christian faith, without distinction of communion. All the bishops and priests banished were recalled and reinstated in their Churches. Our holy Prelate, model of prudent, zealous and faithful pastors, was able to re-enter Embrun, and to receive there with tenderness the homage of his clergy and of all his people.

Saint Marcellin died laden with merits, after having enlightened with the light of faith the greatest part of the Maritime Alps (13 April 374). His miracles did not end with his life. The town of Embrun having had recourse to this holy Patron, when enemy troops besieged it, the holy Pontiff was seen at once in heaven, with a flaming cross which he opposed to the enemies, who took flight. In time of plague, an ecclesiastic of Embrun was healed by unctions made with the oil which flowed miraculously from the sepulchre of Saint Marcellin. At this news, the whole town implored the Saint, and was delivered from the scourge. “At the

sepulchre of this Saint," says Gregory of Tours, "burns a lamp which, once lighted, lasts several nights in succession without being fed: if the wind puts it out, it relights itself of its own accord. The oil of this lamp is a remedy for the sick."

Relics of Saint Marcellin His mortal remains had been deposited in the church built by his care, and the prodigies which were wrought at his tomb multiplied so much that this same church, of which a fountain still indicates the place, was no longer known except under the name of the Church of Saint-Marcellin. Several others were built afterward under the same title, either in the diocese of Embrun: at Châteauroux, at Crévoux, at Bréziers, at Vars, at Ristolas, at Névache; or in the dioceses of Turin, of Grenoble, of Valence, of Gap, of Maurienne, of Sisteron and of Digne, where, as at Embrun, the office of Saint Marcellin has continued to be celebrated on 20 April, the day of his burial.

The body of the holy Archbishop was transported to Chanteuge in Auvergne, on the banks of the Deuge, and not far from Langeac, in the diocese of Le Puy. This removal took place from the year 916 to the year 936. These dates, which appear insignificant, nevertheless throw a new light on one of the saddest epochs which the churches of Embrun and of Gap have gone through. They coincide, alas! with the episcopate of Saint Liberalis and of Saint Benedict, archbishops of Embrun; they recall to us the overwhelming day when Saint Liberalis, broken by old age, went out from this town to return to Drives in Auvergne, begging his bread; they recall to us Saint Odilard, bishop of Maurienne, and Saint Benedict, pitilessly massacred with a multitude of priests and faithful, in a new Saracen incursion.

On 10 March 1852, M. Mauzen, curé of Chanteuge, wrote to Mgr Auguste de Morlhon, bishop of Le Puy: "The old people of the parish of Chanteuge recall that the statue of Saint Marcellin was exposed three or four times a year with the relics, which were in great veneration there. They were enclosed in a rather large shrine of gilded oak wood. This shrine still exists; but the statue was burned during the French Revolution before the door of the church; probably the relics were also a prey to the flames; no trace of them exists." Mgr Auguste de Morlhon, bishop of Le Puy, in sending these pious details to Mgr Irenaeus Depéry, bishop of Gap, his friend, had the extreme kindness to add in a letter written in his own hand and dated 12 March 1852, what follows:

"It is indubitable, whether from the documents which you have found, or from those which I have collected here and of which I send you an extract in the notes herewith, that the monastery of the Benedictine religious of Chanteuge formerly possessed notable relics of Saint Marcellin, bishop of Embrun; unfortunately these relics have disappeared and no vestige of them exists.

"The monastery has been also destroyed; there remains only the church, a fine monument of the end of the twelfth century, which is to-day the parish church.

"According to tradition, this church was dedicated to Saint Marcellin; persons still full of life remember having seen there the colossal and very rich statue of the holy bishop. This statue, which was in great veneration in the country, was burned in 1792 before the door of the church with several other objects of worship. It is then, according to all probabilities, that the precious relics perished; there still exist in the borough of Chanteuge eyewitnesses of this odious sacrilege.

"About 1789, the inhabitants of Chanteuge, whose parish church, dedicated to Saint Saturninus, bishop of Toulouse, was too small and in bad state, obtained from the religious, who were then very few in number, that the parish worship should be transferred to the church of the monastery; but they would not abandon their patron. Saint Saturum has always been honoured and invoked as protector of the parish, and from that time the devotion to Saint Marcellin was neglected; to-day it is almost entirely forgotten."

The church of Embrun, still less fortunate than that of Chanteuge, did not keep even until the French Revolution the considerable particles which it had withdrawn from the great invasions, and which it had

hidden with so much care that it was very difficult to discover them later. Some say that this discovery took place in digging the foundations of a little house on the edges of the rock on which the town of Embrun is built.

They were exposed from then on to public veneration in a rich silver statue which the duke de Lesdiguières had carried off in 1585, when, at the head of the Huguenots, he besieged and pillaged the town. Despoiled of its precious treasure, the metropolitan church of Embrun felt this loss keenly; and as the church of Digne, in 1340, already possessed the head of the holy Archbishop, as is seen in an inventory drawn up by the religious of that church, Embrun asked and obtained, in 1764, a portion of this notable relic with a portion of the relics of the saints Domninus and Vincent. The chapter of the metropolitan church had these various fragments enclosed in three rich silver boxes fitted to as many busts of gilded bronze and of great price. It appears further that the abbey of Lérius had been enriched with another relic of Saint Marcellin, since mention of it is made in the catalogue of the monastery. A remnant of his garments was also given by the chapter of Embrun to the parish of Crévoux, in 1534; it has kept it to this day.

We have completed Father Giry with the aid of the Hagiography of Gap, *by Mgr Depéry.*

The Blessed Hugh of Poitiers, Founder of the Priory of Anzy-le-Duc

— Pope: Leo VI. — King of France: Raoul.

He lives in death …

Epitaph of the Blessed Hugh.

Hugh, born in Poitou of parents equally noble and pious, devoted himself to God from childhood. Remarkable for his love of letters and of the religious life, he deserved to be raised to the priestly dignity. Sent with several other monks from the monastery of Saint-Savin, in Poitou, to establish the monastic rule at Saint-Martin of Autun, he constantly refused, out of humility, the supreme dignity of abbot; but he could not withdraw from the charge of forming the novices in religious discipline, wherein he presented to them in his own person a living model of holiness. Regular observance found in him an indefatigable promoter. He erected or organised a great number of monasteries. He was the counsellor and the auxiliary of Berno in restoring to that of Baume its ancient splendour, as well as in laying the foundations of the celebrated abbey of Cluny.

But it is at Anzy, in the Charollais, that his virtues were above all to shine forth: Hugh had returned to the midst of his dear community of Saint-Martin, which the abbot Arnulf governed. It was then that a rich lord of the diocese of Autun, named Liébaud or Letbald, and his wife Altasia, came to find Arnulf, and made a gift to his monastery of a considerable domain which they held from their ancestors. They added to this donation a house which they had built with magnificence on this property, asking that it be transformed into a church.

Saint Hugh was again charged with this new work. His zeal to extend the reign of God was known, and the abbot Arnulf could hope with confidence that this new community would be one glory more for his monastery. The domain bequeathed by Liébaud bore the name of Anzy. This name, says the historian, was of happy augury, for Anzy means worthy of praise, or rather which causes praise and glory to be given.[1]

Hugh made this rich possession fruitful, improved and increased it from day to day. It was his cherished retreat; it made him, so to speak, forget the other places. He built there, as far as the space and his resources permitted, little regular cells for the dwelling of the religious. But his first thought had been for the poor of Jesus Christ, in whose favour he built a very fine hospital. It is thus that Hugh, favoured with all sorts of graces, but principally with the gift of charity, deserved the praises which always accompanied his name. One could not pronounce it without adding at once: the good father, the faithful friend of the holy rule.

Distant two miles from the Loire and forty miles from Autun, Anzy saw flocking every day, from divers places, persons of every sex and every condition. They asked humbly of the holy man words of consolation; they implored the help of his prayers; they claimed participation in the graces and spiritual riches of his community. He was also, by the prudence of his counsels, the oracle of all the neighbouring monasteries. It was he who made the plans of construction, regulated their affairs and appointed their superiors, when the good required it. No one addressed himself to him without being enlightened, and without gathering from his conversations something of the profound wisdom which was in him.

His goodness and his power manifested themselves above all in those days of desolation when God, to punish the sins of the peoples, permits the elements to trouble their harmony, and charges them, so to speak, to avenge His justice by terrible scourges. They ran to him as to a refuge; they begged him to disarm heaven; and he was seen, full of confidence in the divine mercy, taking the cross and the relics of the saints, and going thus armed to meet the storm. Scarcely had he made the sacred sign when the clouds dispersed, when the air regained its first serenity. The most violent and thickest hail was often seen changed into a sweet and beneficent dew.

This power which he had of commanding nature he exercised also over men and over animals, in order to heal their infirmities. A sign of the cross, the water which he had blessed, drove away at once languors, pains and maladies. They brought him the seed of the fields, that he might bless it, and his prayers, always efficacious, gave it a marvellous fecundity. It is reported that he had in horror the prestiges and superstitions to which the people were accustomed to give themselves up on the first of January and on the eve of the Nativity of Saint John the Baptist. He proscribed them with the most terrible threats, and thus fulfilled that proverbial saying: “Whatever be the works of your zeal and your firmness in good, you have not yet true virtue, if you do not condemn evil.”

He ceased not, to the end, to announce to the religious, his brethren, the word of salvation, to exhort them, with the goodness of a father, to do penance for their sins, to keep themselves in grace, to guard themselves against the dangers which their weakness would meet, and above all to keep inviolable the sacred deposit of the Catholic faith.

He had no more than three years to pass on earth. Wishing therefore to prepare himself for his passage, he renounced all exterior occupation and shut himself up in his cell, to abandon himself freely to tears and to prayer. It was there that, practising a poverty more rigorous than that of his monks, he made for himself a rich treasure for the day of triumph.

That happy moment arrived for him toward the end of Lent. The approach of the Paschal solemnities had increased the ardour of his desires. At last, his hands raised to heaven, his eyes bathed in tears and prayer on his lips, he seemed to enter into ecstasy; it was the sleep of the just. His holy and blessed soul left his body to go to Jesus Christ on the twelfth of the calends of May (20 April) 928. He was buried by his brethren quite near his cell. The Lord was pleased to illustrate this place by all sorts of prodigies. The infirm hastened there in crowds to obtain the cure of their maladies. They pressed around his tomb. They invoked him as a father, and each withdrew, joyful at having obtained, by his intercession, the graces he had asked.

Relics. — The Church and the Priory of Anzy Some years later, the translation of the relics of Saint Hugh was made, on 13 December, with a pompous apparatus. His bones were discovered and raised in the presence of a numerous concourse of people. After they had been respectfully washed in wine and balm, they were placed in a chapel, where they were exposed to public veneration. From then on, a crowd of pilgrims flocked to the tomb of Saint Hugh, and often spent days and nights there in prayer. In 1025 the relics of the Saint were carried to the council assembled at Anse,[2] in the diocese of Lyons. The religious of Anzy, charged with this holy deposit, gathered, on their passage, the testimonies of the liveliest faith on the part of the faithful. On the arrival of the relics at Anse, the Fathers of the council saluted Saint Hugh as an angel of mercy and of

peace, and soon the marvellous graces obtained by those who invoked him attested how powerful his protection was with God.

Witness of so many signs of the power of God, a man, animated by the liveliest faith and the most ardent love, approached the holy body, and, standing in its presence, his hands raised to heaven, his eyes bathed in tears: “Saint Hugh,” he cried, “illustrious Confessor of Jesus Christ, admirable wonder-worker, I conjure you by the grace of the all-powerful Creator which you received with so much abundance, obtain from Jesus Christ that, if He wishes to call me to Himself this year, He permit me not to go out from here, but that, in the presence of your holy relics, I obtain what I so ardently desire.” — And, repeating these same words, he remained as if motionless. At last, after two or three hours, he quietly bent his knees and, prostrating himself on the ground, expired.

Such a spectacle struck with awe the immense crowd which filled the temple; they burst forth at once into praises and cries of blessing; they gave glory to God, who, for the honour of His servant Saint Hugh, gave to His people, in this event, so pious a lesson. They saw, in the death of this man, the accomplishment of that well-known saying: “Can he die ill who has lived well?”

Saint Odilo, abbot of Cluny, who was present, proposed to bury this man in the very place where, by the prayers of Saint Hugh and by the will of God, he had obtained to breathe his last. He was therefore buried in that place; and, by common advice, a little cell was raised over his tomb, to be, for future ages, as a memorial of this miraculous event. The shrine of Saint Hugh remained exposed in the church of Anzy to the veneration of the faithful until the year 1562. At that epoch, Anzy having been invaded by the Reiters, the tomb of the Saint was destroyed, and his bones burned by the Huguenots. Thus disappeared these sacred remains, near which the Christian people had prayed so many times with confidence. But his name always remained in veneration in the Church, and the martyrologies mark his feast at 20 April, giving him the title of Saint or of Blessed.

His feast was formerly celebrated only at Saint-Martin of Autun and at Anzy. Since the return to the Roman liturgy, which has taken place in these last years, it has been, by a special favour, extended to the whole diocese of Autun.

The Blessed Hugh in his life, and doubtless from his venerated tomb, preserved the inhabitants of Anzy and the neighbouring places from the scourge of hail. But since the Calvinists had profaned his tomb and cast his ashes to the wind, the scourges had been seen to multiply. They wished therefore to have a new present and sensible pledge of the divine mercy. Pope Clement IX granted to the priory of Anzy the relics of the holy Persian martyrs Abdon and Sennen.[3]

At the epoch of the Revolution of 1793, the relics of these holy Martyrs seemed destined, like so many others, to undergo profanation. It is a pity that the name of the courageous Christian who preserved them from it is no longer known. May this good action bring happiness to his family! As he was carrying away the pious treasure at the bottom of a sack, he met a stranger who asked him: “What are you carrying there, citizen?” — “Matton,” he is said to have answered. Everyone in the country knows that this is the name given to the residue of the nuts from which the oil has been extracted, to which the form of bread is given. It happens too often that the countries most favoured on the side of nature are the farthest from the supernatural life. It is not the fault of a fine sky, of a happy climate, of a gracious and fertile soil; it is still less the fault of God if the populations favoured with all these advantages let themselves be caught by them as by a dangerous bait, and are more forgetful of God, of His worship and of His commandments than those who are deprived of them. Poor human nature, thy fall alone can explain thy history!

But here is a little people which has charged itself to justify, from generation to generation, divine Providence among us. No one contests the beauty and the fertility of the basin of the Arconce, where Anzy-le-Duc rises. This people, in the full nineteenth century, is found such as it was in all times, full of

religion and of good morals, preserving unanimously, in the midst of ease and activity, sentiments of moderation and wisdom, opinions of order and honesty, in spite of all the seductions and solicitations which surround them. Thanks be rendered for it, doubtless, to the heavenly envoy who was formerly, in the midst of their fathers, as they show themselves to-day, worthy of praise before God and before men!

The priory of Anzy[4] was founded five years after Cluny, that is to say in the year 913, although the donation of Letbald and of Altasia had preceded by thirty years this definitive foundation. During the nine hundred years of its existence the priory of Anzy escaped many perils, survived many trials.

In 1368 the English bands, under the conduct of the Black Prince, devastated it. There remain also traces of the passage of the Huguenots: a breach which has never been repaired; the stones of the cloister enclosure and of the façade of the church still red with calcination. The year 1791 did more; the religious were definitively expelled, their goods and their dwelling confiscated for the profit of the nation.

The position of the priory of Anzy is truly admirable and justifies the enthusiasm of all those who have written of it, from the eleventh century, including the anonymous monk, author of the life of Saint Hugh. Raised at the extremity of a hill which advances toward the north in the form of a promontory and encroaches on the pretty and rich valley of the Arconce, it sees at its feet an ever-green and animated carpet, formed by vast meadows and terminated, in the sense of its length, by the heights of Montceaux and of La Chassagne, on the left; of Saint-Christophe and of Varennes, on the right. The church, a fine Romanesque church, strikes the eyes first by its grace and its elevation, which appears doubled, seen from the side of the valley. On the eastern crest of the hillock, and from north to south, rose the regular buildings, become a magnificent and spacious modern dwelling. But they have taken care to preserve the great reception hall with its sixteenth-century chimney-piece, ornamented with frescoes and gildings. Religious worship has come to associate itself in this place with respect for venerable antiquity and to raise it to a more sublime order. This curious room is to-day changed into a graceful oratory. It is the place of silence, of Christian thought and of prayer, which always bring happiness.

The first object which attracts attention, when one approaches Anzy, is the elegant octagonal tower which springs above the priory and stands out against the azure of the sky. It is not, doubtless, the Campanile of Florence, that jewel which Charles V would have wished to enclose in a case of gold. The tower of Anzy, however, is admirable by its form and its proportions, and still it lacks its spire of former days, destroyed by fire from heaven on 22 May 1652. To-day the octagonal roof of hollow tiles is almost flat.

But let us enter the edifice.

Before descending the three steps by which one arrives in the floor of the church, let us recollect our mind. Everything invites us to it: the fine proportions of the nave, its severe ornaments, a softly dimmed light, and above all that harmonious ensemble of colours and tones which fills the choir.

The total length of the church of Anzy is 40 m. 37 c. inside; the breadth of the nave, 14 m. 26 c., and the height, under the double arches, 11 m. 39 c. A double row of five pillars, flanked with pilasters and engaged columns, covered at the base with twists, roses, foliage, forms three naves divided into five bays. A contemporary inscription, painted on wood and hung inside above the door of the church of Anzy, announces that this church was built in 880. The venerable author of this inscription, M. Gauthier, former curé of Anzy, gathered the local traditions which, as to dates, are not always a sure guide.

The church of Anzy was not built before the year 1000; but also, its construction cannot be carried back to this side of the first half of the eleventh century; for if one listens to the architectonic language of the church of Anzy, it is impossible not to recognise in it all the characters of the Romano-Byzantine style of the primary period from 1000 to 1090.

When the goods of the priory of Anzy and the priory itself were sold in the Revolutionary manner, the church was not included in the sale and remained in the category of the so-called national goods, except the crypt, of which the prior of Andreville had previously had the deplorable idea of making a cellar for the use of the house, regarding it as an excrescence since the body of the Blessed Hugh no longer rested there.

At the epoch of the Concordat of 1801, which definitively re-established the public exercise of worship, no one had the thought of transferring the centre of the parish into the priory church. The sacrilegious usurpation was still too recent; one might be frightened at the too great expenses necessary for the restoration and the upkeep of a large building; and then, "had not the greatest number of the inhabitants been baptised or married in the old church? Was not the cemetery that surrounded it the resting-place of their ancestors? These sentiments, be assured, hold as strongly to the heart of the country dweller as the root of the oak to the earth that has nourished it, and the habit of kneeling in a church, at a known place, may well have made one fail for a moment to recognise the precious advantage of preserving the monument of which the whole commune to-day shows itself happy and proud at once."

The priory church therefore remained abandoned and considered as a public square. They played there, they traded there. In several places they had set up stills for the distillation of brandy.

A state of things so deplorable could not fail to cause frightful degradations and to hasten the ruin of the edifice. The central administration of the department was about to help in it, in its turn, in 1808, when it put up for auction this fine monument, which could not have escaped the hands of the Black Band but for the devotedness of four honourable inhabitants of Anzy. MM. Georges-Marie Grizard, Laurent Thomas, Antoine Bachelet, Emery Saulnier form a society to buy back the priory church. One of them sets out to arrive at Mâcon on the day of the adjudication. On the way, he meets the man of the Black Band, and buys his withdrawal at the price of three hundred francs. The adjudication is decided in favour of the conservative society for two thousand eight hundred francs, and the deed of it is passed on 3 March of the same year and registered on the 5th of the said month.

The monument was saved. More exposed to the impious passions of the first revolutionary effervescence, the portal was also less favoured than the ensemble of the monument, and we have gathered from the mouth of a person quite worthy of faith that the mutilation of the personages sculptured in its arch was due to the cupidity of an inhabitant of the commune to whom was given, in those sad days, a modest bounty of three sous for each head knocked off. But impiety, no more than crime, can bring happiness. God has His days of patience because He is eternal, as He has His days of justice … A day came also when from the bottom of a well, into which he had fallen by accident, was drawn the corpse of that unhappy mason whose sacrilegious hand mutilated at Anzy the statues of the Saints.

Beside the persons who have preserved the church of Anzy, we should like to place the name of those who have restored it, but that would carry us too far. Let it suffice to say that, thanks to the initiative and generosity of the pastor and the faithful, the altars have been set upright, the statues replaced on their pedestals, the chapels decorated, the ancient mural paintings respected and freshened.

The Life of Saint Hugh was written by an anonymous monk who lived in the eleventh century, and who composed it from sure and authentic documents. It was published by the Bollandists, 20 April, and by Mabillon, *Acta Sanctorum*, vol. vii. — We have consulted and used, besides: the *Lives of the Saints of Franche- Comté*; the *Legendary of Autun*; the *Blessed Hugh of Poitiers*, etc., by M. l'abbé Cucherat.

The Blessed Oda

— Pope: Adrian IV. — King of France: Louis VII.

Let each confine himself modestly within the gift which has been apportioned to him.

Ep. to the Rom. xii. 3.

She was born in Brabant, at the epoch when Liétard governed the church of Cambrai (1131– 1137). Her father was called Wibert, her mother Thesceline: both descended from the noblest families of the country and were as distinguished by their virtue as by their riches. From her earliest age she showed a great love for piety and very happy dispositions for virtue. Despising worldly pomps and the distinctions which vanity seeks, she wished no other ornaments than those of virtue; also she bore imprinted on her brow the modesty and innocence of a beautiful soul. To safeguard her chastity and to assure it against the dangers she might run in the world, she resolved to keep away from it and so to preserve in all its freshness the flower of her virginity, which she wished to consecrate to Jesus Christ. From then on she hardly left her parents and admitted into her intimacy only a few young persons of her age who, like her, loved and served God, and faithfully practised all the virtues of their sex. Often also she was seen recollected within herself, and conversing inwardly with the God who makes His delight to dwell in pure and innocent souls.

The Blessed Oda grew in age and in wisdom before God and before men. She made the edification of all who saw her, the consolation and the happiness of her parents, who were already forming for their beloved daughter the fairest projects for the future. But thoughts very different from theirs filled at that moment the mind of the young virgin, who felt in herself an attraction ever more and more sensible for the religious life. With that ingenuous confidence which is often found in upright souls agitated by an ardent desire, Oda communicated her design to a relative. She begged him at the same time to help her to realise it, and requested of him a petition to the abbot of the monastery of Bonne-Espérance, that he might consent to give her the veil of virgins.

The relative in whom Oda had confided did not answer her expectation; on the contrary, he hastened to go and warn Wibert and Thesceline in order that they might take, as soon as possible, the measures which were to hinder the design of their daughter and make it fail. Thus, at the moment when the young virgin was rejoicing at the thought that, in a few days, she could quit the world to go and consecrate herself wholly to her God in some solitude, everything was being prepared that was to become an obstacle to the realisation of her vows. In effect, it was soon agreed, by the counsel of the relatives who were secretly consulted, that they would seek to engage her in the bonds of marriage before a short time. This intention was adroitly made known in the principal families of the country, and several young lords presented themselves to obtain the hand of the young Oda. One of them, called Simon, having been well received by Wibert and his wife, engagements were taken and accepted on both sides. The very day on which this alliance was to be celebrated was fixed according to the desires of the young knight. They had kept through the whole course of this affair so profound a secret that Oda, always persuaded that her relative was occupying himself with the project she had communicated to him and working to make it succeed, had guessed nothing of what was going on around her. Her parents themselves, who doubtless feared an opposition which they wished absolutely to overcome, had made her no confidence of it up to then; so her surprise was extreme when she learned that they had resolved to give her a husband, and that they had fixed their choice on Simon, a young lord of noble family.

Grace did not fail the Blessed Oda before the trial in which she was engaged. The faithful correspondence which she brought to it made her victorious in this heroic struggle between virginity and the natural affection of parents. However it was not without violent efforts. After the first moment of surprise and sorrow which this strange and unexpected communication caused her, the young Virgin recollected herself to consult the Spirit of God who had inspired her design, and from whom she awaited the courage and strength necessary to accomplish it. By the light of faith she understood that one must often pass through contradictions, temptations and sufferings to be able to accomplish the will of God upon us; that He permits these oppositions of nature and of earthly affections in order to try the virtue of faithful souls and to render their sacrifice more meritorious in His eyes, and that finally He never refuses victory to those who, in these

combats of the flesh against the spirit, know how, like the Prophet, to lift their eyes to heaven and to call thence for help, light and strength. These consoling thoughts had brought back calm into the soul of the young and virtuous Oda. Abandoning herself therefore entirely to the Spirit of God who directed her, she saw approach without fear the moment when she would have to manifest openly her sentiments and the energetic resolutions of her will. Meanwhile she ceased not, day and night, to address to God fervent prayers, that it might please Him to give to His humble servant the victory in the struggle that was about to begin. Already, in effect, there were beginning, under her eyes, the preparations for the wedding, to which they wished to give a great magnificence. Alone tranquil in the midst of this general movement of all that surrounded her, the young virgin seemed not even to be disturbed by this display made for a ceremony in which she was quite resolved to take no part. Her parents could not help remarking this calm and thoughtful countenance of their daughter, and they seemed to wish to deceive themselves as to the motives which could determine her. After the declaration which Oda had made of her desire to consecrate herself to Jesus Christ, after the feeling of painful surprise which she could not restrain at the moment when they spoke to her of her future union with the young Simon, it was hardly possible for them to be without uneasiness as to the dispositions of their daughter and as to a determination which everything in her made them foresee. It was perhaps in order to dissimulate completely these apprehensions that Wibert, on the very eve of the wedding day, wished to make his daughter understand that the moment to realise this project was still distant. Nevertheless the next day from the morning, there was seen arriving at the castle of Oda's father the young knight Simon, accompanied by a great cortege of relatives and allies invited to the feast. The heart of the young virgin was extremely moved in seeing all that passed under her eyes: she then renews her generous resolution to live in perfect chastity for the love of Jesus Christ, and awaits without fear what is going to happen.

Some moments after, her parents came to invite her to betake herself to the chapel for the ceremony of her marriage: Oda obeyed at once. Already the young Simon had declared to the priest who interrogated him that he took Oda for his lawful wife; she was to answer in her turn the same question. The sacred minister proposes it to her; the demand is addressed to her anew, and Oda remains mute. A lady then, detaching herself from the crowd of spectators, approaches the young girl, whom she knew very well, and urges her not to listen to a false modesty which closes her mouth in so solemn a circumstance, and to answer quietly the question which the priest puts to her. Oda then, taking the word, expresses herself in these terms: "Since you seek with so much solicitude whether I am disposed to accept this young lord for husband, know that I will accept neither him nor any other, for my love and my faith are engaged to Jesus Christ, to whom, from my first years, I have consecrated my virginity. Nothing shall ever be able to separate me from His favours, neither the love of any creature, nor threats, nor anything else whatever."

At these words, all the assistants are filled with surprise and sadness. The young Simon, the first, goes away precipitately, mounts his horse and returns full of anger to the castle of his father. Several approach Oda, address reproaches to her on her conduct, and strive to determine her to take the husband whom her parents have chosen for her. The soul of the virtuous young girl was a prey to the liveliest sorrow in seeing the trouble into which her relatives and the friends of her family were thrown; but the vivacity of her faith made her bear this so painful trial and gave her the courage to remain faithful to her resolution. She withdrew into her mother's room to commend herself anew to God and to claim His help, at the moment when her father, mounting his horse, betook himself to the young Simon, whose resentment and anger he dreaded. His family was one of the most important of the country, and there was reason to fear that it would conceive a keen displeasure at all that had just passed. Wibert besides alone could explain the reason of his daughter's conduct, as to whose dispositions he had always kept the most profound silence. Perhaps even he wished to give Simon the assurance that he was going to try anew to decide Oda to accept him for husband. But, during this time, the generous virgin was taking an astonishing, energetic resolution which was to break all the hopes which could still have been conceived for the future.

In effect, while she found herself alone in the room of her parents, asking God to enlighten her with His lights and to aid her with His all-powerful help, she formed the project of ravishing from herself this beauty which was becoming an obstacle to the accomplishment of her desires. Seizing therefore a sword of her father's, which she found at the head of the bed, and asking God to strengthen her arm, she cut off a part of her nostrils and received at once in a basin the blood which flowed in abundance. Several of the persons who knew that she had retired into this room were astonished not to see her come out. Curiosity led them to go there to question her on her interior dispositions and on the motives of her conduct. Arrived at the door and finding it closed, they called the young girl aloud, who did not answer. All then set about forcing the entrance, to make sure that she was in that apartment. What is not their surprise on seeing Oda all disfigured and receiving in a basin the blood which flowed from her wounds. At this sight, they utter a cry of horror; the mother of Oda runs up and falls fainting into the arms of the persons who surround her. The noise of what had happened at the castle was not long in spreading outside: it reaches the ears of the lord Wibert, who at that moment was returning on horseback in all haste. On arriving, he finds his wife, his relatives and his friends in a consternation impossible to describe. At the sight of his daughter thus covered with blood, he is himself seized with the profoundest sorrow. He began doubtless to recognise the fault he had committed in seeking to constrain her vocation and to force her to accept, against her will, the husband he had chosen.

The venerable Odo, abbot of the monastery of Bonne-Espérance, was not long in being informed of all that had passed in the family of Oda. Recognising by these striking testimonies that God called this virgin to the religious life, he sought to facilitate for her the means of entering it. For this he entrusted a mission to two very virtuous and very prudent religious, and recommended them to ask, in passing, hospitality in the castle of the lord Wibert. They were received there with the demonstrations of the liveliest satisfaction. Oda, who regarded their arrival in the house of her father as a means which Providence offered her to determine him to the sacrifice before which he always recoiled, asked him anew then for permission to consecrate herself entirely to the service of God in some pious community. Wibert refused it again this time: but at last, conquered by the pressing instances of his daughter and by the wise reflections which her admirable conduct suggested to him, he consented to give to God this beloved child whom He asked back of him. The Blessed Oda was at the summit of happiness when she obtained this favour for which she had sighed so long. A few days after, she received the veil of virgins from the hands of the abbot of Bonne-Espérance, and entered at once into a community of holy maidens who followed the rule of Prémontré. In the fervent novice they soon had to admire the assemblage of the most touching virtues. Her humility and her spirit of obedience led her to regard herself as the last of all the sisters and to render them, with joy and simplicity, all sorts of services. Insatiable of austerities and privations, she found still too mild the rule which she had embraced. Her love for prayer made her also taste in this pious exercise an abundance of sweetnesses and consolations. It pleased God, to make the holiness of His humble servant shine forth, to send her a grave and unusual malady. For some time they believed that it was leprosy, and the pious Oda had to remain in a little cell at some distance from the community. Entirely resigned to the will of heaven, she submitted without murmuring to this mortifying separation and consoled herself by recalling unceasingly to her thought the passion of the Saviour oes hommes. The evil having diminished little by little, Oda resumed her ordinary exercises and continued to give her sisters the example of a perfect regularity. Her conduct made such an impression on the whole community that, when the question arose of choosing a new prioress, all the suffrages united in her favour. Obliged to accept this charge, which alarmed her humility, Oda found in it only one consolation, that of being able more easily to succour the poor and the unfortunate who presented themselves in great numbers at the door of the monastery. She had for them the sentiments of an altogether natural commiseration, and she found in her ingenious charity a multitude of little means to relieve their misery and soften their privations and their pains. Her spirit of faith made her consider Jesus Christ Himself in the person of the poor who presented themselves to her.

Up to the last days of her life, the Blessed Oda practised these works of religion and of charity, and advanced in the perfection of her holy state. A last illness gave her above all occasion to manifest her admirable humility. One day when she saw her sisters shedding tears beside her bed of pain, asking her to remember them in heaven, she addressed to them these words: “Why, my daughters, do you speak thus to a sinner? Why ask of me, who have done no good, what the Apostles and the Saints alone can ask for you? Do not speak thus; but rather ask God to pardon me my sins, and to receive me on leaving this world.” The Blessed Oda expired a moment after, on Easter day, 20 April of the year 1158. Her body was buried in the monastery itself of Bonne-Espérance, in the midst of a great concourse of religious and of pious persons.

We have borrowed this Life from the Lives of the Saints of Cambrai and Arras, *by M. l’abbé Destombes.*

Saint Agnes of Monte-Pulciano

1274–1317. — Popes: Gregory X; John XXII. — Emperors: Rudolf I; Louis V.

Incorruptio facit esse proximum Deo. Purity brings near to God.

Wisd. vi. 20.

In the centre of Italy, near the famous lake of Trasimene, is a little borough called Gracciano Vecchio; it is there that, in 1274, came into the world Agnes, one of the sweetest glories of the Order of Saint Dominic. Her father, Laurence Segni, was sufficiently endowed with the goods of fortune and rich in Christian virtues.

The designs which heaven had upon Agnes were not long in revealing themselves. Scarcely had she received the light of day when mysterious torches, shining like the sun, illumined her cradle: illustrious presage of the future splendour of her holiness. — A sign so manifest of the favours from on high must not have been foreign to the choice made of the symbolic name given to the child. Her parents, versed in divine things, must have understood that the heavenly Lamb was betrothing to Himself from that day her whom He honoured with so prevenient an attention.

However that may be, this sublime name of spouse of Christ Agnes was soon to realise. She did not yet know how to answer men when she lisped the Lord’s Prayer and the Angelic Salutation. At the age of four years, she showed that she had already heard and understood the interior voice of her heavenly Spouse. Often she left the games of childhood to withdraw to a solitary place. There she knelt, raised toward heaven her heart, her eyes and her little hands, offered to Jesus her prayers and her person, and asked Him to bless her parents. To see her childish face blossom, her look light up and her lips animate with the smile of ecstasy, it was easy to believe her in the presence of a mysterious vision.

She was so tenderly cherished by her companions, who regretted not being able to keep her always in their midst. Agnes profited by this affection to lead them to the neighbouring sanctuaries. One day even, at the age of nine years, she proposed to them a pilgrimage to a church of Monte-Pulciano. All accepted and began to climb joyfully the hill which separated them from the venerated place. As they approached the ramparts of the town, suddenly a troop of cawing crows swoops upon Agnes. With their beaks, their wings and their claws they seek to bruise her and put out her eyes. But she invokes the name of Jesus, and the enemy troop flies away without having done her any harm. It was, adds the historian of the Saint, an army of demons who presided over a house of debauchery built near that place, and whom the presence of this angel of purity disturbed.

That same year, Agnes, already disgusted with the pleasures of the world, before even having learned to know them, asked to devote herself to God in a monastery. Her parents thought it wise to oppose, for the moment, her design: she was so young! Besides, it was necessary that they be put in a position to recognise the will of God, that they might consent to part with such a treasure. The young virgin obtained nothing from men, neither by her prayers nor by her tears; but she addressed herself to the divine betrothed whose voice

called her, and He bent all resistances. Agnes was at the summit of her wishes. She could unite herself for ever to Him who speaks to the heart in solitude. She entered among the religious *del Sacco* (of the Sack), beside Monte-Pulciano. These religious lived under the rule of Saint Augustine, but without belonging to any of the great monastic families, and their name was only that of the coarse stuff in which they clothed themselves. Nevertheless, though unknown, they were none the less fervent and worthy of appreciating the virtues of Agnes.

From the first day the young novice applied herself wholly to the religious life. Giving to her body only what she could not refuse it, she employed all the hours of the day, and a great part of the night, in prayer, in pious reading and in all possible exercises of penance. Her humility, her gentleness, her obedience were such that the mistress of novices and all her companions loved and venerated her as an angel of paradise.

When she had reached the age of fourteen years, to put her virtue to the test, they named her bursar of her monastery. This charge was to tear her from the sweetnesses of prayer; but she knew that prayer is no longer agreeable to God when obedience calls to other employments. She obeyed therefore with joy, and never had any the least reproach to be addressed to her. She watched diligently that no religious should lack anything whatever, and when it was a question of rendering a service to her sisters, she was always full of grace and charity. Previously she had resolved to keep during Lent an inviolable silence with men, to converse only with heaven; but, as her sisters would have become the victims of this sacrifice, she contented herself with cutting off all the words which were not necessary to the exercise of her charge.

God testified then how far He is from disapproving that one leave Him for the good of the neighbour; for, during this very time, Saint Agnes received a most splendid grace. The Mother of the Saviour, who after God possessed her soul, appeared to her, and, conversing gently with her, gave her three little stones marvellously beautiful. Then she said to her: “My daughter, before thy death thou shalt build a monastery in my honour: take these three little stones to remind thee that thy edifice must be founded on the constant faith and confession of the most high and indivisible Trinity.”

Already Agnes, during her prayers, had appeared several times raised above the ground more than a cubit, in the sight of all the religious, and she enjoyed in the world itself, where the report of her miracles had spread, an extraordinary reputation of holiness. Proof of it was soon seen. The inhabitants of Procena, near Acquapendente, had decided to build a monastery for their daughters. Although Agnes was only fifteen years old, they came to ask her to be its foundress and first superior. At the thought of command, the humility of Agnes took fright: she put forward her incapacity and her age. Besides, she knew that this was not the monastery which the Blessed Virgin had ordered her to build. Nevertheless the Vicar of Jesus Christ, by virtue of his supreme authority, ordered her to undertake the proposed foundation; she did so. But, ever convinced of her unworthiness, she redoubled her prayers and her penances. Bread and water were her only food; the bare ground her bed; a stone her pillow. In return for these sacrifices she was loaded, even visibly, with heavenly graces. Often manna fell in the form of a cross on her mantle: touching symbol of the sweetnesses hidden under the cross! Where she had knelt, grew miraculously the loveliest flowers: the violet, the lily and the roses. — One night of the Assumption, the Blessed Virgin appeared to her anew; and, placing the Child Jesus in her arms, she abandoned Him to her most affectionate caresses. Agnes could not separate herself from her beloved except by shedding tears, and for consolation, she detached a little cross from the rich necklace of pearls of the divine Child. — Another day, praying in the most solitary part of the garden, she was ravished in God and forgot the hour of Mass. Her ecstasy having ceased, she began to weep at not having been able to receive her Saviour. Then an angel brought her the holy Eucharist and gave her communion.

Attracted by the report of these marvels, two Camaldolese hermits came down from their mountains to visit this prodigy of holiness. After a long conversation on the spiritual life, Agnes made them sit at her table for the meal. No dish had yet been brought, when they see suddenly, in the midst of an earthen dish, a beautiful

and fragrant rose rise up. The Saint then turns to these good religious and says to them: “Fathers, our Saviour has willed, in the midst of the cold and frosts of winter, to send upon our table this flower of summer to show how much your ardent words have warmed my languishing spirit.” And the edified hermits returned to their cells, well convinced that they alone had been warmed by the ardent words of Agnes.

Such a holiness well deserved that Agnes should always have brothers and sisters to watch over her tomb, preserve her memory and tell again her virtues. Now, the religious *del Sacco* formed only one of those ephemeral congregations which a day of generosity gives birth to, but which, in the following century, one finds only in the past of history. One day, then, in one of her mysterious visions, the servant of God found herself on the open sea, in front of three vessels magnificently decked with flags, conducted by Saint Augustine, Saint Francis of Assisi and Saint Dominic. A holy dispute had arisen among them as to who should possess Agnes. But the glorious patriarch Dominic, alleging the decree of heaven which gave him Agnes for daughter, stretched out his hand to his child and introduced her into his bark. Agnes did not understand how this change of institute would come about; but soon an angel came to reveal it to her. He recalled to her the three little stones which she had formerly received from the Blessed Virgin, with the order to build her later a monastery. “The time,” he said to her, “has come: you must found a house on the very hill of Monte-Palciano, where the demons, under the form of crows, assailed you; you shall dedicate the convent to the most holy Trinity, to the incomparable Virgin Mary, to the Blessed Dominic, to whom you are henceforth to belong.”

At the same time there arrived at Procena the élite of the inhabitants of Monte-Pulciano, coming to beg Agnes to return to her native place; they themselves in that case would build her a convent where several of their daughters would embrace the religious life under her direction. Her greatest desire would have been to remain forgotten: but to the voice of heaven she could not resist; she betook herself therefore to Monte-Pulciano, where she was received as in triumph. Dreading these applauses, which often take from virtue its supernatural reward, she pressed on without respite the works of construction; and as soon as the enclosure could be kept, she put on the habit of the sisters of Saint Dominic, then made a vow to live according to the rules of her new Order. According to the promise which had been made to her, she found herself, in a short time, at the head of a community of twenty religious, who, worthy daughters of such a mother, lived, says their historian, like angels of heaven. But God tried these souls that He cherished. He permitted once that the new family should be forgotten, and the convent remained three days without bread. Agnes, whose confidence equalled her humility, complained lovingly to heaven of so extreme a necessity. But let us listen to God Himself praising the conduct of our Saint, in speaking to her worthy sister, the Virgin of Siena (Dialogue 149): “This dear little poor one,” He says, “my faithful Agnes, raised her heart to my goodness, saying to me: My beloved Lord, my tender Father, my eternal Spouse, have you not ordered me to withdraw these virgins from their families? and you, have you gathered them in your house only to let them die of hunger? Good Master, provide for their needs! — To satisfy her humble request I inspired someone with the thought of bringing her five little loaves, and I revealed it to her. When he who came drew near to the door, Agnes said to one of her daughters: My daughter, go to the turn, and bring the bread that the Lord sends us in His goodness. — When the loaves were brought, they sat down to table, and, while my beloved was making the division, I put into her hands such a power that the loaves multiplied and could furnish abundantly several meals.”

This is not the only miracle that illustrated this epoch of the life of Agnes. But, a remarkable thing, her miracles change in character from the day when she changed Institute. In the Order of Saint Dominic, the religious have for aim to spread upon their brethren in the world the treasures which they possess. Our dear Saint therefore delivers a man cruelly possessed by the demon; she restores sight to one of her sisters, heals a young girl, raises a little child, by making over him the sign of the cross, converts several young libertines who had outraged her by their words; finally, she makes spring from a neighbouring rock a source of pure

water, where several recovered health.

Meanwhile the day of the heavenly nuptials was approaching for Agnes. But hours of infirmities and sorrows preceded this so desired instant. An angel had announced to her that it would be so, one day when she was resting a little on her bed. It seemed to her that she was led by this heavenly guide under an olive tree, where he offered her to drink in a chalice a very bitter liquor, saying to her: “It is now, dear Spouse, that you must take part in the chalice which your Spouse drank first for love of you.” On the order of her superiors, she went to ask her cure of the salutary waters of Clanciano, three leagues from Monte-Pulciano. The Lord showed that He approved this act of obedience: several miracles marked the steps of His servant. The miraculous manna which fell upon her in the form of a cross covered her anew with its dew while she was bathing. A new spring began to flow as soon as Agnes had arrived at Clanciano, whose waters cured all the other sick: it was named the *water of Saint Agnes*. She changed the water of a fountain into an exquisite wine; she healed a young girl who had on her knee a dangerous ailment; finally she brought back to life a child who had drowned in the baths. However she herself was not cured, because it pleased the heavenly Spouse to dispose her by this malady to enter wholly purified into the hall of the nuptials of the Lamb. She returned therefore to the monastery of Monte-Pulciano, where the evil only grew worse. Constrained to take to her bed, and foreseeing that God wished to withdraw her from this land of exile, she disposed herself for death with joy, and received the last sacraments with a heart palpitating with love and a face radiant with joy. Her religious wept bitterly, but she consoled them by these words: “If you loved me as you ought, my daughters, you would not weep thus. For friends are not saddened at the good of their friends: on the contrary, they rejoice at it. The greatest good that can happen to me is to go away to our Spouse. Be faithful to this so good Spouse! Persevere always in obedience, and I promise you to be more useful to you in heaven than if I remained among you. Above all, love one another! hold this love for one of the surest marks of your predestination …” Soon after, raising her eyes and hands to heaven, she said with a ravishing smile: “My beloved is mine, I shall leave Him no more!” In pronouncing these words, her soul had flown into the bosom of God, on 20 April 1317, at the hour when Jesus came into the world. Agnes was forty-three years old.

At this very moment, she was receiving on earth the most perfect praise, that of the children at the breast. The tongue of these little innocents was marvellously loosed, and they set about publishing in the neighbouring places the death and the virtues of Agnes; their parents awoke on hearing these voices. The next day, people betook themselves from all sides to the monastery to venerate the body of the Saint. She remained long exposed, exhaling a sweet perfume, and working by her virtue innumerable miracles.

Fifty-two years after the death of Agnes, it was revealed to Saint Catherine of Siena that in heaven she would be the companion and equal of her who had preceded her on earth. This revelation, says a historian, cast into the soul of Catherine an ardent desire to visit the relics of the Saint of Monte-Pulciano. She sets out therefore with her confessor and some of her faithful companions, she runs to prostrate herself before the incorrupt and venerated tomb; she bows her head to kiss the feet of this heavenly friend. But behold, Agnes seems unable to bear so profound a humility; she lifts one of her feet and presents it gently to Catherine in the sight of all the Sisters. From that day the monastery of Monte-Pulciano was for the heart of the virgin of Siena a sacred place, whither she made frequent pilgrimages. The second time that she venerated the holy body she no longer put herself at its feet, but, filled with confidence and joy, she kissed the face of the Blessed Agnes, and, at that moment, there was seen to fall a manna whiter than snow, and these two blessed bodies were soon covered with it: consecration of the sublime friendship between the Saint of earth and the Saint of heaven! However Agnes had not yet received the honours of a public cult; she was beatified only in 1534, by Clement VII, and solemnly canonised only by Benedict XIII, in 1726.

In art: 1° the veil and mantle of Saint Agnes of Monte-Pulciano are strewn with little crosses to recall the heavenly rain which fell upon her in that form; 2° lying in her tomb, she presents her foot to be kissed to Saint Catherine of Siena; 3° an angel gives her communion under an olive tree; 4° the Child Jesus, who was

in her arms, gives her a cross on leaving her, etc.

The original Life of Saint Agnes of Monte-Pulciano was written by Raymond of Capua, confessor of Saint Catherine of Siena: it is that which the *Acta Sanctorum* give. — Cf. *Année Dominicaine*, X. n, and an Italian Life of the Saint, by Father Ponti, which was translated for France in 1865.

Saint Theotimus, Bishop of Tomes

(about 407).

Saint Theotimus had been brought up in the philosophy of the Greeks, but he raised it by the practice of the evangelical virtues; thus one may call him, not simply philosopher, but Christian philosopher. Everything in him corresponded to this glorious title: the interior by the purity of his life, the exterior by his mortification. Besides the habit and the long hair which he wore, he deprived himself of all the pleasures of life, and, without subjecting himself to fixed hours for eating and drinking, he took nourishment only when he was forced to it by hunger and thirst. His merit caused him to be raised to the chair of Tomes after the death of Bretannion; and it needed no less than a man as holy as he to replace him worthily. His zeal was not limited to the care of his diocese; he crossed the Danube to carry the lights of the faith to the Huns, who then occupied the country of the Dacians and Getae, neighbouring Little Scythia. He drew to himself so strongly their veneration by his virtues and by the prodigies which he wrought among them that they commonly called him the god of the Romans. One day when he was on the road with some of his companions, these perceived several of those barbarians who were making raids to pillage according to their custom. They believed themselves lost and lamented much; but the Saint dismounted from his horse and betook himself to prayer, and God rendered them invisible to these barbarians.

He acquired thus by similar marvels a great credit in their minds, and profited by it to turn them from making irruptions into Little Scythia, of which he was metropolitan. He humanised them also, though they were cruel by character, by giving them little feasts and presents. These liberalities made one of them believe that he must be rich, and he laid a snare for him to rob him. He had for this fastened a rope to his shield; but, when he wished to raise his hand to throw the rope over him and draw him to himself, as they sometimes did to enemies to stop them and lead them away, his arm remained as if caught in the air without any movement; and he could not be delivered from this invisible bond until he had acknowledged his fault, and his companions had begged the Saint to pray to God for him.

Saint Theotimus was closely united to Saint John Chrysostom, and he took up his defence loudly in a synod which was held against him at Constantinople.

He was of opinion that they should not proscribe all the writings of Origen without distinction, but only those in which the faith was altered. Saint Jerome wrote in the same sense,[1] as did Saint Augustine,[2] and Pope Gelasius.[3]

A great lord named Promotus, who was consul in 389, founded, in Thrace, on the side of Asia, a monastery which was inhabited by the Goths; at least they composed the greater part of the community. This place was not much distant from Constantinople. These Gothic monks remained attached to Saint John Chrysostom as much as Saint Theotimus, of whom we have just spoken, when this holy Doctor was sent into exile by the intrigues of his enemies. It is not known at what age Saint Theotimus died.

Baronius.

The Blessed Géraud of Sales-Cadouin[4]

(1120).

Our Géraud[1] saw the light in a village of Périgord, called Sales (arrondissement of Bergerac). He was the first among several brothers. His noble and religious parents had him carefully brought up. In the schools, he eclipsed without difficulty all his comrades, by the science of language[2] and above all by the divine unction, so well had his very pious mother known how to inspire him, from the cradle, with the fear of God and the horror of sin.

From a very early age Géraud felt himself drawn toward solitude. So, while still a child, he loved to recollect himself in the shade of churches and monasteries. Now, at that time, the venerable Robert of Arbrisselle was evangelising with great zeal all the country round about and founding the institute of Fontevrault. Drawn by the renown of so recommendable a man, Géraud came to put himself under his high direction.[3] The old man welcomed his new disciple with happiness, showed him the ways of the Lord, and, after having disciplined his adolescence, made him take the habit of the canons regular of Saint-Avil, not far from Sales and the paternal manor. His parents gave their son to God with a joy uncommon in such a circumstance.

All perfumed with innocence, gentleness and a thousand other virtues, as in flower,[4] the young novice edified the religious singularly, who, besides, delighted by his gracious and faithful docility to the least observances of the rule, were not long, all with one voice, in having him receive successively the holy orders, up to the diaconate; but they could not decide him to mount higher, so much did he dread the charge of the priesthood.

The pious cenobite visited several times his former master, the Blessed Robert, and when he felt himself arrived at the age of a full-grown man, pressed by the Spirit of God, he returned to him, to embrace, after his example, a more austere life, more laborious and more useful to souls. For he saw before him an abundant harvest and few labourers. He exchanged therefore the poor habit of canon for that, poorer still, of the hermit. A rough hair shirt and a coarse mantle[5] for all clothing; a little black bread and water and some vegetables taken at sunset for all meal, when the poor did not profit by them; such was his new regime. God compensated him for so many exterior rigours by heavenly ravishments. How many nights he passed in tears or in the delights of ecstasy!

In the midst of so many acquired and infused lights, Géraud felt himself suddenly inspired to go and preach to the people the name of Jesus. He set about, then, sowing throughout the country the holy word with an irresistible ardour and grace. The enthusiasm of the crowds carried to the ears of bishops and prelates the name and the works of the Apostle. The eminent bishop of Poitiers lavished on him his good graces and even delegated to him his ordinary powers.[6] His mission finished, Géraud, like the bird faithful to its nest, regained his dear solitude.[7]

At that time, many persons brought back to God by the ministry of his servant came to offer him their goods to establish monasteries. Géraud founded seven monasteries of men and two of women. In the first rank figures that of Cadouin (Périgord), and in the second that of Grand-Selve.[8] That of Les Châtelliers[9] (Deux-Sèvres) was the seventh and the poorest. It is there that Géraud, already sick, withdrew, and that, full of days and merits, he rendered his soul to the Lord, blessing his brethren, in the year of grace 1120, on 20 April, the third day after Easter.

During the funeral, while the people were gathered outside, three luminous crosses shone as if suspended above the oratory where the tomb was prepared, and they disappeared only at the last moment of the burial.

Let us add some words on the abbey of Grand-Selve, the most important foundation of Saint Géraud:

About the year 1114, the Blessed Robert of Arbrisselle, accompanied by his disciple, the Blessed Géraud of Sales, was sent on a mission into the county of Toulouse by Pope Paschal II. After having preached the faith to the people, the two Apostles occupied themselves with several foundations, according to the observance of Fontevrault. Hermits lived in the midst of the forest of Grand-Selve, to the west of the Toulousain, not far

from the left bank of the Garonne. Géraud passed some time with them in contemplation and prayer, then initiated them in community life.[10] A deed[11] of the year 1116 informs us that Olivier de Bessens and his wife Algarde conceded for ever and without reserve,[12] to the Lord God and to the Blessed Mary of Grand-Selve, to Gérard of Sales and to his brethren of the said place, as well future as present, a part of the forest of Grand-Selve. A short time after, the bishop of Toulouse, Amelius, confirmed this donation and encouraged the munificence of the faithful in favour of the new abbey.

In the year 1118, the Blessed Géraud withdrew from Grand-Selve, leaving there Stephen as abbot, but under the dependence of the monastery of Cadouin. Following some dissensions which arose between the two abbeys, the Blessed Bertrand, successor of the abbot Stephen, profited by the stay of Saint Bernard at Toulouse to affiliate his religious to the Order of Cîteaux, under the immediate jurisdiction of Clairvaux. After the solemn affiliation of Grand-Selve, made at Clairvaux itself, Saint Bernard addressed to the Toulousans, under the date of the year 1147, and by the return of the Blessed Bertrand, a letter (the 241st) extremely eulogistic for the abbot and his brethren of Grand-Selve, whom he calls Saints.[13]

The abbey of Grand-Selve cast the greatest lustre by the number, the renown and the virtue of its monks, and the important foundations which it multiplied as far as Spain. The counts of Toulouse, the kings of France and the Popes of the thirteenth century loaded it vying with one another with privileges. Its endowment became immense. But since the so frequent and so disastrous invasions of the English, the primitive fervour grew lukewarm and the abuses of the commend, introduced from the fifteenth century, aggravated the evil until the day when the French Revolution came to suppress it with the abbey itself. In the month of May 1790, the municipality of Bouillac had an inventory drawn up of all the movable goods of the convent. On 13 February 1791, a commissary, escorted by gendarmes, presented himself to proceed to the sale of the said movables. The religious closed their doors, threatening to call the peasants to their aid, at the sound of the bells. The commissary, intimidated, withdrew. But the following month the sale took place by auction and the monks were dispersed. Some churches of the neighbourhood succeeded in appropriating several lots of great value. Savenez had the high altar; Bouillac retained the reliquaries, as precious by the importance as by the number of the relics which they enclose: they also recommend themselves by the perfection of their forms, chasings and sculptures of the purest Romano-Byzantine style. These treasures, preserved in an uncontested state of integrity, are exposed to public veneration in the church of Bouillac. Mgr Doney, bishop of Montauban, has verified the authenticity and authorised the cult: this is established by the *procès-verbal* of 25 May 1865.

The treasure of Bouillac, come from Grand-Selve, consists of a reliquary in the form of a tower in chased gilded copper, and of four shrines of gilded oak wood adorned with sculptures, bas-reliefs, mouldings, etc. These shrines have the form of a church with aisles, transepts, etc. The exterior decorations of all these reliquaries are admirable works of the purest Romano-Byzantine style, and offer an inappreciable interest for the authenticity of the relics which they enclose and the state of the arts of drawing, of goldsmith's work, etc., in the twelfth and thirteenth centuries. We can only indicate some of the most remarkable relics, according to the *procès-verbal* of 1865, deposited at Bouillac.

De vestimentis Domini; — de spinis coronae Domini; — de tabula et pane Cœnae Domini; — de terra ubi pes Crucis positus erat, quando Christus fuit Crucifixus; — de velo, cingulo, vestimentis et lacte B. Mariae; — de sanguine et vestimentis SS. Innocentium; — de vestimento B. Joannis; — S. Petri; — una uncia digiti B. Pauli, ap., et duo dentes ejusdem; — S. Thomae, ap.; — S. Barnabae, ap.; — S. Timothei, discipuli B. Pauli; — S. Stephani, proto- martyris; — S. Laurentii, m.; — SS. Marci et Marcellini; — S. Sixti, papae, mart.; — S. Caeciliae; — S. Luciae; — S. Dorotheae, vv. mm., etc., etc. These relics are to the number of one hundred and eleven. There exists a notice printed by the care of the fabric of Bouillac on the subject of these reliquaries.

The immovables of the abbey were adjudged at the price of a hundred thousand francs, in assignats, doubtless, to a judge of Toulouse who sat afterward in the revolutionary tribunal of Paris. This purchaser was named, it is said, Selves, and had for son the colonel of engineers who, in the time of King Louis-Philippe, took charge of instructing in the European manner the troops of Mehemet-Ali, under the name of Soliman-Bey. Almost all the buildings of Grand-Selve remained intact until 1799. It was then that the monastery, the cloister and the chapter-room were put in demolition. The church, after having been profaned by the cult of Reason, underwent the same fate in 1802. Since then everything has been razed to the ground. There remains however, as if to indicate the place of what was, the arched portal (seventeenth century) of the hostelry, to which adhere some pieces of breached wall. One could find again the circumscription of the church, by following the hollowed lines whence enormous bricks are still extracted which served for the foundations. A committee of archaeologists was lately having some tombstones laid bare in the thickness of the dam of a neighbouring mill; the flow of the water had so well licked or polished the side of the sepulchral inscriptions that no trace of them remained. Various wrecks of the great shipwreck of the illustrious abbey have come to group themselves, now one, now another, in the museum of Antiquities of Toulouse.

Ex vita B. Giraldi de Salis, scripta ab auctore anonymo, castellariensi, ut videtur, monacho, circa finem saeculi XIII, ex Ms. Castellariensi, ap. Edm. Martène; Bolland., t. LVIII, p. 254, édit. Palmé. We owe what precedes to the obligingness of M. Peujade, canon at Montauban, and to that of the R. P. Carles, missionary at the Calvary of Toulouse.

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[14] Some say at Nicomedia, others in Spain: but it is more probable that it is at Nicomedia.

[15] The same as Saint Marian, named by the Bollandists on this day, and of whom we ourselves say some words at 30 March, as well as of Saint Mamertinus, with whom the martyrologists associate him.

[16] Saint Theodore Trichinas was originating from a noble family of Constantinople and received in a desert of Thrace which took afterward his surname of Trichinas or Pilosus. The precise epoch of his death is not known; but it is certainly at an epoch later than the persecution of Diocletian. — AA. SS.

[17] He is known in letters by a beautiful copy of the Psalter. At the end of each Psalm he had placed a prayer which was like the effusion of his heart and the summary of the Davidic song.

[18] The Blessed James of Illyria was the admiration of the various houses whither his superiors sent him, and above all of the convent of Conversano, where he exercised the office of cook. The sight of earthly fire recalled to him that of hell and carried him to attach himself to God with all the forces of his soul. He was born in Dalmatia.

[19] The *Bavaria sancta* of Rader represents the Blessed William in pilgrim's costume, the head crowned with the nimbus.

[20] The life of Saint Hildegonde is more admirable than imitable. Born at Neuss, near Cologne, she was taken on a pilgrimage to Jerusalem by her father, who made her take men's clothes and disguised her under the borrowed name of Joseph. Her father being dead, the servant who accompanied her left her, carrying off all she possessed. She continued her road as a poor pilgrim, under the conduct of an angel whom heaven sent her. She took a liking, doubtless, to her disguise, since she went to Rome and entered afterward the convent of the Cistercians of Schoenau under a masculine livery. She was horribly tormented in her convent: three times she wished to flee, three times heaven opposed it: she died the very year of her novitiate. The monastery of Schoenau was overthrown by the Protestants in the 16th century. Saint Hildegonde was represented accompanied by a horseman whom one supposes to be an angel.

[21] After the martyrdom of poor little Albert of Swirnazew in Podolia, the Bollandists give a list of several other innocents put to death by the Jews: we reproduce it, abridging the details:

At Pfortzheim, in the duchy of Baden, a young girl of seven years, sold by a horrible old woman. All her blood was drawn with awls, then her body was thrown into a stream where a fisherman discovered it. Brought back to the town, the corpse seemed to revive, in the presence of the duke of Baden, and stretched out its arm as if to ask for justice. The Jews, whom popular voice already accused, having run up in their turn, it gave out blood by all its veins: this prodigy frightened them to the point that they confessed their crime. 1261.

At Dussenhof, in the canton of Thurgau, some leagues from Schaffhausen, a child of four years, whose blood the Jews had bought from a peasant for the sum of three florins. 1401.

A like deed at Cracow in 1407.

In Castile, burning by the Jews of the heart of a Christian child: they sprinkled their food with the ashes. This crime, committed in 1454, and which came after others of the same kind, brought about their expulsion from all Spain in 1459.

At Turin, attempt at murder, in the open street, by an Israelite who, not having been able to perpetrate his crime, cut a piece from the calf of the child and took flight. 1459.

At Motta, in the March of Treviso, bloody immolation in 1480.

At Tyruau and at Bran, in Hungary, three murders of the same kind, in consequence of which they were expelled from all the kingdom. 1494 and 1522.

At Waltlsirch, in Alsace, in 1503, a father sold his child, aged four years, for ten Rhine florins, on condition that it should be given back to him after a little blood had been drawn: the Jews bled it to whiteness. This unnatural father paid for his crime with his life.

A mother showed herself still more unnatural at Cracow; but the judges had been corrupted, and order was given to the accusers to withdraw the denunciation.

Facts quite as lamentable of abduction, of removal or sale, and of immolation of children, have occurred in various places of Poland, in 1547, 1569, 1590, 1595, 1597, etc.: it would be too long to report them in detail.

N. B. It has been observed that the Jews, after their horrible sacrifices, have never given back to the earth the remains of their victims: the law forbidding them to render the duty of burial to Christians, they preferred to let the proof of their crime subsist rather than infringe the letter of a Talmudic prescription.

[22] *Enziacus namque quasi laudabilis seu laudativus dici potest.* Life of Saint Hug., AA. SS. — See, on this etymology, the learned pamphlet of M. l'abbé Cucherat, on the Blessed Hugh and the priory of Anzy, and note 2 below, p. 539.

[23] Anse, small town of the Lyonnais, near Villefranche. Five councils were held there: in 1025, 1070, 107«, 1110, 1112.

[24] See the life of the saints Abdon and Sennen.

[25] *Origin of Anzy.* — According to the etymological signification of its name, Anzy would be a Greek colony, for Anzy derives from "Aivîota, Aiv/^otç", *laus*, praise, *quasi locus laudativus*. This is not an isolated fact in Burgundy: many other names of towns indicate the passage of the Hellenic race, which was, as is known, eminently commercial. It is easy, for example, to demonstrate that Semar, Semurium, Senemurium, is nothing other than "Is-.'ey.opiov", coming from "l^fx-JOi", holy, and "Pt5v", summit, promontory. There was at Rome a hill consecrated to Apollo which was called likewise Semurium. J igoin, Digonium, Digonica, has preserved all its Greek physiognomy: "Aiywvja", from "Atj", two, and "Fwvta", angle, as who should say two angles formed by the Arroux, falling into the Loire. Whatever be the Greek origin of Anzy, it is certain, from the foundation charter of the priory, that it was a small matter as an agglomeration of inhabitants; for this charter calls it *locus*, a place (*in loco qui dicitur Anziacus*). If then the monks did not found Anzy, they certainly made it be born again from its ashes. M. Cucherat, *op. cit.*

[26] Ep. 75.

[27] Ep. 9.

[28] Can. de script. authent.

[29] One must not confuse Sales, place of birth of the Blessed Géraud, with Salles, where was born Saint Peter Thomas, whose Life we gave on 6 January, although these two localities are not distant from one another. Sales, native place of the Blessed Géraud, is of the arrondissement of Bergerac and the canton of Cadouin: the *Dictionnaire des Postes* designates it by Sales-Cadouin (65 inhabitants); Salles, native place of the Blessed Peter Thomas, is of the arrondissement of Sarlat and the canton of Belvès: the *Dictionnaire des Postes* calls it Salles-Belvès (334 inhabitants). One sees still, at Librel, village of the parish of Salles-Belvès, a chapel which marks the spot where the Blessed Peter Thomas was born, on whom, the occasion presenting itself, we add here some local notes which have reached us after the printing: we owe them to the obligingness of the R. P. Carles, apostolic missionary. There is also, in the church of Salles, an altar dedicated to a Saint born in the parish: which indicates that his name has been forgotten. Saint Peter Thomas is invoked against epidemic diseases: the reading of his life will give the reason of this patronage.

[1] *Giraudus igitur noster.*

[2] *Eruditione linguae.*

[3] *Sub tanta ferula.*

[4] *Multiplici virtutum flore.*

[5] *Cappa grossa.*

[6] *Committens ei vices suas.*

[7] *Post haec more bonae volucris ad nidum revertebat[ur] in idipsum.*

[8] *Nominavit Grandem Silvam secundum.*

[9] *Castellaria* (Deux-Sèvres).

[10] *Tantum cives sanctorum.*

[11] *Instrumentum.*

[12] *Sine retinemento.*

[13] *Et Sanctis qui cum eo sunt.*

21 April

Martyrologies

Roman Martyrology

At Canterbury, in England, Saint Anselm, bishop, illustrious by his holiness and his doctrine. 1109. — In Persia, the birth into heaven of Saint Simeon, bishop of Seleucia and of Ctesiphon, who, having been arrested by order of Sapor, king of Persia, was loaded with irons and presented to tribunals of iniquity. There, refusing to adore the sun, and rendering testimony to Jesus Christ with a free and assured voice, he was shut up in a narrow prison, and remained there long with a hundred other Christians, among whom there were bishops, priests, clerics of various Orders. Usthazanes, foster-father of the king, who had formerly denied the faith, and who since had done penance for his sin, at the persuasion of Saint Simeon, suffered martyrdom with courage. The next day, the day of Good Friday, all the companions of this holy Bishop having been put to the sword in his presence, while he exhorted each of them, he had at last himself his head cut off. With him were martyred Abdecalas and Ananias, his priests, personages of distinguished merit. Pusices, superintendent of the king's workmen, having raised the courage of Ananias, who appeared to waver, had his neck pierced toward the tendon, and his tongue was torn out through this opening. After he had expired in this cruel torment, his daughter, who was a virgin consecrated to God, was also put to death. 345. — At Alexandria, the holy martyrs Arator, priest, Fortunatus, Felix, Silvius and Vitalis, who died in prison. — Moreover, the saints Apollo, Isaac and Crotates, who suffered under Diocletian. 302. — At Antioch, Saint Anastasius the Sinaite, bishop.[1] 598.

Martyrology of France, Revised and Augmented

In Champagne, Saint Ampliise, confessor. — At Paris, the venerable Fastradus or Fastrède, disciple of Saint Bernard, and successively abbot of Cambron, in Hainaut, of Clairvaux and of Cîteaux, who, after great favours of Jesus Christ and of the Blessed Virgin, received during his life, died very holily in the said town, in the presence of Pope Alexander III and of Louis VII, who loved and respected him for his great piety. 1133. — Again at Paris, the murder of the holy child William, mentioned by Robert du Mont, massacred by the Jews on a Holy Thursday. 1177.

Martyrologies of the Religious Orders

Martyrology of the Basilians. — At Antioch, Saint Anastasius the Sinaite, bishop, of the Order of Saint Basil.

Martyrology of the Benedictines. — At Canterbury, in England, Saint Anselm, bishop, illustrious by his holiness and his doctrine, who appears to have come down from heaven in his books for the defence of the faith, for the progress of souls and for the rule of all the theologians who have taught the sacred letters by the scholastic method. — The same among the Camaldolese, at Vallombrosa and among the Cistercians.

Martyrology of the Dominicans. — In Piedmont, the birth into heaven of the Blessed Bartholomew Cervier of Savigliano, of our Order, who, very celebrated for his doctrine and his holiness, contributed much to purge the subalpine regions of the evil of heresy, was killed at last by the heretics, and entered, a glorious martyr, into the heavenly kingdom. 1466.

Additions Made from the Bollandists and Other Hagiographers

At Nicomedia, Saint Alexandra, martyr, one of the wives of the emperor Diocletian, who suffered with the saints Apollo, Isaac and Codratus, servants of that princess, mentioned above. It is to be remarked that two of the wives of Diocletian were put in the number of the saints. Year 302. — In Sicily, Saint Appelles or Amphelicus, martyr. — At Constantinople, Saint Maximian, patriarch. Year 434. — At Brescia, Saint Cyprian, bishop. About the year 552. — In the East, Saint Anastasius the Sinaite, different from Saint Anastasius named in the Roman martyrology. After the year 686. — At Liège, the venerable Wolbodon, bishop. — At Urbino, in Italy, the Blessed John or Joagnole of the Third Order of Saint Francis. About 1370. — At the monastery of Clynnog, in the country of Wales, in England, Saint Bruno, founder and abbot of this

monastery, who, among other miracles, healed a person by touching him with the end of his staff. 7th century. — At Ravenna, Saint Timothy, martyr, whose relics were brought from Rome into the church of Saint-Vitalis of that town.

Saint Simeon, Archbishop of Seleucia, and His Companions, Martyrs

— Pope: Saint Julius I. — Emperor: Constantius II.

Vos eritis mihi testes. You shall be my witnesses.

Acts i. 8.

The torch of the Gospel was carried to the Persians by the apostles Saint Matthew and Saint Bartholomew. Saint John had doubtless also a large part in the conversion of these peoples, since he addressed one of his epistles to the Parthians. The Chaldeans and the Persians agree in saying that Saint Thomas and Thaddeus,[1] one of the seventy-two disciples, with Mari and Aggaeus, were the principal apostles of the East. The number of Christians was great among the Persians in the fourth century, if one judges by that of the martyrs under the reign of Sapor. This king of Persia (ninth of the fourth dynasty), during his long reign (310–380), confounding the Roman empire and the Christian faith in the same hatred, excited three cruel persecutions, of which the last has in history the title of great persecution: it is known, says Sozomen, that sixteen hundred Christians were martyred; those who are not named are innumerable. Among them one remarks above all Saint Simeon, bishop of Seleucia and of Ctesiphon, and his companions. Sapor, the king of kings, having published, in 340, an edict which forbade embracing Christianity under pain of slavery, our Saint wrote him a letter full of firmness, in which he answers his threats thus: “Jesus Christ having offered Himself voluntarily to death for the world and having redeemed it by the shedding of His blood, could I fear to give my life for a people for whose salvation I am charged to labour? Since I cannot live without crime, I do not desire to see my days prolonged. God forbids me to acquire the right of remaining among men at the expense of the souls for whom His Son died. I am not so cowardly as to fear to walk in the footsteps of my Saviour, and I feel, with His grace, the strength to take part in the communion of His sacrifice. As to my people, it will know how to die for a religion which procures it salvation.”

The reading of this letter threw the king into a strange anger; he ordered on the spot that the priests and deacons be put to death, that the churches be demolished, and that everything which served for the worship of the God of the Christians be converted to profane uses. “As for Simeon,” he added, “Simeon, who is the chief of this accursed race, who despises my royal majesty, who adores only the God of Caesar and who mocks mine, let him be brought to me and let his trial be made before me.” The Jews, naturally enemies of the Christians, profited by this circumstance to animate the prince still more against them. “Great king,” they said to him, “nothing is more just than your anger. If you write to Caesar, he will make no account of your letters; but let Simeon send him a few lines, he will rise on receiving them; he will kiss them respectfully, and will command that all they contain be executed.”

Simeon, loaded with irons conformably to the orders of the king, was arrested with two of the twelve priests of his church, who were named Abdhaïcla and Ilananias. When he had arrived at Susa, his native place, he begged that he should not be made to pass before a church of Christians which had just been converted by the magi into a synagogue of the Jews,[2] that he might not see such a profanation. His guards having made great haste, he arrived in a short time at Ledan, capital of the country of the Huzites.[3]

Sapor, informed that the chief of the Christians was at Ledan, ordered that he appear before him. Seeing that the holy Bishop did not adore him as he had always done, he asked him why he refused him this honour. “It is,” answered Simeon, “that I have never appeared before you loaded with irons, nor to be forced to deny the true God.” The magi having said to the king that the Saint had conspired against the State and that on this title he deserved death, he replied: “Impious men that you are, is it not enough for you to have corrupted this

kingdom? must you still try to make us accomplices of your crime?”

The king, taking then a less severe countenance, said to him: “Believe me, Simeon, I wish you well. Adore the sun; this act of obedience will be advantageous to you, as to your people. — SIMEON. How should I adore the sun, since I cannot adore you, though you are of a more excellent nature? We recognise only one Lord, who is Jesus crucified. — THE KING. If you adored a living God, I should excuse your folly; but no, you adore as God a man dead on an infamous tree. Become wiser, and adore the sun, to whose divinity all pay homage. If you obey, I promise you honours, riches and the greatest dignities of my kingdom. — SIMEON. You have not a just idea of Jesus Christ. He is the Creator of men, and the Lord of the sun itself, which was eclipsed at His death to mark its mourning. He came forth besides glorious from the tomb, and ascended to heaven by His own power. As to the honours which you promise me, they do not tempt me. My God prepares for me some that you know not and which are infinitely more precious than yours. — THE KING. Spare your life and that of an innumerable multitude of men who will perish with you if you persist in your obstinacy. — SIMEON. If you commit such a crime, you will feel all the enormity of it, and you will undergo the punishment of it on that terrible day when the sovereign Judge will demand of you a rigorous account of all your actions. As for me, I abandon to you with pleasure the remains of a miserable life. — THE KING. Very well that you run to your ruin; but I have at least pity on your followers, and I shall try to cure them of their folly by the severity of your chastisement. — SIMEON. Experience will teach you that Christians do not sacrifice an eternal life for a perishable life, and that they would not exchange for your diadem the immortal name they have received from Jesus Christ. — THE KING. If you refuse to honour me in the presence of the great ones of my kingdom, and to adore me with the sun, the divinity of all the East, I shall to-morrow have torn with blows and made bloody that so beautiful face and that body of so venerable an aspect.” — The author of the acts of the Saint says that he was a very handsome man and that the graces of his exterior inspired sentiments against which his very enemies could not defend themselves. Simeon answered the king: “You equal yourself to the sun of which you make a God, and yet you are greater than it. If you disfigure the beauty of my body, which I regard at present as something contemptible, He from whom I hold it will know how to restore it to me one day with usury.” The king, despairing of being able to shake the constancy of the Saint, had him shut up in a narrow prison until the next day.

There was at the gate of the palace an old eunuch, named Guhsciatazades,[4] who had brought up Sapor and who enjoyed at court the highest consideration. He was the first lord of Persia, and occupied the place of arzabades or grand chamberlain of the king. He had professed the Christian religion; but he had adored the sun for some time, in order not to displease his master. Having seen pass the holy Bishop whom they were leading to prison, he knelt down to salute him. Simeon turned away his eyes, to make him feel the horror he had of his apostasy. The eunuch, touched by this secret reproach, re-entered into himself and detested his crime. “Wretch that I am!” he cried, “his eyes bathed in tears; if the conduct which Simeon has just held toward me is so sensible to me, how shall I be able to bear the indignation of the God whom I have basely denied?” Full of these thoughts, he runs to his house, quits the precious garments with which he is clothed, takes some of black colour, which the Persians were accustomed to wear in times of mourning, and returns to the gate of the palace.

The king, informed of what was passing, sent to ask the eunuch the motive of his conduct. His answer not having given him sufficient light, he wished him brought to him: “It must be,” he said to him on seeing him, “that an enemy spirit has taken possession of you. — Great king,” answered the eunuch, “it is nothing of what you think. Who ever had more reason than I to be sad? I have sinned against God in adoring the sun, and against you, in betraying my conscience, which disavowed the exterior act of idolatry that I performed. — What!” replied Sapor, transported with fury, “it is that which afflicts you? Well, I shall know how to bring you to reason, if you do not quit these foolish ideas at the soonest. — THE EUNUCH. I take to witness the Lord of heaven and earth; I will obey you no more on this point, and henceforth I will not fall into a crime of

which I repent with all the bitterness of my heart. I am a Christian, and I declare to you that the desire to please men will not make me perfidious toward my God. — THE KING. I have pity on your old age, and I am sorry that you wish to lose the merit of your long services. I conjure you, do not adopt the prejudices of a troop of wicked men, or you will force me to envelop you in their ruin. — THE EUNUCH. Know that I will not abandon the true God to adore mere creatures. — THE KING. To hear you, then, I adore creatures? — THE EUNUCH. Yes, and what is more deplorable, you adore inanimate creatures and devoid of reason." The king, enraged with anger, ordered that the confessor be put to the question; but the nobility obtained that he be put to death on the spot.

When they were about to lead him to the torment, he sent to beg the king to have it published that they were putting him to death not for having committed some crime, but for not having wished to abjure the Christian religion. His aim, in making this prayer, was to repair the scandal which he had caused by his apostasy. The king granted him what he asked for a quite contrary effect. He imagined that the death of a faithful subject executed for the cause of Christianity would turn the Persians from embracing such a religion. Had he known the Christians better, he would have seen that the torment of this brave officer must contribute to confirm them in the confession of their faith. The generous old man was beheaded on Holy Thursday, the thirteenth lunar day in April. Meanwhile Saint Simeon learned in his prison the martyrdom of Guhsciatazades; he rendered thanks to God for it, and felt himself more than ever inflamed with the desire to give his life for the faith which he professed. "O happy day," he cried, "that on which I shall die for Jesus Christ! It will deliver me from the dangers and miseries of this life, put me in possession of the crown for which I have sighed so long. Then will my pains end; then will be wiped away for ever the tears which I cease not to shed." The Saint, in speaking thus, had his hands raised to heaven. The two priests who were imprisoned with him looked with admiration on his face, where the ardour of divine love spread an altogether heavenly grace. Simeon passed in prayer the night of Holy Thursday. "O Jesus," he said, "hear me, all unworthy as I am of your mercies! grant that I drink this chalice on the day and at the very hour of your passion; let it be known that Simeon obeyed his Lord to the sacrificing of his life to Him."

The Saint having been led the next day before the king and having refused to adore him, the prince said to him: "What is the result of the reflections which you have made this night? Do you profit by my kindnesses, or do you persist in your obstinacy and in that spirit of fury which made you choose death? Adore the sun once, and I will leave you free for the future. You shall have your liberty on this condition, and I even engage to declare myself your protector against your enemies. — SIMEON. God forbid that I should render myself guilty of such a crime and of such a scandal! — THE KING. The remembrance of our ancient friendship had led me to make use of the ways of gentleness; but since they are useless, you must impute your misfortune to yourself. — SIMEON. Cease to wish to seduce me by your caresses. Why do you delay to immolate me? The table is already prepared, and I await only the happy moment to take part in the sacred banquet to which the Lord invites me. — THE KING (addressing the officers of his court): See the folly of this man, who consents to die rather than renounce his private ideas." He then condemned the Saint to be beheaded. They drew from prison a hundred other Christians to lead them to the torment at the same time. Five were bishops, some priests and deacons, the others served in the church in the quality of inferior clerics. The principal judge told them that they could save their lives by adoring the sun; but they answered with one voice that they would suffer all sorts of torments rather than outrage the true God by a cowardly apostasy. The executioners therefore set about executing them. Simeon, whom they made witness of their torment, in the hope that he might perhaps let himself be shaken, exhorted them to persevere in the confession of the faith and consoled them by the hope of a happy resurrection. When the hundred Christians had been beheaded, Simeon received also the crown of martyrdom with the priests Abdhaïcla and Ilananias.

While the latter was taking off his garments, he was suddenly seized with an involuntary trembling. Phusikius, recently created karugabare or intendant of the works of the king, perceived it and said to him:

"Be reassured, Hananias; close your eyes, and you will see in a moment the divine light of Jesus Christ." Phusikius was led at once before the king, to give account of what he had just said. The prince reproached him with the pretended ingratitude with which he had repaid his benefits; but he answered: "I would wish to be able to exchange my life for the death of these generous Christians. I renounce then your honours full of troubles and anxieties. The grace I ask of you is to associate me with those whose torment I have just seen. Nothing can be happier than their death. — THE KING. What! you prefer death to your dignity? You must be extravagant. — PHUSIKIUS. I am not raving, but I am a Christian, and that is why death, joined to a firm hope in God, seems to me preferable to all your honours." The king, furious, ordered that he be made to suffer an extraordinary kind of death. The executioners pierced his neck and tore out his tongue. He expired in this horrible torture. He had a daughter who had consecrated her virginity to God: she was also arrested and condemned to death.[5] Saint Simeon suffered martyrdom on 17 April 345. Saint Maruthas made the translation of his relics, and deposited them in the church of his episcopal town, which took from this the name of Martyropolis. Our Saint is named under 21 April in the Roman martyrology; but his name is found on the 17th of the same month in the menaea of the Greeks. The menology of the emperor Basil makes mention of him on 14 April.

This narrative is drawn from the *Genuine Acts of the Martyrs of the East*, published by Assemani, vol. i, p. i. We have borrowed it almost textually from Godescard.

Saint Anastasius the Sinaite, Priest and Monk

After the year 686.

The doctor who wishes to be truly useful to those he teaches must not only strike their ears with the sound of his words, but help them by his prayers.

S. Chrysost., serm. xxxii, in Epist. ad Rom.

The monastic life was beginning to weaken in the East. The monks had become theologians: discussion troubled solitude and took the place of prayer. The moment will come when, for not having attached themselves, like those of the West, to the chair of Peter and to its teachings, they will decline little by little in their strength and sink gradually into nothingness. For centuries, what remains of them has been reduced to the most afflicting impotence.

God raised up nevertheless men powerful in works and in words, to show them the abyss. Of this number was assuredly Saint Anastasius the Sinaite, whose preachings and writings were directed above all against the meddlesome monks and the prevaricating priests.

Saint Anastasius was born in Syria or in Palestine: nothing certain is known on this subject; but what is not doubtful is that he received an excellent education. He was taught from childhood to adore Our Lord Jesus Christ with a profound respect, as the all-powerful God, the creator of the universe and the splendour of the heavenly Father. When he read or heard the Gospel read, it was with the same faith as if he had heard the voice of this divine Saviour. He received His sacred body in communion with the same sentiments as if he had held Him in his arms; and he contemplated His holy images as if he had seen Him Himself.

These excellent dispositions led him to embrace the religious life. His fervour then led him to go and visit the holy places of Jerusalem; which proves that his monastery was not in the neighbourhood of that town, since it was as a pilgrimage that he came to make there; and thence, pressed by the desire of a life more austere than that which he had led until then, though it was already much so, he passed into Arabia to the solitaries of Mount Sinai, whose virtues ravished his heart and fixed him in their solitude. He applied himself principally to obeying blindly and to serving all the brethren; which he did with so much humility that the religious attributed afterward to these holy practices the marvellous gifts of science and wisdom which he received

from God in abundance, and which were for others a source of instruction and edification.

In effect, the spirit of God which resided in him, and which destined him to confirm his brethren in the faith, at a time when the churches of the East were troubled by the heretics, did not leave him idle. Anastasius became, by his private counsels, and by his lively exhortations, by his public discussions, and by his pen, as it were the scourge of error, the torch of truth, the firm support of the orthodox and the consolation of the afflicted Church.

The character of priest, with which he was then invested, gave him still more authority and credit to defend it against the Eutychians, who admitted in Jesus Christ only one nature — the divine nature — in which, to hear them, the human nature was confounded and lost, as the drop of vinegar thrown into the sea is confounded with the water, but above all against the Acephali who said the same thing, while rejecting the authority of the first authors of the heresy.

The Acephali, who formed a band apart, were themselves divided into two principal sects: the Severians and the Theodosians, so named from their chiefs. The Severians held that Jesus Christ had been incorruptible, for fear that in calling Him corruptible they should be obliged to admit a distinction between the body of Jesus Christ and the Word of God, a distinction which would have led them to recognise the two natures. But if Jesus Christ is incorruptible, He could not suffer; thenceforth the whole economy of the Redemption was overthrown. To save it, the Theodosians said therefore that the body of Jesus Christ was corruptible. In sum, all were agreed in maintaining the confusion of the two natures in Jesus Christ: they differed on the manner of explaining it. It is above all the Severians and the Theodosians who made noise at Alexandria, infested Egypt, Syria, Palestine, and it is against them that Saint Anastasius had above all to struggle.

As he had a profound knowledge of the divine Scriptures and of the works of the holy Fathers, and as besides he was ignorant of none of the artifices of the heretics, he never attacked them except with advantage, and none could resist the force of his zeal and his reasonings. Having to dispute with them, he explained, by clear and distinct definitions, the sense of the terms which he had to employ to avoid all equivocation, and agreed with them on what he could grant them without touching the faith, in order to fix himself solely on the subject of the controversy, and, that they might not elude the force of his reasons by subtleties and evasions, as they ordinarily did when they could not answer, he held them strongly to the question. Often he exacted from them avowals on points of doctrine which they could not refuse him without too much manifesting the impiety of their dogmas; he obliged them to subscribe them with him, and starting then from that, he pushed them little by little and as by degrees, and led them so subtly and so skilfully that he made them fall into contradiction, overwhelmed them with passages of Scripture and of the Fathers, threw them off the track and reduced them to being unable to reply any more.

His method is seen explained at length in the book he composed on the manner of disputing against the heretics, which has for title: *Hodegos* or the *Guide*, and he marks there how it succeeded with him in the different conferences he had with them. He had several at Alexandria, now in private and now in public, in the presence of the patriarch, of all the clergy, of the most qualified personages of the town and of all the people. The Acephali, the Severians and the Theodosians united against him, and opposed to him what they had in their sect of the most learned and the most skilful in dispute; among others, a certain Gregory and a monk named John Ziga, whom they regarded as their Achilles; but he confounded them with so much éclat that the people, indignant at the errors by which they had wished to seduce him, added to the confusion which they had of seeing themselves vanquished that of loading them with insults, and nearly stoned them.

He tells us on this subject an anecdote which must have covered with shame the satellites of Eutyches, and indignant against them all persons who had any sentiment of probity. It is that after the death of the patriarch Saint Eulogius, there came to Alexandria an Augustal prefect of the sect of the Severians, who brought and kept long at his house fourteen of the most skilful writers or copyists he could get, to falsify the manuscripts

of the holy Fathers, and principally those of Saint Cyril; so that the Saint, having wished afterward to make use of one of these manuscripts to oppose it to the heretics, had the grief to see that it had been corrupted; but the imposture was soon discovered, by confronting it with the copy which was kept at the patriarch's house, and which the heretics had not been able to get to corrupt it like the others; for, being produced by Isidore, prefect of the library, there were recognised in it the true sentiments of Saint Cyril, which the heretics wished to make favourable to themselves in the eyes of the people by the help of these alterations.

One sees there how far goes the malice of the heretics, and how much their blindness is at once voluntary and deplorable. For what could they pretend in altering thus the text of the holy Fathers? Either these holy doctors had truly thought as they did, and in that case, why touch their writings? They had only to produce them as they were: or they had thought otherwise than they, and then the changes which they maliciously made in their writings accused themselves before God and at the tribunal of their own conscience, and reproached them still more loudly with the impiety of their dogmas, which they could maintain only by stripping themselves of all sentiment of probity and honour. We remark this expressly, because it is not on this occasion alone that the heretics have put these diabolical means in use. They have at all times proceeded by the same ways to attack the truth; and what can one expect from those who are called the eldest sons of the father of lies, but disguises and impostures?

To return to Saint Anastasius, the heretics, seeing themselves vanquished, called to their aid some bishops of their sect, whom they had in Egypt, and whom they believed to be still more skilful than those they had opposed to him. This resource did not succeed with them any better. The heretical bishops betaking themselves at once to Alexandria, they address themselves to the prefect to confer with Anastasius. This governor cites the Saint, and tells him the intention of the prelates. They assemble, and the opening of the heretics is to accuse the Saint before the prefect of causing only trouble in the town, among the people and in their churches. Anastasius was not moved by these declamations; he said to them with much gentleness: "My venerable Fathers, you had not yet seen me; I have never had any private conversation with you; you have not learned my sentiments and my doctrine from my mouth; can you deny it? — That is true," said the bishops. — "Do me then the favour to hear me," he added, "after which I flatter myself that your accusations will cease, and that you will do me more justice than you have done." The Saint had before him Theodosians.

After this prelude, he asked for paper and a pen from the notaries who were beside the prefect, and wrote these words: "I, Anastasius, monk of the holy mountain of Sinai, confess that the Word of God begotten of the Father before all ages was crucified and buried, that He suffered and that He rose again." "I did not speak," he says, "in this formula, either of the flesh which the Word had taken, or of His descent and His conversation among men, or in a word of His incarnation, but only of His divinity, and I did it on purpose to oblige them to manifest the impiety which they hid in their souls with all those of their sect. I presented the paper to them then, and having read it, they praised it as very good. But, said I to them, if you agree that it is in order, there remains only to subscribe it, and here we are in agreement; we shall communicate with you without difficulty. They subscribed it at once. I took back the paper, and addressing myself to the one among them who passed for the most skilful and the wisest, I said to him: Remember at least 'that Christ has suffered in the flesh,' as says the apostle Saint Peter, and not in His divinity. You would fall into the impiety of Severus, if you had subscribed the paper that I presented to you, taking it in the sense that the divinity suffered in itself: and it is for this that, in this writing, I made no mention of all that concerns the incarnation, having had in view, by this omission, only to oblige you to show your impiety by declaring yourself a Severian, or to understand my proposition in the sense that the Word suffered in the flesh and not in Himself, and that consequently there are two natures in Jesus Christ, as the orthodox faith teaches us. "At these words, he adds, the heretics, astonished like men who come to themselves after a long drunkenness, did all they could that I should give them back the writing which they had signed; but it was in vain. I answered them that they should never have it, and that I should oppose it to them at the universal judgment in the presence of

Jesus Christ.”

He did not limit there his victories over them: he continued to combat them by other powerful reasonings; and one may say that these heretics had in him a redoubtable adversary, who left them no rest, and who pursued them not only during his life, but still by the writings which he left after his death to furnish arms against them to Catholics. We know nothing more of the rest of his life, nor in what year he died and how long he lived; but it is established by his explanation of the sixth psalm that he was already born under the reign of the emperor Maurice, that is to say at the latest in 602, which was the last year of that prince; and in his *Hodegos* he speaks of John, who was patriarch of Alexandria for the Theodosians from 677 until 686; thus he lived beyond seventy years, and perhaps beyond eighty.

Writings and Spiritual Doctrine of Saint Anastasius. — The Three Saints of This Name We have not all the works of the Sinaite; several were lost by the injury of time, and among these we have reason to regret the *Lives of the Holy Fathers* which he had written; that is to say, of several holy solitaries of Mount Sinai and of the neighbouring deserts. The Bollandists think nevertheless that the life of Saint John Climacus, which we still have, is by him. 1° The principal of those which remain to us is his *Hodegos*, or the *Guide of the true way*; it treats only of dogma. It must be remarked that the first rule which he gives to those who combat the heretics is to lead a pure and innocent life, and to render themselves worthy of receiving the lights of the Holy Spirit, and of becoming its organ to defend the truth more powerfully; for although science is necessary, and although it is not permitted to engage in dispute with the enemies of the faith without being well instructed in the matters of controversy, and without being in a state to sustain the dogma and to combat error; it is certain that piety and innocence of life draw great lights and powerful helps for confounding the heretics and even for converting them, and this appears sufficiently by the blessings which God has poured out at all times on the ministry of the Saints whom He has employed in the conversion of souls, as has been seen in particular in Saint Dominic, Saint Francis Xavier, Saint Francis de Sales and Saint Vincent de Paul, not to speak of so many apostolic men in the preceding centuries, who extended the kingdom of Jesus Christ as much by piety as by the lights of their zeal. 2° We have still, of Saint Anastasius, considerations on the *Hexaemeron*, or the work of the six days of creation. It is an exposition of the words of Moses on the creation of the world, which he makes in a mystical and allegorical sense, without however pretending to destroy the literal sense, nor to contradict the literal explanations which the Fathers have given of it. 3° We have also of him a discourse which was preached on the fifth Sunday of Lent, and which has for title: *On the sacred Synaxis*. This discourse is full of excellent instructions. He begins it with an eulogy of the psalms of David which were sung every day in the assemblies of the faithful.

He adds that assiduity in prayer and the taste one takes in it, as in the reading of the divine Scriptures, is as it were the mother of the virtues; for it cannot be that a person who applies himself assiduously and with piety to this exercise should not come to know God truly, and to obtain from His goodness the helps of which his soul has need. He says that if those who wish to acquire the knowledge of the arts apply themselves to them for several years, with how much stronger reason must those who wish to come to know God well and to serve Him faithfully apply themselves to it by the exercise of prayer, which is an efficacious means of leading them to it. After a fine explanation of some parts of the holy Sacrifice, according to the ancient rite, as is still seen in the liturgies which remain to us, and which bear the name of Saint James, of Saint Basil and of Saint Anastasius, he insists much on the pardon of enemies, and proves that the remembrance of injuries with the desire of avenging oneself is of all sins that which puts most obstacle to the mercy of God, and which soonest causes the eternal loss of the sinner. He who has the misfortune to fall into a sin of impurity, or who commits a homicide, returning afterward into himself, is seized with horror of his crime, conceives a lively regret and enters into sentiments of penance; but when hatred and vengeance have slipped into the heart of a man, he is continually preoccupied with it; if he lies down, he falls asleep with this bad sentiment; if he wakes, it is the first thought that presents itself to his mind; if he prays, if he walks, in whatever place he

is, and whatever he does, he carries this venom in his soul; and when once this vice has cast its roots there, all becomes useless to him, fasting, prayer, tears, confession, orison, virginity, almsgiving, and all the other good actions he does; the hatred against his brother destroys all. Remark, he adds, that Our Lord did not say to us: “If you have anything against your brother, go and be reconciled with him”; but that He said: “If your brother has anything against you.” If then we are obliged to cure the malice of our brother, what hope of pardon can he have who keeps hatred against him? I often hear people who say: “Woe to me, I know not what to do to save myself; I can neither fast, nor watch, nor keep continence; it is too hard for me also to quit the world, how shall I be saved?” You ask me how? Here is the means in two words: “Forgive, and you shall be forgiven.” Here is a short and sure way to arrive at salvation. Here is another still: “Judge not and you shall not be judged.” The Saint takes occasion from these last words to exhort not to judge ill of one’s neighbour. “Even when,” he says, “you had seen him with your eyes fall into sin, remember that there is but one Judge, one Lord who will render to each according to his works.” Judgment is reserved to Jesus Christ; we shall all appear one day before Him to undergo it and to receive the reward or the chastisement we shall have merited. He who judges before the coming of Jesus Christ usurps His rights and is a kind of Antichrist. You have seen this man commit a sin, but you know not whether he will do penance for it, nor what will be the end of his life. The thief who had been crucified with Jesus Christ obtained in a moment his pardon, although he had been thief and murderer; and Judas became in a moment, from apostle and disciple of Jesus Christ, a traitor and a perfidious one. The one was lost and the other was saved. Let us go still farther. I agree with you that this man whom you have seen commit this sin is blameworthy; but are you witness of all his other actions? Perhaps, after having sinned under your eyes, he does in secret a great penance, and while you condemn him in your heart as a great sinner, he is already justified before God. You ought therefore to judge no one, and still less the priest, on secret and uncertain faults of which you have been told that he is guilty. Say not that he ought to be judged. Yes, he ought to be: but it is not by you that he ought to be examined and judged; it is God who ought to judge him or his bishop. Why should you, who are only in the rank of the sheep, dare to judge the Pastor? Why, after the example of the Pharisees, do you attribute to yourselves a power which belongs only to God?

Finally, Saint Anastasius ends his discourse with a very edifying story, and which suits his subject very well. “There was,” he says, “in a monastery, a religious who lived in his state with much lukewarmness and negligence. Having fallen sick of the sickness of which he died, he was not at all frightened by it; on the contrary, he gave thanks to God for it and regarded with a smiling air the moment when he was to go out from the world.” It was the custom in this monastery that when one of the brethren found himself near death, all the others, with the superior, assembled around him to assist him in his last moments, and did not stir from there until he had rendered his soul. The security of the dying man astonished in particular one of the Fathers who were present. He approached him and said to him with confidence: “My brother, we have never perceived that you fulfilled your duties with much exactness; on the contrary we have seen in you only a great negligence; tell us then, I pray you, why you are so tranquil, and why, far from fearing in this redoubtable passage, you show on the contrary only joy? Make known to us, for the glory of the Lord, what grace He has done you which gives you this security?”

Then the sick man, rising gently, as far as his strength permitted him, said to the assembly: “My venerable Fathers, I cannot dissimulate the negligences of my past life, and, at this hour, the angels of God have presented to me and have read before me a memorial which contained all the sins I have committed since I abandoned the world, and they then asked me whether I avowed them. I answered them yes and that I could not deny them; but I told them, at the same time, that since I had had the happiness of being a monk, I had never judged anyone, nor kept the remembrance of the injuries I had received, and that thus I conjured Our Lord to make me feel, in pardoning me, the effect of the promise He made us when He said: ‘Judge not and you shall not be judged; forgive and it shall be forgiven you.’ Scarcely had I said these words when the angels tore up the memorial of my sins; which removed from me all solicitude about my past life: behold

then I hope to go to God with this joy of which you are witnesses.” After he had spoken thus, he rendered in peace his last breath, leaving to his confreres an example equally useful and edifying.

4° We have some other discourses of Saint Anastasius, which are full of instructions and of very pious sentiments. Among others there are two which he made at different times on the sixth psalm. It may serve as a model of act of contrition, since it turns wholly on the regret one ought to have for one’s faults, and it shows, at the same time, how one can meditate on the psalms, and form for oneself interior sentiments on those which these holy canticles contain.

One sees, by the exordium of this discourse, that the Saint preached it at the beginning of the fast of Lent; and the psalm which he explains in it suited this time of penance. He distinguishes, in the course of his discourse, several sorts of tears; some which are natural, which one sheds at the death of a relative or a friend, or which come from the abundance of humours, or which are born of the chagrin of not having succeeded in some ambitious project one had formed; the others which come from a better principle, as from the fear of God, the apprehension of death and of the pains of hell; and these lead, when one perseveres in them, to more perfect tears: to those holy tears which the love of God and the desire of possessing Him make flow from the eyes of the penitent soul; and it is these that he says the royal Prophet shed in the bitterness of his heart, after having had the misfortune to sin against God. But to excite sinners to return to the Lord with this humble and tender confidence, he ends his discourse with two examples, of which one, which is rather well known, is reported by Saint Clement of Alexandria. It is that of a young man whom Saint John the Evangelist, after having inspired in him the first sentiments of piety, had confided to the bishop of Ephesus to sustain him in piety during his absence. This young man having afterward withdrawn himself from the conduct of this bishop and having frequented bad companions, had made himself chief of a band of robbers, and had persevered in these brigandages until the holy Apostle, having returned to Ephesus and having learned of his disorders, went himself to seek him, brought him back to the church, made him conceive sentiments of a sincere penance, and restored him to grace with God. The second example is known to us only by the account that Saint Anastasius gives of it. He says that, in the time of the emperor Maurice (582–602), there was, on the frontiers of Thrace, a notable robber, who exercised horrible cruelties; so that he spread terror everywhere, and no one dared any more to travel in these countries. Soldiers had often been sent to seize him; several snares had been laid for him, but nothing had succeeded; at last the emperor took the course of sending him himself his orders by a young man whom he charged to carry them to him. The robber had no sooner seen them than, as if he had been struck by a divine virtue, he quitted all his bloodthirsty humour, and, like a gentle lamb, came and threw himself at the feet of the emperor, made avowal of his crimes, and abandoned himself to his clemency.

He obtained pardon, and, some days after, he fell ill and was taken to the hospital, where his sickness grew so much worse that he was soon at the last extremity. Seeing himself near to dying, and going over in the night his past sins in his mind, he conceived a very lively regret, and addressed this prayer to Jesus Christ: “I ask you nothing new, O most gentle Saviour, in imploring your mercy. As you exercised it toward this thief who was crucified at your side, deign likewise to exercise it toward me, and to receive the tears which I shed at the approach of death. You received favourably those who had come to the work only at the eleventh hour, although they had done nothing considerable; deign also, by the same goodness, to content yourself with my feeble tears, and grant that they serve me, by your mercy, as a second baptism, to purify me and obtain for me the indulgence and the entire pardon of my past crimes. Time fails me, since I am soon to render my soul into your hands; but I conjure you not to reject the humble prayer I make you, and exact not of me the account of the good works that I have not done. My crimes surround me on every side, and I find myself at the end of my life, after having passed it all in iniquity. But, O my God! you who accepted the tears which your Apostle shed after he had denied you three times, accept mine, and pour them on the memorial of your justice, where my innumerable crimes are written, and may your infinite mercy be as a sponge that effaces

them all." He made this prayer in the presence of several persons who were around his bed, and who afterward bore witness to it; and he accompanied it with so many tears that his handkerchief was soaked with them. At last he expired in these lively sentiments of contrition. At the same time the physician who frequented the hospital, a very skilful man and of great reputation, had a dream, or rather a vision while sleeping, in which it seemed to him he saw around the bed of this sick man a troop of Ethiopians, who each had a paper where his crimes were written; and he saw also two personages shining with light who presented themselves to examine whether he had done any good works. A balance was brought, and the Ethiopians having put in one of the pans all the papers where his sins were marked, it fell at once and made the other dish rise very high. The two angels who were present said: "What! shall we have nothing here to put in the other pan which may make it weigh more than that of his crimes? But what could we find? Scarcely has this man quitted his brigandages, how should we flatter ourselves that he had done since a good action? Let us examine, however, still better." They searched in the bed and found the handkerchief with which he had wiped his tears, and they said: "Let us put it in the empty pan, and God adding to it the weight of His clemency, we shall doubtless have what we desire." They had no sooner put it there than the dish fell, and the papers, which were in the other pan, disappeared. "The mercy of God," cried the angels, "has prevailed over the iniquity of this sinner." They carried off at once his soul, and the Ethiopians, covered with confusion, took flight. The physician awoke after this vision and betook himself on the spot to the hospital to make sure of the truth of what he had seen in his dream; he found that the sick man had just expired, and that he still had on his eyes his handkerchief soaked with his tears. He learned also from those who were present at his death the marks of penance which he had given, and, taking the handkerchief, he went straight to the emperor to make him see it, relating to him the vision he had had and what he had learned from others, and added: "You are not ignorant, O most pious emperor, of what the Gospel has said of the thief who obtained from Jesus Christ the pardon of his crimes when he was near dying; here is one to whom this divine Saviour has just granted the same grace under your empire." We have reported this, concludes Saint Anastasius, as very true; but one must not take occasion from it to wait for the last hour to prepare oneself for this terrible passage by penance. How many has this presumption not deceived? How many have there been who were surprised by a sudden death, without having time to speak, to weep, or to make their will? Who is our warrant that at this hour which is to decide our eternal lot we shall have the tears of this penitent thief, to offer them to God in expiation of our crimes? Let us not wait until then to weep them; let us forestall this time by a sincere penance. Also I have not reported these examples to favour the sloth of cowardly souls, but rather to excite them to come out of their lukewarmness, and to make them more ardent in labouring at their salvation, in order that, having done works worthy of penance, and expiated their faults, they may be found worthy of the kingdom of heaven.

5° Let us end with some thoughts or maxims drawn from the work of Saint Anastasius entitled: *His One Hundred and Fifty-four Questions:*

"Although one cannot be a true Christian without faith and good works, one cannot be a perfect Christian if one does not accompany faith and good works with humility.

"Although one can pray and adore God in all places; although silence and repose have their utility, the exterior sacrifice of the Eucharist is the thing most agreeable to God.

"Before approaching communion, one must prove oneself and purify oneself of one's faults; whoever does so can approach when it seems good to him.

"God ordinarily abandons us only to punish or convert us.

"He whom we believe a sinner is often just in the eyes of God.

"By the money of iniquity with which Jesus Christ says 'that we must make ourselves friends in heaven,' one must not understand riches acquired by evil ways, but those which are not necessary to us for our

maintenance.

“We shall not be damned for not having adorned churches, but for not having relieved the poor.

“The examples of Job, of Abraham and of David, who were married, who had children and many goods, who were consequently charged with many cares, ought to take away from people of the world every pretext for neglecting their salvation.

“The Apostle says ‘that all power comes from God’; but he does not say ‘that there is no prince who is not established by God.’ He gives sometimes bad ones to punish the peoples, but he does not give them all. He permits only that they be chosen or that they come to it by other ways. When Phocas had come to the empire (602–610), he caused much blood to be shed. A holy monk of Constantinople, who groaned at his cruelties, complained of it to God several times with the confidence which his simplicity gave him. ‘Lord,’ he said, ‘why have you given such a prince to your people?’ He heard a voice which said to him: ‘Because I could not find a worse.’

“Fortune is a term which a Christian who confesses that God governs all ought not to use, because it is exclusive of the particular Providence of God.

“To accomplish the precept of continual prayer, it is not necessary to be occupied at all times in prayer, it suffices above all to apply oneself to something useful, good and agreeable to God.

“If there are more divisions and schism among Christians than among infidels, it is that the devil, author of these divisions, has no need of them to win the peoples who, for want of baptism, are His.”

The modern Greeks have so great an admiration for Saint Anastasius that they call him the new Moses, persuaded that, leading a contemplative life on Mount Sinai, he had seen God there and conversed familiarly with Him like the ancient legislator of the Hebrews. Without carrying admiration so far, the Westerns esteem him infinitely. Canisius, for example, found his three discourses so solid, so important, that he advises all preachers, all those who are charged with the direction of souls and the correction of morals, to read them daily. We shall be thanked for having given a short analysis of them, for the profit of persons who do not possess the originals or the entire text.

The five works of Anastasius of which we have just given an idea were reproduced, with several others less important, and various fragments found by Cardinal Mai, in volume LXXXIX of the *Greek Patrology* of M. Migne.

“Saint Anastasius the Sinaite,” says Baronius in his annotations on the Roman Martyrology, “is named on this same day in the Greek menologies. He was surnamed the Sinaite because before being bishop of Antioch he had been a solitary on Mount Sinai.[1] He flourished under the reigns of Justinian and of Justin the Younger; he was exiled by the latter for the Catholic faith. He was reinstated in his see under the reign of the emperor Maurice and under the pontificate of Saint Gregory the Great. That Pope addressed to him several letters which are contained in his Register.[2] He died in 598. Saint Gregory wrote also to his successor, named like him Anastasius, after having received his profession of faith, according to custom. Nicephorus is mistaken when he writes that Anastasius the Sinaite was killed by the Jews. It is his successor, the second Anastasius, who had this end. This event took place in the seventh year of the reign of Phocas, in a sedition excited by the Jews; now, Anastasius the Sinaite had gone out of this world nine years before, under the emperor Maurice. The Sinaite left some writings, among others an excellent work *On the True Dogmas*, and some sermons which he had composed in his retreat on Mount Sinai. He translated into Greek the *Pastoral* of Saint Gregory.” Thus speaks Baronius, who, having taken the historian Nicephorus for guide, has fallen with him into a double error or rather into a single one which draws another after it. There were, at the end of the sixth century and at the beginning of the seventh, three holy personages of the name of Anastasius.

The first was patriarch of Antioch in 561 and died in 598. He is the one of the Roman martyrology, minus the title of Sinaite.

The second, surnamed the younger, succeeded him whom the Roman martyrology also names and was massacred by the Jews.

The third is the one to whom the title of Sinaite belongs, who was not a bishop, but only priest and monk on Mount Sinai. We have just given his life. Now Nicephorus made of these three Anastasii one single Anastasius; Baronius has indeed indicated two, but he confounds the first with the third; and when he says that the Greek menologies cite to-day Saint Anastasius the Sinaite, he ought to add that these menologies do not give him the title of bishop. Whence it follows that if they do not give him the title of bishop, the qualifier Sinaite does not belong to the patriarch of Antioch; or at least it is not the latter whom the menologies wished to designate. For the rest, these three personages are perfectly known in the annals of the Church as well as in those of sacred literature: they are perfectly. The volume LXXXIX of the *Greek Patrology* reproduces all the writings of Saint Anastasius of Antioch. Cf. Dom Ceillier; *Lives of the Fathers of the Desert*, by Father Marin; *Acta Sanctorum*.

Saint Anselm, Archbishop of Canterbury, and Doctor of the Church

1034–1100. — Popes: Benedict IX; Paschal II. — Kings of France: Henry I; Louis VI, the Fat.

On learning from the mouth of the king of England himself his nomination to the bishopric of Canterbury, he said to him: "Sire, you are yoking under the same yoke a bull and a lamb."

P. Cahier.

Anselm had for father Gondulf, noble lord of the valley of Aosta, belonging, it is believed, to the family of Gislebert, whence came, later, the celebrated countess Matilda; and for mother, Ermemberga or Ermengarda, probably allied to the marquises of Turin and to the first prince of the house of Savoy. There remain at Gressan notable remains of the principal manor of Anselm's parents, among others a high square tower still called to-day the Tower of Saint Anselm. They possessed also in the very town of Aosta, in the suburb of Saint-Ours (to-day rue Bouvernier), a house where our Saint was born, about the year 1034. This house was rebuilt in 1503: one of its rooms is still called the room of Saint Anselm. Having learned from his pious mother virtue, and from able masters the sciences which were taught in the schools of the monasteries, he resolved, at the age of fifteen, to embrace the monastic life; but the Abbot to whom he addressed himself would not admit him, because Gondulf refused his consent.

Deprived of this shelter of the cloister and of the counsels of his mother, who died at that time, Anselm did not know how to resist the temptations of youth; he abandoned himself to dissipation and pleasures. This was perhaps the cause of the aversion which his father conceived against him. Gondulf was a haughty and violent lord; he went as far as ill-treating his son. The latter, not having been able to appease him by any means, quits in secret, with a faithful servant, the paternal house and passes into Burgundy, where he resumes his studies with ardour. He was then twenty-two years old. Three years after, he went to Normandy, where Saint William of Ivrea, his relative, had just built those churches and convents which we still admire, and where Lanfranc, an Italian like him, taught with such a reputation that he then rendered the school of Bec the most celebrated of Europe. Anselm made himself his disciple and became his friend. At the death of his father, hesitating on the kind of life he ought to embrace, he opened his soul to Lanfranc and laid before him the two parties between which he balanced: to enter a monastery, where one finds the sure way of obedience; or else to remain in the world, to do good works there with his rich patrimony. Lanfranc, not daring to decide so delicate a question, went with his spiritual son to consult Maurilius, archbishop of Rouen, a prelate renowned for his prudence and his holiness, not only in Normandy and in France, but also in Italy, where he had been abbot of Sainte-Marie of Florence. Maurilius counselled the monastic life as the least perilous. Anselm,

following this advice, received the holy habit at the monastery of Bec, where Lanfranc was prior; Herluin, who had founded this religious house at his own expense, was abbot of it. Our Saint was then twenty-seven years old, and he applied himself so well to imitating the most perfect religious that, three years after his profession, he was elected prior in the place of Lanfranc, who had become abbot of the monastery of Saint-Stephen, at Caen; and, some years after, the abbot Herluin being dead, Saint Anselm was again put in his place, in spite of his resistance.

Being Abbot, he governed his religious with an admirable prudence and holiness; as this monastery possessed great goods in England, Anselm made several journeys there: he undertook them all the more willingly as his dear master Lanfranc was then archbishop of Canterbury. The Saint was received in that island with every sort of respect and veneration; the most considerable persons sought his friendship; William the Conqueror himself, so redoubtable and so inaccessible to the English, humanised himself with the Abbot of Bec and seemed to be quite another in his presence.[1] William Rufus succeeded, on the throne of England, his father William the Conqueror, in 1087. He was a prince "who feared God very little and men not at all." He exercised all sorts of tyrannies. He usurped ecclesiastical goods, he appropriated the revenues of vacant sees; and, in order to enjoy them longer, he would not have new bishops elected in place of the deceased.

It was thus that after the death of Lanfranc, the Church of Canterbury remained five years without a pastor. William swore even, by what is most sacred, that this see should not be filled so long as he lived. He had dared to say: "The archbishop of Canterbury, it is I!" But he was at once struck by the hand of God: he fell gravely ill at Gloucester, and, in a few days, was reduced to the extremity. He then re-entered into himself; Anselm, having come to see him, persuaded him to make a general confession of his faults. This prince promised solemnly to repair all the evils he had done, to govern henceforth his States according to the laws, to punish injustice, and to give back liberty to the churches. He began by naming Anselm to the archbishopric of Canterbury. All the world approved this choice. The Saint alone opposed it, alleging his great age, the bad state of his health, his incapacity for ecclesiastical and civil affairs. The king conjured him with tears to yield to his wishes and to those of the nation: "You wish then," he said to him, "to lose me in the other world? my salvation is in your hands: I am convinced that God will show me no mercy, if the see of Canterbury is not filled before my death." The bishops, and all who were present, joined their entreaties to those of the king: "Your refusal," they say to Anselm, "scandalises us; if you persist in it, you will be responsible before God for all the evils which shall fall on the Church and on the people of England." Then they have the crozier brought, the king puts it in the hands of Anselm, he is obliged to keep it; he cries in vain: "But all that you do is null!" They seize him, they lead him to the church, where the solemn *Te Deum* is sung in thanksgiving.

It was 6 March 1098. However, as Anselm had predicted, scarcely was the king cured of his sickness when he became more a tyrant than ever: his ferocity resembled frenzy. He continued nevertheless, for some time yet, his testimonies of respect toward Anselm, whom he invested with all the temporalities of the Church of Canterbury, and who was consecrated on 4 December 1093. William held plenary court on Christmas day. Anselm went there and was received with great marks of honour: but these were the last demonstrations of the king's goodwill.

Having formed the project of despoiling his brother Robert of the duchy of Normandy, he had need of new subsidies for this war as difficult as unjust. Our Saint offered five hundred pounds of silver, a considerable sum for that time. The king at first accepted this offer, but some of his flatterers persuaded him that it was too modest a sum. He asked therefore again of Anselm at least five hundred other pounds. The Saint answered that he could not levy so considerable a sum on the patrimony of the poor. He spoke, some time after, to the king with a generous freedom, exhorting him to give superiors to the vacant abbeys, and to permit the bishops to hold councils, as had always been practised, in order to remedy the disorders which multiplied

from day to day.

When William was back from his expedition to Normandy, where he had spent much money without success (1094), Anselm came to ask him permission to go himself to receive the Pallium, insignia of his metropolitan dignity, from the hands of Pope Urban II, who, himself also, on a greater stage, was defending the liberties of the Church against the emperor of Germany and the antipope Guibert. The king, extremely irritated, told him that he recognised in no one the right to recognise as legitimate a Pope before he himself had recognised him, that this was an attempt against his crown; then, not knowing what to answer to the reasons which the Archbishop laid before him with gentleness, he said to him in anger "that he could not at the same time keep fidelity to his king and obedience to the Holy See." Anselm replied that he had always believed that possible; but that if an assembly of the bishops and great ones of the kingdom decided the contrary, he would go out of England. The king took him at his word. The assembly took place at Rockingham in 1094; the bishops, most of whom had bought their sees for money, and were slaves of royal favour, dared neither pronounce on the question, nor judge their superior. But they promised the king no more to consider Anselm as their archbishop and no more to obey him as their primate. It was not the same with the barons: they made the king a memorable answer: "Anselm is our archbishop: it is for him to govern the Church and religion in this kingdom. Thus, as Christians, we cannot, and will not, withdraw ourselves from his authority, the more so as we see in him no fault for which you should treat him thus." As to the people, it received the courtier bishops with hootings, calling them cowards, traitors, Judases.

The king was in an embarrassment which covered him with confusion and vividly excited his so inflammable fury. To extricate himself, he had recourse to inconsistency, to cunning, to means unworthy of a prince. He sends secretly two of his chaplains, Gerard and William, to Rome, charged to recognise Urban II as legitimate pope, if he was really so, and to obtain from him the Pallium, which the king was to hand over himself to the archbishop of Canterbury. They would not name Anselm. William hoped that on the return of his envoys, Anselm being absent, one could, in a new assembly, depose him, and give to a courtier both the Pallium and the archbishopric of Canterbury. A historian calls this *escamotage* (conjuring); but the Pope was not deceived: he sent indeed the Pallium, but with a legate, Walter, bishop of Albano. The latter, it is true, went directly to see the king, and had no relation with Anselm; William believed he would obtain all he wished, and many complained that the Holy See seemed to abandon its defender; but when the king begged Walter to depose Anselm, promising the Pope an annual tribute, and a considerable privilege which history does not specify, the legate answered that this was not at all his mission, having come, on the contrary, to reconcile the king and the archbishop of Canterbury. William was obliged to dissimulate his resentment and to lend himself to this public reconciliation. Anselm was summoned before the king, who declared before the legate and all his court that he gave him back peace and favour. The constancy of our Saint was admirable on this occasion: they dared to ask him, for the king, at least a sum of money equal to the cost of the journey to Rome, which had been spared him. He refused it; and when they invited him to retract what he had said in the Assembly of Rockingham, he answered: "I have nothing to change in it." They begged him to receive the Pallium from the hand of the king: he said that the Pallium being the insignia of his ecclesiastical authority, he would take it himself from the altar of his cathedral, without other intermediary, as if he received it from the hands of the Pope; and it is what took place; after which the Saint celebrated Mass with all the pontifical pomp, surrounded by the bishops, and in the midst of a people happy to see its pastor victorious in so many combats. Anselm wrote to the Pope to thank him for the Pallium: he complains, in this letter, of the burden of the episcopate with which he has been charged, and keenly regrets solitude.

It was soon seen that the king had not been sincere in his reconciliation with Anselm. His malevolence burst out at the first occasion; the Saint thought that, in a position as difficult as his, he had need of the counsels and the support of the sovereign Pontiff. He asked therefore of the king permission to go to Rome; they had on this subject long parleys, either in person or by envoys. "I do not believe him," said the king, "guilty of

such sins, nor so needy of counsels that he must have recourse to the Pope. If he dares to make this journey, I shall seize his archbishopric." He asked even that the Archbishop should take an oath never more to speak of it to the Pope. Anselm answered that he would never take this oath; that a Christian could not, without apostasy, renounce all appeal to the vicar of Jesus Christ, to the head of the Church.

William at last had him told that he permitted him to depart; but he forbade him to carry away anything belonging to the king. Our Saint came to thank him for a permission granted with so bad a grace, and then took place a scene which paints well the rancourless heart of the Archbishop, the respect he inspired, and the prestige which his presence always exercised. "I come," he said to the king, "to thank you and to assure you that I keep for you all my affection. Now therefore that I am going to depart, and that it might happen that I should see you no more, I commend you to God, and, as your archbishop, as your father, I should desire, before leaving you, to give you my blessing, if indeed it pleases you." — "But doubtless," said the king. Then Anselm rose, made the sign of the cross over the person of the king, while the latter lowered his head and bowed profoundly and with much respect. The next day, Anselm bade farewell to his people, in a touching discourse, and having taken from the altar of the cathedral the staff and the scrip of the pilgrim, he departed: a numerous crowd accompanied him very far, weeping. At Dover, a messenger of the king searched himself the baggage of the illustrious traveller, and having found nothing, he said that he could embark. It was 10 October 1097. As soon as they were at sea, a violent tempest arose, which the Saint at once calmed by his prayers. He landed at the port of Wissant. His march was from then on triumphal: his glorious struggles were known. He was received everywhere as an athlete of the Church, an illustrious Victor, a doctor, a saint. He betakes himself first to the abbey of Saint-Bertin, where he passes some days. He consecrates the church of the monastery of Saint-Omer, he preaches, he administers the sacrament of confirmation, which all wished to receive from his hands. After this rest, he resumes his road. One day when he was crossing Burgundy, riding peacefully, he sees coming toward him the duke of the country, commanding armed men; this duke, believing that the primate of England was carrying to Rome great riches, came with the intention of robbing him; but, at the sight of this venerable old man, of this noble face, he felt suddenly born in his heart love and respect, as if he had found himself in the presence of an angel. Anselm said to him: "Lord, if thou permit, I will embrace thee." — "It is a favour you will do me, reverend Father," answered the lord; "in return for this favour, I put myself at your service and congratulate myself greatly on your arrival in my lands and on your happy meeting." In effect, he had him escorted by one of his vassals. Anselm, having passed some time with the abbot Hugh, at the monastery of Cluny, betakes himself to Lyons, where the archbishop, who was also named Hugh, receives him with great demonstrations of joy and respect. He prolongs his stay there on account of a grave illness, which makes his life for a moment despaired of. Urban II, to whom he had written, having answered him to press him to come, he sets out, though his health is scarcely re-established, on 16 March 1098. In Savoy, the sovereign of that country, Amadeus II, his relative, loads him with honour and veneration. Anselm exhorts him to persevere in his attachment to the Church and to the Holy See. Although he travels as a simple monk, and lodges only in monasteries, often the people, warned of his passage, come to ask his blessing.

Arrived at Rome, he was very well received and much honoured by Pope Urban, who gave him so many praises, in the presence of the cardinals and other Roman lords, that he was quite confused and dared not raise his eyes; he could not believe that the Pope was speaking of him. By order of the sovereign Pontiff, he made publicly, with modesty, the narrative of what had passed. Urban promised him his protection and wrote strongly to the king of England, to engage him to re-establish the archbishop of Canterbury in all the rights which his predecessors had enjoyed. The Saint, by the advice of the Pope, wrote also to the king to try to move him. As the air of Rome was contrary to the health of Anselm, he remained there only ten days, in the palace of the Popes. He withdrew, with the consent of Urban II, to the religious of Saint-Saviour, in the province of Capua, whose abbot John, formerly a monk of Bec, was his friend. John conducted Anselm to a domain which the monastery possessed, in the high mountains of the Apennines, and named Scavia. There

our Saint had a fresh and pure air and solitude; he resumed there all the practices of the monastic life and finished there his treatise: *Why God became man.*

He made, at the prayer of a monk, a miraculous spring gush forth, which still exists to-day, and to which supernatural effects are attributed. Enamoured of this agreeable retreat, and seeing, by the answers of William, that he would never cease to persecute him, the archbishop of Canterbury begged the Pope to accept his resignation; but the latter ordered him to keep his see, and made him understand that a courageous leader, in the army of Christ, ought not to abandon his post, however difficult and perilous it be. He promised him, besides, to defend him publicly against the king of England, in the council of Bari.

This assembly, which was to labour for the reunion of the Greeks with the Roman church, was composed of one hundred and twenty-three bishops: it took place in the month of October 1098. The Pope took Anselm there with him. The Greeks sought to prove, by the Gospel, that the Holy Spirit proceeds only from the Father. The Pope answered them by several reasons, partly drawn from the *Treatise on the Incarnation*, which Anselm had formerly sent him; then, suddenly, he cried out: "Anselm, archbishop of the English, our father and our master, where are you? it is now that you must employ all your science, all your eloquence. Come, appear in our midst, mount into this chair and defend our mother, the holy Church, against the attacks of the Greeks: come to our aid, envoy of God." Anselm rises, all eyes turn toward this unknown bishop who had until then kept himself in the shade: the Pope continued to make his eulogy and his history, speaking of his writings, of his holiness, of his struggles for the faith; and although Anselm declared himself ready to refute the Greeks at that very instant, as it was late, the discussion was put off. The next day, Anselm, having mounted into the chair, pronounced the fine discourse which has since become a treatise under the title: *On the Procession of the Holy Spirit against the Greeks.* This was the close of that question. They then took up the affair of the king of England; it was so well proved that he had committed such enormous crimes, and that he was incorrigible, that the indignation was universal in the Council: all the Fathers, even the Greeks, begged the Pope to launch excommunication against William. But Saint Anselm, throwing himself at the knees of Urban, besought him, with tears, to defer this sentence, which was granted him; everyone admired his extreme gentleness and his great goodness.

On returning to Rome, the Pope celebrated there another Council, after Easter of the year 1099, always retaining with him the archbishop of Canterbury, and doing him so much honour that at assemblies, processions, stations and everywhere else he was always the second after him; they had so much veneration for Anselm that not only Catholics, but infidels, ordinarily called him the Holy Man. Several even, after having kissed the feet of the Pope, wished to render a like respect to the Archbishop; but, quite confused by these honours, he hid where he could, to avoid them. To the decrees of the Council of Rome of the year 1099, there was added one bringing the penalty of excommunication against the laymen who should arrogate to themselves the right of giving the investiture of abbeys and bishoprics, and against the persons who should receive them from them. This general formula, without having anything odious or personal, included king William and all the enemies of Anselm. Having thus obtained the repression of the abuses (the only justice that he asked), he resumed the road to France. To practise obedience better, he had besought the Pope to name to him someone to whom he should submit in all his actions, as a monk to his abbot. The Pope had designated for this office Eadmer, intimate companion of our Saint, his disciple and his biographer. Anselm did nothing without his orders. Arrived at Lyons, he was received there with great honours by the archbishop Hugh, who had him celebrate pontifically the holy offices in his cathedral, and exercise the episcopal functions throughout his diocese. It was during this stay that Anselm composed his book on the *Conception of the Blessed Virgin and Original Sin.* Urban having died in the month of July of the same year, he wrote to Paschal II, his successor, to inform him of his affair. All the countries neighbouring Lyons were the more eager for the presence of the Saint as the grace of miracles accompanied him. At Vienne, two sick lords were healed by eating crumbs from his table: another obtained the same grace by assisting at the Mass which

Anselm celebrated at Saint-Stephen; on the road to Cluny, his blessing delivered a young girl who was possessed by the demon: on returning, he united himself to the prayers which the people of Mâcon were making, during a disastrous drought, and he obtained an abundant rain. At La Chaise-Dieu, he extinguished, by the sign of the cross, a fire which threatened to devour the monastery, and caused not the least damage there. Meanwhile, one day, the holy abbot Hugh related to Anselm that, the night before, he had seen king William brought before the tribunal of God, accused, judged and condemned to eternal punishment. Two other persons had a like vision. This unhappy prince had in fact been killed at the hunt, on 2 August 1100, without having had time to be reconciled with God. Two monks, who set out expressly from England, brought the news of it to Anselm, who shed abundant tears over this impenitent death: sobs stifled his speech: “Why am I not dead myself,” he said, “rather than learn such an end, without sign of penance.” Henry I, successor of William, having written to him that all England sighed after the happiness of seeing him again, the holy Archbishop set out without delay and arrived at Dover on 23 September 1100.

Henry I had hastened to seize the throne of England, before his elder brother Robert, duke of Normandy, who was fighting the infidels in the Holy Land; to consolidate himself there, he promised a reign full of wisdom and moderation; he gave to his barons a charter which is regarded as the origin of the English liberties; he favoured the Saxons, until then disinherited, oppressed by the Norman kings; he gave back to the Church her independence: for the same motive, he received Anselm with much veneration and cordiality. But there arose at once between them a grave dispute, which put them in a reciprocal embarrassment: Henry invited Anselm to do him homage according to custom and to receive from his royal hand the investiture of his archbishopric. Our Saint, who was charged by the Holy See to have the decrees of the last council of Rome executed, could not violate them himself; he made known to the king these decrees forbidding laymen to give the investiture of bishoprics and abbeys. The king would not receive this law, contrary, he said, to the rights of his crown; he dared not however pronounce definitively on this question, at a moment when his authority was not yet strengthened, and it was agreed to consult the Pope. Meanwhile Robert, returned from the Holy Land, landed in England to assert his rights: several lords ranged themselves to his party, although they had sworn to Henry an inviolable fidelity. In danger of losing his crown, Henry declared that he wished henceforth to trust only in Anselm; he protested to him that he would abandon to him henceforth, entirely and without any hindrance, the care of the Church and of religion in all the kingdom, and that he, the king, would obey constantly and faithfully the decrees and orders of the sovereign Pontiff. Anselm devoted himself wholly to Henry: he multiplied himself, in spite of his great age, harangued the troops, recalled to the deserter barons the fidelity they had sworn, threatened them with excommunication. He thus prevented the shedding of blood. When the two armies were in presence, the two brothers had conferences where they were reconciled and embraced publicly. It does not enter into our subject to relate how the clauses of the treaty, signed then by the two brothers, were loyally observed by Robert and disloyally violated by Henry; whence followed a new war. Henry kept his word no better toward Anselm than toward his brother. The danger past, he continued to arrogate the right of giving the investiture of benefices. Anselm, on his side, continued to remain faithful to the laws of the Church, and constantly refused to consecrate the bishops named by the king in an anti-canonical manner. Henry sent to Rome messengers who conjured the Pope, in the name of his own interests, and to re-establish peace, to temper the rigour of the decrees of his predecessors against investitures: they set forth that there were no other means of calming the king’s anger: “Rather death,” answered the Holy Father, “than to bend before threats, to derogate from the decrees of my predecessors.” He wrote at the same time two letters: one to the king, the other to the archbishop; he approved the conduct of the latter and exhorted him to continue it. The king would doubtless have come to extremities against Anselm, but for public opinion, which declared itself in his favour. He saw no other means of getting rid of him than to invite him to go to Rome, to consult himself the Pope on this matter. The Saint, in spite of his great age, embarked on 27 April 1103. The king sent off at the same time another ambassador to Rome. All that Henry obtained by this from Pope Paschal was the penalty of excommunication pronounced against all

those who should receive from him the investiture of ecclesiastical dignities.

When his presence was no longer necessary at Rome, Anselm set out for England; but at Lyons he received from the English monarch a prohibition to re-enter his States, so long as he should not have taken the resolution to conform to his wishes. The debates continued; there was an exchange of correspondence which will be read with the liveliest interest, but which it would be too long to report here. Our Saint must have been much consoled by the care of Hugh, archbishop of Lyons; by the letters of the good queen Saint Matilda, wife of the king of England; and by those of Philip Augustus and of his son Louis the Fat. At last, the Pope excommunicated the counsellors of Henry, who, fearing for himself the thunders of the Church, ended by being reconciled with Anselm: the king renounced ecclesiastical investiture; on his side, Anselm consented to do homage to the king for the fiefs which his archbishopric had received from William the Conqueror. They agreed on the preliminaries in the little town of L'Aigle. The reconciliation took place at the monastery of Bec, where the king, who was then in Normandy, came to find Anselm, sick, on 15 August 1106. The archbishop of Canterbury returned at once to England, where he was received as in triumph by the princess Matilda and by all the Orders of the kingdom. From that moment, the king and the archbishop lived in the most perfect understanding: Anselm administered even the kingdom in the absence of Henry.

In spite of his pastoral, administrative, political occupations; in spite of the state of languor in which he passed the last three years of his life, our Saint pursued his theological researches, which he had never interrupted. He had, in his sufferings, strength enough to put the last hand to one of his most remarkable works: the *Treatise on the Concord of Foreknowledge, of Predestination, and of Grace with Free Will.* It was the swan's song: there reigns in this treatise, to enlighten the so obscure knot where the divine action mingles with the human action of our acts, as it were a gleam from heaven, for the doctor was already on the threshold of eternity; nowhere does he employ clearer expressions, a more logical sequence of ideas.

Six months before his death, he fell into an extreme weakness: he had himself carried every day to the church to hear Mass, which he could no longer celebrate. The eve of his death, he said that he was ready to appear before God, but that he regretted not to have the time to write on the origin of the soul, a question on which he had long meditated. They begged him to give his blessing to the kingdom of England and to the royal family: his patriotic sentiments awoke then and communicated to his failing hand all the strength it would have had in his health; he gave this blessing, which was received in the midst of tears and sobs. It was the Tuesday of Holy Week; the night was advancing: while the monks of the convent were singing Matins and Lauds, one of those who watched him had the thought of reading him the Passion of Jesus Christ according to Saint John; when he had come to these words of the Saviour: "Since you have been firm with me in the struggle and in the temptations, behold I am going to prepare for you the kingdom that my Father has prepared for me, that you may eat and drink with me in my kingdom,"[2] Anselm smiled and raised his eyes to heaven; his breathing grew slower; he had himself placed on ashes. He received with a seraph's love the holy Viaticum. When they wished to give him Extreme Unction, it was perceived that there were only a few drops of holy oil, scarcely sufficient for the unctions prescribed by the ritual; but it increased by miracle. The holy Archbishop rendered his fair soul to God, on 21 April 1109, in the seventy-sixth year of his age; he was buried in the cathedral of Canterbury; several miracles were wrought by his intercession. Pope Clement XI, in 1720, gave to Saint Anselm the title of Doctor of the Church, with the office and the rite proper, as is observed on the day of his feast, 21 April. Saint Anselm made himself celebrated by his great devotion toward Mary. To him is attributed the establishment in the West of the feast of the Immaculate Conception, which was long called the Feast of the Normans. Also Mary is often represented with the infant Jesus in her arms, appearing to Saint Anselm, whether he was really favoured with this apparition, or whether one wishes only by this to recall his tender devotion to Mary. — A celebrated engraving, called that of the patrons of Siena, represents him with a very frightened hare hidden in his sleeve. This refers to the hunting fact which follows: Saint Anselm was riding one day across the flat country of England, when suddenly a hare ardently

pursued by a pack came to entangle itself in the legs of his horse and made it rear, then it moved no more. The hunters were not far; arrived at the scene of the incident, they began to laugh at the position of the Bishop: “My friends,” he said to them, “this is more serious than you think: it represents to you the state of the soul on leaving this world: the demons, like so many devouring dogs, set themselves in pursuit of it; pray God that each of yours may find a protection in the dreadful hour.” He said it and gave the hare back to its woods. Having met, another time, a child who held a bird tied by a thread, he obtained the liberty of the winged creature and profited by the circumstance to make a very appropriate reflection on the force of bad habits, which are for the soul what a thread is for the bird: a chain almost impossible to break. This truly holy man said also: “I would rather go to hell without sin than to paradise with a sin!” What a knowledge of the perfections of God and of the ugliness of offence against the infinite perfections! These various traits may serve to characterise Saint Anselm in the arts.

Writings of Saint Anselm and of Eadmer, His Biographer 1° The *Monologium*, so entitled because the Saint speaks alone in it, composed before the year 1108. It is a treatise which contains the metaphysical proofs of the existence and nature of God. 2° The *Proslogium*, so entitled because the author converses in it either with himself, or with God, on the existence and the attributes of the Supreme Being. The meditations known under the name of *Manual of Saint Augustine* are principally drawn from this work. Gaunilo, monk of Marmoutier, having criticised it, Saint Anselm made a solid reply. 3° The *Treatise on the Faith, the Trinity and the Incarnation*, composed in 1093 or 1094. It is a refutation of the errors advanced by Roscelin, who, having come to Compiègne, in the diocese of Soissons, was made canon of it, and charged with the public lectures. This Roscelin, who was more versed in dialectic than in theology, lost the faith by wishing to submit the depth of our mysteries to the feeble lights of his reason.

4° The *Treatise on the Procession of the Holy Spirit against the Greeks*, composed about the year 1100. It is divided into twenty-nine chapters, not counting the prologue and the epilogue. 5° The *Book on the Fall of the Devil*, in the form of a dialogue, was written by Saint Anselm when he was prior of Bec. It treats of the nature and origin of evil. 6° The two books entitled: *Why did God become man?* This work is written in the form of a dialogue.

7° The *Treatise on the Virginal Conception and Original Sin*, composed at the prayer of the monk Boso, like the preceding.

8° The *Treatises on Truth, on Will and on Free Will.* The liberty of man is solidly established in the third.

9° The *Treatise on the Concord, on Foreknowledge and on Predestination.* It is proved there: 1° that the foreknowledge of God does not harm the free will of man; 2° that predestination does not conflict with liberty; 3° that liberty is compatible with the efficacy of grace.

10° The *Treatise on Unleavened and Leavened Bread*, where one finds the refutation of what the Greeks objected to the Latins.

11° The *Treatise on Concubinary Clerics*, where it is decided, conformably to the ancient canons, that priests whose incontinence has become public ought to be deprived for ever of the functions of their Order.

12° The *Treatise on Marriages between Relatives*, which Saint Anselm says to be forbidden up to the sixth degree.

13° The *Treatise of the Grammarian*, which is an introduction to dialectic or to the art of reasoning rightly.

14° The *Book on the Will of God.* The holy doctor distinguishes in God divers sorts of will under divers aspects.

The treatises of which we have just spoken compose the first part of the works of Saint Anselm; there follow the paraenetic or exhortatory, moral and ascetic works, of which here is the detail.

1° *Homilies*, which are sixteen in number.

2° An *Exhortation to the contempt of temporal things.*

3° An *Admonition to a dying man frightened at the sight of his sins.* 4° A *Poem on the Contempt of the World.* It is not by Saint Anselm, but by Roger of Caen, monk of Bec. See Mabillon, *Annal.* l. 65, n. 41.

5° *Meditations*, twenty-one in number. It is believed that they are not all by Saint Anselm. The aim of these meditations is to excite the readers to love and fear God, and to help them to know themselves well.

6° *Orations or prayers*, seventy-four in number. A great spirit of piety and of compunction is remarked in them.

7° *Hymns* in honour of the Blessed Virgin for all the hours of the day and night, and a *Psalter*, composed of three parts, and each part of several strophes, each of four iambic verses. Several authors doubt that this psalter is by Saint Anselm. The third part of the works of Saint Anselm contains his letters, divided into four books. In the first book are those which he wrote before being abbot; in the third and fourth, those which he wrote being archbishop of Canterbury. These letters are 426 in number in the edition of Father Gerberon. Father d'Achéry, *Spicil.* vol. ix, Baluze, *Misc.* vols. iv and v, and Ussher, in *Epist. Hibern.*, have published several which Father Gerberon had not known. There have been falsely attributed to Saint Anselm the *Elucidarium*, the *Discourse on the Conception of the Blessed Virgin*, a *Commentary on the Epistles of Saint Paul*, the *Acts of the Martyrs of Ireland*, the *Dialogue on the Passion*, the *Treatise on the Measure of the Cross*, the *Treatise on Stability*, etc.

One remarks in the writings of Saint Anselm a profound knowledge of philosophy, of metaphysics and of theology. Precision and clearness are found united there to elevation of thoughts and solidity of reasonings. Although Saint Anselm had read the Fathers much, and above all Saint Augustine, he rarely makes use of their authority. He establishes almost always the revealed truths by the proofs which reason furnishes, which has caused him to be regarded as the father of scholastic theology. His aim in this was to show that one can, by reasonings founded on the natural lights, render credible the truths which God has revealed. As to his ascetic works, they are instructive, edifying, full of unction and of a certain tenderness of love for God, which warms the most insensible hearts. A simple, natural, clear and concise style makes the principal merit of his letters. One judges, by the verses which remain of him, that he had not the poetic genius in the highest degree.

The works of Saint Anselm have been printed several times. A good edition is that which P. Gerberon, Benedictine of the congregation of Saint-Maur, gave at Paris in 1675, in folio. It reappeared in the same town in 1721, at Montalant's. It is the latter that M. Migne has reproduced in vols. CLVIII and CLIX of the *Patrology*. D. Joseph Saenz, better known under the name of Cardinal d'Aguirre, gave the theology of Saint Anselm, that is to say a commentary on the dogmatic works of this Father, which was printed at Salamanca in 1679, 1681, 1685, 3 vols. in folio. It was reprinted at Rome in 1680, 1689 and 1690, with additions and corrections. Cf. D. Ceillier, vol. xiv, 4th ed.

As Father Gerberon, and after him M. Migne, has given in his edition of the works of Saint Anselm the works of the monk Eadmer, we shall say something of them here. Eadmer was English by birth. He was first monk of Bec, then of Canterbury. He became the friend and confidant of Saint Anselm, whom he accompanied in his exile. The bishopric of Saint Andrews, in Scotland, was offered him. Some say that he refused it, others pretend that he accepted it. If it is true that he was bishop, he must have abdicated the episcopate, for he died prior of Canterbury in 1137. He must not be confounded with Eadmer or Ealmer, prior of Saint Albans, dead in 980, to whom are attributed letters, homilies, and five books of spiritual exercises. (See Fabricius, *Biblioth. latin.*, vol. II, p. 214.) He of whom we speak composed: 1° *Life of Saint Anselm*, divided into two books. It is found in the editions of the works of Saint Anselm, as well as in Surius

and Bollandus; 2° *History of Novelties*, that is to say of what has passed of most considerable in the British Church from the year 1066 to the year 1122; it is divided into six books. Gerberon published this history with the notes of John Selden, who gives the following judgment of it: "*In sermone (Eadmeri) nitor ejusmodi reperitur, ut si veteres rerum nostratium scriptores ad unum omnes diligentius evolveris, hujus fuerit incomparabilis. Stylum aequabilem satis, gravem, et historico, ut aetas tulit, dignum pro se fert, vocabula etiam fere ubique plura. Caeteri quos terimus coaetaneos, sive priores sive recentiores, barbarie, squalore et sordium congerie prae Eadmero plerumque deturpantur. Etiam Malmesburiensem hic noster stylo saltem aequat, in caeteris autem longe plane intervallo superat.*" 3° *Book on the Excellence of the Blessed Virgin;* 4° *Treatise on the four virtues* (justice, prudence, fortitude, temperance) *which were in Mary;* 5° *Treatise on Beatitude*, composed from what Eadmer had heard Saint Anselm say on the state of the blessed in heaven; 6° *Treatise on Similitudes.* The substance of it is also from Saint Anselm. It was drawn up by one of his disciples who is believed to be Eadmer; 7° *Lives of several saints of England.* There are still other works of Eadmer which have not been printed. (See Wharton, *Praef.* in vol. ii, *Angl. sacr*.) The writings of Eadmer are esteemed for order and exactness; the style of them is easy and natural.

We have composed this short narrative with the *History of the Life and of the Age of Saint Anselm*, by the canon J. Croset-Mouchet, professor of theology at Pinerolo. (1 vol. in-8°, 1859, Casterman.)

Saint Maximian, Patriarch of Constantinople

(434).

Maximian was born at Rome of a rich and powerful family: but he quitted his native town and betook himself to Constantinople, where his affability and his love of virtue won him the affection of everyone. The patriarch Sisionius conferred the priesthood on him, and after the condemnation of Nestorius, he saw himself forced to succeed to the patriarchate. He was already broken by old age and mortifications; moreover he was neither learned nor eloquent. But his profound piety, his gentle and peaceful spirit, his holiness, in a word, caused him to be judged worthy and capable of ending the disputes: which has always been the most essential among the Greeks. Pope Saint Celestine, in the letter by which he confirms his election; Saint Cyril of Alexandria, the council of Ephesus, all have made the eulogy of Saint Maximian. He sat only two years and five months. He died suddenly on 12 April 434. The Greeks keep his feast on 21 April.

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[1] See, at the end of the Life of Saint Anastasius the Sinaite, the error committed by Baronius in attributing the qualifier Sinaite to the bishop of Antioch whom he names to-day.

[2] See on the preceding day.

[3] The magi had much authority under the domination of the Persians; but the Mohammedans, having made themselves masters of this empire, put several of them to death and abolished their sect in the towns. One still sees some of them on the mountains and in Caramania. The word *magi* comes from a Chaldaic verb which signifies to meditate and to occupy oneself with the knowledge of things. The magi were a kind of philosophers much given to the extravagances of divination and of judicial astrology.

[4] The country of the Huzites is that which the Latins call Uxia. It extends along the river Oxus, and borders on Susiana on the side of the East.

[5] This name is Chaldaic, and signifies a man of quality. The eunuch in question is named Ustkasanes in Sozomen.

[6] M. Joseph Assemani, in *Calend. univ.*, gives a catalogue of all the Martyrs who suffered in Persia under the Sassanid kings, and who are named in the martyrologies at 17 April.

[7] Nicephorus, bk. xvii, ch. 29.

[8] Bk. i, ep. 24, 25; bk. iv, ep. 36, 37; bk. vi, ep. 24, 31; and bk. vii, ep. 3.

[9] William, duke of Normandy, had made the conquest of England in 1068.

[10] John, xxii. 29.

22 April

Martyrologies

Roman Martyrology

At Rome, on the Appian Way, the birth into heaven of Saint Soter, pope and martyr. 162–170. — In the same place, Saint Caius, pope, who was crowned with martyrdom under the emperor Diocletian. 283–295. — At Smyrna, Saint Apelles and Saint Lucius,[1] who were among the first disciples of Jesus Christ. 1st century. — On the same day, a great number of martyrs who, the year after the decease of Saint Simeon, on the very day on which the memory of the Passion of Our Lord was celebrated, were condemned throughout all Persia, under king Sapor, to perish by the sword for Jesus Christ. In this combat for the faith suffered Azades, a eunuch much beloved of the king; Milles, bishop, celebrated for his holiness and the glory of his miracles; Acepsimas, bishop, with James, priest; Aithalas and Joseph, also priests; Azadanes and Abdiesus, deacons, and several other clerics: besides, Maraeas and Bicor, bishops, with twenty others of the same dignity, and nearly two hundred and fifty clerics, monks in great number and a quantity of virgins consecrated to God, among whom was the sister of the bishop Saint Simeon, named Tarbula, with her servant; these last were tied to stakes and sawn in two with an unheard-of cruelty. 341–380. — Again in Persia, the saints Parmenes, Helimenas and Chrysotelus, priests, Luke and Mucius, deacons, whose glorious martyrdom is related in the Acts of the saints Abdon and Sennen. 251. — At Alexandria, the entrance into heaven of Saint LEONIDES, martyr, who suffered under Severus. 204. — At Lyons, Saint Epipodius (commonly Epipoy), who was taken with Alexander, his colleague, in the persecution of Antoninus Verus and, after cruel torments, achieved his martyrdom by having his head cut off. 177. — At Sens, Saint Leo, bishop and confessor. 541. — At Anastasiopolis, Saint

Theodore, bishop, renowned for his miracles.

Martyrology of France, Revised and Augmented

At Lyons, with Saint Alexander and Saint Epipodius, thirty-four other martyrs whose names have not yet come down to us. 177. — At Trèves, Saint Aproncule, bishop.[2] 525. — At Troyes, the translation of Saint Mélain, whose decease is marked on 13 March, and of Saint Bobin, named on 31 January.[3] — At Aix, in Provence, Saint Ménelphale, bishop of that see, whose ashes were formerly in veneration and whom care was taken to transport from Saint-Laurent, first cemetery of the Christians, into the church of Saint-Saviour, where one still sees an inscription which attests his canonisation by the voice of the people. 420–440. — At Cluny, Saint Theoger, bishop of Metz, who quitted his see to live a penitent and unknown in this abbey. — In the diocese of Cologne, Saint Wolfhelm,[4] abbot of Braunwiller, illustrious for his zeal, his piety and his doctrine. 1091. — In the abbey of Denain, near Valenciennes, the Blessed Aldebert, founder of this religious house, where one saw his shrine with that of Saint Reine, his wife, and of Saint Ragenfrede or Renfroie, abbess, his daughter. — At the monastery of Almenèches, in Normandy, Saint Opportuna, virgin, abbess of Montreuil, daughter of the count of Exmes and sister of Saint Chrodegand, bishop of Séez. 770. — At Vienne, in Dauphiné, Saint Julian, bishop, successor of Saint Pantagathus. 532. — At Barjon, near Grancey, in Champagne, Saint Frou, solitary, who, after having assisted at Paris at the death of Saint Merry, withdrew to this place, where he died very holily. 8th century. — At Saint-Denis, Saint Belse or Belesis. — At Vicoigne, the Blessed Ralph, prior of the monastery of that name, and abbot of Château-de-Mortagne, who was gentle, economical for himself and liberal toward the poor. 1217. — At Lyons, the venerable Lucy, widow, who took in Saint Epipodius and Saint Alexander. 2nd century.

Additions Made from the Bollandists and Other Hagiographers

At Sardis, Saint Clement, bishop. It is claimed that he was one of the seventy-two disciples and the first of the Greeks who believed in Jesus Christ. It is thought also that he is the one of whom Saint Paul makes mention in his epistle to the Philippians, ch. iv. 1st century. — At Alexandria, the saints Arator, Quiriacus,

Basil, martyrs, who suffered with Saint Leonides, father of Origen, mentioned above. About the year 204. — In Armenia, Saint Nearchus, martyr, illustrious by his friendship with Saint Polyeuctus. The masterpiece of Corneille has consecrated the glory of both. About the year 260. — At Lodi, in Italy, Saint Daniel, martyr.[5] Epoch uncertain. — At Antwerp, the translation of the relics of Saint Onuphria, Roman martyr, which the celebrated Bollandus, first author of the great collection of the Acts of the Saints, obtained for this town. 1646. — Together with the bones of Saint Onuphria, Belgium received the bodies of Saint Severian and of Saint Anthimus; the head of Saint Florentius and the skull of Saint Martina. — To the holy and illustrious martyrs of Persia, named in the Roman martyrology, must be added Barbasymes, Paul, Gaddiab, Sabinus, Mocius, John, Hormisdas, Papas, James, Rome, Maurus, Aga, Bochris, Abda, another Abdiesus, another John, Abramius, Agdein, Sabor, Isaac and Dausa, bishops; Mareabdes, chorepiscopus; the sister of Saint Tharbula, a widow; sixteen thousand others, whose names are known, and more than two hundred thousand, whose names are written in the book of life. — In Portugal, Saint Senorina, virgin, abbess of Basto, of the Order of Saint Benedict, to whom Sancho, first king of Portugal, and his successors had a great devotion. 982. — At Fabriano, in Italy, the Blessed Francis, of the Order of Friars Minor. He was born laughing, presage of his disdain for the world and all that is of the world. 1322. — At Venice and in the diocese, the feast of Saint Raphael, archangel. — At Rome, invention of Saint Generosus, martyr, whose body was found at Rome in 1846.

Saint Soter, Pope and Martyr

162–170. — Emperor: Marcus Aurelius.

Saint Soter was born at Fondi, a town of southern Italy (Terra di Lavoro). He was the son of Concordius and succeeded Pope Saint Anicetus. Saint Dionysius, bishop of Corinth, gives him great praises in a letter which he wrote to the Romans, and remarks that he was very good and so charitable that he spared not riches to relieve the needs of the servants of God, and to receive those who had recourse to the Holy See. In effect, he embraced them with the same tenderness with which a father embraces his children, and instructed them by his good discourses and his holy exhortations. Two decretal epistles are attributed to him: one to the bishops of southern Italy, in which he treats of the faith in Jesus Christ, and the other to all the prelates of Italy, by which he forbids nuns and virgins consecrated to God to touch the corporals and the sacred linens, and to offer incense themselves at the altars. He made these ordinances, says Baronius, because at that time the heresy of the Montanists was making great noise, and among them women themselves permitted themselves to administer the holy Mysteries. This is why, now that this abuse has ceased, the prelates permit nuns and some pious maidens to handle these sacred linens, in order to whiten them, after they have however been washed by a subdeacon. He ordained, moreover, that all the faithful should communicate on Holy Thursday, except those who should be excluded from the holy table for some notable crime, and declared that oaths made against justice ought not to be kept. Finally, after having held the Apostolic See nine years, and made the ordinations in the month of December, in which he created seventeen or eighteen priests, eight or nine deacons and eleven bishops, he was enveloped in the cruel persecution which arose under the emperor Marcus Aurelius, and crowned with martyrdom on 22 April, in the year of Our Lord 170. He was buried on the Appian Way, in the cemetery of Callistus.

From this catacomb the body of Saint Soter was transferred, by Sergius II, in 845, into the church of the Saints Sylvester and Martin, and later into the church of Saint Sixtus, belonging to the Dominicans. Some fragments of his relics are deposited in the church of Saint Mark, at Florence, and in the Cathedral of Toledo, in Spain.

To this reign belongs the miracle wrought in favour of a Roman legion. Let us listen with respect to Bossuet:

“Sometimes the persecution slackened. In an extreme scarcity of water which Marcus Aurelius suffered in Germany, a Christian legion obtained a rain capable of quenching the thirst of his army, and accompanied by

thunderclaps which terrified his enemies. The name of Thundering was given or confirmed to the legion for this miracle. The emperor was touched by it, and wrote to the senate in favour of the Christians. In the end, his diviners persuaded him to attribute to his gods and to his prayers a miracle which the pagans did not even think of wishing for."

One still sees at Rome a testimony of this miracle on the bas-reliefs of the Antonine column. The Romans are represented there, arms in hand, against the Barbarians, who are seen stretched on the ground with their horses. A rain mingled with lightnings and thunderbolts falls upon them, which seems to strike them down. On this occasion Marcus Aurelius wrote in effect to the senate letters in which he declared that his army, about to perish, had been saved by the prayers of the Christian soldiers.

There is one of his relics at the Carmel of Amiens.

One will find the two Decretal Epistles of Saint Soter in the *Greek Patrology*, vol. v, col. 1133–33, and the four Constitutions which remain to us of him in the *Corpus Juris Canonici*. These documents are generally considered to-day as authentic.

Saints Epipodius and Alexander, Martyrs at Lyons

— Pope: Saint Eleutherius. — Emperor: Marcus Aurelius.

A true friend loves at all times.

Prov. xvii. 17.

Epipodius and Alexander were sprung both of a very distinguished family: the first was of Lyons, and the second Greek by birth, both in the flower of their age. They had studied under the same masters, and had been bound from childhood by a close friendship which grew every day. This friendship was the more solid as religion was the base of it. The two Saints exhorted each other continually to Christian perfection. They prepared themselves for martyrdom by a lively faith, by the practice of temperance, of chastity and of works of mercy. They would not engage in marriage, in order to be able to serve God with more liberty. The fire of persecution having been kindled, they took the course of hiding, to follow the counsel of the Gospel. They went out therefore secretly from Lyons, and withdrew to the borough of Pierre-Scise, where a Christian widow offered them her house; they lived there some time unknown, through the fidelity which their holy hostess kept them, and the little appearance which their asylum had: but they could not escape the searches of the pagans, and they were discovered at last. Epipodius, wishing to save himself, lost one of his shoes, which the Christian widow found and preserved as a rich treasure. Scarcely had they been arrested than they were put in prison, even before having been interrogated, although this formality was prescribed by the Roman laws. Three days after, they were led, hands tied behind the back, before the tribunal of the governor. They had scarcely confessed that they were Christians when the people uttered a cry of indignation against them. The magistrate, transported with fury, cried: "Of what use then have been all the tortures we have employed, if there are still men bold enough to follow the doctrine of Christ?" He then separated the two Saints, to prevent their encouraging each other, even by signs. He took apart Epipodius, whom he believed the weaker, because he appeared to him the younger, and tried to seduce him by an affected kindness, by fine promises and by the lure of pleasure; but the Saint answered him generously: "Know that I shall never let myself be taken in by your cruel compassion … Your pleasures have nothing that touches me. You are apparently ignorant that man is composed of two substances, a body and a soul. With us the soul commands and the body obeys. The shameful pleasures to which you give yourselves up in honour of your pretended gods flatter the body agreeably; but they give death to the soul. We make war therefore on the body, in order to subject it to the soul … As for you, after having lowered yourselves to the condition of brutes, you will find at the end a dreadful death. It is not so with us: when we perish by your orders, we enter into possession of an eternal life." The judge, irritated at the nobility of this answer, had the mouth which had pronounced it struck

roughly. The Martyr, whose teeth were all bloody, continued to speak thus: “I confess that Jesus Christ is one God with the Father and the Holy Spirit. It is just that I give back to Him a soul which He has created and redeemed. I shall not lose life, I shall only change it for a happier one.” At these words the judge has him raised on the rack. His sides are torn with iron claws. The people become furious on seeing the constancy and tranquillity with which Epipodius suffers; they demand that he be abandoned to them to be torn in pieces; they find the cruelty of the executioners too slow to their liking. The judge, fearing an open sedition, has the Martyr taken away, and orders that his head be cut off, which is promptly executed.

Two days after, the judge had Alexander brought to him. He tried to frighten him by the recital of the torments of Epipodius and of the other Christians; but he was deceived in his hope. The Martyr answered him that all that did not terrify him at all, and that, in recalling to him the memories of what the Martyrs had suffered, one had only encouraged him to walk in their footsteps and above all to follow the example of his dear Epipodius. The judge, transported with fury, ordered that his legs be held apart and that three executioners should strike him successively. This torture lasted long, without the Martyr uttering a single sigh; and as they asked him if he still persisted in his first confession, he answered: “Eh! how should I not persist in it? The idols of the pagans are only demons; but the God whom I adore, and who is all-powerful and eternal, will give me strength to confess Him to the end; He will be the guardian of my faith and of my holy resolutions.” The judge, despairing of overcoming him, and wishing to ravish from him the glory of a longer constancy, condemned him to be crucified. The instrument of his torment had no sooner been prepared than the executioners fastened him to it. An instant after, he expired invoking the holy name of Jesus. The Christians secretly carried off the bodies of the two martyrs and buried them on a hill which was near the town. This place became celebrated by the piety of the faithful and by a great number of miracles. A young man of quality, having been attacked by a contagious sickness which was ravaging the town of Lyons, was healed with holy water, by the Christian widow, depositary of the shoe of Saint Epipodius; several other persons received, by similar means, not only the health of the body, but even the light of the Gospel. The possessed were delivered from the demon before the tomb of the holy martyrs; in a word, such great things happened there that incredulity was obliged to yield to the evidence of facts. All that we have said up to here is found in the acts of the holy martyrs, whose author lived in the fourth century, and had been an eyewitness of several miracles which he reports.

This tomb, which was outside the town, was found enclosed in its circuit when Saint Eucherius, bishop of Lyons, wrote in the fifth century the panegyric of the holy martyrs. It is said there that the dust of their tomb was carried away to heal the sick and that there was some of it in all the country. The virtue of this dust is also attested by Saint Gregory of Tours.

Cult and Relics. — The Venerable Lucy, Widow As to the Christian widow who sheltered the two friends in her modest dwelling, we are destitute of information concerning her; her figure remains veiled to our eyes. Lucy is hardly known to us except by the fact signalled in the Acts of the saints Epipodius and Alexander. She is qualified there as a religious and faithful widow. This qualification would give one to think that she belonged to the body of deaconesses formed by the Blessed Pothinus. However that may be, to reward her, the Lord permitted that the shoe of Epipodius should become, in her hands, the instrument of numerous miracles. Did Lucy pay with her head the generous hospitality which she gave to the two holy Martyrs, or else, after a life full of merits, did she fall asleep peacefully in the death of the just? we know not. The charitable widow was buried in one of the suburbs of the town, probably that of Pierre-Scise.

After her death, God was pleased to manifest her holiness by striking prodigies. It is doubtless on this foundation that an author gives her the title of Saint. However, the church of Lyons has never rendered her a public cult; the name of Lucy appears nowhere in the Lyonnese liturgy. She is mentioned neither in the martyrology of Ado, nor in the additions of Florus to that of Bede; she has not found place either in the catalogue of the Saints of Lyons, by Father Theophilus Raynaud.

It would not be without interest to know where was the cavern in which the bodies of Saint Epipodius and of Saint Alexander were hidden. Unfortunately the indications given by their Acts can be of no use, after the successive upheavals which have changed the physiognomy of the ground. Where recognise the depression of ground mentioned in these Acts? Where find again this grotto surrounded by a curtain of trees, hidden from the eyes by a thick thicket of brambles and shrubs?

All that can be said is that this grotto, converted into a *martyrium*, soon became the centre of the cult decreed to the saints Epipodius and Alexander; that numerous prodigies were wrought there by the Lord to glorify these two Martyrs and to reward the confidence of the faithful. Their mortal remains stayed in this place probably until the definitive triumph of Christianity. At that epoch they must have been raised and transported solemnly into the crypt of Saint John the Evangelist. This oratory, placed later under the invocation of Saint Irenaeus, had been consecrated by the Blessed Pothinus. What is not doubtful is that Saint Irenaeus having been immolated for Jesus Christ, his body was deposited there; that, in the sixth century, the relics of Saint Epipodius and of Saint Alexander rested there to the right and to the left of those of the second bishop of Lyons.

These three bodies, treasure of the church that sheltered them, attracted long the pious concourse of the faithful. In the sequel the invasions of the barbarians, the wars into which the town of Lyons was drawn, its intestine struggles, and above all the weakening of faith, all these causes united made Epipodius and Alexander be forgotten, and their bones be lost sight of. Whence that lively contest which arose, at the beginning of the fifteenth century, between the canons of Saint-Irénée and those of Saint-Just. The ones and the others pretended to possess in their church the bodies of the two friendly saints, with that of Saint Irenaeus. Cardinal Peter of Thury, legate of the Holy See, was charged by Alexander V to examine this affair and to pronounce on the rival pretensions. After examination of the titles and inspection of the relics, the cardinal recognised the right of the canons of Saint-Irénée and gave them the case. Notwithstanding this decision, the canons of Saint-Just did not hold themselves beaten. The cause was carried successively before the seneschal of the Lyonnais and before the parliament of Paris. At last it was ended by a decision of John, patriarch of Constantinople, legate *a latere* of the Holy See, rendered on 12 August 1413; this prelate declared that the three bodies in litigation were found in the church of Saint-Irénée.

The bodies of the saints Epipodius and Alexander remained in the crypt of Saint-Irénée until the capture of Lyons by the Calvinists, in 1562. At that ill-omened epoch, the tombs of the two Martyrs were violated, and their precious remains thrown into the fire. In the midst of the disorder, the Catholics were able to save some bones of Saint Epipodius, and the left hand of Saint Alexander. Unfortunately the relics of Saint Epipodius, snatched from the flames lighted by the Huguenots, disappeared during the Terror.

As to the hand of Saint Alexander, it has been preserved to us in a manner which deserves to be known. Here is what we read in a pamphlet of M. Meynis: “After the siege of our town, on Sunday 10 November 1193, the schismatic clergy having been driven from all the churches which it served, commissaries of section installed themselves in that of Saint-Just, and the devastation began. They laid hands on all that could have some value: it was then notably that the jasper cross, the chalice and the golden rose, given to the canons by Innocent IV, disappeared. The relics were, in part, thrown into the fire and, in part, trodden underfoot or left in the cemetery which adjoined the church; the head of Saint Just was among the latter. Now, on 1 August 1819, M. Antoine Caille, former perpetual priest of the collegiate church of Saint-Just, then honorary canon of the metropolitan church, saw come to him two women of whom one, the blush on her brow, told him that, ‘after having taken part in the pillage of the church, during the Terror, her husband, returning to his house, drew from his pocket a hand which he gave her, saying: Take and hide it quickly.’ This man, known for his misdeeds, having perished afterward in a civil reaction, the relic had remained hidden for nearly twenty-six years, when a friend of the woman in question, having perceived it, insisted strongly that it should not remain buried longer.

“M. Caille, having therefore received the relic which was brought to him, convoked the priests of the former clergy of Saint-Just who were still living; they were five in number. All, after an attentive examination, recognised that it was the hand of Saint Alexander, which they had formerly venerated, to wit: ‘the left hand of the holy Martyr, adhering to the fragments of the bones of the forearm, of which one longer than the other, and which had been thrown into the fire by the Calvinists.’ A *procès-verbal* was drawn up, in which the various depositions were recorded and clothed with the signatures of those who had made them. This piece was then submitted to the diocesan authority, which sanctioned it and permitted the relic to be exposed to the veneration of the faithful. The feast of Saint Alexander was fixed from then on, for the parish of Saint-Just, on the second Sunday after Easter, the day on which it is celebrated with the lesser solemn rite.”

The hand of Saint Alexander is seen to-day in a reliquary of silver-gilt, oblong, of square form, and flanked with twisted columns. All around runs the legend: *S. Alexander, martyr Lugdunensis, amicus S. Epipodii.* It is a gift of M. the canon Antoine Caille. See the *Genuine Acts of the Martyrs*, by Dom Ruinart, and the *Origins of the Church of Lyons*, by Father Goallload, S. J.

Saint Caius, Pope and Martyr

283–295. — Emperor: Diocletian.

Saint Caius was born in Dalmatia. His father was called Caius and his brother Gabinus: the latter had Saint Susanna for daughter. The emperor Diocletian was their relative; but he was not for that reason more favourable to them. The persecution against the Christians was then so bloody in the city of Rome that they were constrained to keep hidden in caverns and in the midst of tombs, in order to preserve their life some moments among the dead, since the living sought only to take it from them. Our holy Pope suffered much, because of the zeal which he had to confirm the faithful in the faith of Jesus Christ. It was he who counselled the patrician Chromatius to receive all the Christians in his country house, in order to preserve those among them who wished to flee the rage of their persecutors. One Sunday he went to this house of Chromatius, and said to all the faithful assembled: “Our Lord Jesus Christ, knowing the frailty of human nature, has established two different degrees for all those who believe in Him: Confession and Martyrdom, in order that those who do not believe they can bear the rigour of torments may nevertheless preserve the grace of the faith by their confession.” Then he said to them: “Let those who wish to remain in the house of Chromatius remain there with Tiburtius; and let those who prefer to go with me to the city come there.” It was then that he made Mark and Marcellinus deacons, that he raised their father Tranquillinus to the priesthood, that he established Saint Sebastian defender of the Church, and that he showed his tenderness to all the faithful. He made a decree by which he ordained that he who should be elected bishop should mount to that dignity through the orders of porter, of lector, of exorcist, of acolyte, of subdeacon, of deacon and of priest. He is not the first author of this ordinance, since it was practised in the time of the Apostles; but he renewed it, so that no one should be admitted to the episcopate without having first officiated and served the time which was prescribed in the other orders inferior to this dignity.

An Epistle is attributed to Saint Caius, very grave, and worthy of the hand of so great a Pontiff, touching the mystery of the Incarnation of the eternal Word. Finally, after having holily filled the first throne of the Church twelve years, four months and some days, and ordained twenty-five priests, eight deacons and five bishops, in four times that he held Ordinations in the month of December, according to custom, he received the crown of martyrdom on 22 April, in the year of Our Lord 295, and was buried in the cemetery of Callistus. His body was found there in 1622, with an inscription proper to make it recognised and two coins of Diocletian, his relative. Pope Gregory XV gave the greater part of it to Alphonsus of Gonzaga, archbishop of Rhodes, who had it transported to Novellara, in Lombardy: a small portion of his relics remained at Rome, in the chapel of the Oratory. A church had been erected early on the site of the house of Saint Caius: Urban VIII had it repaired in 1631.

There are relics of him at the hospice of Saint-Charles and at the Carmel of Amiens. See the lives of Saint Sebastian and of Saint Susanna and the various histories of the Church and of the Popes.

The Holy Martyrs of Persia: Azade, Acepsimas, Joseph, Aïthala, Tarbula, Milles, Barsabias

341–380.

The acts of these martyrs are extremely glorious and form one of the most beautiful pages of the history of the Church. It is known that Sapor was one of the persecutors of the Church in Persia. His fury, instead of slackening as he advanced in age, did but increase. For long years he had been pursuing the Christians when he put forth a new edict which enjoined the governors of provinces to seek out the Christians with quite particular care and to submit those whom they discovered to all the atrocious tortures they could invent. “Considering,” said the edict, “that the Christians abolish our doctrine, that they condemn the worship of the sun and of fire, that they turn away from marriage, that they forbid serving in the armies of the prince and striking anyone whatsoever, that they permit the killing of animals and the burying of the dead, that they pretend that God, and not the devil, is the creator of scorpions and serpents, they are judged worthy of death.” Nothing could be more bizarre and more senseless than this edict. Soon there were seen on all sides only instruments of torture. The faithful, far from betraying their faith, flew generously to death, and the wearied executioners more than once avowed themselves vanquished by the victims of their cruelties. “The cross,” says Saint Maruthas, “sprouted on the bank of the streams of blood. The sight of this saving sign made the holy troop of the faithful thrill with joy; it filled them with a new courage which they inspired in others. Intoxicated with the fruitful waters of divine love, they begot a spiritual race worthy to succeed them.” The massacre of the Christians did not cease from the sixth hour of Good Friday to the second Sunday of Pentecost.

The news of the edict had no sooner spread in the distant provinces than the governors imprisoned those who adored the true God, with the design of putting them to death as soon as the orders of the prince should have reached them. Scarcely had they received them than all who called themselves Christians were inhumanly slaughtered. Among the faithful whose blood flowed for Jesus Christ was a eunuch beloved of the king, who was named Azades. Sapor was so keenly touched by his death that he published another edict, by which he restricted the persecution to the bishops, the priests, the monks and the religious. There was on this occasion an innumerable multitude of martyrs of every sex and age, whose names are not known: Sozomen counts sixteen thousand; but an ancient Persian writer raises the number to two hundred thousand.

Acepsimas, bishop of Honita, in Assyria, was arrested in obedience to the king; he was eighty years old, but he was of a robust and green old age. He was led, laden with chains, before the governor of Arbela. “I do not understand,” the latter said to him, “why you deny the divinity of the sun to which all the East renders homage.” — “I do not understand either,” answered Acepsimas, “how reasonable men can adore the creature instead of the Creator.” Upon this answer the old man is thrown to the ground, bound with thick ropes, and made to undergo a flagellation which puts all his body in tatters, then he is cast into prison. Soon after, Joseph, priest of Bethcatuba, and Aïthala, deacon of Bethnuhadra, were arrested. They also are led before the governor. Joseph was asked if he adored the sun, and on his answer that he did not adore creatures, he was cruelly scourged. Eighteen executioners laid furiously upon his body. During this time Joseph, who had scarcely a breath left, thanked God for washing him in his blood. When the executioners were tired, they loaded him with chains and led him to the prison of Acepsimas. It was the turn of Aïthala. He was commanded to adore the sun, and on his refusal they bound his arms under his legs, and put him under a great beam on which twelve men pressed with all their weight. The martyr was so crushed that it was necessary to carry him to prison, where he was left with his companions for three years. They were there destitute of everything and victims of the brutality of those who guarded them.

After this time they were drawn from their prison and led before the chief governor of the provinces of the East. One had difficulty in recognising them for men. The pagans themselves could not keep from shedding tears on looking at them. “You deceive yourself,” said Acepsimas, when he had come before the judge, “if you count on intimidating us by threats. Invent torments as much as you will, we have learned not to dread death.” — “It is the property of criminals to wish for it,” replied the tyrant; “they find themselves thereby delivered from the punishments they deserve. Your desires will therefore not be accomplished. You shall live, but I will make life more insupportable to you than a continual death. I wish you to serve as an example to all those of your sect.” — “What use are so many threats?” answered the martyr; “God, in whom we have put all our confidence, will know how to give us strength and courage.” — On hearing this language the judge enters into an atrocious anger and utters against the confessors the most horrible threats. He had Acepsimas stretched on the ground, and executioners, fastening ropes to his limbs, set to pulling them in opposite directions, while others struck the martyr with thongs of leather. Acepsimas gave up his last breath in the midst of these tortures; but the two others, younger and more vigorous, resisted. While the executioners exercised their rage against them, they mocked him who had condemned them and laughed at his torments. The judge, astonished in spite of his fury, subjected them to other tortures and threatened to have them taken back to their own country that, mutilated, they might be there an object of terror before being put to death. God permitting that they should survive all that was made them endure, they were in effect placed on beasts of burden and led to Arbela. The journey was a long martyrdom because of their wounds and the ill treatment of which they were the object. Arrived in their country, they were thrown into prison and left there to languish still more than six months.

This time elapsed, there arrived a judge still more cruel than the other. He made the Christians appear before his tribunal, and finding them both unshakable, had them hung head downward by the toes and whipped for more than two hours. The torment was so atrocious and pitiless that one of them, Aïthala, lost consciousness. He was abandoned like a corpse on the place of torment. A magus who happened to pass had pity on him and threw his cloak over him; the judge learned this fact and was so irritated at it that he had the magus given two hundred strokes of the whip to punish him for his sensibility. At length the tyrant published an edict which condemned the two Christians to be stoned by the hand of Christians. At this news the faithful took flight and took refuge in the forests. They were pursued as wild beasts are pursued, and five hundred were brought back. Aïthala was executed at Bethnuhadra and Joseph at Arbela by the hand of Christians cowardly enough to yield to fear. Joseph had been buried up to the neck. Guards were left to watch his corpse; but during a storm the faithful carried off his body and buried it (380).

At this same time the queen fell sick, and the Jews accused the sisters of the bishop Saint Simeon of having poisoned her to avenge the death of their brother. There were two of them: one a consecrated virgin, named Tarbula or Pherbuta; the other a widow, who had renounced second marriages. The queen readily believed this calumny, as much by the natural disposition of the sick, who lend willing ear to extraordinary remedies, as by the particular confidence she had in the Jews; for she was of their sentiments and practised their ceremonies. The two sisters were therefore taken, and with them a servant of Tarbula, a virgin like her; they were led to the palace, and put in the hands of the magi to have their trial made. The *mauptès*, for so the Pontiff of the magi was named, came to interrogate them with two other officers. When they were spoken to of the poisoning of which they were accused, Pherbuta answered that the law of God condemns poisoners to death as well as idolaters, and that they were as far from this crime as from renouncing God. And as it was said that they had done it to avenge their brother, Pherbuta said: “And what harm have you done to my brother? It is true that you made him die through envy, but he lives and reigns in the heavens.” After this interrogation they were sent to prison. Pherbuta was of a rare beauty, and the magus had been struck by it. He sent therefore secretly the next day to tell her that if she would be his wife he would obtain from the king her pardon and that of her companions; but she refused him with scorn and indignation, saying that she was the spouse of Jesus Christ and feared not death, which would reunite her to her dear brother. The judges made

their report to the king as if the martyrs had been convicted of the poisoning, and the king ordered their lives to be spared if they adored the sun. As they refused it, the care of ordering the kind of death was left to the magi, and they said that the queen could be healed only by passing through the midst of their bodies cut in two. These holy women were therefore led before the gate of the town; each was fastened to two stakes, to one by the neck, to the other by the feet; and, having thus stretched them, they were cut through the middle with saws; then, having planted in the ground three great pieces of wood on each side of the street, the halves of their bodies were hung on them.

The queen was carried into this street, and made to pass through the midst of this butchery, followed by an innumerable multitude of people; for it was the day on which the king received a certain tribute. Moreover, to cut victims in two in order to pass between them was in the East an ancient ceremony practised in alliances. It is found also that the Macedonians pretended to purify their army by making it pass between the halves of a bitch cut in two.

There were in the course of time, under the same reign, an innumerable multitude of priests, deacons, monks, virgins and other persons devoted particularly to the ministers of religion, who suffered martyrdom. The historians and the authors of martyrologies have preserved to us the names of twenty-three other bishops, of whose combats we possess no detail, except of two, of whom one was called Causas and the other Milles. Dansas was not of the country; he had been taken formerly on the banks of the Tigris, in a place named Zabde or Bezabde, which gave its name to the little province

Zabdicene, and had been carried captive by the Persians. He was then martyred with the chorbishop Mareabdes and his clerics, to the number of about two hundred and fifty who had also been carried off and led into captivity with him. Milles had at first borne arms in Persia, and having quitted that profession to enter into the militia of Jesus Christ, he had embraced a wholly apostolic life. He was ordained bishop of a town of the country, where he suffered much to have the faith of Jesus Christ received there. He was often beaten, dragged through the streets, outraged in a thousand ways. But seeing that he had not been able to convert a single soul, he withdrew from the town, much afflicted at the ill success of his labours; and after having given it his malediction, he went elsewhere, believing himself obliged to quit a people abandoned by God. A little time after, the principal men of the place having offended the king, that prince sent thither an army with three hundred elephants; the town was entirely destroyed, and, to remove from it even the vestiges, the plough was passed over it, and the place was reduced to arable land. Meanwhile Milles, who recognised the judgments of God in this treatment, went out of devotion to Jerusalem, carrying nothing but a little bag in which was the book of the gospels. From there he passed into Egypt to visit the solitaries. Returned to Persia, he was arrested by Hormisda, governor of the province of Susa. His two disciples, the priest Abrosimus and the deacon Sinas, had the same fate. All three were laden with chains and led to the capital of the Satrapy. They suffered twice a cruel flagellation, and rendered useless, by their constancy, all the means that were employed to make them sacrifice to the sun. The holy confessors ceased not to praise the Lord in their prison.

At the beginning of the year (the Chaldeans begin it still to-day on 1 October), Horsmida was making preparations for a great hunt of wild beasts. As he rejoiced greatly in it, he had the three chained martyrs brought to him to make their trial. He was of a haughty and superb nature. Addressing then Saint Milles: “Who art thou?” he asked, sneering, “a god or a man? what is thy religion, what are its dogmas? Unfold to us the wisdom of thy soul, that we may become thy disciples; otherwise, if thou continuest to hide thy sect from us, be very sure that thou shalt be killed on the spot like these beasts.” The Saint, who did not mistake the intention of these words, answered tranquilly: “I am man and not god; for the rest, I shall certainly not mingle the mysteries of the true religion with your pleasantries. However I will tell you frankly: Woe to thee, impious tyrant! woe to thee and to thy like, who repel religion and God! for God will judge you in the age to come, and, condemning you to the fires and the darkness which await you, will change your pride into

eternal tears, because, loaded with His benefits, you rise against Him with insolence, instead of showing yourselves grateful." At these words the governor springs from his seat and plunges a dagger into his side; Narses, brother of Hormisda, also pierces with a stroke of a dagger the opposite side. The holy Bishop died a little time after, predicting to them that the next day they would kill each other. Abrosimus and Sinas were led to the top of two hills which faced each other, and the soldiers stoned them. The next day the two brothers, who were excellent hunters, pursuing from two opposite sides a stag which had just escaped, shot at it in passing their arrows, which struck themselves and killed both at the very hour at which the day before they had killed Saint Milles. The bodies of the Martyrs remained on the spot until the beasts and birds of prey had devoured the flesh. For it is thus that the ancient Persians buried their dead. The Christian Persians buried theirs like the Christians of other countries. The bodies of the three martyrs, who suffered on 5 November, were carried to the castle of Malcan and deposited in a tomb which had been prepared for them. The inhabitants of the country believed themselves indebted to their protection that they were no more exposed in the sequel to the incursions of the Sabaean Arabs. About the same time that the holy Bishop of Susa won the crown of martyrdom, Barsabias, abbot of a monastery in Persia, was denounced. He was accused of wishing to abolish the religion of the magi. He was therefore arrested, as also the ten monks whom he governed. They were all laden with chains and led to the town of Astrahara, near the ruins of Persepolis, where the governor made his residence. This inhuman judge invented the most cruel torments to torture them. He had their knees crushed, their legs broken, their arms, sides and ears cut; they were then struck roughly on the eyes and on the face. At length the governor, furious at seeing himself vanquished by their courage, condemned them to be beheaded. The martyrs went with joy to the place of execution singing hymns and psalms to the glory of the Lord. They were surrounded by a troop of soldiers and executioners; an innumerable multitude of people followed them also.

The holy Abbot asked of God to see go to heaven before him the souls which had been confided to his care, and his prayer was heard. When the execution was beginning, a magus who was passing with his wife, his two children and several servants, stopped on seeing the people gathered. He cleaves the press and advances to be informed of what was happening. He perceives the holy Abbot who appeared full of joy, who sang the praises of God and who took each of his monks by the hand as if to present them to the executioner. It seems to him he sees a luminous cross on the bodies of the martyrs already consummated. Struck by this prodigy and suddenly changed, he alights from his horse, changes clothes with the servant who had followed him; then, approaching Barsabias, he relates all to him and begs him to receive him among the number of his disciples. The Abbot consents; he takes him by the hand, after the ninth, and presents him to the executioner, who cuts off his head without knowing him. Barsabias, the father of all these martyrs, was beheaded the last. The bodies of these twelve Saints were abandoned to the voracity of the beasts and birds of prey; but their heads were carried into the town and hung in the temple of Nahitis or of Venus; for, though the magi had all idols in horror, there were nevertheless several sects of idolaters in different regions of Persia. The example of the converted magus keenly touched his family, and it became Christian as did a great number of other persons. These martyrs suffered on 3 June 342.

The cult of all these holy Martyrs is marked on 22 April in the martyrologies of the Latins, especially in the modern Roman: but they have been distributed on divers days among the Greeks: on 3 November, on 4, 10 and 14 April, on 1 September and on 1 October. *Act. MM. orient.*, p. 66.

Saint Opportuna, Virgin and Abbess

— Pope: Stephen III. — Kings of France: Carloman and Charlemagne.

Fidelity to grace leads quickly and high a docile soul.

Saint Opportuna was born in a town once important, at Exmes, in the diocese of Séez. Her father, who descended from our kings of the first race, governed that country with the title of count; her brother,

Chrodegand, occupied the episcopal see of Séez, and Lanthilde, her aunt, was abbess of the Benedictine nuns of Almenèches, founded two centuries before in the same diocese.[1] She had early the desire to renounce the world. While still quite young, having heard read in the church the passage in which Our Lord says to a young man: "Go, sell what thou hast, and give to the poor," she applied these words to herself. Having returned to her parents, she prostrated herself, with tears in her eyes, at their feet, beseeching them with much instance to permit her to become a religious, to give herself wholly to God, and to have nothing more in the world. Her parents were extremely surprised: nevertheless, as they had the fear of God, they dared not oppose the designs of their daughter, or rather the motions of the Holy Spirit, which they recognised to have touched her heart. Wherefore they consented to it at that very hour, and gave her their blessing, in order to draw upon their daughter that of heaven.

The abbey of Almenèches was not far: a natural feeling would have led her to seek there an asylum near her aunt. She guarded herself against this inclination, which made her fear too great a seeking of herself: she preferred the little solitude of Montreuil, situated in the valley of Auge, three leagues from Séez. Montreuil, or the little monastery, was celebrated in that time for the regular observance which flourished there. Some days after having entered it, in presence of her parents and of many people, she received the veil from the hands of Chrodegand, her brother. When she entered the monastery, the other religious saw visibly her good angel who walked at her side, to instruct her of what she had to do: it is not to be wondered at if she advanced so far in perfection, and if she soon surpassed the elder nuns, and even her mistresses, in the science of Jesus Christ. The abbess of this monastery being dead, all the religious cast their eyes on Sister Opportuna to succeed her. But her humility furnished her with quite other thoughts; she asked three days' delay, in order to consult the will of God, who at last made her know, by a revelation, that such was His good pleasure: thus the Saint changed condition, but not conduct; and it was only to increase her devotions and her penances. She lay on the hard ground and had for covering only a simple hair-shirt; her food was but barley bread, and, on Sunday, a little fish; on Wednesday and Friday she ate nothing at all. Finally, her most precious garment was the hair-shirt and some other garment of coarse stuff, but always the same in winter as in summer. Her prayers were also longer than before and her fervour more ardent, her prudence more extended and her charity for the poor more abundant: it was plain that the hand of God had placed her in that post. She had a particular address when there was question of instructing her daughters or correcting them; tempering justice always by mercy, she did so well, by her prayers and her remonstrances, that the most obstinate at length rendered themselves docile to the motions of the Spirit of God who conducted her.

She took great care of the temporal affairs of the house, for fear that the community not sufficing for the needs of the religious, they might be tempted either to violate the enclosure or to possess something of their own; which God Himself approved by evident marks of His protection. When thieves, and even animals, had carried off something from the monastery, they brought it back by virtue of her prayers. These virtues, which shone in Saint Opportuna, drew a great number of young girls who came to her school, to learn there the rules of perfection. Nevertheless, as the life of the just, to be conformed to Jesus Christ, is full of crosses, and God wills to give them heaven only through afflictions, He sent very sensible ones to Saint Opportuna during a journey which Saint Chrodegand, her brother, bishop of Séez, made to Rome and Palestine, to visit the holy places. This prelate had left as vicar-general Chrodobert; the latter, instead of doing the functions of a good pastor, made himself a ravening wolf, by his injustices and his oppressions, particularly against religious persons of all the diocese, not sparing Saint Opportuna, though the sister of his bishop; pushing even his ambition as high as his violences, he had himself consecrated bishop of Séez. This proceeding obliged the holy Abbess to employ her prayers with the Almighty, that her brother might return and arrest the disorders of his vicar-general. At last, after seven years of journey, the Saint returned to his diocese, and re-established order there; but it was not for long: this wretched vicar, furious that his bishop had deposed him, conspired against his person, and, in order to come more easily to the end of this design, corrupted with money a godson of the holy Bishop, who assassinated him in the village of Nouant, when he was making his visitation

there. Some pious persons endeavoured in vain to lift the body of the deceased to give it burial: but his sister, having arrived there, lifted it alone easily, to the great astonishment of the bystanders, and carried it in her arms as far as her monastery, where it was solemnly buried.

The grief which the death of her brother caused the Saint degenerated into sickness, in spite of her Christian resignation; for, taking it out on her eyes, she shed tears in such great abundance that she was all drenched with them, and thus relieved her oppressed heart. She took such a disgust for the things of earth that she asked Our Lord to withdraw her from it. Knowing therefore that she was soon to die, she announced this news to her dear religious, told them that she would be more useful to them in heaven than here below, and, throwing herself on her knees, asked pardon of each for the offences she might have done them. She exhorted them to peace, to union and to the observance of their vows and of their rule. She received, in a vision, the visit of Saint Lucy and of Saint Cecilia, who filled the room with a brilliant clearness, with a very agreeable odour, and assured her that the Queen of heaven would soon present her to her Son. The prince of darkness appeared to her also in his turn under a hideous form. The Saint was not astonished at this spectre: on the contrary, she ordered it to remain until she had shown it to all her daughters, to inspire them with a greater horror of this enemy of souls. When Saint Opportuna had received the holy viaticum, the Blessed Virgin came to fetch her: the pious dying woman rendered up her soul, so to speak, in the arms of this divine Mother, on 22 April 770.

Her body was buried, as she had ordered her daughters, near that of her brother Saint Chrodegand, where a great concourse of people was long seen, because of the miracles which Our Lord wrought there by the merits of His servant; but at length, to escape the fury of the Normans, who ravaged this country, her relics were transported to the priory of Moussy, in the diocese of Meaux. Many miracles have been wrought there.

The cult of Saint Opportuna is very widespread: many churches, before the Revolution, bore her name and possessed relics of her. The church of Moutierneuf, one of the parishes of Poitiers, possesses a reliquary of silver-gilt, containing bones of Saint Opportuna. The bishop of Poitiers having recognised, in 1873, the authenticity of these relics, permitted them to be exposed to the veneration of the faithful. Some of the relics of the Saint are still to-day at Vendôme, in the church of the Trinity; at Longchamp, in the diocese of Versailles; at the cathedral and the great seminary of Séez, at the mother-house of the Mercy of Séez, at the Providence of Séez, at Alençon, at Argentan, at the Hospice of Mortagne, at Sainte-Opportune, at Damigny, near Alençon; at Saint-Père-en-Retz, at Villiers-le-Bel. She is represented: 1° walking with her guardian angel at her side: the latter sometimes turns the pages of the Missal in which the Saint makes her devout prayers; 2° claiming the ass of the abbey which the field-warden of the place had stolen: at their feet is a meadow whitened with salt. It is told, in effect, that the virtuous abbess, having sent one of her servants to fetch firewood from the common forest, the forest-keeper impounded the beast of burden and its load. Upon the claim of Saint Opportuna, he answered mockingly, pointing to his meadow with his finger: “When this meadow shall be all covered with salt, the prisoner shall go out and be restored to you.” Then he turned on his heels. But the next day great was his fright, when public rumour came to tell him that his meadow was white with salt. Since that time this place has always been called Pré-Salé. Formerly two processions a year were made there;[2] 3° “one day, several persons going on pilgrimage to her church, at Paris, there was in their company a poor woman who had nothing to make her offering: wherefore she was in great trouble. At last, seeing a crested lark in the air, which sang its plain-chant, and trusting in the goodness of God and the power of this Saint, she asked it of her, saying: ‘O glorious patroness, grant that I may have this bird to make you a present of it.’ And in an instant it came and perched on her shoulder, so that she put it on the altar, in presence of the crowd, who praised God”;[3] 4° in the year 1154, a pilgrim, who had come in devotion to the church of Sainte-Opportune of Paris, on 22 April, the day of the feast, was killed by a serpent, on returning home, below Montmartre. Now he rose miraculously in sight of everyone, by the prayers of the Saint and the touch of her relics, in that church where he had been brought back by his companions.[4] To inform posterity

of this marvel, not to betray the truth, nor deprive the faithful of the relief which, in certain encounters, they may receive from Saint Opportuna, two images in relief of this virgin trampling a basilisk underfoot were made; one was on the high altar; the other at the great door of the church; two windows represented the same fact. In memory and on occasion of this same miracle, King Louis VII made a gift to the collegiate church of Sainte-Opportune of the Marais, situated under Montmartre, from the Porte Saint-Antoine to Chaillot;[5] 5° she is represented again holding a crozier and a heart: but this may suit all abbesses who have made the sacrifice of their earthly affections to the heavenly Spouse;[6] sick and visited by her two saints, Lucy and Cecilia;[7] drawing a drowning man out of the water: she seems to descend from heaven.[8] Finally, the Life of the Saint, by the abbé Gosset, curé of Sainte-Opportune, at Paris, contains six fine engravings, which are the reproduction of pictures recounting the various episodes of the life of Saint Opportuna, and which could still be seen in the seventeenth century in the church of the same name at Paris. These engravings are all the more precious as nothing any longer exists at Paris that can recall the cult, once so important, rendered in this city to the virgin of Exmes. Cf. *Lives of the Saints of the diocese of Séez*, by M. the abbé Blin, curé of Durcet; and *Life of Saint Opportuna*, by M. the abbé Durand.

Saint Leo, Bishop of Sens (541)

Saint Leo, successor of Saint Paul in the episcopate on the see of Sens, assisted at divers councils held in Gaul, notably at the second council of Orleans, by his vicar, and at the third of the same city, in person. The inhabitants of Melun and the environs not being yet all converted, he conquered them to Jesus Christ by sending them Saint Aspasius. After a holy life and a death no less holy, he was buried in the church of Saint Gervase and Saint Protase, in a suburb of Sens. God has wrought by his intercession numerous cures and other miracles. Wherefore this church, become a parish church, bore afterwards the name of Saint-Léon.

There remains to us of Saint Leo a letter addressed to King Childebert to pray him not to erect a bishopric at Melun, which depended on the kingdom of Paris, while Sens — on which Melun depended in spiritual matters — depended on the kingdom of Burgundy. The prince yielded to Leo's solicitations. Holiness does not exclude human weaknesses: thus Saint Leo signed, with two other bishops, a letter very little charitable written to Saint Remigius of Reims, to reproach him with not having known how to foresee that a certain Claudius, ordained priest by him, would be a bad lot. Cf. *Proper of Sens*; Dom Rivet, *Literary History of France*, t. iii, and the *France Pontificale*.

Saint Theodore the Sykeote (613)

Sykeon, where Saint Theodore was born, and Anastasiopolis, of which he was bishop, were towns of Galatia, in Asia. Ancyra was the metropolis of that province. The life of Saint Theodore offers nothing proper to interest us directly: and if we do not follow Godescard and Baillet, who give it, it is that we think we do better in replacing it by the life of a Saint of France or of a Blessed of modern times. Saint Theodore had a great devotion toward Saint George.[1] At the age of twelve years he withdrew into a cave which he had dug under one of his chapels: he made three times the journey to Jerusalem; was endowed with the power of miracles and the gift of prophecy. Thus it was that he predicted to Count Maurice his elevation to the throne of Constantinople; that, in one of his pilgrimages, he obtained, a new Elias, an abundant rain for Palestine. He was ten years bishop; after which he obtained to resign the pastoral charge and to go and end his days in a sort of monastery which he had founded.

The Blessed Aldebert and Saint Reine

We unite in a common praise these two spouses, whom their personal virtue made so venerable, and who had the signal happiness of giving birth to numerous children, all equally distinguished by their holiness.

Saint Reine was a relative of King Pepin, and it was by his counsels and those of her kin that she married Aldebert, count of Ostrevent and governor of the part of that country situated between the Scheldt and the Scarpe. He was one of the most illustrious lords of the palace, a just and religious man, as agreeable to God by his virtues as he was to men by his brilliant qualities. Like his spouse, he descended from a noble and powerful family, in which he had drawn the love and respect of religion.

Heaven blessed their alliance. These spouses, united between themselves by the bonds of a truly Christian affection, applied themselves both to serve God with fidelity and to practise all sorts of good works. Their high position never inspired them with pride, and the riches which they possessed served them only to succour the poor and to found pious establishments. “Never did the indigent depart from their dwelling without having felt the effects of their liberality: he who was naked received garments to cover himself; he who was pressed by hunger or thirst, food and relief; all, in short, who were unfortunate found in them friends and benefactors.”

It pleased God to reward, even in this world, the so virtuous and so holy conduct of these two spouses. “He gave them ten daughters, who formed around them as it were a crown of holiness.” All walked in their footsteps, and when they had come to the age of taking a determination, they resolved to consecrate their virginity to Jesus Christ. It was to give their children the means of accomplishing this pious design that the Blessed Aldebert and Saint Reine, his spouse, had built on their lands, near the banks of the Scheldt, the abbey of Denain, under the invocation of the Most Holy Virgin. Before dying they had the consolation of seeing flourish this house of prayer and of religion, where pious young girls of the country had gathered with eagerness around their children.

Some hagiographers seem to believe that Saint Reine herself directed this community for some years. The authors of the *Gallia Christiana* even place her at the head of the catalogue of the abbesses, but perhaps one should see in this indication only a recognition of the important part she took in the foundation. This is at least the most generally admitted opinion. At the beginning of the Revolution of 1793, there were still seen, in the parish church of Denain, the tombs of the Blessed Aldebert, of Saint Reine his spouse, and of Saint Renfroie, their eldest daughter; but the bodies had been transferred, at an epoch which is not known, into the church of the monastery, and placed in beautiful shrines near the high altar. Saint Reine is ordinarily represented with a crown on her head, doubtless because she belongs to the royal family of Pepin. She is also given the abbatial crozier, either because she was the first abbess of the monastery of Denain, or because she is considered as the principal foundress.

The relics of Saint Reine were transported several times into Saxony, where the monastery of Denain had properties which she had left it, and which unjust ravishers sought to carry off. This usage was rather frequent in the middle ages, and quite conformable to the religious ideas of that epoch. Molanus places the feast of the Blessed Aldebert on 21 April, that of Saint Reine on 1 July; as to Saint Renfroie, she is honoured on 8 October. One finds in the Bollandists a proper office of Saint Reine, to whom is given the name of foundress of the monastery of Denain. This office was said on 1 July, the day of her feast, and on 17 March in memory of the translation of her relics to the country of the Saxons. The abbey founded by Saint Reine was the nucleus of the town of Denain, which acknowledges this family of Saints as its patrons and protectors.

Lives of the Saints of Cambrai and of Arras, by M. the abbé Destombes.

Origen, Saint Leonides his Father, and Saint Ambrose his Patron

Origen, Saint Leonides his Father, and Saint Ambrose his Patron (185–254)

We shall here leave the word to Mgr Freppel. The lectures which he devoted, at the Sorbonne, to Origen seem to us the most impartial and most complete study that has been made on the great writer of the third

century.

"If we cast," says the author of the *Course of Sacred Eloquence*, "a rapid glance on his so laborious and so agitated life, we can but be struck with astonishment at the sight of such a career. One may say of this man, with Eusebius, that he never had a childhood and will never know an old age. Head of the catechetical school of Alexandria at the age of eighteen, he becomes instantly the centre of the intellectual movement in that great city. Christians and pagans, orthodox and heretics, all come to group themselves around his chair and to listen to his lessons. He instructs the catechumens, discusses with the philosophers, assists the Martyrs whom he accompanies without fear to the place of torment; and, though pursued throughout the city by the hatred of the persecutors, he makes of every house that receives him a school to which people run to hear him. Once peace is given back to the Church, he profits by a respite which allows him to give free course to his devouring zeal for the divine and human sciences. A master himself, he makes himself the disciple of the pagan philosophers in order to know their doctrines thoroughly, studies Hebrew without relaxation, passes the days in teaching and a great part of the nights in writing. Twenty-eight years pass in the midst of this rude labour. Then begin the journeys, the apostolic courses. During the space of a quarter of a century we see him by turns at Rome, at Antioch, at Caesarea of Palestine, at Athens, at Caesarea of Cappadocia, at Nicomedia, at Bostra, at Tyre, teaching, preaching, founding schools, ransacking libraries, collecting manuscripts, opening conferences with the pagans, bringing back heretics into the bosom of the Church. For he was applied to from all parts of the world: here, it is Mammaea, mother of the emperor Alexander Severus, who calls him to Antioch to instruct herself near him in the Christian religion; there, it is the emperor Philip the Arabian and his spouse Severa, who maintain with him, for the same purpose, an epistolary correspondence; farther on, it is Julius Africanus, one of the best minds of the epoch, who asks him for explanations on the authenticity of a fragment of Daniel. And in the midst of the preoccupations, the cares, the fatigues of a life traversed by so many trials, he finds leisure and means to compose six thousand works, says Saint Epiphanius,[1] that is to say more than a thousand homilies, scholia and commentaries on all the parts of Holy Scripture, from Genesis to the Apocalypse, without counting the integral reproduction of six versions of the Bible, and a multitude of treatises concerning dogma, morals and discipline. He has written more, says Saint Jerome, than a man could read:[2] which is not astonishing when one thinks that he dictated to seven stenographers, and that he maintained as many copyists, whose work passed yet through other hands. I do not think that the history of letters offers a second example of such fecundity: a mind so vast makes one think of Aristotle or of Leibnitz; and to find a life in which action and word meet in a more laborious apostolate, one must go back to Saint Paul.

"So I understand the enthusiasm which this extraordinary man excited among his contemporaries; the pagan philosophers themselves, Porphyry in particular, could not defend themselves from it.[3] But, I hasten to say, to an admiration so lively, so sympathetic, there came to join itself an animosity at least equal; such a contrast does but redouble the interest of curiosity which attaches to this physiognomy. Origen is one of the men who have most impassioned opinion: no one ever received more praises, nor more anathemas. One would say that his name admits no moderation in praise nor in blame, so much has he been in turn decried by some, exalted and celebrated by others. Already, during his life, public sentiment is divided about him. While the bishops of Palestine, of Achaia, of Cappadocia, of Phoenicia and of Arabia cease not to honour him as a doctor of the Church, those of Egypt excommunicate him: here, there are synods which call him into their midst to refute the heretics; there, councils which exclude him from the ranks of the priesthood. And, what is not less astonishing, he has Saints among his adversaries, and he counts, among his most zealous disciples or panegyrists, men such as Saint Gregory the Wonder-worker, Saint Alexander of Jerusalem and Saint Firmilian of Caesarea. For an instant stifled by his death, the debate revives a little time after. Then begins, before the tribunal of posterity, that long suit which is still being conducted. On one side accusations rain upon the memory of the great Alexandrian; on the other, Eusebius of Caesarea and the martyr Saint Pamphilus write his apology. The farther one advances in the fourth and fifth century, the more the noise

increases around the name of Origen. Saint Methodius, Saint Eustathius, Theophilus of Alexandria, Saint Jerome and Saint Epiphanius persist in pursuing him with their attacks; but Rufinus, Saint John Chrysostom, Saint Theotimus, John of Jerusalem and the monks of Nitria defend him with a no less great ardour. From the sixth to the ninth century, the cause of Origen is carried before four general councils, whose sentence itself will give occasion to divers interpretations. The same difference in the appreciations of the writers of the West. Cassiodorus will say of him that word often repeated since: *Ubi bene, nemo melius; ubi male, nemo pejus*[4] — 'Where he is good, no one is better; where he is bad, no one is worse than he.' On the contrary, Sidonius Apollinaris, Bede the Venerable, Haymo of Halberstadt, William of Paris will lavish their praises on him, not however without mingling some words of reserve. Treated with little favour by Saint Bernard and by Saint Thomas Aquinas, he will find in Vincent of Beauvais a fervent admirer; and Pope Saint Leo III will not fear to insert among the lessons of the ancient Roman breviary some fragments of homilies borrowed from the illustrious catechist. There arrives the century of the Renaissance, during which the apologies of Origen multiply on all sides: Pico della Mirandola constitutes himself the avowed defender of this great memory; and his work is put beyond reach of all censure by an apostolic brief of Pope Alexander VI. Sixtus of Siena, Erasmus,

Génébrard, Nauclerus, Claude Espence write with the same aim. On the other hand, Baronius and Bellarmine reproduce, without attenuating them, the accusations of Saint Jerome and of Saint Epiphanius. Luther devotes Origen to the infernal gods, it is his expression: *Origenem jam dudum diris devovi*; less violent in their language, the centuriators of Magdeburg content themselves with denaturing his writings. The Sorbonne in its turn resounds with the noise of these debates; and the apology of Origen by Merlin, doctor of the faculty of Paris, excites there the liveliest controversies. The quarrel is far from dying out with the seventeenth century. Fathers Possevin, Gretser, Halloix, of the Society of Jesus, Dom Delarue, Benedictine of the Congregation of Saint-Maur, Huet, bishop of Avranches, fight for or against the orthodoxy of Origen. This dissension has been prolonged to our own days, and does not appear on the eve of being effaced. If we were to believe Doctor Baur of Tübingen, the doctrine of Origen would be only a Platonism modified by Christian ideas;[5] according to Doctor Döllinger of Munich, followed closely by Doctor Hagemann of Hildesheim, the contemporary of Saint

Hippolytus would have taken sides with the author of the *Philosophumena* against Pope Saint Callistus, in the question of the Trinity.[6] And lo, last year there appeared at Rome four volumes containing an apology of Origen on all points, by M. Vincenzi, professor of Hebrew at the Sapienza.

"It will be agreed, there is no man whose writings and memory have been more discussed. Whence comes it that the same personage could be branded by some as a heretic, and extolled by others after the manner of an Apostle or a doctor of the Church? Assuredly, here is a problem very curious to study. The solution of this problem becomes easy to every impartial man who shall give himself to a serious examination of the works and of the life of Origen, keeping at an equal distance from an unreflecting admiration and a systematic disparagement, to whoever shall wish to undertake, as a thesis settled in advance, neither an apology nor an indictment.

"What all, adversaries or friends, have been pleased to acknowledge is that the moral character of this great man and his high virtue are beyond all contestation. If he erred on some points of doctrine, which we do not yet examine, if the taste for metaphysical speculations carried him beyond the limits of orthodoxy, let us be well convinced that he was mistaken in good faith; he did not bring to the defence of his particular ideas that obstinacy which constitutes heresy properly so called. They are hypotheses that he puts forth, views that he ventures, without thinking at all of attacking dogma. Warned by a judgment of the universal Church, he would have hastened to retrace his steps and to abandon his opinions. Origen is not a mind of the same temper as Tertullian, and it is wrongly that these two natures are brought together, which hardly resemble each other: he has not that pride so near to disdain, which stiffens before contradiction, and bends with

difficulty to a rule. Far from it, we shall remark in each of his writings, beside a candour and a sincerity of convictions truly admirable, a gentleness, a humility, a distrust of his own strength, an aversion for sophism, a respect for his adversaries, which edifies profoundly. These noble qualities of heart explain in great part the seduction which he exercised around him, and the unshakable attachment which his friends vowed to him in bad as in good fortune. Then, what a fine spectacle for science and for religion is the life of this man, forbidding himself every enjoyment other than those of the mind, accepting nothing from those who would have loved to share with him, selling his books to be able to sustain himself, walking barefoot in the streets of Alexandria, lying on the hard ground, measuring his sleep by strict necessity, as severe for himself as indulgent toward others! One may say in all truth with Eusebius of Caesarea that his life was the best commentary on his discourses and on his works. And lastly, when I see him, at the term of his career, after so many labours and struggles, appear, at the age of sixty-five, before the tribunal of the persecutors, and crown his green old age by a brilliant confession of the faith, by the captivity and the tortures undergone for the cause of Christ; when, on coming out of this last trial, still all bruised from his glorious wounds, I see him resume his ministry and his preachings with a constancy that nothing can weary, until he goes to be extinguished on the coasts of Phoenicia, at Tyre, full of days and of merits: oh! then, I avow, I forget all the noise that has been made around his memory, the contradictory judgments to which some of his writings have given occasion, and I fear not to say that Origen is one of the men who, by their activity, their zeal, their genius, have most contributed to consolidate the triumph of justice and truth on earth.

“Origen was born of Christian parents in Egypt, about the year 185 after Jesus Christ. His father, Leonides, probably a rhetorician of Alexandria, instructed him from early childhood in the elementary sciences which then formed the base of a liberal education; but, while making him pass through all the exercises of the Greek discipline, he applied himself with particular care to initiate him in the knowledge of the divine letters. Each day the child was obliged to learn by heart and to recite some passage of Holy Scripture. His lively and curious mind took singular pleasure in this kind of study. Not content with the proper and obvious sense which the letter of the sacred text presents, he sought deeper ones in it, thus betraying from the origin his bent to scrutinise the truths of faith. He overwhelmed his father with questions, asking for each somewhat difficult place explanations which did not fail sometimes to embarrass the preceptor. In appearance and before the child, Leonides tried to moderate this untimely ardour; he exhorted the impatient pupil to keep to the literal sense of Scripture, without wishing to resolve problems which were not of his age; but at bottom and within himself, the happy father rejoiced to see so precocious an intelligence, and he thanked God for having given him such a son. ‘Often even,’ says Eusebius, ‘while the child slept, the pious Christian approached him gently, and, uncovering his breast, kissed it with respect, as a sanctuary where the Holy Spirit resided: so much did the nascent piety of Origen ravish his parents with admiration, at the same time that his rapid progress in science made their pride and their joy.’ This so touching picture of a Christian education in the third century shows us to what a point the Gospel had transformed family life.

“The persecution of Septimius Severus was to add a new page to that bloody history in which the divine force shines forth through the weakness of man. Lajlus was then governor of Egypt. To execute the imperial edict in all its rigour, he was not content with dealing severely with the faithful of Alexandria; but he sent emissaries to divers points of Egypt and of the Thebaid, with order to arrest the principal among the Christians, and to lead them to the capital. There no torture was spared these generous confessors of the faith, and capital punishment came usually to crown their sufferings. At the sight of such courage, the young Origen felt himself inflamed with the desire of imitating it. Listening only to the ardour of his zeal, he exposed himself to every sort of peril, to find an occasion of professing openly his belief. He all but went to offer himself to the persecutors of his own accord; but the tears and supplications of his mother succeeded in stopping him.[7] In the meantime, the head of the family had been denounced to the governor and cast into irons. Then the child contained himself no longer: he asked urgently to be permitted to share the lot of his father. The pious mother represented to him in vain that God did not require of him such a sacrifice; that he

ought to preserve himself for her and for his brothers younger than he; at last, seeing herself at the end of her prayers, she saw herself obliged to hide his clothes, to prevent his going out. The young man resigned himself; but, wishing at least to do all that was in his power, he wrote a letter to his father to exhort him to martyrdom. In fear that the thought of leaving behind him seven orphans without resources might shake the constancy of Leonides, he said among other things: 'Take care, my father, and do not change your resolution on our account.' Sublime trait of generosity and delicacy! There is indeed the man who, later, will write such fine pages on the merits and glories of martyrdom. One understands the enthusiasm with which he will celebrate the triumph of grace over nature in the mother of the Maccabees exhorting her sons to die for the faith of their fathers: 'In this woman,' he will say, 'the dew of piety and the breath of holiness did not permit the flame of maternal love to stifle the love of God.'

"It has been said very often: there is for man no better school than that of adversity. Origen knew early those trials of life, which serve so powerfully to excite the intelligence and fortify the will. By a refinement of barbarity, the imperial despotism was not content with striking the Martyrs; it pursued them even into their families by the confiscation of their goods. When then Leonides had had his head cut off as reward for his fidelity to Christ and to the Gospel,[8] his widow and his children saw themselves reduced to the last indigence. The young Origen found himself alone with his mother and his six brothers still of tender age, without shelter or resources. But God came to the aid of the Martyr's family: a very rich lady of Alexandria received it into her house, and this generous hospitality saved it from want. Here comes to be placed an episode which we could not pass over in silence, because it throws a new light on the character and dispositions of Origen. Now, I love to gather these first traits of his youth as so many gleams which escape from the past to light the future. 'The rich matron who had received Origen into her house belonged doubtless to the Catholic religion, since she showed so much sympathy to the family of a martyr; but, as happens too often, she did not join to the inspirations of a charitable heart the lights of a well-enlightened faith. Thus, while giving asylum to the widow and the children of Leonides, she did not fail to keep near her a certain Paul, a native of Antioch, whom she treated as her adopted son, and who was one of the most ardent supporters of heresy in the capital of Egypt. This man had the word easy and carrying: it was enough to draw daily around him a quantity of heretics and even a certain number of hearers professing the orthodox faith. In this delicate circumstance, Origen, then aged seventeen, showed how much he had profited by the paternal lessons and by the teaching of the Didascaleion. Obliged to meet Paul by the necessities of his position, he refused none of the relations of civil life; but nothing could determine the young man to communicate with the gnostic in prayer, nor to take part in the meetings which the latter held. The canons of the Church were his line of conduct; and, as he says somewhere, he held in horror the doctrines of the sectaries.[9] Eusebius is right to bring out in the youth of Origen this trait which remained characteristic for his whole life.[10] Heresy will never cease to inspire him with those vigorous hatreds which are addressed to error and not to persons. Pagan philosophy may find him indulgent, perhaps even too much so, because he will see an extenuating circumstance in the absence of the lights of revelation; but the revolt of a Christian against the authority of Christ and of the Church, depositary of the divine word, will always appear to him an act most culpable.

"After having profited, for some weeks, by the hospitality which had been offered him at the death of his father, the son of Leonides believed himself in a state to suffice for himself. It is conceivable, besides, that his sojourn in a house become one of the hearths of heresy could not be very agreeable to him. Thanks to the instruction he had received from his father, and to the care with which he had applied himself to the study of human letters, he found in his work the means of dispensing with foreign assistance. He set himself therefore, continues Eusebius, to profess grammar, which furnished him abundantly wherewith to maintain himself according to the needs of his age.[11] Under the name of grammar was then understood, beyond the study of the elements of the language, that of the masterpieces of antiquity, or literature. Alexandria was the principal seat of this kind of erudition.[12]

"It is not, however, among the grammarians of Alexandria that Origen was called to mark his place. Providence reserved for him a higher part. In the midst of the disorder which the persecution of Septimius Severus cast into the metropolis of Egypt, the Didascaleion[13] had seen itself deprived of its head. Designated to the fury of the pagans by the celebrity of his name, Clement had taken the road to Palestine and Syria, where his eloquent word was to strengthen the Christians of Jerusalem and of Antioch.[14] The chair of the catechesis remained therefore vacant, and it became urgent to fill it; for, marvellous thing, persecution, far from slackening the movement which drew the pagans toward the Gospel, did but accelerate it. For want of the master, departed into exile, people ran from all sides to Origen, who, in the midst of his arid lessons of grammar, doubtless let escape some sparks of the sacred fire with which the Spirit of God inflamed his heart. Seeing the high esteem in which the young man was held in spite of his eighteen years, Demetrius, bishop of Alexandria, did not hesitate to entrust to him the direction of the school of the catechumens. It is from there that date, with his public life, his first steps in the career of sacred eloquence (203).

"The time was hardly favourable to studies. In succeeding Lœtus in the government of Egypt, Aquila had done no more than continue the system of persecution adopted by his predecessor. In such a situation, it was less a question of forming scholars than of preparing confessors of the faith. The son of the martyr Leonides understood very quickly all the extent of his task. Not content with instructing the catechumens in the Catholic doctrine, he inspired them with the courage to profess it at the peril of their lives. Thanks to the ardour which the master knew how to communicate to the disciples, the Didascaleion became a veritable school of Martyrs. Among the hearers of Origen who drew in his lessons the strength to overcome torments, Eusebius cites Plutarch, Heraclides, Heron, the two Sereni, Basilides, and a young girl named Heraïs.[15] But the zealous catechist did not limit himself to exercising for the combat these generous athletes; he profited by the leisure which his teaching left him to join action to word. He visited the Martyrs in their prisons and accompanied them before the tribunal of the persecutors. The sentence once rendered, he followed them to the place of torment, approaching them without fear and giving them the kiss of peace, at the risk of being stoned by the crowd of the bystanders. But he always escaped as if by miracle. One day the pagans, irritated at the great number of conversions he wrought in their ranks, surrounded with soldiers the house where he lived. In spite of these precautions, Origen succeeded in escaping, none knows by what means. From that day he saw himself obliged to wander from one place to another, changing dwelling at every moment, to deceive the vigilance of his enemies. 'Soon,' says Eusebius, 'the city of Alexandria no longer sufficed to hide him. Discovered in his retreat, he was arrested and led onto the steps of the temple of Serapis. There the infidels shaved his head as that of a priest of the idols, and, putting in his hand branches of palm, they enjoined him to distribute them to the sacrificers. Origen took them, and, raising his voice, he said to the priests who were mounting the steps of the temple: "Come, receive these palms, not as those of a temple consecrated to idols, but as those of Jesus Christ."'[16] It is hardly conceivable that such audacity did not cost him his life; but it is not rare that an act of brilliant courage imposes respect on an irritated multitude. Perhaps also his lessons of grammar and literature had already won him, among the pagans themselves, some secret sympathy which, failing other motives remaining unknown, would explain why they did not proceed against him to the last extremities. "However it may be, the conduct of Origen during the persecution of Severus and his generosity toward the confessors of the faith made his name celebrated among the faithful of Alexandria and of all Egypt. Henceforth general esteem was his, and his renown was to grow with his influence. When calmer times permitted the Christians to breathe, he had no trouble in reorganising the teaching of the Didascaleion, which could not but have suffered from so rude a trial." Grammar, rhetoric and dialectic, on the one hand; the natural and exact sciences, on the other: such is the circle of preparatory studies which Origen made his pupils run through before initiating them in philosophy, the crowning of the liberal arts.

But it is above all toward philosophy that he directed the mind of his pupils, already formed by the series of preparatory exercises which are still in use even in our days in the teaching of the Universities. He had studied all the systems of philosophy professed in the different schools of Greece: his method was eclectic

and absolutely excluded only the productions of atheism. Origen was already a classic: so he has been reproached with having conversed too much with the pagans, and the errors into which he let himself be drawn have been attributed to this too assiduous frequenting of the writers of paganism.

While teaching others, Origen continued to study: thus it was that he followed the lessons of Ammonius Saccas, whom he calls the master of the philosophical sciences. All authors will tell you also that he mingled sometimes with the audience of Plotinus, disciple and successor of Ammonius, founder for ever celebrated of the Neoplatonic school of Alexandria; that Plotinus, seeing Origen enter, blushed and wished to rise. Origen begged him to continue. "One cannot teach," answered the philosopher, "before people who know all that one can say to them." And after having spoken some time longer, he rose.[17]

Now it is demonstrated by chronology that it is a question of another Origen than the Christian philosopher. In effect, Plotinus came to Alexandria only in 233: now, at that epoch, the Christian doctor had already quitted for some time the city of Alexandria, to which he never returned.

From speculative philosophy Origen passed to morals or the science of duty, then to dogma, principle and base of morals: it was therefore with theology that the circle of the exercises of the Didascaleion ended.

"'By its fruits the tree is known,' says the Saviour in the Gospel. In other words, doctrines are judged by their results; and what adds most authority to the word of a master is the conformity of his acts with his discourses. This is why the lessons of Origen made so lively an impression on the mind of his disciples: he was the first to put in practice the precepts of morals which he gave to others. 'I had known before more than one philosopher,' said the pious panegyrist of Origen, Saint Gregory the Wonder-worker, who had been one of his most fervent disciples; 'these men dissertated marvellously on duty; one felt a great charm in hearing them; but, in spite of all their fine maxims, they did not succeed in persuading me. I had remarked, wrongly perhaps, that their philosophy stopped at words, and that their conduct hardly agreed with their teaching. This one, on the contrary, did not limit himself to teaching us in what temperance, justice and fortitude consist: sterile science, indeed, if good morals are not added to it. He offered us, in his person, a living example of these virtues, and thereby he led us to practise them ourselves.'[18] One would be wrong to see in the language of Gregory a vain flattery or an appreciation too benevolent: all the contemporaries of Origen have rendered homage to his high virtue. This eulogy can but seem very discreet, when one reads in Eusebius the picture of the austere life that the young catechist led at Alexandria:

"'To be a burden to no one, Origen had sold his books of ancient literature; and, in return for these manuscripts wrought with care, the buyer gave him four obols a day. With this little resource he led for several years the life of a true philosopher, refusing himself even the least of the pleasures that youth ordinarily seeks. After having passed the whole day in laborious exercises, he employed the greater part of the night in studying the divine Scriptures. His regimen was most severe. He fasted frequently, measured his rest by strict necessity; and, instead of lying in a bed, he slept on the bare earth. Above all he believed he ought to conform to the words of the Saviour who recommends, in the Gospel, not to have two tunics, not to use shoes, and not to show too much anxiety for the morrow. With a zeal whose perseverance was above his age, he braved the rigours of winter, deprived himself of clothing, and strove to attain the summit of evangelical poverty, to the point of striking with admiration all who approached him. At the sight of the fatigues which he supported in the ministry of the holy word, many of his friends suffered at his destitution: they would have liked to share their goods with him, but he never would consent to relax a regimen of life so severe. For several years, it is said, he walked unshod, his feet entirely bare. He drank no wine, and used so little of the foods necessary to life that he nearly ruined his stomach by this excess of abstinence. In thus giving the example of a truly philosophical life, he led many of his disciples to imitate him. Among the infidels themselves, a good number of scholars and philosophers came to hear him and place themselves under his direction.'[19]

"When the teaching of morals is sustained by such a life, prejudices dissipate before the irrecusable proof of a sincere conviction, and the word borrows from acts an authority from which it is difficult to defend oneself. This austerity of manners deserves all the more admiration as, at the epoch of which Eusebius speaks, Origen was not a priest; it is much later only that we shall see him engaged in the ranks of the priesthood. However, we could not approve all in the rigours which the Alexandrian catechist used toward himself. An ardour too youthful, says Eusebius, made him lack discretion on a point where he should have remembered the maxim of Saint Paul: *Be wise, but not more than is needful; be so with moderation*.[20] Assuredly, if there is anything excusable, it is excesses in virtue; such examples rarely become contagious, and human nature inclines too much in the contrary sense for it to feel a great temptation to imitate them. This is why, when one finds in the life of a man some trait like that which I must mention, one ought doubtless not to justify these impulses of an ill-considered zeal; but there would be still less equity in not seeing an extenuating circumstance in the purity of the intentions. Origen was young, and his function of catechist obliged him to instruct women as well as men in the truths of the faith. Wishing therefore to take from the infidels all occasion of calumniating his conduct, he took too literally these words of the Saviour: 'There are eunuchs who have made themselves such for the kingdom of heaven'; and he came to the real execution. The fact was not long in arriving at the knowledge of Demetrius, bishop of Alexandria, who, without approving this exaggerated fervour, could not help admiring the boldness of the young man and the sincerity of his faith; far from dealing severely with him, the prelate exhorted him warmly to take courage and to pursue, with all the more ardour, the instruction of the catechumens. We shall see later how the same bishop, inspired by other motives, will take text from it to accuse Origen before the episcopate of the whole world. As for the author of this inconsiderate act, he will not hesitate, in the sequel, to condemn the error of his youth; and, to forearm the faithful against so gross an interpretation of the Gospel, he will not fear to refute himself by giving to the words of the Saviour a metaphorical sense.

"The conclusion which should come out for us from the fact of Origen is that Holy Scripture, without a living authority which explains it and interprets it, can lead to the strangest mistakes. Under the pontificate of Saint Zephyrinus, about the year 215, Origen made a journey to Rome, 'impelled,' says Eusebius, 'by the desire to see the Roman Church, the most ancient of all.'[21] It is to this journey that we owe the first of the writings of the great apologist: the Commentary on Saint John directed against the adversaries of the Holy Trinity who were then making great noise around the chair of Saint Peter. The words of the great Alexandrian, no less than his ardent desire to see the church of Rome, show that he recognised in it, with all the Christian authors of the first three centuries, the Church 'which presides over the whole assembly of charity,' as Saint Ignatius of Antioch said; 'the Church with which all the others must agree in faith because of its sovereign principality,' added Saint Irenaeus; 'the Church in which,' resumed Tertullian, 'Peter and Paul have sealed all the doctrine with their blood, and whose authority extends down to us.'[22] When, later, his orthodoxy shall appear suspect to some, it is, before all, to Pope Fabian that he will write to justify himself, knowing well that Peter is the foundation on which the Church of Christ rests, as he will say in the first book of his Commentary on the Gospel of Saint Matthew.[23] We may therefore add the testimony of the Alexandrian catechist to that of the principal writers of this primitive epoch, who have all proclaimed emulously the supremacy of the Holy See, in the Gauls, in Africa and in Asia Minor, in the churches of the East no less than in the countries of the Christian West."

The controversy raised in the third century by the heretics who combated the Christian dogma of the Holy Trinity brought forth a great number of writings and, among others, the book of the *Philosophumena* or *Refutation of all heresies*, which was brought from the East in 1841, and which has been attributed to Origen, but wrongly. This work is at bottom a diatribe against Pope Saint Callistus. This is why the dissidents have made all their efforts to find in Origen an adversary of the papacy. The manuscripts do bear in inscription the name of some Origen or other; but "it is not to the freest and most independent genius of Christian antiquity that one could attribute, with the least appearance of reason, a work so little original, a compilation wholly

formed of pieces belonging to divers authors. Already, in the seventeenth century, although the elements of appreciation failed him in great part, the learned bishop of Avranches, Huet, did not find the abundant and easy style of Origen in the first book of the *Philosophumena*, the only one then known.

"Let us recall the praise of astronomy which Gregory the Wonder-worker lends to the illustrious catechist, and set over against it the invectives of the anonymous writer against the most eminent representative of this science in pagan antiquity: 'O frivolous labour which does but puff up the soul! O vain faith which is not a faith! Let those consider Ptolemy a wise man who cultivate the same wisdom.'[24] This disdain for the natural or exact sciences is all that one could imagine more contrary to the tendencies of Origen and to the spirit of his teaching. Besides, there are in the document of which I speak some personal details which could not be applied to the head of the Didascaleion. The author ranks himself expressly among those whom he calls 'high priests, successors of the Apostles, doctors and guardians of the Church, charged with watching over the deposit of the faith.'[25] Now, without counting that, after his return from Rome, Origen remained twelve years more in the rank of laymen, such language would have been more than strange in the mouth of a simple priest: less than any other would Origen have permitted it to himself; his great modesty would have recoiled before such a usurpation of titles. Finally, there is one last consideration which would suffice by itself to set aside the name of the Alexandrian doctor, in spite of the inscription which the manuscripts bear. According to his own testimony, the author of the *Philosophumena* lived at Rome under the pontificates of Zephyrinus and of Callistus; he played, during all this space of time, an active part, and opposed successively to the one and the other Pope a long and obstinate resistance.[26] Now, I ask, do these details permit one to think for a single instant of Origen, who, come to Rome under Pope Zephyrinus to see the church of that city, stayed there but a short time,, and returned immediately after to Alexandria, as his historian Eusebius teaches us?[27] So the opinion which I combat is generally abandoned; and, a rather singular thing, of all the names of authors among which criticism was divided, the one that the manuscripts bear at the head is the only one which no longer finds partisans. Let us add that, despite certain exaggerations, due to the transports of polemic, and apart from the faults of a terminology still undecided and floating, the doctrine of Origen on the Trinity is conformable to orthodoxy.

Returned to Alexandria, Origen resumed his functions of catechist, which he was to fill sixteen years more in that city. "Overwhelmed with work, he felt the necessity of dividing his hearers into two classes, reserving to himself the instruction of the more advanced, to abandon to Heraclas the care of forming the catechumens.[28] From early morning people came to him to listen to his lessons, and this concourse of Christians or infidels stopped only with the day. Beside this oral teaching, which seemed to be about to absorb all his moments, Origen thought of undertaking his labours on Holy Scripture; now, such a task would have sufficed by itself to fill the life of a man.

"Here comes to be placed an event which was to exercise a great influence on the career of the celebrated writer. Toward the end of the second century and at the beginning of the third, Christianity had made considerable progress among the rich families of Alexandria. Unhappily, souls disabused of pagan superstitions sometimes mistook the road, and, instead of directing themselves straight toward the true Church, they went to lose themselves first in the paths of heresy. Such had been the fate of Ambrose, who, by his knowledge no less than by his riches, was marked among the most distinguished personages of the city of Alexandria. The sect of the Valentinians had attracted him into its bosom by the false air of grandeur which it knew how to lend to its theories. Nothing less was needed than an assiduous intercourse with Origen to dissipate the illusions of the gnostic by bringing him back to the true sources of doctrine. From that moment Ambrose became the faithful friend and the protector of him who had converted him. Not content with stimulating by his words the ardour of his master, he procured for him the resources necessary to bring to good end an undertaking as vast as the integral revision of the text of the holy books. Thanks to the generous solicitude of this new Maecenas, Origen had, from then on, at his disposal seven secretaries who relieved

each other by turns to write under his dictation, as many copyists who put into clean what the stenographers had collected; and, besides, some young girls exercised in the art of calligraphy transcribed the whole in beautiful characters.[29] Ambrose furnished largely for the expenses occasioned by this organisation, without which the immense labours of Origen would not be explained. History could not decree praises enough to the noble Christian who, by his munificence, rendered such great services to ecclesiastical literature. The Alexandrian doctor, on his side, showed himself grateful toward his friend: he immortalised him by dedicating to him the greater part of his works. The science and virtue of Ambrose merited him the honour of being raised to the diaconate. The fury of the pagans furnished him several times the occasion of suffering for the name of Jesus Christ. Having been arrested during the persecution of Maximin, he was treated with ignominy and despoiled of his goods. He was led into Germany, where the emperor was making war: but Providence saved his life, as also that of Prototecle, who had been arrested with him. Returned to Alexandria, he engaged Origen to refute Celsus, an Epicurean philosopher, who had attacked the Christian religion. Saint Ambrose died about the year 251. The Church honours him on 17 March with the title of confessor.[30] But it is time to return to Origen.

After the Commentary on Saint John comes to be placed, in the logical order if not the chronological, the Book of Principles or *Periarchon*. This work contains the philosophical system of Origen: it is there that he teaches the eternity of the world in this sense that God, to exercise His activity, creates worlds from nothing from all eternity; the primitive equality of all spirits, the pre-existence of souls or their creation in a mass, the salvation of the demon; that he sustains the theory of successive trials, that he strives to reconcile the philosophy of Plato with the Christian dogmas: but this must be well noted: in the questions not defined by the Church, he never takes the affirmative tone and abandons his opinions to the judgment of the readers; he declares, in many places of his writings, “that nothing is to be admitted as true except what departs in nothing from ecclesiastical and apostolic tradition.”[31]

“We are therefore authorised to conclude from this that it never came into the mind of Origen to wish to contest any point whatever of the doctrine taught by the Church. He may have been mistaken on the question whether such or such detail came within the precise object of this teaching; but these are errors of fact, faults purely material, which do not suffice to constitute a heresy in the full sense of the word. So one may affirm that, in the midst of his greatest rashnesses, Origen never merited the qualification of heretic: for, admitting as true only what is conformable to the tradition of the Church, he disavowed in advance all that he could have imagined contrary to the faith.”

Mgr Freppel sums up in these terms his appreciation of the *Periarchon*: “In maintaining that creation is a logical consequence of the attributes of God, that the divine power, goodness and activity demand the production of an indefinite series of worlds, the audacious thinker had prepared us for his ulterior hypotheses. From then on it was a question of determining what had been the condition of rational creatures in the worlds anterior to ours. Created, at the origin, in a state of perfect equality, the intelligences owe it only to their free will that they became, some, angels; others, demons; these, sidereal spirits; those, human souls. The Platonic idea of the pre-existence of souls flowed from this cosmology as an inevitable corollary. Origen did not believe that it was possible to explain otherwise the inequalities of birth, of condition and of aptitudes which one remarks among men. Starting from this, he admits a fall of souls into bodies, a fall in consequence of which our world has taken its origin, and which is the result of the faults committed in a previous life. Thus it is that the notion of original sin is altered in his mind, by mingling with conceptions drawn from a foreign source. Assuredly, the dogmas of the Incarnation and of the Redemption preserve all their high signification in the synthesis of the Alexandrian catechist; he does not fail nevertheless to bring a grave blow to them, by supposing that the soul of Jesus Christ had merited, by the acts of an antecedent life, its union with the Word of God: a singular opinion, but entirely conformable to the hypothesis of the pre-existence of souls. Where he describes the conditions of the trial which man undergoes here below,

Origen neglected nothing to maintain the reality of free will and the necessity of grace; it is true to say, however, that his theory of liberty leads him to misunderstand the absolute gratuitousness of grace and the priority of the divine action over human co-operation. This struggle between contrary elements was bound to be prolonged in his doctrine concerning the last ends of man. While theology obliges him to admit the resurrection of the flesh, his philosophical ideas push him to insinuate the final annihilation of all corporeal nature. He affirms at intervals the eternity of rewards and punishments; but how could this affirmation have kept all its firmness in a system which begins with the pre-existence of souls? To admit a trial anterior to this one was to open an issue to later trials. The future life loses thereby all character of stability to reduce itself to a perpetual alternation of relapses and conversions. It is true that, by a formal contradiction, the author of the *Periarchon* supposes a final restoration, a complete re-establishment of all rational creatures in their primitive state; but, unless he renounced all his ideas on the part of free will in the worlds to come, it is impossible for him to exclude the eventuality of a new fall. In sum, one cannot say that Origen fully succeeded in his attempt to construct a philosophy of religion on the bases of the Catholic symbol. The *Periarchon* will remain as an incontestable testimony of the genius of its author; it is a powerful effort to arrive at the intelligence of revealed truths and to push back the limits of theological science. But neither the boldness nor the depth of the views could make us forget the errors spread through the work. These errors, we have said, find their excuse in the difficulties of a way scarcely trodden; in the absence of rigorous decisions on certain points of doctrine during the first three centuries; and, finally, in the intention which these exercises of the mind reveal, a work of pure speculation into which enters in no wise the design of wishing to give certain and definitive solutions. One is happy when, after having brought a just severity into the appreciation of a doctrine, one can render a deserved homage to the good faith of the writer and put his aberrations to the account of a reason always fallible, without seeing oneself forced to make allowance for a culpable will. So it is with regard to the celebrated Alexandrian: his moral character has not suffered from the defects of his system, and, in spite of the errors which disfigure his *Periarchon*, it is permitted us to blame the work without being obliged to condemn the author."

"At the epoch at which we have arrived, he had already begun his famous edition of the holy books in several columns, an undertaking which he pursued for twenty years, and of which we shall speak later. One is truly surprised to see how many diverse occupations he carried on abreast; for his studies were ceaselessly interrupted by the duties of practical life. His ever-growing renown obliged him to extend the circle of his activity far beyond the church of Alexandria. Thus it was that, after his return from Rome, he had been called into Arabia by the governor of that province, desirous of instructing himself in the doctrine near so distinguished a master. Although the rapid success of his mission permitted him to shorten his absence, there must nevertheless have resulted an interruption of some weeks in his habitual labours.[32] A few years after, we find him at Antioch, whither Mammaea, mother of Alexander Severus, had caused him to come, in order to know better the Christian religion toward which this princess felt herself drawn. Origen stayed some time in that city; and, according to the testimony of Eusebius, his journey produced happy effects. If the benevolent dispositions of Alexander Severus toward Christianity are to be attributed to the influence of Mammaea, there is no doubt that the lessons of the Alexandrian catechist contributed powerfully to create a situation so favourable to the Church. In the interval which separates the two journeys, to Arabia and to Syria, his plans of study had been traversed by an event of another kind. Irritated against the inhabitants of Alexandria, Caracalla had ordered the principal among them to be massacred. Origen, no longer thinking himself safe at Alexandria nor in the rest of Egypt, passed into Palestine and established himself at Caesarea. An incident connected with this sojourn was the first occasion of his disputes with Demetrius, his bishop."Although Origen had directed for several years the school of Alexandria, he had nevertheless remained in the rank of laymen. This fact does not fail to surprise, when one reflects on the austerity of his manners, and on the ministry which he exercised with so much fruit. Must we admit that, already then, his talent, his successes, his great reputation had excited some jealousy among the priests of Alexandria, perhaps

even in the mind of the bishop? The relentlessness with which he was persecuted later authorises this conjecture only too well. However that may be, on his arrival in Palestine he was received with the greatest distinction by the bishops of the country. Although he had not yet been ordained priest, they begged him to explain Holy Scripture to the people in full church. Demetrius complained of it, in the thought that his colleagues wished to give him thereby an indirect lesson. But Alexander, bishop of

Jerusalem, and Theoctistus, bishop of Caesarea, answered him to justify their conduct.

"Demetrius did not hold himself satisfied. He recalled Origen by letter, and sent him even deacons of Alexandria to hasten his return. Docile to the injunctions of his bishop, the head of the Didascaleion returned to Alexandria to resume there his studies and his ordinary occupations; but it is evident that this troublesome episode had given birth between them to a first germ of misunderstanding; and, as we shall see in the sequel, the friends that Origen counted in Palestine were one day to push this relaxation of the bonds of friendship to a complete rupture.

"However, far from being discouraged by these signs of a nascent hostility, Origen redoubled his ardour in the exercise of his functions. Parallel with his labours on the holy books, he began that series of dogmatic writings of which the *Periarchon* forms the summary and the crowning. No doubt that one must seek equally in these various productions the substance of the oral lessons which he gave at the Didascaleion. We have seen what were the spirit and the character of his teaching. To show the accord of science with faith, of the Christian religion with what Greek philosophy has of true and legitimate, that is the constant aim of the efforts of Origen, and the sense in which he directed the studies of his disciples. In this he did but follow the example of Clement, his master. So he gave in his turn the name of *Stromata* to the ten books in which, as Saint Jerome says, 'he compared together the sentiments of the Christians and those of the philosophers, confirming all the dogmas of our religion by extracts from Plato and Aristotle, from Numenius and Cornutus.' This work was therefore analogous to that of Clement, which makes the loss of it only the more sensible; for it would have been interesting to observe in what the two Alexandrians approached each other and wherein they differed.

"We have arrived at the year 228. Numerous sects agitated the Churches of Achaia.[33] To reduce the heretics to silence, it was not thought possible to do better than to address oneself to a man reputed the most learned theologian of the East. Origen set out therefore for Athens, perhaps at the prayer of Ambrose, his friend, who was sojourning in that city.[34] On leaving Alexandria, he carried with him a testimonial letter of the bishop Demetrius.[35] On the way, he wished to see his friends of Palestine again, and, with this aim, he stopped some time at Caesarea. There was accomplished the act which was to become for himself a source of persecutions and to cause so many troubles in the Church of the East. Unable to accustom themselves to the idea that a doctor whose virtue equalled his science should remain indefinitely in the number of the laity, Theoctistus, bishop of Caesarea, and Alexander, bishop of Jerusalem, conferred on him the priesthood by the imposition of hands. We shall see presently what is to be thought of this act and what were its consequences for the newly ordained priest. Without losing sight of the principal object of his journey, Origen took leave of his friends to direct himself toward Greece. He stayed there more than a year, conversing with the philosophers, refuting the heretics, and neglecting nothing to render his sojourn as fruitful as possible. As he had long been working at his great edition of the holy books, he was well pleased to find at Nicopolis, near Actium, a Greek version, which he transported later into his Hexapla.[36] It is also during this sojourn at Athens that it is fitting to place the adventure of which he speaks in a letter addressed to his friends of Alexandria. A heresiarch, with whom he had disputed in public, had permitted himself to alter the record of the conference, and to put to the account of his adversary all that seemed good to him. A copy of this forgery reached the Christians of Palestine, who hastened to depute one of their own to Origen to ask of him an authentic copy, which he took care to send them. As for the sectary, interpellated on so culpable a licence, he contented himself with answering: 'I wished to adorn the discussion more, and to expurgate it.' — 'Judge from that,' concludes

Origen, 'what it had become thanks to this expurgation.'[37]

"It is after these combats sustained for the cause of the faith that Origen regained the city of Alexandria. But the situation was much changed. On leaving, he had left Demetrius in dispositions more or less benevolent; he found him deeply embittered. The ordination of one of his diocesans by foreign bishops seemed to the patriarch an encroachment on his rights; and, to tell the truth, appearances were for him.

"The ordinand was born at Alexandria, where he filled public functions; he was at Caesarea only in passing, and nothing indicates that he had the intention of establishing his dwelling there, since we see him re-enter two years after his native diocese, to resume there the direction of the Didascaleion. But is it likely that, already in the third century, jurisdictions were delimited with so rigorous a precision? Did not the testimonial letters[38] which Origen had received from his bishop create for him a sufficient title to receive the imposition of hands in a foreign diocese? We think that the custom of the time justified his conduct and that of his friends. It is, in effect, on the testimony of this ecclesiastical letter, as Saint Jerome calls it, that Alexander, bishop of Jerusalem, rests in his answer to Demetrius, to show that he had acted conformably to law; and in a synodal letter cited by Justinian, the bishops of Egypt, including the patriarch of Alexandria, recognise that the ordination had been 'true and canonical.' Still to-day, and under the empire of a legislation become more severe, every bishop has the right to ordain a subject who shall have been for three years his familiar or his table-companion, even though the latter be not his diocesan. This concession is founded on the moral tie which is formed in consequence of so long a cohabitation, and on the facility which the bishop has of appreciating by himself the merit of the ordinand. And assuredly Origen had lived too much in the intimacy of the bishops of Caesarea and of Jerusalem, he had laboured with too much success in their dioceses, for Theoctistus and Alexander not to be in a state to judge whether such a man was worthy to exercise the functions of the priesthood.

"But the bishop of Alexandria did not yield to the reasons of his colleagues; and, to colour his opposition with a specious pretext, he set about divulging a fact known to a small number of persons, and which went back more than twenty years. We have seen that, in a moment of juvenile exaltation, Origen had taken literally this word of the Saviour: 'There are eunuchs who have made themselves such for the kingdom of heaven.' If one had to hold to the testimony of Eusebius, Demetrius, who at first had admired the boldness of the young man, would have come later to a public blame only to satisfy his rancour; but everything leads to believe that he had yet another intention, that of showing that by this voluntary mutilation Origen had made himself unworthy to receive orders. Such would be, in effect, according to modern law, the consequence of a similar act; and it is not doubtful that, with the aim of assuring the respect due to the sacerdotal character, the Church established from the first centuries a part of the canonical impediments, known under the name of irregularities. But let us suppose even, which seems to me rather probable, that at that epoch already such a fault rendered a man unfit to receive orders, it is clear that then as to-day the way remained open to a rehabilitation. The obstacle is of the number of those which can be lifted by a legitimate dispensation; and if, as we think, the bishop of Caesarea had the right to impose hands on Origen, nothing prevented him from making this irregularity cease, either before the ordination or after, in case he had been ignorant of the fact beforehand. Demetrius went therefore beyond all measure in denouncing the action of Origen 'by letters addressed to the bishops of the whole world,' according to the expression of Eusebius; and Saint Jerome is not wrong in qualifying this conduct as madness: *Tanta in eum debacchatus est insania, ut per totum mundum super nomine ejus scriberet* ('He raved against him with such madness that he wrote throughout the whole world about his name').[39] "To sum up this first phase of the debate, we must avow that the bishops of Palestine had acted with precipitation, and not without some desire to give a lesson, besides well deserved, to their colleague of Alexandria. As to the latter, it must be recognised that passion had made him forget the duties of justice and of charity. You understand from then on in what situation Origen was going to find himself after his return to Egypt. However, such was the ascendancy of this extraordinary man that his

presence sufficed to calm the irritation of the bishop, at least for some time. Sustained by the admiration which his talent and the holiness of his life won him, he was able to resume his habitual occupations, and to continue his labours on Holy Scripture, while giving himself to the instruction of the catechumens. One might even conclude from the fact of his deposition that Demetrius had ended by admitting him among the priests of the church of Alexandria. But it is rare that men have sufficient empire over themselves to forget henceforth what had seemed to them an attack on their dignity. Let us recall besides that the speculations of the audacious writer remained always there as a pretext to revive the quarrel and agitate minds. We know not what passed in the interval, and how the storm, for an instant appeased, broke loose again against him and with more fury than ever. What is certain is that Origen, wearied by an opposition ceaselessly reborn, resolved to withdraw for ever, leaving to Heraclas, his disciple, the direction of the Didascaleion. He left Alexandria therefore in 231, never to return. He was then aged forty-six years, and had passed twenty-eight of them at the head of the catechetical school.

"The place of his retreat was all indicated. The bishop of Caesarea, who had ordained him priest, in concert with Saint Alexander, bishop of Jerusalem, welcomed without hesitation the illustrious fugitive, to whom he entrusted the care of teaching theology and of explaining Holy Scripture in the assembly of the faithful. This was the origin of the school of Caesarea, from which came so many eminent men, among whom it suffices to cite Saint Gregory the Wonder-worker and his brother Athenodorus, Saint Pamphilus and Eusebius. But the animosity of the bishop of Alexandria was to pursue Origen even into this asylum. Immediately after the departure of the master of the catecheses, Demetrius assembled a synod, composed of bishops and priests, where he took from him the right to teach and exiled him from Alexandria. Not content with this first measure, he assembled some time after a new synod, where he pronounced against him a sentence of deposition, which was equivalent to forbidding him every sacerdotal function; and if we are to believe Saint Jerome, he pushed violence to the point of excommunicating him.[40] The same doctor adds that, with the exception of the bishops of Palestine, of Arabia, of Phoenicia and of Achaia, the whole world consented to the condemnation of Origen.[41] This summary bears evident traces of exaggeration, as does the whole passage from which it is taken, and in which Saint Jerome, carried away by his verve, calls the adversaries of the great Alexandrian 'mad dogs who bark against him.' In his hyperbolic language, the vehement writer likes rather to take a part of the world for the whole, as, for example, when he says in one place that the whole universe, *totus orbis*, groaned and was astonished at having become Arian. Assuredly the bishops of these four countries were not the only ones who had embraced the cause of Origen. Thus we find among his most faithful adherents the metropolitan of Cappadocia, Saint Firmilian, who did not hesitate to utilise his ministry for the churches of Asia Minor.[42] A fact assuredly very grave would be the condemnation of Origen by Pope Pontian. Saint Jerome affirms in effect 'that Rome herself assembled her senate against him.' But what was the result of this assembly? Was there a sentence confirming that of Demetrius? This is what we absolutely do not know. A precious piece of information permits us to conclude that Rome, always attentive to watching the movement of doctrines in the universal Church, was preoccupied with the errors of Origen more than with his personal disputes with Demetrius. Here are the words of Saint Jerome: 'Origen himself, in a letter addressed to Fabian, bishop of Rome, testifies his repentance for having written such things, and carries back the cause of his rashnesses upon Ambrose, who had made public writings destined never to see the light.'[43] Everything is cleared up thereby: the Roman pontiffs had been moved by the singular opinions of the Oriental theologian, and the latter had understood the necessity of justifying himself to the Church which he calls 'the most ancient of all.' It is much to be regretted that we no longer possess this letter to Pope Fabian, of which Eusebius and Rufinus also speak, and which does honour to the modesty of the author, at the same time that it renders homage to the supreme authority of the bishops of Rome. You will remark also that the explanation of Origen is equivalent to a formal avowal of the errors spread through his writings.

"A short time after his arrival in Palestine, Origen set himself to work again with more ardour than ever. A soul less strongly tempered than his would perhaps have yielded to discouragement in the presence of such

rude trials; but the man with bowels of brass, as he was called in his time, let himself not be cast down by the persecutions to which he was exposed. He sought his consolations in study, in preaching, in the defence of Jesus Christ and of the Church; and the twenty-three years which followed his exile from Alexandria became the most fruitful of his life. He passed them by turns at Caesarea of Palestine, at Caesarea of Cappadocia, at Athens and at Tyre, not to speak of the less prolonged sojourns which he made at Jerusalem, at Nicomedia and in Arabia, where he was called on two occasions to combat nascent heresies. It is during this period, and in spite of the hazards of an existence so agitated, that he finished the vast monument of which he had laid the bases at Alexandria, I mean his Hexapla, the greatest work of patience which has ever been accomplished by a man. Beside this purely grammatical and philological work, he resumed the sequence of his commentaries on the different parts of the Old and New Testament; and finally his continual preachings in the churches obliged him to compose more than a thousand homilies delivered before the people. It is under this new aspect that the order of times and the connexion of matters lead us to study the theological and literary activity of Origen.

"As we have just said, the labours of Origen on Holy Scripture are either critical, or exegetical, or paraenetic, according as they have for object to determine the very letter of the sacred text, or to determine its true sense, or else to draw from it instructions for the faithful. Several reasons had led the indefatigable scholar to undertake his famous edition of the holy books."For centuries the version of the Septuagint had existed alongside the original text, which it replaced for those who did not know Hebrew. Both Hellenists and Christians used it equally in the assemblies of worship and for the teaching of the schools: emanating from Jewish authors anterior to Christianity, it could inspire no distrust in the descendants of Israel. So Aristobulus, Philo and Josephus had made use of it no less than the writers of the New Testament. It even passed for inspired in the eyes of a great number of Jews; and this opinion, rightly rejected by Saint Jerome, had found an echo in some Christian authors.[44] In short, the version of the seventy interpreters enjoyed on both sides an equal authority, and the controversy gained in clearness by the diffusion of a text accessible to everybody and whose origin could be suspect to nobody. But when the Jews perceived that they were beaten with their own arms, and that a translation proceeding from their ancestors was used against them, they set about contesting its fidelity, and about making much of the insignificant differences which are remarked between it and the Hebrew original. Hence the anathemas with which they overwhelmed the version of the Septuagint, to the point of ordering one day an annual fast in expiation of such a crime.[45] It was therefore a question of confronting, line by line, this version with the Hebrew text, to show in what they agree and wherein they differ, in such a way as to take from the Jews every pretext of calumniating the Christians.[46] On the other hand, as Origen teaches us, the Greek copies of the Old Testament presented rather numerous variants, either through the negligence of the copyists, or through the pretension which certain interpreters displayed of wishing to correct the text, by adding or retrenching at their pleasure.[47] A work of critical revision became necessary in order to disentangle the primitive reading in the midst of these later rehandlings. Finally, in the second half of the second century, there had been produced three Greek versions of the Bible, of which the first had for author the Jew Aquila, and the last two, Theodotion and Symmachus, belonging both to the sect of the Ebionites. Versed all three in the knowledge of the Hebrew language, such translators departed too far from orthodoxy for one to be able to accuse them of having wished to favour the cause of the Church by the avowals which the cause of truth wrung from them. From then on what utility was there not in uniting, in one and the same work, the original text with the different translations, and in presenting to the reader, for each verse of Scripture, the most authorised readings? All contestation disappeared before the accord of the interpreters; and in case of divergence it became easy to pronounce for the one or the other. A work of this kind could not fail to open a fruitful mine to controversy as to teaching.

"But also what a labour! To bring it to a good end, nothing less was needed than to transcribe the Bible seven or eight times, from the first word to the last, taking care to note the least differences that might exist between the text of the Septuagint and that of the other interpreters. Origen let himself not be frightened by

the prospect of a collection which may be evaluated at more than fifty volumes. He made first a collection in four columns. In the first he placed the version of Aquila, as being that which approaches nearest the Hebrew text by its scrupulous exactness; there came next the translation of Symmachus, less faithful than the preceding, but more polished and clearer; the third column contained the version of the Septuagint, central point to which all the rest referred; there followed lastly the text of Theodotion, which departs least from the seventy interpreters, in whose steps it almost always walks. This synoptic table in four columns took the name of *Tetrapla*. The four principal Greek translations thus marched abreast, offering the reader as many diverse readings as it was easy for him to control reciprocally. There lacked however in this first edition a precious advantage, that of being able to compare the versions with the original. To fill such a gap, Origen caused the Tetrapla to be preceded by two new columns, where he put, on one side, the Hebrew text in Hebrew characters, and, on the other, the same text in Greek letters for those who understood Hebrew without knowing how to read it. This distribution of the work in six columns won it the name of *Hexapla*. But the laborious writer did not stop there. In the course of his peregrinations he had found two Greek versions of the Old Testament: one at Jericho, in Palestine; the other at Nicopolis, near Actium. Hence two supplementary columns destined to collect this fifth and this sixth version, whereby the Hexapla became *Octapla*. Finally, a seventh translation, whose provenance we ignore, came to form a last column and to convert the Octapla into *Enneapla*, although the ancients never attached this name to the total edition. The title of Hexapla has remained to it, whether it be that the last three versions did not extend to all Scripture, or that Origen made use of them only for a part of the holy books.

“I have said that the attention of the author was concentrated principally on the version of the Septuagint. It occupied the middle column in the complete edition, in order that one might better seize its relations of conformity or dissimilarity with the Hebrew text and the rest of the Greek versions. But, to facilitate to the reader this work of comparison, the ingenious critic imagined certain signs which indicated at first sight the difference of the readings. Was it a question of a member of a phrase omitted by the Septuagint and comprised in the Hebrew original? he reproduced it, preceding it with an asterisk, and following it with two points (… :). On the contrary, he marked by an obelus or little spit what the Septuagint had in addition (†). Other signs served him yet to note the passages which the seventy interpreters had rendered after the Hebrew text, but with less exactness than the parallel translations. In this manner, without touching the celebrated version, he showed what it might have of incomplete or defective; and when one thinks that this minute revision embraced all the books of the Old Testament, there is no longer reason to be astonished that the contemporaries of Origen called him a man of steel.

“Such is this work so celebrated by Christian antiquity. One may say that it served as base to all the labours undertaken in the sequel on the same subject, so that its author deserves with justice to be called the father of biblical exegesis. You understand, however, what difficulty there was for the copyists in transcribing word for word so voluminous a collection. The Hexapla could not spread in many copies: that is what explains why there remains to us no longer a single fragment of them. The original had been deposited in the famous library of Caesarea, where it must have perished, together with all this precious treasure, when the Persians of Chosroes, and, later, the Arabs, came to devastate Palestine. But if time has spared no manuscript reproducing the Hexapla as they had come from the hand of Origen, it is not absolutely so with the different versions which were united in them. Without speaking of the Septuagint, of which we possess the text integrally, we are far from having lost the last vestige of the translations of Aquila, of Theodotion and of Symmachus. By gathering what remains to us of these ancient interpreters, and with the aid of the Fathers of the Church who had profited by the work of Origen, some scholars, at the head of whom must be placed Dom Bernard de Montfaucon, have succeeded in recomposing the Hexapla, at least in part. But it is clear that this collection, assuredly very useful, has in common with the work of the Alexandrian Catechist only the identity of plan and the employment of the same materials.[48]

"It did not suffice Origen to have given a complete edition of the holy books, joining to the original text the different versions known in his time; to this purely grammatical and philological work he wished to add the integral explanation of the Old and New Testament. To interpret Scripture from Genesis to the Apocalypse would already be a work capable of absorbing the life of a man; but the intrepid scholar found means yet to surpass this programme by pursuing his vast enterprise under a threefold form. First he resolved to explain each book verse by verse, without imposing in advance any limit on his developments: this is what he called his *tomes* or commentaries properly so called. Then, in a second work, he arranged a series of less lengthy notes, destined to elucidate the most difficult places, according to the custom of the scholiasts of Alexandria: so these observations received the name of *Scholia*. Finally his preachings in the churches obliged him to take up again his studies of exegesis to give them a more practical character and one better adapted to popular teaching: whence the title of *Homilies* reserved to these dissertations on Holy Scripture.

"Origen was marvellously gifted for the ministry of the word. A diction clear and easy, an imagination of the richest, an accent of piety that goes straight to the heart, a gentle warmth, contained, but which does not fail to burst forth at intervals, everything united to lend to his discourses charm and interest. So one has no trouble in explaining the lively impression which he produced on his hearers.

"Once a priest, and since his departure from Alexandria, Origen ceased not to give himself to the ministry of preaching until the end of his days. Everywhere he sojourned, whether at Caesarea, or at Jerusalem, or elsewhere, the bishops begged him to explain Holy Scripture to the people; and he acquitted himself of his task with as much success as talent. In the third of his Homilies on Leviticus, pronounced after the year 245, he speaks of his preachings as of a ministry which already went back very far. In effect, at that moment he had exercised this function for more than twenty years. It is however only at the age of sixty, says Eusebius, that he permitted the stenographers to collect his discourses: without this act of modesty, to which prudence must not have been a stranger, we should not have to regret the loss of the greater part of his homilies. For, although he composed some of them at leisure, he improvised most often: which is not astonishing, since he preached almost every day, according to the testimony of Saint Pamphilus. The 186 homilies which remain to us of him can therefore give us only a very incomplete idea of his oratorical career. Saint Jerome carries to more than a thousand the number of these familiar instructions which were still read in the fifth century; and this figure would be greatly swollen if one added all those which were never collected."[49]

"If the *Treatise against Celsus* is inferior to the *Apologeticus* of Tertullian as a work of art and eloquence, one does but render it justice in calling it the most learned defence of Christianity in the first three centuries. Without entirely neglecting the juridical side of the debate, which had so preoccupied his predecessors, Origen placed himself however by preference on the ground of ideas and doctrines. It is by this that this antique monument of Christian literature keeps always an air of youth and novelty. All the part of the primitive apologetic concerning the procedure followed with regard to the Christians has grown old; or at least it inspires no more than the interest which attaches to a great cause valiantly defended. The revolution wrought in public law by the triumph of the Gospel has removed for ever, we love to believe, every analogous situation. But what has not grown old, what is always living and actual, is the controversy of revealed religion with rationalism, whatever name it takes and under whatever form it presents itself. The questions which still agitate to-day in this order of things are those very ones which Origen had treated with so great a superiority of mind. On seeing him defend the historical character of Christianity, the demonstrative value of supernatural facts, one may believe oneself transported into the midst of our contemporary discussions. This is what assures to his work a place apart, an exceptional merit; and it is this also which makes of it an argument whose force can escape no one. Nothing is more fit to consolidate faith than this war to the death declared on Christianity from its origin. It is not by surprise, assuredly, that it conquered the world, but after long and obstinate controversies, after having been passed through the sieve of historical and philosophical criticism, with all its dogmas and its institutions. If the Gospel had been that

oriental myth or that Galilean pastoral which our modern adversaries dream of, be well assured that the Celsuses and the Porphyries would have been of the size to tear this legendary tissue, and that for ever. What has happened, on the contrary? Their attacks have served only to establish better the reality of the evangelical facts; those dogmas which they turned to derision have subjugated intelligences; and those institutions which they pointed out to the hatred of the public powers have become those of the civilised world. When a society, scarcely born, knows how to brave such storms, it can face without fear, after eighteen centuries of duration, the same tempests which had assailed its cradle. In composing his immortal apology, Origen did not believe himself at the term of his career as orator and writer. But events were to interrupt labours which had made the happiness of his life.

"The reign of Philip the Arabian (244–249) had been for the Church an era of peace and prosperity. If it is not certain that this prince professed publicly the Christian religion, in spite of the testimony of Eusebius, of the author of the *Chronicle of Alexandria* and of Saint John Chrysostom, one cannot doubt his sympathies for the cause of the Gospel. Origen, in particular, had been in relation with the imperial family, as his letters to Philip and to the empress Severa attest, letters whose text has not come down to us. The accession of Decius changed the face of things. We know not in what city Origen was when the tempest burst upon the Church, whether at Caesarea of Palestine or at Tyre. But, according to the plan of attack adopted by Decius, the persecution could not fail to reach the most celebrated man that the Church of the East counted in her bosom. Origen, then aged sixty-five years, was therefore cast into prison and laden with chains. An iron collar was put on his neck and fetters on his feet, up to the fourth hole, says Eusebius, which spread the legs excessively.[50] This torment lasted several days, at the end of which the executioners made him undergo a quantity of other tortures, to the point of threatening him with the penalty of fire. However, adds his historian, the judge took great care to stop at the limit where a certain death would have been the sequel of these barbarous treatments: he hoped doubtless that prolonged torments would end by beating down the courage of Origen, and that such a fall would draw with it that of many others. But the heroic old man remained firm: he who, still a child, had exhorted his father Leonides to suffer death for Jesus Christ, was not a man to betray, under the blow of persecution, the cause which he had served for more than forty years by his word and by his writings. Providence reserved for him this supreme trial, to furnish him the occasion of showing that strength of character was allied in him to nobility of heart and elevation of mind. Without the glorious episode which marked the end of his career, a trait would have been lacking to this great physiognomy, which was to present itself before history with the triple reflection of genius, of holiness and of martyrdom.

"Whether the death of Decius had put an end to the captivity of Origen, or whether any other cause had given him back his liberty, Eusebius shows us him resuming his labours some time after, encouraging by his letters those who had need to be strengthened, and preserving to the end that prodigious activity which he had not ceased to display in the whole course of his career. But the sufferings of a long martyrdom, coming to add themselves to the fatigues of a life so laborious and so agitated, had finished exhausting the strength of the noble old man. The city of Tyre, in Phoenicia, where he had fixed his sojourn, was his last stage here below, and remained the guardian of his tomb. This was in the year 234. Origen had lived sixty-nine years.

"Genius, holiness and martyrdom, says in conclusion M. Freppel, meet in the man whose life and writings we have just studied. And yet things so great have not had all the result which they seemed bound to obtain."For talent and extent of knowledge, Origen surpasses the greater part of the Fathers of the Church: in any case, he is inferior to none; and in spite of services so brilliant, the Church has not been able to rank him in the number of her doctors. There are few lives in which zeal for souls is found joined to a greater austerity of manners; and so many virtues nevertheless could not receive the solemn consecration which the Church reserves for the elite of her sons. The head of the school of Alexandria crowned his labours by an admirable confession of the faith; and his name has found no place among the heroes of martyrdom. What then has

prevented him from figuring, for all the succession of ages, beside the Basils and the Augustines, in that pleiad of holy doctors whose reputation is tarnished by no stain? Defect of security in doctrine. Assuredly, one never erred with more candour. At no epoch of his life did the author of the *Periarchon* wish to put himself in opposition with the teaching of the Church, which remained constantly for him the infallible rule of belief. Unshakable on the principle, he could be mistaken only in the application, by taking for free opinions what in reality contradicted the Catholic dogma. Origen believed he could in all security build on the base of revelation a philosophical system whose principal data are borrowed from Plato. Yet he formulated this system only with much reserve, by way of hypothesis, and as a simple exercise of the mind,[51] as Saint Athanasius has said. It was none the less a perilous enterprise; for one must not play lightly with the dogmas of the faith. Clumsy disciples were to arise and take seriously these fancies of an exuberant imagination. Out of it will come Origenism, that is to say a whole of ideas which begins with the hypothesis of the pre-existence of souls to end in the theory of successive trials. Assuredly it would be unjust to impute to Origen all the errors which may have traversed the brain of some of his most exalted partisans: but it is also conceivable that orthodoxy should have held in suspicion a writer whose adventurous mind had favoured similar tendencies. This is what has compromised before the tribunal of posterity the memory of the great Alexandrian; for there is no means of denying the errors into which he let himself be drawn: they form a complete whole, from which nothing can be detached. Now, whatever regard the talent and the services rendered deserve, whatever admiration one feels for such high virtues joined to such science, there is an interest before which all sympathies are effaced, the interest of truth. In order not to give an appearance of reason to doctrines justly blameworthy, the Church has had to resolve to leave one of the greatest men of her history in the equivocal situation in which he had placed himself. By treating him with too much indulgence, she would not have watched sufficiently over the conservation of the first of the spiritual goods confided to her keeping. For, as one of the most honest minds of antiquity, Plutarch, already said, God could not make to men, nor could men receive from God, a greater gift than truth.

“But, if the rash speculations of Origen have not permitted him to occupy in the history of the Church the rank that his immortal labours for the cause of the Gospel would have assigned him, shall we, after the example of many others, attach to the name of the celebrated apologist the qualification of heretic? Is it true that Pope Anastasius condemned the translation of the *Periarchon* made by Rufinus of Aquileia, softened as it was? that the fifth general council, held in 553, declared Origen a heretic? that the first Council of the Lateran, held under Martin I, the fifth, the sixth, the seventh and the eighth, all renewed the condemnation pronounced against Origen at the fifth? The thing is not doubtful. But the essential is to fix well the sense of the judgments rendered against Origen by the powers of the Church. On this point the maxim of Huet will remain as the true word of the question: ‘If by heretic one understands a man who errs on a dogma of the faith, it is impossible not to apply this qualification to Origen; but if one wishes to designate thereby him who manifests the intention of persevering in his error, even when it should have been reproved by the Church, who would dare to say the like of Origen?’ It is in the first sense, and not at all in the second, that the councils condemned the author of the *Periarchon*. For it is evident that a man cannot become more heretical after his death than he was during his life. Now, in his lifetime Origen had not thought for an instant of breaking communion with the Church. The bishops of Egypt had proscribed him, but many others had pronounced in his favour; and besides, by writing a letter to Pope Fabian to disavow his errors, he showed well enough how far his mind was from that proud obstinacy which makes the heretic properly so called. Let us recall his declarations so firm and so explicit on the necessity of conforming in every point to the teaching of the Church; so bishops whose orthodoxy is not suspect had called him to preach in their dioceses, and to combat heresy under all forms. After having lived constantly in the communion of the Church, Origen had died in it, reconciled even with the church of Alexandria, as attests the mark of deference which Saint Dionysius, patriarch of that city, gave him by addressing to him his book on Martyrdom a little time before. It results from all this that the councils could not apply to him the qualification of heretic in the sense in

which they inflicted it on Arius, on Nestorius and on all those refractories who had put themselves in open revolt against the authority of the Church. Their decisions signify nothing else than that there are in the writings of Origen errors which contradict the dogmas of the faith, and which, in consequence, constitute in themselves veritable heresies. In short, what they wished to strike is Origenism, that is to say this system which begins with the hypothesis of the pre-existence of souls and ends with the theory of successive trials. Now it will doubtless be granted me that these are capital errors, whose consequences tend to nothing less than to ruin the Christian faith. Had they kept the vague, undecided, hypothetical form which they wore under the pen of the author, it is to be believed that no solemn condemnation would have come to strike them. This is what explains the indulgence with which the powers of the Church had treated these reveries for nearly a hundred and fifty years. But from the moment that the heretics made an arm of them, and that clumsy disciples, outbidding the rashnesses of the master, reduced them to bodies of doctrine to oppose to orthodoxy, the councils had indeed to come out of their reserve to strike the evil in the person of him who was its source. And the proof that they struck justly is that Origenism has made no figure since then in the history of the Church."

Origen. — Course of Sacred Eloquence given at the Sorbonne during the years 1866 and 1867, by M. the abbé Freppel, dean of Sainte-Geneviève, professor in the Faculty of Theology of Paris (to-day bishop of Angers). — M. Migne has given the complete works of Origen, Greek and Latin text, in vols. xi to xviii of his *Greek Patrology*; he has joined to them the writings which concern Origen.

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[52] The Greeks mention also to-day Saint Apelles and Saint Lucius. They warn not to confound the latter with Saint Luke the Evangelist. They add that Saint Lucius governed the church of Laodicea, and Apelles that of Smyrna. Dorotheus (in *Synopsis*) writes the same thing. Saint Paul names them in his epistle to the Romans (chap. 16).

[53] The relics of Saint Aproncule, forty-sixth bishop of Trèves, were, on account of the miracles which they wrought, transferred from the church of Saint Paulinus into that of the monastery of Sprenckghersbach. This holy Bishop is moreover the patron of Bruchsal, in the Odenheim, and of Itzich, in Luxembourg.

[54] The epoch of this translation is not known: since 1804, the relics of Saint Bobin and of Saint Mélain are at Saint-André-lès-Troyes. The church of Saint-Pierre-aux-Tertres possesses some of the bones of Saint Bobin since 20 August 1827.

Was Saint Bobin the twenty-eighth or the twenty-ninth bishop of Troyes? At what epoch did he die? Was the abbatial church of Montier-la-Celle, which excited the enthusiasm of Mabillon, the same as that raised by Saint Bobin, who had been a religious of this monastery? Here are so many questions on which we are glad to have the opinion of M. the canon Lalore, professor at the grand Seminary of Troyes. This learned ecclesiastic wrote to us, on 15 March 1872: "1° According to the most authorised catalogues, Bobin would be the twenty-ninth bishop of Troyes; however the catalogue of the twelfth century, which places him twenty-eighth, is to be considered; 2° Saint Bobin was already, and perhaps for a long time, bishop of Troyes, on 1 March of the year 766 at the latest, according to the charter of Chelimbert; now, before being bishop of Troyes, he had been monk, then abbot of Montier-la-Celle. His death appears therefore to have to be placed in the first years of Charlemagne, at the latest; but one can hardly carry it back to the ninth century; 3° The abbey of Montier-la-Celle is still called *Cella Sancti Bobini* in a charter of 10 January 856; but in another, of 29 March 877, it is called *Monasterium S. Petri et S. Frodoberti*; 4° The fine church seen by Mabillon is not that which was built by Saint Bobin; it was begun in 1403, by Oger, the only abbot of Montier-la-Celle, and was not finished until 1527, by the abbot Antoine Gérard."

Let us add that Saint Bobin was Aquitanian by origin, and that of Saint Mélain nothing is known, except that he died about the year 400. He is designated as the fifth or sixth known bishop of Troyes.

[55] Saint Wolfhelm was as illustrious by his birth as by his erudition, he composed several works, among others a little treatise to refute Berengar. This writing is found in his Life, reproduced by the Bollandists at 22 April.

[56] Here is a Saint whose cult is very celebrated in Italy. Lodi, Treviso, Carrara have chosen him for their patron: this last town formerly engraved him on its coins, putting a flag in his hand, a helmet on his head, a coat of mail on his breast. He was therefore a soldier; it is what everyone agrees in saying: but one cannot decide whether he lived under Constantine or under Charlemagne, nor what were the circumstances of his martyrdom.

[57] Formerly capital town of the country; to-day a village of 700 inhabitants in the department of the Orne.

[58] Second lesson of the Matins of one of the days of the Octave.

[59] *Volat avis alacriter, gratis, egenti munere* (prose of Saint Opportuna).

[60] Third lesson of the Matins of one of the days of the Octave.

[61] If the facts which we have just set forth are veridical, we do not understand how one could see only an allegory in the monuments which represent Saint Opportuna having at her feet a dead man and a serpent or basilisk. Father Cahier, whose authority in these sorts of matters one can but recognise, returning twice to this subject, says that it is an allegory. It were to be desired that, with the science

and tact which distinguish him, he had said a word of the historical opinion. — As for us, we embrace the latter resolutely. Everything leads us to it: the letters patent of Louis VII, which have no other cause than the fact of this miraculous resurrection of which all Paris was witness; the strangeness and rarity of the symbol by which it is wished to say that Saint Opportuna renounced marriage, for that is the signification given to the presence of this man stretched dead; the union of the two objects, the corpse and the serpent: in effect, why unite them constantly if there is no correlation between the one and the other? Need we add that the legend of the office has also its authority?

[62] Lepaultre, *inv.* See at the Cabinet of Prints, at Paris, fol. 11 of the sixth volume.

[63] Sébastien Leclercq, *invenit.*

[64] *Calendarium benedictinum* of Lambeck, t. ii.

[65] See the life of the latter.

[1] S. Epiphanius, *Haer.* lxiv, c. 61.

[2] *Ep.* lxxxiv, *ad Pammach.*, n. 8.

[3] Eusebius, *H. E.*, vi, 19.

[4] *Instit. div. script.*, c. 1, p. 312.

[5] *Ein christlich modifizirter Platonismus, Die christliche Gnosis*, p. 540. Tübingen, 1835. [German as printed.]

[6] Döllinger, *Hippolytus und Callistus*, p. 255 *et ss.* — *Die Römische Kirche und ihr Einfluss auf Disciplin und Dogma*, by Hagemann. Freiburg, 1864.

[7] Eusebius, *H. E.*, vi, 2.

[8] Eusebius, *H. E.*, vi, 2.

[9] *Exh. ad martyr.*, xxvii.

[10] Eusebius, *H. E.*, vi, 2.

[11] *Ibid.*

[12] In regard to his age, but little advanced, it would be quite natural to think that his task was limited to teaching the rudiments of the Greek language, in other words that he was a, and not a, according to the very different signification then attached to these two words. But, according to the testimony of Eusebius, he renounced this profession later, regarding it as "contrary to the sacred sciences (Eusebius, *H. E.*, vi, 3)": which cannot be understood of a simple explanation of the rules of language, in which the faith is not interested. It must therefore be admitted that, in beginning at Alexandria by the teaching of grammar, Origen interpreted in his lessons the masterpieces of pagan literature. Although applying to an object wholly profane, this trade of scholiast or commentator must not have been useless to him for the philological labours which he was to undertake in the sequel on another ground, that of Holy Scripture.

[13] The Didascaleion was at once a school of philosophy, of theology and of Holy Scripture.

[14] Eusebius, *H. E.*, vi, 11.

[15] *Ibid.*, 4, 6.

[16] S. Epiphanius, *Haer.*, lxiv, c. 1.

[17] Life of Plotinus, by Porphyry, xiv.

[18] Panegyric of Origen, by Gregory the Wonder-worker, ix, x, xi.

[19] Eusebius, *H. E.*, vi, 8.

[20] Epistle to the Romans, xii, 3.

[21] Eusebius, *H. E.*, vi, 8.

[22] See the *Apostolic Fathers and their Epoch*, lectures 17 and 18; *Saint Irenaeus and Christian Eloquence in Gaul*, lecture 20; *Tertullian*, lecture 28.

[23] Eusebius, *H. E.*, vi, 25, 36.

[24] *Philosoph.*, iv, 12.

[25] *Ibid.*, i, l.

[26] *Philosoph.*, ix, 7, 12.

[27] Eusebius, *H. E.*, vi, 14.

[28] Eusebius, *H. E.*, vi, 15.

[29] *Ibid.*, 23.

[30] See on this Saint the Bollandists and Tillemont, t. iii, p. 267.

[31] *Periarchon*, praef. 2.

[32] Eusebius, *H. E.*, vi, 19. These words,, can be understood only of the governor of Arabia. Eusebius, *H. E.*, vi, 21. S. Jerome, *Ep.* 70, *ad Magnum*, n. 4.

[33] S. Jerome, *de script. eccl.* lxv; Rufinus, *Expos. in l. vi, c. 23, Eusebii.* In his *Ecclesiastical History*, Eusebius contents himself with saying that the affairs of the Church called Origen into Achaia.

[34] S. Jerome teaches us, in effect, that at a certain epoch Ambrose was at Athens, whence he wrote to his master: *In quadam epistola, quam ad eumdem de Athenis scripserat* (*Ep.* 43 *ad Marcellam*).

[35] *Sub testimonio ecclesiasticae epistolae*, says S. Jerome, *de script. eccl.*.

[36] Eusebius, *H. E.*, l. vi, n. 3; S. Epiphanius, *de pond. et mens.*, c. 18.

[37] Letter to the friends of Alexandria, cited by Rufinus (*De adulter. librorum Origenis*).

[38] It must not be confounded these testimonial letters with what we call to-day letters dimissory. The former attest simply the faith and good morals of the candidate, as also the absence of every ecclesiastical censure; the others confer on a foreign bishop the right to ordain him. It is evident that the letter of Demetrius had not the character of a dimissory: otherwise there would have been no matter for debate. The bishops of Palestine would have acted, in that case, by virtue of a formal delegation from their colleague of Alexandria.

[39] *De script. eccles.*, c. 64. Saint Jerome spoke thus in 392; but some years later he will hold a language quite different, in consequence of his disputes with Rufinus.

[40] Photius, *Biblioth.*, Cod. 118.

[41] *Ep.* 33 *to Paula*, cited by Rufinus, *Apol. against Saint Jerome*, l. ii, c. 20.

[42] Eusebius, *H. E.*, vi, 27.

[43] S. Jerome, *Ep.* 84, *ad Pammachium et Oceanum*, n. 10; Eusebius, *H. E.*, vi, 36; Rufinus, *Apol. against Saint Jerome*, l. i.

[44] S. Jerome, *Praef. in Pent.*; *Apol. adv. Rufinum*, i, 2: *Aliud est enim vatem, aliud interpretem esse. Ibi spiritus ventura praedicit; hic eruditio et verborum copia ea quae intelligit, transfert.* (“For it is one thing to be a prophet, another to be an interpreter. There the Spirit foretells things to come; here learning and abundance of words render what is understood.”)

[45] Talmud. Treatises *Thaanith* and *Sopherim*.

[46] We find an echo of these calumnies in Origen, *Ep. ad Africanum*, n. 4; and in S. Jerome, *Praef. in libr. Josue, in libr. Isaiae, in Paralipomena*, etc.

[47] *In Matth.*, t. xv, 14.

[48] The work of Montfaucon is found in the *Greek Patrology* of Migne, t. xv and xvi. But the editor is wrong to entitle it *Hexaplorum Origenis quae supersunt.* The truth is that absolutely nothing remains to us of the Hexapla of Origen, *ne tantilla quidem pars Hexaplorum, ut initio scripta fuerunt*, as the learned Benedictine said. It is a quite new collection, formed with the aid of the same elements as the old, but which could not be passed off in any title for the work of Origen.

[49] Origen has been reproached with having abused the allegorical method in his interpretation of Holy Scripture: he even wished that a quantity of texts should contain no literal sense; this opinion is evidently false.

[50] Eusebius, *H. E.*, vi, 39.

[51] .

23 April

Martyrologies

Roman Martyrology

The birth into heaven of Saint George, martyr, whose triumph the Church of God honours, glorious among those of the other Saints who have suffered death for the faith. 303. — At Valence, in France, the torment of the holy martyrs Felix, priest, Fortunatus and Achilleus, deacons, who, having been sent by Saint Irenaeus, bishop of Lyons, to preach the word of God, and having converted the greater part of that city to the faith of Jesus Christ, were arrested by the general Cornelius and thrown into prison; then, after having been long beaten, they had their legs broken, were attached to wheels turning with rapidity, hung on the rack to endure the torment of smoke, and finally were despatched by the edge of the sword. 212. — In Prussia, the birth into heaven of Saint Adalbert, bishop of Prague, who preached the Gospel in Poland and in Hungary. 997. — At Milan, Saint Marolus, bishop and confessor. 423. — At Toul, in France, Saint GÉRARD, bishop of that see. 994.

Martyrology of France, Revised and Augmented

At Corbie, Saint Pusina, a virgin of Champagne, sister of Saint Lindru, consecrated by Saint Alpin, bishop of Châlons-sur-Marne. Her body was carried to the abbey of Herford, in Germany, in the time of Charles the Bald. 5th century. — At Saumur, the venerable Giles of Tyre, archbishop of Tyre, in Phoenicia, legate of the crusade published by order of Urban IV, in the time of Saint Louis. 1266. — At Ajaccio, the Blessed Alexander Sauli, bishop and confessor. 1592. He was beatified in 1742.

Martyrologies of the Religious Orders

Martyrology of the Order of the Franciscans. — At Perugia, the Blessed Giles, confessor, companion of our seraphic Father Saint Francis, who shone with great brilliance by his poverty, his chastity and his other virtues, and celebrated for the graces which he received from heaven as well as for his miracles before and after his death. 1272.

Additions Made from the Bollandists and Other Hagiographers

Among the Greeks, the saints Protoleon, Athanasius, Valerius, Anatolius, Glycerius, Donatus, Therinus, martyrs. The last five were converted by Saint George. 303. — In Ireland, Saint Ibar, bishop, who directed the celebrated monastery of Beg-Erin, where he was buried, and who had under his authority a considerable number of religious houses in Ireland. 6th century. — At Suelli, in Sardinia, Saint George, bishop. 1117. — At Udine, in Venetia, the Blessed Helen, widow, of the Third Order of the Hermits of Saint Augustine, who, on the very day of her husband's funeral, cut off her hair, which was very beautiful, and laid it on the bier of the deceased, saying: "I kept it only out of affection for thee: take it with thee into the tomb." 1459.

The Saints Felix, Fortunatus and Achilleus, Martyrs and Founders of the Church of Valence

— Pope: Saint Zephyrinus. — Roman Emperor: Caracalla.

Watch ye, stand fast in the faith, do manfully, and drive away all fear. — 1 Cor. xvi. 13.

The Blessed Irenaeus, bishop of Lyons, and who later was a martyr, had been chosen, by a special disposition of Providence, to establish, with admirable solidity, the foundations of the faith in a part of the Gauls. He had sent the priest Felix, who was to realise in his life the happiness which his name promised, Fortunatus, whose name likewise presaged the riches of a happy end, and with them the deacon Achilleus, into the province of Valence, to spread there the seeds of the divine word. The crowd of the gentiles had received these missionaries with a sympathetic eagerness; they had been surrounded with the greatest honours, and all loved them with a tender affection mingled with respect. For themselves, soldiers of the militia of heaven, they had but one desire, that of accomplishing here below, in labours and sacrifices, the functions of the charge whose glorious title they bore. Soon God made the power of miracles shine forth in them in a marvellous manner; they healed the possessed whom the spirit of malice tormented, and the unfortunate afflicted with some monstrous deformities, and those whom diseases of every kind condemned to a premature death; armed with succour from on high, they gave back to souls their ancient vigour, to bodies their first strength. All these miracles, spread far abroad, both by the brilliance which accompanied them and by the gratitude and the praises they excited, could not be sufficiently related in a narrative as brief as that in which we confine ourselves. Besides, it is more worthy of the writer to propose to the faith of men facts incontestable and of which he has been the witness, than to welcome doubtful events upon the rumours of the multitude.

Arrived at this degree of holiness, the three apostles sought yet a more perfect way. Not far from Valence, on the side of the east, whence the voice of God had called them, they chose for themselves a little thatched cottage, with which they hoped to buy the palace of heaven; this was the poor retreat of those men greedy of humility, but whose heart was at the same time filled with the most sublime devotedness. There, having for arms the chanting of the Psalms, which they repeated without ceasing, for defence the fatigues of vigils, for

nourishment the long privations of fasts, but above all fortified by the power of the Lord, they drew to the grace of baptism the multitude of the gentiles, on whom they exercised a holy violence by their exhortations and their faith.

They lived thus for some time, when the Blessed Felix, while he granted a little rest to his limbs wearied by long vigils, had a vision which showed him in advance what heaven reserved to him and to his brothers. He related it to them in these terms: “I saw a place all shining with the splendour of the stars; a thousand varied flowers of an ineffable beauty unfolded there; the air was perfumed there with the most exquisite odours; one saw there even royal dwellings all sparkling with gold and precious stones. Under these dwellings, five lambs whiter than snow were pasturing on the white lilies, whose brilliance the rich colour of saffron heightened; a delicious pasture which invited them and redoubled their joy. I admired, in sentiments at once of fear and happiness, the grandeur of this place and the heavenly virtue which adorned it, when I heard a divine voice: ‘Courage,’ it said, ‘servants whose faith has been proved by sacrifice; disciples of my servant Irenaeus, you have made fructify a hundredfold the talent that was confided to you; enter into the joy of your Master; He wills to make you enjoy, in the society of your brethren, the delights of eternal happiness.’” At this recital full of charm, Fortunatus and Achilleus, suddenly inflamed by the Holy Spirit, cried out: “Glory be to Thee, O God, whose hands have fashioned the heavens and created the world, Thou promisest to all the ineffable gifts of Thy goodness; but to-day, in spite of our unworthiness and our miseries, Thou showest us, by Thy servant Felix, the secrets of Thy heavenly treasures; Thy voice inflames us; these great rewards which Thou settest before our eyes strengthen us. Grant us, against the attacks of the cruel enemy who threatens us, the succour of Thy protection, that we may be able to despise the shafts of his fury, and merit, with the support of Thy arm which will triumph for us, to attain the crown of a glorious martyrdom; for it is Thou who givest man to dare to undertake to conquer in the combats of religion, and yet Thou rewardest, as his own work, the struggles he has sustained.”

As they were finishing this prayer, a brother arrived with letters from Saint Ferreolus and Saint Ferrutio, whom the Blessed Bishop Irenaeus, of whom we have spoken, had sent into the city of Besançon to found a church there. This letter was conceived thus: “To our most pious masters and brothers in Jesus Christ, Felix, Fortunatus and Achilleus; Ferreolus and Ferrutio, greeting in the Lord: The Moderator of the ages, the Redeemer of our souls, He whose abundant largesse rewards His confessors, has deigned to manifest to me, His servant, the secrets of His counsels, in a vision which I hasten to make known to your holy brotherhood. After the holy vigils of the night, I was resting in sleep my wearied limbs, when I saw the vault of the heavens open; angels bore the standard of the cross, and others behind them held in their hands five crowns, all shining with gold and precious stones. At the same time I heard a voice which seized me with a sudden fright, and yet left me a sweet joy by the promises which it permitted me to aspire to: ‘Disciples of Irenaeus,’ it said, ‘who have received with a generous devotedness the mission which your master confided to you, receive in recompense the kingdom of heavenly glory which I have promised you.’ Wherefore, most holy brothers, I have believed that the miracle of this vision called you to the triumph of martyrdom. And because the most courageous soul ought always to prepare itself, even when it expects from divine succour the success of a more terrible combat, let us strengthen one another by holy exhortations, so that on the day of trials, when the persecution which threatens us shall rage, our faith may be ready to face torments, if we wish to enjoy the triumphs of victory.”

To this letter Saint Felix replied by making known to the Blessed Ferreolus and Ferrutio the vision which he himself had had, and which he had already faithfully related to his brothers Fortunatus and Achilleus.

The saints then, inflamed by the rewards which heaven manifested to them, prepared themselves to win the trophies of so glorious a triumph by the uninterrupted chanting of psalms and hymns. It was under the reign of the emperor Aurelius Caracalla; persecution raged with fury. Cornelius, an officer of the army, was sent to Valence. Proud of the extent of his power and terrible by the pretensions of his pride, he advanced

surrounded by the crowd of the people, when he heard the saints Felix, Fortunatus and Achilleus repeating in their songs their accustomed prayer. The sweetness of their voice charmed all who heard them. One would have said that the choirs of angels had united with them, and that heavenly instruments accompanied them with a delicious harmony. Now the passage of the psalm which they were singing was this: “Let all the earth adore Thee, O God, and sing to Thee; let it say a psalm to Thy name; Thou art the Most High: alleluia.” At these words Cornelius is seized with astonishment and stupor. In the transports of his blind anger he cries out: “What is this strange sound which has struck my ears? After the rigorous but laudable massacre of the inhabitants of Lyons by the emperor Severus, do there still remain in these places some traces of those Christians who cast a sacrilegious contempt on our gods, and trample underfoot the decrees of our princes?” The soldiers who marched before him answered him: “There are here three men, shameless and clever seducers; by the impulse of their continual preachings they have brought almost the third of the city to the worship of Christ; and by the aid of a sacrilegious power they have overthrown the temples of our gods, which our ancestors had raised with magnificence, and which the holiness of our ceremonies had consecrated.”

Cornelius at once, possessed with a diabolical rage, ordered the three Saints to be shut up within the high walls of the prison. When he returned some time after, the guards presented to him their prisoners, to whom he held this discourse: “You are not frightened by the example of those who put their glory in the superstitions of the Christian religion, and who dared to adore as God a man, everybody knows it, born of a Jewish family, pursued by the just indignation of his fellow-citizens, scourged and attached to a gibbet, and who, after having died a victim of this infamous condemnation, was buried according to the common condition of men. And you still disdain, by your sacrilegious practices, the august power of our gods; you despise with a criminal audacity the decrees of our invincible princes; and this people, up to now attached to the antique ceremonies of our temples, you draw it to its ruin by the seductions of a new error.”

Felix, strong in the power of the name which he was about to confess, answered with a lively and generous faith: “Souls given up to an impious doctrine, and for that reserved to a frightful damnation, are buried in the darkness of a profound ignorance, because they will not receive the treasures of the heavenly mysteries, and because they have not even for light a ray of truth. It is therefore to the splendours of faith that souls must be enlightened, rather than seeking the material light; for it must be understood that these false gods whose praises thou extollest with so much assurance cannot be called gods, since they are, as is known, the works of your hands. Tell me what succour, what remedy they will be able to grant to the supplications of those to whom thou canst not deny that they owe their origin? If those who have given them being succumb under the incessant blows of death, how will they themselves find eternity in their borrowed divinity? God, in effect, is the all-powerful Being who has given to the past existence, directs the present and disposes the future. Having created man to His image and likeness, He gave him for law to serve Him. Wherefore it is unworthy that a creature, making itself the slave of another creature, should ignore its author. But if thou receivest with faith this God whom I announce to thee, ceasing to honour gods to whom thou owest only contempt, then thou wilt be able easily to merit the rewards of eternal life, and to attain the ineffable joys of the heavenly dwelling.” But Cornelius, obstinate in his damnation, said to the blessed martyrs: “It would be more salutary for you to follow the counsel I give you; you will receive from my liberality gold and silver, at the same time that you will assure your salvation, rather than defile yourselves by a frightful crime which will draw on you death in horrible torments. Expose not your bodies to the shame of a vulgar burial.” Felix, Fortunatus and Achilleus answered: “Those who by a damnable treason deny the power of Christ will perish victims of eternal death. As for us, the promises of thy too credulous generosity tempt us not, and the threats of thy long tortures cannot frighten us; for God gives always to His servants the courage of faith before tribunals, strength in the combat, and victory in the consummation of the sacrifice. It is more glorious to obtain an eternal life than to succumb through a fatal credulity to the errors of a diabolical seduction; and whoever, in the midst of a well-begun voyage, abandons the helm, has deserved to be shipwrecked and broken against the

rocks."

Cornelius, inflamed with anger, ordered the lictors to subject them to a harsh flagellation, with blows of ox-sinews. But the martyrs, happy in the midst of these torments, sang the prayer of the Prophet: "Let the proud be confounded, because they have directed against us the works of iniquity; as for us, we shall be proved in the practice of Thy commandments." Cornelius said to them: "Behold our gods, whose power you refused to adore with a sacrilegious contempt, prepare against you the torments of their just vengeance. Where is now your Christ? His strength has not succoured you in suffering, and his powerful arm has not snatched you from our hands." Felix answered: "If the blindness of a mortal error were not like a veil over thy soul, thou wouldst see that our bodies do not bear even the trace of the whips by which thou thinkest them torn." Cornelius, astonished and confounded by this divine virtue which assisted the martyrs, said to them: "Since, in spite of the torment of a long flagellation, you continue to insult our invincible gods, you shall be shut up in a black dungeon, until I have found, to satisfy their vengeance, a more cruel kind of death."

The blessed martyrs were therefore cast into the darkness of a gloomy prison, and there, as always, they nourished their courage by the singing of divine canticles, when toward the middle of the night an angel descended to them, to the great fright of their guards; he broke the heavy bars which closed the doors, and by the heavenly brilliance of a vivid light, dissipating the frightful obscurity of those places, he said to the holy martyrs: "Go now, faithful confessors of God; you have for defence not the helmet or the shield of an arm of flesh, but confidence in the divine virtue which clothes you as with an armour. Destroy therefore promptly, overthrow and break, by the energy and sincerity of your faith, those mute simulacra which an art of perdition has fashioned." At once, full of a generous ardour, they hasten to accomplish the precepts of heaven; they go out of the prison, run through the city, and, opening the doors of the temples, they reduce to dust, with blows of a hammer, the statue of Jupiter, formed of a rich and shining amber, and break likewise the idols of Mercury and of Saturn.

At this news the fury of Cornelius knew no more bounds; he gave the order to arrest anew these soldiers of Christ and to exhaust on them all kinds of torments. When they had been brought before him, he spoke to them in these terms: "Tell me, what then is the power of your Christ, that you have put in him so blind a confidence, to the point of daring to break our gods?" The martyrs of God answered all with one voice: "Although thou art unworthy to hear the mystery of the divinity, nevertheless, because of the faithful people who await with respect the preaching of God, we will speak to thee of Christ, who is the Truth. Christ is the Son of God, the virtue of God, the wisdom of God; by Him all was made, and without Him nothing was made. And the loss of one of His sheep afflicted Him; He sought it in the deserts, and when He had found it, He took it on His shoulders and carried it back to the flock; and full of joy He said to His friends and His neighbours: 'Rejoice with me, because I have found the sheep that I had lost.' Thou also, if thou wilt believe in Him, thou shalt learn to know His power. It is so great that He recalled to life Lazarus, whose body had for four days been given up to the corruption of the tomb; He walked on the waters with dry foot; with five loaves and two fishes He fed five thousand men, and sent them away satisfied with the immortal food which at the same time He gave them; at His word, which commands with calm and serenity, the winds and furious tempests were chained. It is therefore with justice that the author of these admirable prodigies is adored; He restored hearing to ears which damnation closed as with a thick wall; to eyes veiled by the clouds of hardness He gave likewise the enjoyment of a new light; by the aid of His divine mercy He set straight the steps which weakness had led astray; He made live again with all the brilliance of their first youth bodies invaded by leprosy, and which that hideous disease covered as with putrid scales. This is He in whom we believe as in the only God, with a faith such as His divinity and His majesty demand; we love Him with all the affections of our heart, with all the strength of our body, and we tremble before His power, which the greatest miracles attest."

Cornelius, vanquished by this invincible chain of truth, became only the more furious. He ordered that, after having bound their hands behind their backs, their legs and loins should be broken, and that they should be fastened to the rims of wheels, forcing them in that position to breathe in the midst of torrents of bitter smoke; finally, that they should be left a day and a night stretched on the rack. The lictors, themselves excited by their blind cruelty, mingled insults with the torments, and said to them: “Those who have the rash audacity to break the gods deserve to lose in such torments their criminal life. If however this Christ is God, as you say, exalting his name with so much pride, let his power deliver you, let him snatch you from the torments, let him break your bonds.” The next day Cornelius had them loosed from their chains, and, leaving them a moment of respite, said to them: “Sacrifice to the gods whom you have audaciously profaned by breaking them; perhaps you will obtain from their indulgence to recover your first strength, with the help of physicians.” But the Saints answered: “If there had been anything in these gods, they would have given themselves the succour they needed to defend themselves; and one might have believed them of great virtue to heal men, if one had seen them save themselves from death. Wherefore we prefer to die confessing the faith of our God, and to buy at this price the rewards of eternal life, rather than enslave ourselves to the damnable ceremonies of your worship.”

The moment to end a glorious combat by a noble triumph had therefore arrived for them. Cornelius ordered that their heads be cut off with a stroke of the sword: and the executioners, obeying the orders of the governor, led them out of the city. The Saints continued meanwhile to teach the multitude that surrounded them; but, arrived at the place of prayer which they had formerly built for themselves, and which the sacrilegious fury of their persecutors had destroyed, they consummated their martyrdom and merited the prize of their victory. In the midst of the night, the faith and zeal of the Christians gave to their burial the brilliance which so many virtues claimed; and God, as a testimony of the rewards which He has already granted them, multiplies every day miracles at their tomb. May we ourselves obtain there, by our prayers and our tears, that they draw down upon our city the succours from on high, that they assist and strengthen all the unfortunate who have need of mercy, and break the chains of the many sins of the people, in the name of Our Lord Jesus Christ, to whom is honour, power and virtue, with the Father and the Holy Spirit, in the perfect Trinity, for ages of ages. Amen.

Relics and Cult According to a tradition confirmed by authentic documents — some of which go back to the eleventh century, and which are found in the archives of the prefecture of the Drôme — the first temple raised in Valence to the God of the Christians was an oratory built outside the walls of the city, on the very place where Saint Felix and his two companions had been martyred. In the sequel a monastery was raised around the church, which served long as cathedral. This monastery maintained itself until the ninth century, an epoch of sinister memory, when Gaul became the prey of the Normans and the Saracens. Valence having been sacked several times, the abbey of Saint-Félix was ruined from top to bottom. Taking refuge in the city, the religious founded there a monastery not far from the first, and in the street which still to-day bears the name of Saint-Félix. But it was over with the prosperity of the Moutier: the misfortunes of the times, instead of drawing closer the union among the brothers, brought division among them. The abbot separated from his religious to go and join the canons of the cathedral: hence comes it that the title of abbot of Saint-Félix was borne by one of them until the revolution. From then on the monastery ceased to bear the name of abbey to take that of simple priory. In the fourteenth century this priory was incorporated into the abbey of Saint-Ruf (Bull of Urban V, 28 October 1363). From that date the priory of Saint-Félix, so venerable by its antiquity and on that title always dear to the inhabitants of Valence, occupied the first rank among those which depended on the abbey of Saint-Ruf: the reform produced precious fruits there. This flourishing state lasted until 1562, when all the churches and all the religious houses were given to the flames by the tolerant Huguenots. Reconstructed with much difficulty, the monastery of Saint-Félix was no longer inhabited in 1778 but by one canon: it passed then into the hands of the religious of Saint Vincent de Paul who inhabit it still in our days. Several translations have been made of the holy relics of the Apostles of Valence. The first

took place when the monastery of Saint-Félix — from abbey become priory — was despoiled of them to enrich the cathedral. The church of Valence formerly celebrated the anniversary of it on 31 January. This precious deposit remained intact until 1372. At that epoch the celebrated Geoffrey de Boucicaut, governor of Dauphiné, obtained the greater part of it, which he had transferred to Arles into the church of the Trinitarian religious. A crowd of miraculous cures were wrought, by the intercession of the glorious martyrs, at Arles, whose church celebrates still to-day their feast. However the city of Valence having had the grief of losing what remained to it of this rich treasure by the sacrilegious impiety of the Huguenots, the archbishop of Arles, Adhémar de Grignan, ceded back some fragments, which were sent to Valence in 1697, and placed in the oratory of the hospitaller religious of the Most Holy Trinity, where they are preserved precious still to-day. Finally, in 1787, the religious of Saint Vincent de Paul obtained in their turn a part of what remained of it at Arles. The faithful venerate every day, in their modest church, these precious remains.

The Acts of the saints Felix, Fortunatus and Achilleus are of the number of those which the criticism of Baillet, of Tillemont, of Dom Rivet and other Jansenists has rejected: it will suffice us to say, to show their authority, that the learned Father Papebroch admitted them, although he had himself sacrificed a little to the tendencies of criticism, and that the Congregation of Rites, at the moment when the diocese of Valence was returning to the Roman liturgy, carefully examined, approved and praised the lessons of the office drawn up for the feast of these three holy Martyrs; lessons extracted literally from the Acts as they are found in the Bollandists and as we reproduce them. Peter of Saint-Julien, *Antiquities of the Church of Mâcon*, says he has read in an ancient manuscript which belonged to the canons of Saint Irenaeus of Lyons that Saint Paul, going to Spain, left at Valence Rufus, son of Simon the Cyrenian. Father Colombi found this legend very probable, seeing that the Apostle, after having given Saint Crescens to Vienne, might well have confided to Saint Rufus the mission of Valence, as he confided later that of Arles to Saint Trophimus. But this is only a probability: there remains to us to-day no monument of the apostolate of Saint Rufus. It is good however to add that, according to the formal testimony of Saint Irenaeus, religion was known in the cities bordering the Rhone before he sent Saint Felix to Valence. Saint Irenaeus does not say who was the Apostle who first preached the Gospel in that city: the legend names Saint Rufus and makes him a disciple of Saint Paul: until proof to the contrary, one may hold to the legend. This way of looking at it takes nothing from the glory of the saints Felix, Fortunatus and Achilleus, whom Valence regards as its apostles and honours as its principal patrons; for the apostolate of Saint Rufus having left no traces, his work having probably perished after him, it is quite natural that the veneration of the Christians of Valence should have turned to those who came, if not to found, at least to revive and to establish for ever religion within their walls. Saint Rufus is not however without having left traces at Valence, since there was formerly in this city a collegiate church and canons of Saint Rufus. This denomination signifies at the least that learned and enlightened priests believed in the existence of Saint Rufus, in relations of Saint Rufus with Valence, since they placed themselves, they and their houses, under his protection.

AA. SS., 23 April (translation of the Benedictines); — *Hagiological History of the Diocese of Valence*, by M. the abbé Nadal.

Saint George,[1] Martyr

— Pope: Saint Marcellinus. — Emperor: Diocletian.

Magnum et memorabile nomen.

Here is a great name, an immortal name.

Saint George came into the world in the year 280 at Diospolis or Lydda of Palestine. His parents were rich and above all good Christians. His father was in the service of the emperor: the education of George remained therefore confided to his mother. At the age of seventeen he likewise embraced the profession of

arms: the good and loyal services of the father, who at that time was dead, were rewarded in the son. George besides was handsome, intelligent, well made and of an exquisite politeness: he pleased the emperor Diocletian, who raised him successively in the grades and created him military tribune[1] in his guard. One day when the Caesar Diocletian, very devout to Apollo, consulted the god on an affair which interested the government of the State, it is said that from the depth of his dark cave Apollo answered him: “The just who are on the earth prevent me from speaking the truth; by them the inspiration of the sacred tripods is reduced to falsehood.” Consternated at seeing himself thus the plaything of error, the unhappy prince wished to know who were the just on the earth. One of the priests of the god answered him: “Prince, they are the Christians.” This answer was a bait which the emperor seized with avidity; from that moment he became furious and cruel. The persecution against the Christians had slackened; he rekindled it more terrible than before.

From the first day, the atrocious cruelties exercised against the Christians and the decree of the senate, whose rigours nothing could soften, excited the indignation of George: he blamed aloud the more than violent measures of which his brothers in the faith were the object. In vain his friends recommended prudence to him and recalled to him the benefits of the emperor; George had seen more than once the anger of the prince discharge itself on his favourites, when these had the happiness of being Christians: he understood that his hour might come soon. Consequently he hastened to distribute his money and his garments to the poor, gave back liberty to the slaves he had near him; and as to those absent, he regulated their lot in the manner he judged most suitable.

Thus prepared for death, George approached the emperor himself and pleaded in favour of the innocent Christians, claiming for them at least liberty, since this liberty harmed no one. — “Young man,” Diocletian contented himself with answering, “think of thy future.” — George was then hardly more than twenty years old. — As the intrepid soldier of Jesus Christ was about to reply, the feigned benevolence of the tyrant changed into fury. The guards received the order to lead him first to prison; there he was thrown on the ground, his feet were passed through fetters, then his breast was loaded with an enormous stone; thus the despot had ordered. But the Blessed One, ever patient in the midst of torments, ceased not to render thanks to God. The next day he was again presented to Diocletian; but this prince, having been able to gain nothing on the constancy of this illustrious Martyr, had him put on a wheel armed on all sides with points of steel, in order to tear him in a thousand pieces: during this torment he was consoled by a voice from heaven which addressed itself to him, and said to him: “George, fear nothing, for I am with thee.” He was so also by the appearance of a man, more brilliant than the sun and clothed in a white robe, who held out his hand to embrace him and encourage him in his pains. New torments had no other result than to make shine the more the heroic firmness of the warrior; the Christians were ravished by it, the pagans confounded. Some nevertheless were converted; Pololeus, among others, and Anatolius, both praetors, who lost their lives for Jesus Christ.

The emperor, seeing the constancy of George proof against his torments, employed gentleness to try to shake him. But this generous Confessor of the truth, wishing no longer to answer by words but by deeds, asked him to go to the temple, to see there the gods whom he adored. Diocletian, believing that George was at last coming to himself and was going to yield, had the senate and the people assembled, that they might be present at the celebrated sacrifice which George was to offer. Everyone having his eyes on him to see what he would do, he approaches the idol of Apollo; then, stretching out his hand and making the sign of the cross: “Wilt thou,” said he to it, “that I make sacrifices to thee as to God?” The demon who was in the statue answered: “I am not God, and there is no other God than he whom thou preachest.” At that very hour were heard lugubrious and horrible voices, which came out of the mouth of these idols, and they fell at last all to the ground reduced to pieces and to dust. The priests of this temple exhorted the people to lay hands on the holy Martyr, saying to the emperor that it was necessary to get rid of this magician, and to cut off his head, to prevent the evil from increasing further. He was therefore led to the place of execution, where, after having

made his prayer, he was beheaded, on 23 April of the year 303.

Saint George is ordinarily represented as a horseman, attacking a dragon in defence of a young girl who implores his help; but it is rather a symbol than a history, to say that this illustrious Martyr purged his province, represented by this girl, of idolatry, figured by this dragon come out of hell; or again that he conquered by his faith the demon, designated under the name of dragon in Scripture.

Relics and Cult of Saint George His relics were divided and transported into many churches: to Rome, to Ferrara, to Venice, to Paris, to Amiens, to Bordeaux, etc. The parish church of Chevrières, near Compiègne (Oise), possesses still to-day an insigne relic of this Saint, who is its patron. It is the bone of a thigh; its authenticity was recognised and the shrine which encloses it sealed, in 1839, by the diocesan bishop. He is the principal patron of Cérisy-Gailly, of Hargicourt, of Havernas, of Mesnil-Saint-Georges, of Villers-Bocage. Chapels are erected to him at Applaincourt and at Gomiécourt, where people go to invoke him for arthritic maladies. Relics of him are preserved at Cerisy-Gailly (two bones), at the Poor Clares of Amiens, at Saint-Riquier, at Picquigny and at Villers-Bocage. A comparison which lacks neither appropriateness nor importance ought to find its place here. In 1339, Ralph, duke of Lorraine, founded, in a part of his palace, at Nancy, a collegiate church of canons which he placed under the patronage of the Blessed Virgin and of Saint George. On 10 January 1461, René of Anjou had offered to the Chapter of this church a precious relic coming from the priory of Saint-Honoré of Alichamps, which consisted “in the bone of one of the thighs of Saint George from the top to the knee.” This prince had obtained it from Cardinal de Foix, legate of the Holy See, and had it enshrined in silver “in a thigh-piece made in the form and likeness of the thigh of an armed man, set on a silver cushion emblazoned with his arms.” Mention is made of this insigne relic in the inventories of the treasury of the collegiate church drawn up in 1552 and 1664. There is even read there the mention of “an arm of silver of Saint George.” And another: “The head of Saint George with a gilt chaplet.”

It is not known what became of almost the whole of the relics and objects of price composing the treasure of Saint George. At the fusion of the ducal Chapter with that of the primatial church, in 1742, the canons of the foundation of Ralph had transported, into the church of their new destination, a part of their liturgical furniture. It is not known whether the thigh-piece of Saint George was included, whether the canons disposed of it in order not to introduce it into a sanctuary of which the holy Martyr would not be patron, or whether it left the country only at the epoch of the revolutionary spoliation of ’93. In any hypothesis, would it not be rather likely that “the bone of a thigh” of Saint George which possesses to-day “the parish church of Chevrières, near Compiègne (Oise)” is none other than the “thigh-piece” brought into Lorraine by Duke René, and that a sequence of events will have made it arrive there?[2]

Warriors have chosen Saint George for their patron, and the Roman Church is accustomed to invoke Saint George, Saint Sebastian and Saint Maurice, as the principal protectors of the Church against her enemies, because they were at once brave warriors and faithful Christians. The devotion of men of war to Saint George was founded principally on the resemblance of profession; it was so also on the authority of a relation whose author assured that the Saint had appeared to the army of the crusaders before the battle of Antioch and that the infidels had been defeated by his protection. It was said again that the same Saint appeared to Richard I, king of England, when he marched against the Saracens, and that the troops of this prince, having been informed of it, felt themselves animated with a new courage and cut the enemy to pieces. All these facts contributed much to render the name of Saint George famous among the military. This Saint is honoured in the churches of the East and of the West as one of the most illustrious Martyrs of Jesus Christ. The Greeks have even long given him the title of great Martyr, and his feast is still of obligation with them. There were formerly at Constantinople five or six churches of his name, and it is pretended that the most ancient had been built by Constantine the Great. To this prince is attributed also the foundation of that which was over the tomb of the Saint, in Palestine. Whatever may be the founder of these two churches, it is at least certain

that they were built under the first Christian emperors. The emperors Justinian and Maurice also had two raised under the invocation of Saint George: one was at Bizanes, in Lesser Armenia, and the other at Constantinople.

It is reported, in the life of Saint Theodore the Sykeote, that he served God long in a chapel which bore the name of Saint George, that he had a particular devotion to this glorious Martyr, and that he recommended his cult to Count Maurice, when he predicted to him the empire. There was a great concourse of people at one of the churches of the Saint, at Constantinople: it was called Manganes, and was adjoining a monastery situated on the side of the Propontis. It is from thence that the Hellespont or strait of the Dardanelles has taken the name of Arm of Saint George. The Saint is honoured on this day by several churches of the East, principally in Georgia, with the quality of titular patron. We read, in the authors of the Byzantine history, that a great number of miracles were wrought by his intercession and that the gain of several battles was owed to him.

His cult was spread in the West by those who, in their pilgrimages to Jerusalem, often visited his church and his tomb, which were at Diospolis, in Palestine, whither it is thought one of his servants transported him after his martyrdom: according to the most probable opinion, this martyrdom took place at Nicomedia, in Bithynia. Diospolis is called to-day Lydda: one still sees there a magnificent church built by Justinian and consecrated to Saint George. It is in the province of Damascus and counts 2,000 inhabitants. It is seen, by Saint Gregory of Tours,[3] that he was very celebrated in France from the sixth century. Saint Gregory the Great ordered the repair of an ancient church built in his honour, which was on the point of falling into ruin.[4] His office is found in the sacramentary of this holy Pope and in several others.[5] Saint Clotilda, wife of King Clovis, set up altars under his name, and wished that the church of the monastery of Chelles, of which she was foundress, should also be dedicated under his invocation. It is said, in the ancient life of Saint Doctrovaeus, “that relics of Saint George were brought to Paris, and deposited in the church of Saint-Vincent, to-day of Saint-Germain-des-Prés, when its dedication was made.” Fortunatus of Poitiers composed a piece of verse on a church of the same Saint which was at Mainz. It results from all these authorities that the cult of Saint George is very ancient in the West and above all in France.

He was the first Patron of the republic of Genoa. The English, under their Norman kings, brought back from the crusades a great devotion to Saint George, and invoked him as Patron in war. The national council held at Oxford in 1222 ordered that his feast should be of precept throughout all England.[6] It was under his protection that Edward III put the Order of the Garter, which he instituted in 1330.[7]

It is seen from all that has just been said that the name of Saint George has always been in great veneration in the Church. The antiquity and universality of his cult are well established. The Acts that we have of him agree all in saying that he suffered at Nicomedia, under Diocletian.[8] M. Assemani has proved, by the unanimous consent of the churches of the Christian world, that the martyrdom of Saint George happened on 23 April at Nicomedia, under Diocletian. Cardinal Baronius sought out very exactly, and gathered with a severe criticism, all the histories of Saint George which are found in the most ancient libraries; we have believed we could follow, without any difficulty, so grave an author. — M. Jean Darche published at Paris in 1866 a *Life of Saint George*, in-12 of 400 pages, of which he devotes more than 100 to proving the reality of the dragon overthrown by Saint George. In principle we are not opposed to the literal interpretation of legends; but the true history of Saint George is so difficult to trace; there reigns so great a want of connexion, so great an uncertainty in his Acts, that we have believed we could here hold to the symbolic sense: this is besides the most generally admitted opinion. — See in the life of Saint Opportuna, p. 593, note 3, above, that we are far from being extreme partisans of the symbolic interpretation.

Saint Gerard, Thirty-fifth Bishop of Toul

— Pope: John XVI. — King of France: Hugh Capet.

Watch; labour in all things; do the work of a preacher of the faith; be equal to thy ministry. — 2 Tim. iv. 5.

Among all the bishops of Toul there shines with a particular lustre Saint Gerard, whose episcopate dominates with grandeur in the distance of the ages, and whose name has become the more popular as the principal monuments which still to-day adorn the town of Toul and by which it preserves some importance are due to his inspiration and to his generosity. The city of Cologne was the place of Saint Gerard's birth. Ingramn, his father, and Emma, his mother, held there one of the first ranks among the nobility; his virtuous mother inspired him early with the fear of God, the love of the holy altars, and, being herself a model of piety, she persuaded him of the practice of it by the authority of her examples.

As he seemed called to the ecclesiastical state, his parents had him enter the community of clerics who served the cathedral of Cologne, and who followed the rule of canons regular. His mother having been killed by a stroke of lightning, he imputed this misfortune to his own sins and redoubled his macerations; he acted in the same way for a fault which he committed through inadvertence in his office of cellarer: he punished himself for it as for a crime. Austerities, vigils, psalmody and humiliations were his ordinary practices, from his entry into this Chapter until the age of twenty-eight when he left it.

The more he hid his merits, the more they shone: he was known throughout Germany, and the emperor esteemed him much.

After the death of Gauzelin, bishop of Toul (963), Gerard was elected to succeed him, by Bruno, archbishop of Cologne, duke of Lorraine, and prime minister of the emperor Otto, his brother. He submitted to this election only through pure obedience.

Consecrated at Trèves, in the year 963, he was received the same year in the city of Toul, as the tutelary angel of the province, in the midst of the acclamations of the people. In spite of the fatigues of the episcopate, he never renounced either his austerities or his accustomed penances. Every day he recited thirteen canonical hours, joining the office of the monks to that of the canons. He had Holy Scripture read to him while he was at table and even in bed, in order to have his mind occupied with holy thoughts as long as sleep left it free. This devout practice was so agreeable to God that He approved it by a miracle. A woman had put a lighted candle on the altar of Saint Mansuy, to honour there the relics of that first bishop, and the sacristan having retired to his room to take his meal, without extinguishing the candle, the flame communicated itself to the ornaments of the altar. It threatened the church with a conflagration; Saint Gerard knew this danger by revelation, and said to the cleric who was reading before his bed to run to the church of Saint-Mansuy to extinguish the fire, and to reprimand the sacristan for his negligence. The ornament which bore the marks of the fire was long preserved, as a proof of the merit of the Saint, who had arrested its course by his prayers. If he sometimes interrupted prayer, the reading of Holy Scripture and of the Lives of the Saints, which filled his days, it was to preach the divine word or to fulfil other indispensable duties of his ministry. The province of Belgium had not then a bishop who equalled our Saint in the talent of the pulpit; so, not content with preaching in his episcopal city, he often went to the neighbouring parishes to distribute to the people the bread of the word of God.

The bishops of Toul were then at the same time the temporal sovereigns of the diocese. Gerard gave excellent laws to his city, regulated the police, established fixed weights and measures. The administration of justice was also one of his important cares: the stone seat on which he sat to render justice to the peoples is still shown in our day.

Saint Gerard associated with himself his brother Ancelin to administer the civil affairs in the county of Toul, in order to apply himself more specially to the duties of a true pastor. He sought out the poor and led them himself into his palace, to wash their feet and make them sit at his table. The count, his brother, often asked as a favour to have a place among the guests. He re-established in the monasteries the discipline which was weakening; he rebuilt that of Saint-Mansuy, and attached to it new revenues; he founded the Maison-Dieu,

the oldest hospital of Toul, and assigned it sufficient funds; he enriched a crowd of churches and monasteries of his diocese, whether from his own purse, or by the liberalities which he obtained from the emperor; he had the basilica of Saint-Étienne built on a vaster plan, that magnificent cathedral which we still admire to-day, and which was five centuries before being finished; he built also the beautiful church and the cloisters of Saint-Gengoul, and attached to it a collegiate church. In recompense for so many actions which had in view the glory of God and of religion, Saint Gerard obtained the gift of miracles.

The affairs of his church pressing him to go to the court of the emperor Otto II, he set out from Toul, and embarked on the Moselle, at the foot of the walls of that city. Opposite Dommartin, the cleric who accompanied him on this journey wished to wash his hands in the river; while he was leaning over, a reliquary which the Saint had confided to him fell into the water and it was impossible for him to draw it out. The holy Bishop having happily terminated his affairs at court, got into his boat again to return to Toul. As soon as he had arrived at the place where his reliquary had been lost, he put himself in prayer, all full of confidence, plunged his hand into the water and drew it out. This miracle surprised all who accompanied him.

When Saint Gerard had advanced the construction of the cathedral far enough for divine service to be celebrated in it, he resolved to make the dedication of it, and, to render the ceremony more august, he invited to it Theodoric, bishop of Metz. But Theodoric not having been able to be present, Saint Gerard prayed him to give to his new church a part of a stone which had served at the martyrdom of Saint Stephen, and of which the church of Metz had long been depositary. Our Prelate went himself to Metz to obtain this relic more easily. He took this treasure in his hands, kissed it and bathed it with his tears, and designated the part which he wished of it. God did not wait until Theodoric had satisfied the request of our pious bishop: the stone, struck by an invisible hand, divided of itself, and the portion which Saint Gerard had marked with his finger remained in his hands. Astonishment seized the spectators at the sight of a miracle which they regarded as the reward of the Saint's piety; he was permitted to carry to his church this relic of which heaven seemed to approve the translation. It was afterwards enclosed in an image of Saint Stephen, given by Nicholas de Sane, archdeacon of Toul, and enriched by Anthony, duke of Lorraine, with a portion of the rib of this same holy Martyr. This religious prince came to Toul on 20 April 1540, accompanied by the princes and princesses his children; he carried this relic himself to the altar, at the time when James Anthony, doctor in theology and dean of the cathedral church, was celebrating mass.

Theodoric, bishop of Metz, of whom we have just spoken, having built or repaired the monastery of Épinal, wished to honour there the relics of Saint Goeric, his predecessor in the bishopric of Metz, by a new translation; he begged, to this effect, Saint Gerard to perform the ceremony himself, as being the diocesan bishop. Two shrines had been prepared for this purpose, one of silver and the other of iron; the latter was to be fitted into the first; but the workman, who had taken his measures ill, made them both of the same size. This unforeseen inconvenience delayed the ceremony; the bishop of Metz, who had invited to it a great number of illustrious persons, was vexed at this delay. Saint Gerard, who was celebrating mass, having conjectured, by the confused noise which arose among the people, the subject of Theodoric's vexation, asked God to honour His servant Goeric by removing the obstacle which opposed the ceremony of the translation of his body. Scarcely had Gerard finished his prayer when these two shrines, placed one on the other, fitted into one another in an instant; the one that was too narrow widened to receive the other without the aid of a workman.

Our Saint nourished a great number of Irishmen and Greeks, whom the misery of the times had made leave their country, and who, attracted by the reputation of his charity, had come to seek an asylum in the city of Toul. He assembled them every day, and divided them into several choirs to chant the praises of God in their language. He learned that one of these strangers had just expired, and, although he had already retired to take his rest, he went out, assembled his clerics and betook himself to the place where the body of the deceased

was, to make there the prayers which the Church is accustomed to use on this occasion, and to give him burial. There then happened an extraordinary thing. The candles which were carried at the obsequies of the dead man never went out, although an impetuous wind mingled with storm blew violently at the very time that the funeral procession was on the march.

The charity of Gerard appeared so agreeable to God that, to publish its merit, He wrought a miracle, which the author of his life has reported in these terms: “This holy Prelate had retired before the meal into his cabinet, to pray, according to his custom; but while he was acquitting himself of this duty he heard the plaintive voice of three poor men, who asked alms of him. The pious Bishop, touched with compassion, went out of his cabinet and took from the table three loaves and some meats which he handed them through the window. Having then sat down at table, he found there the same loaves and the same meats which he had distributed to the poor. Surprised at so extraordinary an event, he asked the steward if he had not replaced what he had given to the poor. The servant protesting that he had not touched it since it had been served, it was known that God had rewarded, by this miracle, the charity of the holy Bishop, and all the bystanders rendered thanks to God for it.” But it is above all during the famine and the plague which desolated the Toulois, in consequence of the war undertaken by Lothaire, king of France, to take Lorraine back from the Empire, under the minority of Otto III, that the charity and the all-powerful virtue of Gerard appeared with the most lustre. He devoted himself wholly to the relief of his people; he emptied his granaries, had provisions brought from the neighbouring countries and thus fed the populations until the next harvest. To turn aside the scourge of the plague and disarm the anger of God, he ordered a fast of three days, which having been performed in a spirit of penance, he assembled the parishes of his episcopal city, those of the environs, and made a general procession, in which the bodies of the holy bishops of Toul were carried.

At the very time that the procession was on the march, and was entering the church of Saint-Mansuy, sixteen persons of those who were in its train died suddenly of the plague. The people alarmed, fearing a like fate, melted into tears. The holy Pastor, armed with a lively confidence, redoubled his prayers, shed torrents of tears and exhorted by his example the people to humble themselves before the Lord: “There is,” said he, “only a sincere penance that is capable of appeasing Him; let us humble ourselves when He strikes us, and let us believe that our sins are the cause of this rigorous chastisement.” The Saint led the procession to the church of Saint-Epvre, where, after having prostrated himself before the shrines, and having sung seven times the litanies, he arose to intone the antiphon: “At the voice of our supplications,” *In voce deprecationis*; God, who seemed always more irritated, struck at the same hour three other persons with the plague, who died in the arms of the Pastor. This accident was doubtless to make him lose courage and slacken the fervour of his people; but it served, on the contrary, only to excite his zeal and to give a new fervour to his prayers. The perseverance of our charitable bishop disarmed at last the exterminating angel; the air purified itself, the plague suspended its ravages, and the elements made no more felt their inclemency during the year.

Following the example of the most pious bishops, Saint Gerard resolved to make the journey to Rome, to visit there the places which the apostles Saint Peter and Saint Paul have rendered worthy of respect and veneration by their martyrdom. He chose twelve persons, from among the clerics and monks of his diocese, to accompany him there. This little troop appeared so modest and so regular in its march that everyone was edified by it. The cross preceded the twelve travellers, who, going two by two, psalmodied alternately. The holy Prelate made at Paris the acquaintance of the blessed Majolus and Adalbert, the first abbot of Cluny, and the second future bishop of Prague. Their interview was followed by a repast; but as it was a day of fast, and as, according to his custom, Saint Gerard drank only water, he called one of his people and said to him in the ear, without being heard, to bring him some. He obeyed; but this water, which he had just drawn from the fountain, was found changed into wine. The Saint believed that he had not wished to obey him: he reproved him with his ordinary moderation; but the servant having protested that he had poured him water, and not wine, Saint Gerard attributed this miracle to the merits of the blessed Majolus and Adalbert, who in their turn

disclaimed it, rendering to Gerard the honour which he withheld by his humility.

He received at Rome, on the part of the clergy, the magistrates and the people, extraordinary honours. It was the same all along the road: the populations pressed around him to receive his blessing and conducted him with solemnity from one town to the other.

Our holy bishop had received from God not only the gift of miracles, he had also that of knowing what passed in foreign provinces. The author of his life furnishes us some examples of it; we choose one that does him too much honour not to be reported here: Otto II had left a son of the same name for his successor; but as he was very young, and as the empire seemed to demand, in the present conjunctures, a prince who could govern by himself, Henry, duke of Bavaria, carried off the young Otto, with the design of making himself emperor. The partisans of Otto assembled with the aim of taking among themselves the measures necessary to preserve the empire to the young prince. Saint Gerard was called to this assembly; but his infirmities not having permitted him to be present, he contented himself with praying the Lord to be pleased to sustain the interests of this prince against the designs of the usurper: it was concluded, in this assembly, to take arms; Henry of Bavaria armed on his side. The two parties in presence of each other, and on the point of giving battle, agreed to settle the difference in a second assembly, to which each party should send deputies.

After some contestations the deputies agreed to leave the empire to the young Otto, and to give, by a treaty, peace to all Germany. God, who had united the hearts of the deputies by the prayers of our bishop, revealed to him, at the very hour of the conclusion of the treaty, the happy issue of this assembly. Saint Gerard, conversing familiarly with his clerics and his domestics before the door of his palace, said to them: “Peace is made and tranquillity is restored to the State; the duke of Bavaria has departed from his pretensions, and the prince Otto will enjoy the empire.”

The nobility of the Toulois did not accept of full will the rules of police and good administration established by our Saint; it murmured loudly because he wished to render justice to the poor and to prevent the rich from oppressing them. Olderic and Richard, two of the most powerful lords of the province, were the first to make the peoples revolt, insinuating to them that the bishop, under the pretext of charity, but in reality to enrich himself, despoiled them of their goods. As he felt himself innocent, the patience of our Saint made him easily surmount calumny; but his moderation could not recall these obstinate men to their duty; they persuaded the simple that the silence of the bishop was an avowal of his crimes. Gerard, fearing that gentleness might increase the evil instead of diminishing it, believed it was at last his duty to excommunicate Olderic and Richard; he did it solemnly, in his cathedral church, in presence of the regular abbots, the dean, the archdeacons and the canons.

The rebels, despising the censures, formed the fatal design of taking his life from him, and sought the means of executing their cruel attempt. Having learned that he had gone to Manoncourt, a village dependent on the abbey of Saint-Epvre, they sent thither a troop of seditious men, who, unable to penetrate into the house where our Saint had retired, set fire to it. Saint Gerard escaped and took refuge in the neighbouring church: there, prostrate on the ground near the altar, he offered his life to God, chanting these verses of David: “The Lord is my light and my strength; whom shall I fear? If whole armies rise against me, my heart shall not fail.” *Dominus illuminatio mea et salus mea; quem timebo? Si consistant adversum me castra, non timebit cor meum.*

Olderic, entering the church, found our holy Prelate in this humbled posture; but instead of being touched by it, he approached him, dagger in hand, and threatened to kill him if he did not give him absolution from his censure. The Prelate, insensible to these threats and resolved to die rather than betray his ministry, refused to absolve him, and made him see by his constancy that one could not extort from him, by crime, a grace which was granted only to a sincere penance. Olderic was so moved by the firmness of his pastor that, forgetting suddenly his unjust resentments, he threw himself at his knees, promised him to execute point by point what

it should please the holy bishop to prescribe to him. Upon these promises, which seemed to proceed from the bottom of a penitent heart, Saint Gerard gave him absolution from the censures. But the repentance of Olderic was only apparent: he revolted anew; anew he was struck with excommunication, not only by the Saint, but by all the bishops of France who had been assembled for this subject. God showed visibly, by the entire extinction of the family of Olderic, how much He approved the severity of the chastisement with which this relapsed lord had been struck.

About the same epoch, Theodoric, bishop of Metz, having had a chapel built in honour of Saint Lucy, in the abbey of Saint-Vincent of Metz, invited Gerard to assist at the dedication. Almost at the time of this ceremony, a count named Sigebert, being at war with Vicfrid, bishop of Verdun, attacked this bishop in the castle of Vendresel, near Sivry-sur-Meuse. Richer, nephew of Vicfrid and archdeacon of Verdun, was killed there and the bishop made prisoner. The Pope, informed of this attempt, addressed to Egbert, archbishop of Trèves, and to Saint Gerard an apostolic commission to compel Count Sigebert to repair the insult done to the bishop of Verdun. After having addressed the juridical monitions to this count, the two bishops struck him with excommunication. Sigebert, frightened, gave Vicfrid back his liberty, submitted to the penance which was imposed on him, and paid a sum of money which was employed in the decoration of the cathedral of Verdun.

The Church of Toul possessed, as also the abbeys of Saint-Mihiel and of Saint-Denis, a part of the lands which bordered the town of Bar. Frederick, who became, some years after, first duke of Lorraine and first count of Bar (959), in consequence of his marriage with Beatrice, sister of Hugh Capet and niece of Otto I, had had built or repaired, under the episcopate of Saint Gauzelin, the castle of Bar, in spite of the opposition of the king and of the bishop. Saint Gerard could not leave unpunished this enterprise on the rights of the bishop of Toul. He complained of it to the emperor. Frederick had to give the bishop a certain number of villages with the advocacies of Saint-Dié and of Moyenmoutier, in exchange for the lands which he possessed in the Barrois, and the union of which with the town and castle of Bar seems to have been the origin of this county. Following this reconciliation and this exchange, Saint Gerard consecrated and dedicated to Saint Stephen, in the year 992, the chapel of the castle of Bar.

Besides the collegiate church of Saint-Étienne of Bar, Saint Gerard consecrated that of Ligny-en-Barrois under the title of Our Lady and of Saint-Epvre. He built and consecrated a great number of other churches in the parishes of his diocese. His veneration for Saint Mansuy and Saint Elophius, two of his predecessors, was profound; he had the translation of their precious relics made with solemnity. He avowed often that he was indebted to their intercession for a great number of favours which he had received from heaven.

His devotion toward Our Lady of Écrouves deserves also to be recalled, on account of the great number of miracles which were wrought there at that time. Saint Gerard had the tenderest affection for the canons of his cathedral; he granted them the greatest privileges and loaded them with his liberalities. He permitted them to dispose of their goods, whether by will or otherwise, even if they should die in the episcopal palace, or were attached to the bishop.

This sincere affection of Saint Gerard for his canons is sufficiently proved by all the monuments that remain to us of it, and above all by his will, in which he declares them his true and lawful heirs, and gives them the village of Tranqueville, as well for the foundation of his anniversary as for the increase of the prebend of the dean, with this clause that they should make an extraordinary alms to the poor on the day of the ordination of the dean.

The holy Bishop, having fulfilled all the duties of a zealous pastor, felt that his strength diminished considerably, and that, according to all appearances, he must soon quit this life to receive the reward of his labours; far from making use of the dispensations which age and weakness might have permitted him, he proposed to redouble his austerities to appear more agreeable in the eyes of the Lord. For, “it serves little,”

said he, “to have begun well, if one ends ill, since the crown is promised only to him who shall persevere to the end. Being able to count no more than on a few days of life, I must employ these precious moments in adorning my soul with virtues; and since my body is to serve as a stone in the edifice of the heavenly Jerusalem, this stone must be hewn and polished by mortifications, if I pretend that it find a place in heaven. The judgments of God are so redoubtable, and His eye so penetrating, that the most perfect justice must tremble before Him. A Christian must amass treasures of good works, that death may be to him a passage to the happiness of the Saints; he must sow tears in time, if he wishes to reap joys in eternity.”

Saint Gerard was keenly touched by these Christian truths; so he husbanded preciously his last moments; he applied himself with more fervour than ever to works of piety and charity, and he made death the subject of all his reflections. The moment which was to end his life arrived at last; it was revealed to a Scotsman whom this holy Prelate nourished and maintained in his palace. Immediately this stranger, whom Videric, the first historian of Saint Gerard, says to have been a good man, announced to the people of Toul, with abundance of tears, the sad news of the approaching decease of their pastor. This people learned it with a grief proportioned to the loss it was about to make; but our Saint was not moved by it. Ever himself, he went to the choir to recite his Matins with the canons, and, having approached the altar of Saint Blaise to say there some psalms, he was suddenly seized with a pain so sharp in the head that he thought he had been struck with a blow of a lance. This pain was followed by so great a weakness that he was carried quite languishing to his bed. He had his clergy and his people assembled around him to declare to them that the hour of his death was near; he exhorted them to the love of God; he recommended to them the observance of His law and gave them at last his blessing, which he extended even to the absent. After which, having received first Extreme Unction and then the Viaticum, according to the ancient usage of the Church, long since re-established in the diocese of Toul and Nancy, he rendered his soul to God on 22 April 994 of the common era, in the fifty-ninth year of his age, and the thirty-first, with three weeks and three days, of his episcopate.

A cleric of Metz, called Fulcuin, who had become a religious in the abbey of Saint-Arnoul, where he had lived in a great reputation of holiness, being at the extremity, at the very time that our holy bishop expired, had an ecstasy, from which having returned, he said to the bystanders: “Ah! my brethren, heaven is in joy, an extraordinary feast is made there; for I have seen a great number of blessed spirits go to meet a soul, to conduct it into the glory which it has acquired by the labours of this mortal life.” It was soon known that the soul of which this religious spoke was that of Saint Gerard. Saint Majolus, abbot of Cluny, who had been the friend of this Saint, had also a revelation of his death; he announced it to his religious as they were sitting down to table: “Our brother Gerard, bishop of Toul,” said this holy abbot to them, “has just died. Although he was very virtuous during his life, it may be that he has need of our help; for one cannot enter into heaven without a great purity; let us pray for him.” All the religious of Cluny set themselves to prayers for the repose of the soul of the bishop, and the abbot rendered him the duties of a perfect friend.

The report of the death of the holy Prelate having spread through all the country, the bishops and the grandees of the kingdom of Lorraine wished to honour his obsequies with their presence. A crowd of people ran thither from all sides, and, after the great and the small had kissed his feet and his hands, the clergy performed the ceremony of his burial, with all the pomp due to the merit of so great a saint. He was buried in the middle of the choir of the cathedral, where Frederick de Void, canon of this church, afterwards had a very beautiful copper mausoleum raised.

Charity, which was the source of the greatest miracles that Saint Gerard wrought during his life, having taken new increase after his death, his tomb became a public asylum for all the unfortunate who, imploring the succour of his power, found aid and protection, relief and consolation.

The first example which Videric reports of it is the cure of a paralytic of the parish of Saint-Agnant: after having related in detail this miracle and many others, the historian adds: “This Saint ceased to work miracles when the people unhappily forgot to render to God the worship due to Him, without wishing to be converted

to Him by a better life. So it has been seen, since that time, that plagues and wars have afflicted this city and its territory; that Eudes, count of Champagne, entered with armed hand into the Barrois and the county of Toul; that he brought desolation and murders there; that the Leuci and the Barisians were chastised by the Lord until 4038; but that, having then had recourse to their blessed bishop in sentiments of penance, he began again to make them feel the effects of his intercession." This author gives then, among other proofs, the cure of a blind man in the year 1050, the second year of the pontificate of Saint Leo IX, on the very day on which the feast of our Saint was kept before his canonisation.

The following centuries have also happily experienced his power with God; the archives of the cathedral show it by a series of authentic attestations. The statutes of the year 1332 ordain that the canons shall diligently examine those who shall have been miraculously healed on the tomb of the Saint, and that, after the miracle shall be proved, the person in whose favour it shall have been wrought shall be made to sit in an armchair, under the great crown; after which the clergy shall chant an antiphon of the Saint in thanksgiving.

Those who were afflicted with rupture, gout, stone or gravel came to his tomb and never left it without having received some great relief in their ills. The peoples ran thither in so great a crowd that there were seen, in a single day, two to three thousand pilgrims.

A holiness declared by so many miracles, so well known and so respected in the kingdom of Lorraine, was bound to lead the sovereign Pontiff to put Gerard in the catalogue of the Saints. He remained nevertheless 57 years, or thereabouts, without being canonised. But God, who had crowned in heaven the merits of His servant, willed that one of his successors in the bishopric of Toul, and afterwards raised to the sovereign pontificate, should render him the justice which was due to him on earth. Pope Saint Leo IX canonised him in a council held at Rome in the year 1050, and ordained there that his feast should be made, as appears in the Bull of his canonisation, which is read at full length in the manuscript of Saint-Mansuy, but of which we shall give here only an extract, which will worthily terminate the life of this holy Prelate:

"Leo, bishop, servant of the servants of God, etc. A short time before us, a bishop named Gerard occupied the episcopal see of Toul, whence we were drawn to be promoted to the sovereign pontificate, not assuredly for our merits, but by the will of the Almighty, who disposes all things at His pleasure. This bishop had received from the heavenly Father two talents: the knowledge of good and the practice of this same good, by the aid of which he was able to understand intimately the divine law and to accomplish it in all points. He knew how to make fructify the talents which God had given him; he converted souls by announcing to them the words of salvation, and by practising himself what he taught, in such a manner that he offered to the Lord a double gain, and merited the eternal rewards. He girded his loins with an angelic chastity, and bore in his hands burning lamps, by the examples of virtue which he applied himself unceasingly to give to others. He desired so keenly to unite himself with his God that he repeated every day that his soul sighed after Him as the thirsting hart sighs after the water of the fountains. And as his life was innocence itself, as he admitted the poor to his table, as he practised all the evangelical virtues, and as he did nothing, whether in preaching or in teaching, that was not holy and agreeable to God, he obtained from Him to work miracles, of which several witnesses are still living. We asked the Synod whether he ought to be put in the number of the Saints. The archbishops, the bishops, the abbots, the clerics and the laymen answered all unanimously that Gerard was a holy man, and that he ought to be venerated as a saint. In consequence we have ordained, with the consent of the Fathers of the Council, that from now on he be held Saint and honoured as such at Toul, on the 9th of the calends of May, as are Saint Mansuy and Saint Epvre and all the other Saints throughout the universe. We desire to go ourselves to make the translation of his venerable body, and to place it under a particular altar, for the greater glory of Jesus Christ, who made Himself man for us."

Saint Leo came in effect to Toul, in 1051, to make the translation of the body of Saint Gerard, accompanied by Halinard, archbishop of Lyons; by Hugh, archbishop of Besançon; by George, archbishop of Colozza; by several bishops and a great number of persons of distinction. The people had come thither from the province

in so great a number that the holy Pontiff had to delay the ceremony and ordain that it should be made by night, to avoid the disorders which ordinarily accompany great crowds. The body of our Saint was found sound and entire; it was the same with his garments, with the exception of some parts reduced to powder. His face was more ruddy and whiter than during his life. This translation took place on 22 October.

Relics of Saint Gerard. — Our Lady of Sion A very great part of the body of Saint Gerard has been preserved to this day (1872).[1] The cathedral of Toul possesses a bone of the arm; that of Nancy a fibula, a fragment of humerus, a fragment of vertebra and a part of a rib; the church of Saint-Sébastien of the same town preserves a humerus. The chapel of the Christian doctrine of Nancy and many churches of the diocese possess bones or notable fragments of it.

But the most considerable part of the bones of this holy Bishop is in the church of Saint-Gengoult of the town of Toul, which possesses about eighteen bones, among which an ilium, a tibia, a femur, etc., besides the head.[2]

From the first years of the great Revolution, in July 1790, several priests and dignitaries of the church of Toul having solicited the advantage of possessing some relics of the holy Bishops and Protectors of the diocese, of whose spoliation they foresaw only too much, the gentlemen of the Chapter delegated three of their number to proceed to a distribution of these precious remains.

Eleven of the gentlemen Canons and two of their vicars received each, among other relics, more or less notable fragments of those of Saint Gerard. When the churches were given back to Catholic worship and before quitting life, these ecclesiastics failed not to offer to the parishes or chapels of their choice the fragments of the holy bodies of which they were in possession, and this explains their presence in the places where they are to-day venerated.

When the sacrilegious Vandals of 1793 had poured out on the bare pavement of the cathedral the relics of the treasury in order to carry off the precious shrines, M. Aubry, then vicar of the chapter, assisted by some pious faithful, gathered them and shut them up in a reliquary in the form of a chapel, which can be only that made, by the care of the canons, in 1635, to deposit in it the mortal remains of Saint Amon. He had this sacred deposit transported to a safe place, then, become curé of Saint-Gengoult, he placed it provisionally under the high altar of his parish church, in a cupboard closing with a key.

The shrine of which there is question here is neither worm-eaten nor very little decent, as the author of the notice printed in vol. iv, page 431, of the sixth edition of the present work has written; it was only browned by time and slightly chipped at one of the corners; elegantly made young again and decorated with fine paintings rather well preserved, it makes the principal ornament of the altar where it is exposed.

Better than anyone, the same author could know the provenance of the confusion and jumble of which he speaks and which others have made disappear. As he says, the most considerable part of the bones of Saint Gerard is in the church of Saint-Gengoult of Toul: what must now be added is that the two heads of the saints Mansuy and Gerard are to-day perfectly determined by the anatomical examination which M. Dr Godron, dean of the faculty of sciences of Nancy, made of them in September 1863, and their authenticity established by the records of revision drawn up on 15 July 1776; that these two heads have returned into the cathedral church of Toul, from which they had been drawn only that they might be neither profaned nor perhaps annihilated.

In the centre of the transept of this basilica was formerly the tomb of Saint Gerard, object of the veneration of the peoples and the instrument of numerous graces; there remains of it only the stone sarcophagus in which the body of the Blessed One was first deposited. This sarcophagus, entirely empty, is closed by a long slab in which a lozenge of black marble has been inlaid bearing this short inscription: *Hic est sepulcrum hominis Dei, B. Gerardi.* A longer epitaph had been engraved in hollow on the stone itself: the rubbing of feet has

rendered it completely illegible.

Another precious relic, possessed by the cathedral of Toul and of which the primitive historian of Saint Gerard does not speak, is the point of one of the nails which served for the crucifixion of Our Lord. Saint Gerard had brought it from Trèves, and the bishop Henry de Ville enclosed it in a magnificent reliquary which was carefully hidden during the Revolution, and which was hastened to be given back to the devotion of the faithful after the re-establishment of calm. According to the most scrupulous confrontation, this fragment, still to-day venerated at Toul, formed part of the relic with which Saint Helena had enriched Trèves. A feast in its honour, established in 1481, and which was celebrated solemnly on the Friday of the second week after Easter, gave occasion to the establishment of a rather considerable fair, called of the Holy Nail.

If a pious tradition is to be believed, the Blessed Virgin inspired her devoted servant Gerard, bishop of Toul, with the thought of raising to her a sanctuary on the mountain of Sion, situated in that part of the department of the Meurthe which formed formerly the county of Vaudémont, in Lorraine, between Lunéville on the east, Mirecourt on the south, Vaudémont on the west and Vézelise on the north. However that may be, it is to this holy prelate that the first construction of the chapel which the devotion of the peoples and princes of Lorraine has rendered celebrated is due. The Life of Saint Gerard has been written in detail by Father Benoit, Capuchin, in 1700. He inserts the abridgment of it in his *Ecclesiastical and Political History of the town and the bishopric of Toul*. That which we give is in great part the literal reproduction of the latter.

Saint Adalbert of Prague, Bishop and Martyr

959–997. — Popes: John XII; Gregory V. — Sovereigns of Bohemia: Wenceslas I; Boleslas I.

This Saint, son of a magnate of Bohemia, was born about the year 959, and was named, at baptism, Woytach. He fell, during his childhood, into a grave sickness which reduced him to the extremity. His parents then carried him to an altar dedicated to the Blessed Virgin, and made a vow to consecrate him to the Church if he recovered his health. Their son was healed at once. They took great care to bring him up in the fear of God. Adalbert, archbishop of Magdeburg, deigned to charge himself with his education, and, in confirming him, made him take his name. The new Adalbert, for so we shall call him henceforth, distinguished himself in the celebrated school of Magdeburg. To study he joined prayer, the visiting of the poor and the sick, to whom he lavished with love consolations and alms.

After the death of the archbishop of Magdeburg (981), Adalbert returned to Bohemia, carrying with him a library which he had formed for himself. In 983 he received sacred orders from the hands of Diethmar, bishop of Prague. This prelate died a little time after, in despair, uttering horrible cries, and saying that he was going to be damned for having neglected the duties of his state and sought with passion the honours, riches and pleasures of the world. Adalbert, witness of this scene, was seized with fright and compunction, detested all the faults he might have committed, clothed himself with a hair-shirt and went from church to church to implore the divine mercy. He distributed also abundant alms. He ran thereby, without knowing it, to honours. When it was a question of naming a successor to Diethmar, everyone cast eyes upon Adalbert, who was consecrated on 29 June 983 by the bishop of Mainz, and made his entry barefoot into the town of Prague. He was received with great demonstrations of joy by the people, and above all by Boleslas, sovereign of Bohemia. Adalbert alone was afflicted by his dignity. From that day until his death he was never seen to laugh, and when he was asked the reason of it, he answered: “It is very easy to carry a mitre and a crozier; but it is something very terrible to have to render account of a bishopric to the sovereign Judge of the living and the dead.” To prepare himself for this terrible judgment by a wise administration, he divided first his revenue into four parts: the first was destined for the maintenance of the church; the second for the subsistence of the canons; the third for the relief of the unfortunate; he reserved the fourth for his needs and those of his household. He fed every day twelve poor men in honour of the twelve Apostles, and a greater

number on feast days; he lay on a hair-shirt or on the bare earth; he macerated his body by long vigils and by rigorous fasts. Almost every day he preached to his people and visited the sick as well as the prisoners.

All this zeal, all this holiness, could not reform the diocese of Prague; idolatry still reigned there, and immorality much more; the clergy neutralised, by their bad examples, the apostolate of Adalbert. Discouraged in face of this incorrigible flock, the pastor abandoned it for a time to go to Rome to consult Pope John XV (989). He obtained from him permission to quit his bishopric, visited Monte Cassino, then came back to Rome, where he took the religious habit with his brother Gaudentius, in the monastery of Saint Boniface. He passed five years there praying for his diocesans, considering himself an unworthy pastor, chastising himself by the practices of mortification and of obedience: he sought in this monastery the humblest employments.

However, the Pope, at the prayer of the archbishop of Mainz and of the town of Prague itself, sent our Saint back to his diocese, with permission to quit it anew if he did not find it more docile. Adalbert was received with great testimonies of respect and submission; but these were vain demonstrations: the Bohemians did not change their savage, dissolute manners. Adalbert was obliged to abandon them anew to return to Rome. In passing, he preached the Gospel in Hungary, and converted, among others, King Stephen, who afterwards made himself recommendable by his holiness. When he had re-entered the monastery of Saint Boniface, he exercised there the charge of prior. The emperor Otto III, having come to Rome, paid him frequent visits.

Gregory V, successor of John XV, solicited by the archbishop of Mainz, sent Adalbert back once more to his Church. The Saint obeyed, although persuaded of the uselessness of this step. Passing through France, he venerated there the relics of Saint Benedict, at Fleury-sur-Loire; those of Saint Martin, at Tours; those of Saint-Denis, near Paris. And after having stopped some days at Mainz (where the emperor had come to consult him on the affairs of his salvation), he directed himself toward Prague. But learning that the Bohemians, far from being disposed to receive him, had just massacred his own relatives, pillaged their goods and burned their castles, he changed his route and betook himself to his friend Boleslas, duke of Poland. The latter had the inhabitants of Prague asked if they wished to receive their archbishop: they answered only by gross insults. Seeing that he could no longer exercise his zeal in this country, Adalbert preached Jesus Christ to the idolaters of Poland, who were converted in great number. From there he passed, with Benedict and Gaudentius, companions of his apostolic labours, into Prussia, which had not yet been enlightened by the lights of the Gospel. His preachings had great success at Dantzig: the greater part of the inhabitants of this town received baptism. But it was not so everywhere: in a small island, the infidels overwhelmed him with outrages. One of them surprised him from behind, while he was reciting the Psalter, and discharged on him a blow with an oar with such violence that he threw him to the ground half dead. Adalbert, having come to himself, thanked Our Lord for having judged him worthy to suffer for Him. He went to another place, where he was not better received; he was even ordered, under pain of death, to depart at the latest the next day.

Adalbert, accompanied by Benedict and Gaudentius, withdrew, conformably to the order which had been given him. At last, exhausted with fatigue, he retired for some moments to take a little rest. The infidels, having perceived it, ran up to him, seized his person as well as those of his two companions, and laid chains on all three. Adalbert offered his life to God by a fervent prayer, in which he asked the pardon and the salvation of his enemies. The priest of the idols pierced him with his lance, saying to him in derision: “You ought to rejoice at present, since, to hear you, you desire nothing so much as to die for your Christ.” Six other pagans also gave him each a stroke of the lance. It was thus that he consummated his glorious martyrdom on 23 April 997. His executioners cut off his head afterwards, which they fastened to the top of a stake. Benedict and Gaudentius were led away into captivity.

The duke of Poland, Boleslas, had the body of the Martyr ransomed. The idolaters would sell it only against its weight in gold; but they were much surprised when this holy body, put in the balance, was found

extremely light. This precious relic was carried solemnly into the principal church of Gnesen, whence an arm, which Duke Boleslas gave to the emperor Otto II, has been brought back to Rome and placed in the church of Saint Bartholomew. This holy Martyr was very redoubtable to the demons: one of them, on the day of Adalbert's consecration, coming out of a possessed person, said to the exorcist: "Why dost thou afflict me so much? am I not afflicted enough to see that Adalbert is to-day consecrated bishop?"

He wrought several miracles during his life: he restored sight to a woman by putting his hands on her eyes; he healed, by the same imposition of his hands, several sick persons. Since his death his tomb has again been honoured by many miraculous cures.

Saint Adalbert has the title of Apostle of Prussia, although he planted the faith only in the town of Dantzig.[1] *Acta Sanctorum*, Godescard.

The Blessed Brother Giles, Third Companion of Saint Francis of Assisi

— Pope: Gregory X.

He that will not work, neither let him eat. — 2 Thess. iii. 10.

This servant of God, one of the first disciples of Saint Francis, was a burgher of Assisi, who had made no studies and who showed himself of a marvellous simplicity. The example of Bernard Quintavalle and of Peter of Catana, both his compatriots and his friends, who had just joined Saint Francis to imitate his manner of life, determined him, in the year 1209, to enter the nascent institute. He knew not the place where the Saint then was; on going out of the town, three roads presented themselves before him; addressing himself to God, he said to Him: "Lord, I pray Thee, if I am to persevere in this holy vocation, to conduct my steps toward Thy servant." The road which he took led him into a forest, where he met the Saint praying. The latter, seeing him throw himself at his feet and ask to be admitted into his society, knew by a supernatural light that this step came from God, and welcomed his request. Presenting himself then to Bernard and to Peter, he said to them: "Here is a good brother whom God has sent us." As they were returning to Assisi to give the habit to Giles, they met a poor woman who asked alms of them. Then Francis said to his new disciple: "My brother, let us give her, for the love of God, the mantle that you wear." Giles, having done so, saw this alms rise up to heaven. The wholly heavenly joy with which he was filled made him understand from then on what were the delights of blind obedience and of the stripping of all the things of earth.

Some time after he had been instructed by Saint Francis in all the rules and in the manner of living conformably to the Institute, he had a great desire to go and visit out of devotion the most holy places. Saint Francis, who knew the rectitude of his intentions, and the good which he was capable of doing wherever he should pass on his journey, gave him permission for it. He set out therefore on the road, clothed in his poor habit, barefoot, without money and without any provision. He betook himself first to Saint James of Compostella, in Galicia; he lived on the alms which people were willing to make him. One day he met a poor man who had nothing to cover himself: Giles cut off a part of his mantle to give it to him, so that he himself was, for twenty days, exposed to the injuries of the air and to the mockery of those who saw him pass thus clothed.

He undertook in the same manner the pilgrimage to the Holy Land; most often he stopped from time to time, working at the will of those who gave him bread, in order to earn it by his labour. One day, exhausted by the fatigues of the journey and by hunger, he fell, and Providence sent him a sweet sleep. On awaking he found, near his head, like Elias, a mysterious loaf, which he ate, rendering to God great thanks.

He shared with the other poor what was given him, and he refused to receive more than he had merited by his labour. Someone having wished to give him more than to the other workmen with whom he had worked, he answered that his quality of religious required rather that he should accept less than more. He recoiled not before the most painful labours, such as carrying wood or water far, reaping the corn through all the long and

burning days of summer; he regulated nevertheless his time so as to acquit himself, as in the cloister, of his duties as a religious. The cardinal-bishop of Tusculum, who had taken him in friendship and who took pleasure in his conversation, begged him to dwell in his house and to accept from him the necessaries; but the Blessed One refused to receive gratuitously the least thing; then the cardinal proposed to him to come and eat at his table what he earned by his labour. The Blessed One consented. One day when rain had prevented Giles from attending to his ordinary work, the cardinal, quite joyful, said to him: “Brother Giles, you will have to live to-day on our alms.” Giles went out without saying anything, and, going to find the cook, asked him why his kitchen was so unclean. — “It is,” he answered, “because I have no one to clean it.” Giles tidied it for two loaves, which he went and ate at the cardinal’s table, without touching any of the dishes.

Giles retired, with a companion of penance, to a mountain, to pass forty days there in prayer and austerity; they fixed themselves in a chapel dedicated to Saint Laurence and long abandoned: they were to leave it only to go and gather the alms necessary for their subsistence; but scarcely had they arrived there when snow fell in abundance and closed to them the path they had climbed. They would have died of hunger if God, whom they implored with confidence, had not revealed their state to a pious inhabitant of the neighbourhood; the latter, who knew all the accesses of the mountain, opened a passage to the solitaries, bringing them wherewith to repair their strength. They were able to live thus forty days, without leaving their retreat, thanks to the liberalities of the surrounding populations, who, in reward, received great graces, by the prayers and exhortations of the two hermits: many even entered the Order of Saint Francis, the others lived Christianly.

The humility of Giles will appear bizarre to those who do not know all the secrets of this virtue. He sought every means to render himself vile, abject. One day he stripped himself of the religious habit, then, having put himself in the state in which criminals led to death then were, the rope on his neck, he had himself dragged before the other religious, declaring himself unworthy to wear their holy habit; he said that he was happy who did not seek to enjoy with men more esteem than he enjoyed with God. He had again for maxim that, to have the entire peace of soul, one must know how to put oneself below all men. This mind, so detached from every created thing, was unceasingly in relation with God, who communicated Himself to him in the most marvellous manner. His ecstasies were long and frequent: one avoided, when one had spiritual conversations with him, broaching certain subjects, such as the glory and happiness of the elect; for at once one lost, so to speak, the presence of the Saint; he remained ravished whole hours, without hearing and without answering. It is what happened when Pope Gregory X, desiring to see him, had him come before him; scarcely had he spoken to him when the holy religious was ravished in God and remained motionless, his eyes fixed on heaven. The sovereign Pontiff was often witness of this fine spectacle, for he loved Giles much, and had great confidence in his prayers. One day he obliged him to give him counsels on his charge of vicar of Jesus Christ; the Saint answered that he ought to have continually both eyes open: the right, to contemplate unceasingly heavenly and eternal things, which ought to be the rule of all our actions; the left, to put order into present and temporal things, which were committed to his care and vigilance.

Children even knew that the name of Paradise transported him far from this world and ran after him crying: “Paradise! paradise!” and that sufficed to cause him ravishments. One day when he was conversing with Saint Bonaventure on the love of God, Giles regarded his ignorance as an obstacle to this love; the holy Doctor answered him: “When God should grant to a man no other talent than that of loving Him, that would suffice.” — “What! an ignorant man can love God as well as a learned one!” — “Much more, a good woman can love God more than a doctor in theology.” The Blessed One goes out at once by the garden and begins to cry: “Listen, simple men, listen, good women, you can love God more than Brother Bonaventure.” He fell then into an ecstasy which lasted three hours.

Saint Louis, king of France, wished also to see this holy religious, whose reputation was European. It is said that, having set out by sea for the Holy Land, he landed secretly in Italy and passed some time there, disguised as a pilgrim, to visit the most venerated sanctuaries. He came therefore to Perugia, and presented

himself at the monastery of the Friars Minor. He asked to speak to Brother Giles, who descended at once from his cell, having known by revelation who it was that asked for him; as soon as he appeared, the king and he knelt on the ground; they embraced very closely, giving each other testimonies of benevolence with as great a tenderness as if they had long known each other very familiarly. After having thus remained united to each other, kneeling, in a profound silence, they separated without saying any word outwardly. The superior of the monastery, having learned afterwards that this pilgrim was the king of France, wished to make a great reprimand to Brother Giles for not having said some words of edification to the most Christian king, who had come expressly. But this great contemplative soon satisfied his superior, by telling him that the king and he had spoken heart to heart, as much as they could wish; that God had made them know interiorly, in this silence, the bottom of their souls, and that they had said more things to each other than if they had spoken in another manner.

No one ever observed silence more exactly than he. He said that one could preserve the graces which one received from heaven only by fleeing intercourse with men. The Brother who was twenty years his companion and as it were his disciple assured that he had never heard him utter a single idle word. There were no greater delights for him than to be alone in his cell, where he was found continually in prayer. The demons, not being able to bear the extraordinary progress which this good servant of God made day by day in virtue, delivered to him great combats. One day when he was praying in his cell, one of these malignant spirits appeared to him suddenly under a figure so frightful that the Saint lost speech for some time; but, having raised his heart to God to obtain help from Him, he resumed his ordinary calm and state. Another time, in the church of Saint Apollinaris, at Spoleto, the demon came and threw himself with extreme fury upon him, and held him strongly oppressed as if to stifle him, until Giles, having dragged himself to the holy-water stoup and having made the sign of the cross on himself with the holy water, was delivered. This persecution of the demon lasted him until the end of his life; but Brother Giles was so accustomed to it that, although he suffered much from it, he was no longer astonished at it; it is for that reason that he gave everyone so great a horror of vice and of sin, which puts us under the chains and the tyranny of an enemy so pitiless and so contrary to our happiness.

Although this generous soldier of Jesus Christ never ceased to be tormented, he knew always how to put his soul in joy, knowing that nothing is more fit to baffle diabolical wiles. He said ordinarily that one ought no more to be astonished at the assaults which the demon delivered to us to destroy us than at a dog which came to us to bite us; and that, as one delivers oneself from the importunity of the dog that barks and wishes to bite only by giving it some blow, so also, in our temptations, we ought to combat the demon, by despising him and opposing to him some holy practice of Christianity, or some sentence of Scripture, which are the arms with which he must be combated.

The great austerities, the continual vigils of the holy penitent occasioned him several infirmities; he was afflicted in his old age with great pains of the head and stomach, and afterwards with a very acute fever, accompanied by a very troublesome cough; so that he could no longer take food, nor rest. The inhabitants of Perugia, learning his illness, and fearing that he might be taken from them after his death, sent armed men to guard him. At last, unable to sustain himself, Giles was obliged to lie on a bed; he received there all the sacraments of the Church in great sentiments of piety; and finally, without giving any sign of death, closing gently his mouth and his eyes, he rendered his beautiful soul to his God, to go and enjoy for ever the glory which his heroic virtues, and above all his simplicity and his humility, had merited for him. This was in the year of grace 1272, after having lived fifty-two years in religion. His body was placed in a very fine marble sepulchre, which the inhabitants of the town had raised to him. His history says that there was a revelation after his death of the glory which he enjoyed in heaven. A Dominican religious died the same day as Brother Giles. During his sickness he had promised another friar preacher to tell him what would be his lot; and God permitted that he should appear to him to accomplish his promise. — “Well! what has befallen you?” asked

his friend anxiously. — “I am happy,” answered the Dominican; “for I died the same day as a holy friar minor named Giles, to whom Our Lord, in reward for his great holiness, granted the favour of introducing with him into paradise all the souls who were then in Purgatory. I was of the number of those who suffered in that place of expiation; but I was delivered from it by the merits of this holy brother.” Saint Bonaventure said that all those who invoked this servant of God, for things which regarded the affair of their salvation, were heard. An infinity of miracles was wrought during his life and after his death by his intercession. There were few maladies which he did not cure. His maxims have been gathered with the more respect as he never spoke without necessity, and was unceasingly in communication with God. Here are some of them: he counselled those who wished to assure their salvation and the peace of their soul: 1° to be always disposed to bear the miseries and adversities of life; 2° to humble themselves the more as they receive more humiliations from others; 3° to have the greatest esteem for eternal goods, although one sees them not.

“Happy is he,” he said, “who has much charity for everybody, and who nevertheless desires not that it be had for him; happy is he who renders great services to his neighbour, and who gives himself no trouble to receive any from others.” He said again: “It is better to bear a great injury without murmuring than to feed a great number of poor or to fast very austerely.”

Two religious of his Order complaining to him that they had been driven from their country by the emperor Frederick, he reproved them severely, saying that they ought rather to thank God and pray for the prince for having thereby given them occasion to observe their rule, which obliged them to have no country nor any land.

He said that one of his great astonishments was to see with what assiduity and what eagerness people worked for the life of the body, without troubling themselves at all to maintain the spiritual life of the soul. He compared those who bestir themselves with so much activity to acquire temporal goods to a mole, which has no greater occupation than to dig continually in the earth, and which always seeks to enter it and to sink into it when it is outside, regarding the earth as the place of its dwelling and of its repose; this, he said, is the true figure of worldlings and misers who cannot live unless they work to plunge themselves in the goods of this world.

Speaking again of those who have too much eagerness to keep goods, to provide for the future, he said that he was strongly of the sentiment of his blessed father Saint Francis, who esteemed birds much more than ants, because the ants took too much care to make provisions for winter, and the birds, on the contrary, prepared nothing for the morrow, contenting themselves with seeking at each moment the things they had need of to nourish themselves. He said that the goods of the earth were of such nature that those who had the least part of them were those who were best portioned.

One day when he was asked why he had so much pain in going to visit seculars, who desired him to speak to them of God: “I am very glad,” he answered, “to give pleasure to my neighbour, but not to the prejudice of my soul.” He added that Our Lord had said: “He that shall leave father, mother, brothers, sisters, relatives and friends for love of Me shall receive a hundredfold in this world and life everlasting in the other.” He assured that, to become very learned, one must become very humble; and that a Christian can content himself with knowing how to live well, without occupying himself with other sciences. “The highest of all sciences,” he said another time, “is to fear God and to love Him.”

Pius VI authorised his cult for the Order of Saint Francis and the town of Perugia.

Revelations, prophecies and spiritual maxims of Brother Giles have been collected: they may be read in the *Acta Sanctorum* at 23 April.

The Blessed Alexander Sauli, Superior General of the Barnabites, then Bishop of Aleria and of Pavia

— Pope: Clement VIII.

The family from which Alexander Sauli sprang was one of the most illustrious of Lombardy. It has produced several great men, among others bishops and cardinals who distinguished themselves by their talents and by their piety; one sees still their arms on hospitals and magnificent churches. Alexander was born at Milan in the very year that was founded the Congregation of the clerics regular called Barnabites, so named from a church of Saint Barnabas, in which this Congregation was first enclosed. From his childhood he appeared prevented with the most abundant blessings of heaven. His parents gave him able masters, under whose guidance he made rapid progress. He studied above all the science of the Saints in the school of the Spirit of God, whose lessons he listened to with great docility. He felt himself early penetrated with a great horror of the profane amusements of the world. One day when the people were assembled around a troop of comedians, he advanced, a crucifix in his hand, and made a discourse so pathetic that the comedians took to flight. The people entered into sentiments of lively compunction, and withdrew with tears in their eyes.

Some time after, he consecrated himself without reserve to the service of God in the congregation of the Barnabites. He hardened his body to fatigue by labours and vigils, giving himself with zeal to the ministry of the word and of reconciliation. He had a singular talent for touching and converting sinners. He continued to exercise the same functions, even when he had been charged with teaching philosophy and theology in the university of Pavia. Whole communities were seen to put themselves under his direction, in order to learn from him the means of arriving at the perfection of their state. Having been invited to preach in the cathedral of Milan, he produced by his sermons marvellous fruits. Saint Charles Borromeo congratulated the Church on having such a minister and shed tears of joy at the sight of the successes of his apostolic zeal.

Alexander was only thirty-two years old when he was elected superior general of his Order. He filled this place with a capacity which gave a new lustre to his Congregation; but God had not destined him to live shut up in retirement: the island of Corsica was the theatre where his eminent virtues were to shine.

This island had anciently been converted to the faith by missionaries come from Rome. The church of Aleria appears to be one of the most ancient of those which were founded there. One of its bishops is chiefly known, named Peter. He lived in the time of Saint Gregory the Great, who wrote letters to him.[1] But this church had long been reduced to the most deplorable state: there was no more piety or discipline when Alexander Sauli was named bishop of it in 1570 by the holy Pope Pius V.

The new bishop, having been consecrated by Saint Charles Borromeo, set out without delay with three priests of his Order. He embarked full of confidence in God, and the voyage was happy. He felt a lively grief on seeing that God was everywhere unknown. Aleria was no more than the title of a church. There was hardly in all the extent of the diocese a place where the divine office could be decently made. The villages, with the exception of three or four, were uninhabited. The peoples were dispersed in the woods and on the mountains. Plunged in a gross ignorance, they knew not the first elements of religion. The clergy had no less need to be instructed than the people.

The holy bishop, without church and even without house, fixed his dwelling first at Tallone. It was a sort of village situated four leagues from the ruins of Aleria. He held a synod there on the model of those which were held at Milan under Saint Charles Borromeo, and made wise regulations there to begin to remedy the abuses; he undertook next the visitation of all his diocese. He went into the most remote hamlets, and penetrated into places reputed inaccessible. The sight of so charitable a pastor softened the most savage: they all came to throw themselves at his feet, quite resolved to obey him even before having heard him. His words carried the light of faith into minds, and the fire of charity into hearts. Everywhere he had to reform old abuses, abolish scandalous customs, found churches or raise up those which were ruined, and provide for the decency of the worship of the Lord. He established colleges and seminaries where youth might be formed.

The co-operators whom he had brought with him having died of fatigue before his eyes, he found himself in very great embarrassment; he was nevertheless not discouraged; he redoubled his labours without fearing to exhaust his health. The continuity of his occupations did not hinder him either from subjecting himself to continual fasts and a rigorous abstinence. Although he had very little revenue, he failed not to make abundant alms. The depredations of the corsairs obliged him often to change dwelling. He was seen to transport his seminary and his clergy from Tallone, situated on the eastern coast of the island, to Algajola, which was on the western coast, and from this town to Corte, in the centre of the island, then to Cervione. It was in this last town that he built his cathedral and founded a chapter of canons. He had a rare talent for uniting minds and hearts divided; so he was given throughout all Corsica the surname of Angel of peace.

The Blessed Alexander Sauli addressed wise Admonitions to his clergy. He proposed in them to instruct the ministers both on the conduct they ought to hold and on the manner in which they ought to direct the souls confided to their care; he composed also Conversations,[2] in which he explained the doctrine of the Church with much precision and clearness. Saint Francis de Sales esteemed this work singularly, and said that the matter was exhausted in it.

The holy Prelate went from time to time to Rome, like the other bishops of Italy; but he went there as to the centre of the apostolate, and with so much devotion that he experienced in himself what Saint Chrysostom says, that the apostolic spirit lives there always, and that from the tombs of the Apostles, and from their ashes, inanimate as they are, there still come sparks of the sacred fire with which they inflamed the earth. All his journeys were as so many missions, by the great fruits which his preachings, his counsels and his examples produced everywhere. Of this the cities of Genoa, Milan and Rome have several times furnished testimonies which were confirmed by four sovereigns. Gregory XIII, one of them, was extremely struck when he heard him preach. Saint Philip Neri also honoured him much because of his talents and his eminent holiness. The enemies of religion themselves could not resist the force and unction of his discourses. Having had a conference with a Calvinist of Geneva who had come to dogmatise in Corsica, he made him open his eyes to the truth and brought him back into the bosom of the Church. At Rome a single one of his sermons took from the synagogue of the Jews four of its firmest supports.

The veneration in which the holy Apostle of Corsica was held led the towns of Tortona and Genoa to ask for him as pastor; but he would not quit his first spouse, to whom he was tenderly attached. It was only by obedience to the orders of Pope Gregory XIV that he accepted the bishopric of Pavia in 1591. He had no sooner arrived in his new diocese than he undertook the visitation of it. On all solemn feasts he came back to Pavia. Being at Calozzo, in the county of Asti, he was attacked by the malady which carried him off from this world. He died on 11 October 1592. His holiness was attested by several miracles. He was beatified on 23 April 1741 by Benedict XIV.

He is represented: 1° Supporting a great cross. This recalls that, being still a novice, he went out into the streets of Milan carrying a heavy cross, at the risk of passing for a madman. He wished thereby to signify to all those who had known him that he renounced the world very resolutely; 2° Stretching out his hand toward one or several ships which appear to be engulfed in the waves. It is told that twenty Barbary galleys approached Corsica to pillage it. Terror was everywhere. A horse had already been offered to the holy bishop to flee. He, without being intimidated, went to pray a moment in a chapel, then came back to the shore and recommended to everyone to have confidence in God. In effect, a squall arose which made all the ships perish.

See his Life, written in Latin by Gabutius, and the excellent notes of Branda on this work; the abridgment of the same Life in French, Paris, 1742, in-12, and the panegyric pronounced in honour of the Blessed Alexander Sauli by M. the abbé Clément, in 1743.

The Blessed Giles, Archbishop of Tyre (1266)

The Blessed Giles was born at the beginning of the thirteenth century at Saumur, near the church of Nantilly. His parents lived opposite the present hospital and possessed some properties at Villebernier, where they founded a chapel which was called, from their name, the chapel of the Giles. — Nothing is known of the childhood and youth of this servant of God, except that after brilliant studies he embraced the ecclesiastical state and occupied at Angers a chair of canon law. Saint Louis, finding himself at Saumur in 1241, had occasion to appreciate the merits of the young professor: he attached him to his person with the title of chaplain. Giles was at the great assembly of 1245, in which Louis IX announced his resolution to set out for the crusade with all the assistants: he swore to follow the holy king. Like the latter, he sanctified his preparations for the journey by acts of charity and abnegation. He offered to Jesus Christ and to His poor the goods which he possessed at Saumur, including the house where he was born. He gave it to the hospital of the town, adding to it a considerable rent. This donation was regarded as so important that the gratitude of the people decreed him the title of founder of this Hôtel-Dieu. After the capture of Damietta (14 June 1249), Saint Louis named him archbishop of that city: it was a post as honourable as it was difficult. But the unhappy issue of the expedition of Saint Louis in Egypt is known. In May 1250 it was necessary to give Damietta back to the Mahometans. The new archbishop found himself therefore suddenly without the resources necessary to maintain his clergy and to keep a rank in accord with his archiepiscopal dignity. Saint Louis came to his succour. His keeper of the seals being dead, the pious monarch, as a faithful friend, provided Giles of Saumur with this charge. Our Blessed One followed the king to Jaffa and accompanied him constantly during the four years that he sojourned in Palestine.

However, Nicholas de Larcat, archbishop of Tyre, having died in rendering the duties of Christian burial to two thousand Christians who were working at fortifications and of whom the enemy had made a horrible butchery, Saint Louis designated for the vacant see Giles of Saumur, who had shared the dangers of the deceased and whom a special protection of Providence alone had been able to preserve. Tyre was already much lowered; it was no longer the metropolis of fourteen dioceses and the fairest jewel of the patriarchate of Antioch. United in 1124 to the patriarchate of Jerusalem, it had no longer under its dependence but the four towns of Beirut, Caesarea, Acre and Sidon. However it had still its importance at the epoch when there was given as bishop him to whom it was to leave the historic name of Giles of Tyre. Since the loss of the Holy City, it had been designated, like Reims in France, to be the city of the coronation of the kings of Jerusalem, and from the military point of view it was still one of the bulwarks of the Latins in the East. But retaken by the infidels in 1291, it sank more and more in the degradation inseparable from the Mahometan yoke. Meanwhile Louis IX was to be obliged to return to France (1254). Before departing, he wished, with his family, to go and visit the church of Tyre and to assist at the taking possession of the episcopal see by his Keeper of the seals, who until then had remained near the person of the sovereign. After the departure of the king for France, Giles, remaining alone with his clergy, applied himself wholly to the salvation of his flock: for a moment he could hope to be able to end a laborious but tranquil career in the midst of his new diocesans. But soon the affairs of the Christians went so ill in the East that it was necessary to send to the West to seek succour. Our Blessed One was, with several others, charged with this important mission (1260).

Pope Urban IV named him universal legate of the crusade, with the mission to make an appeal to the charity of all and to levy the hundredth on ecclesiastical revenues. But this work, which could have procured immense resources to the defenders of the holy Places, was from the start cruelly crossed, above all in France. The patience with which he bore annoyances of every kind, pains, interior sufferings of every sort, was truly that of a saint. This patience was equalled only by his unalterable devotedness to the Holy See. For six years the Blessed Giles had been giving himself to this rude labour, bearing this heavy burden, when the Sovereign Pontiff granted him at last a favour which he had long solicited: to resign his charge of legate and to return to his church of Tyre. But the Brief which relieved him of his functions arrived too late. Exhausted with fatigue, devoured by fever, he succumbed at Dinant, in Flanders, on 23 April 1266.

When he had lost the hope of going to take his last repose in his church of Tyre, he asked to be transported to the church of Nantilly, that same one in which he had been baptised: his will was executed. The populations, guided by that supernatural instinct which makes them distinguish, among all, the servants of God, began to invoke him from the day of his death. Pilgrimages were made to his tomb, and numerous miracles came to reward the confidence of the pilgrims. A dispute, which arose between the religious of Nantilly and the bishop of Angers, prevented the diocesan authority from occupying itself with the canonisation of the Blessed Giles: the latter, however, permitted that on the day of his birth into heaven a solemn mass should be sung in his honour, and that gospels should be recited over the heads of the children and the numerous pilgrims who, on that day, ran to Nantilly.

In the sixteenth century Saumur, which became almost entirely Protestant, forgot its holy compatriot. The discovery of his tomb, in 1614, renewed suddenly the memories of the past. The old people then remembered that, before the misfortunes of the civil wars, their fathers often spoke of the Blessed Giles, that numerous pilgrims came to kneel at his tomb, and that he was invoked particularly against fevers.

The relics of the holy archbishop of Tyre were dispersed at the Revolution: of all that belonged to him, there is possessed the volute of his crozier, which was ransomed and placed along a pillar of the church where it is still to-day.

A single vestige of the ancient popular devotion toward this Blessed One is preserved to-day in the church of Nantilly. On 1 September the faithful go to have gospels recited in his honour over their heads or those of their children.

The pious custom of having gospels recited over the heads of children goes back to a high antiquity. Origen said to the pagans of the third century “that the Christians had no need of the vain formulas of magic to exercise their empire over the demons: it sufficed for them, to drive these malignant spirits from the bodies of the possessed, to pronounce the name of Jesus or to recite the gospels.”[1] Saint Augustine praised the faithful of Hippo when, suffering from headache, for example, they placed on their head the book of the gospels, instead of running after the magicians.[2] Cf. Dom Chamard, *Saints of Anjou*.

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[3] The name George is drawn from the Greek and is rendered, in the Latin language, by *georgius*, which is synonymous with *agricola*, that is to say cultivator, one who cultivates, or, in more literal term, ploughman. Saint George has been qualified as great Martyr, prince of Martyrs, coryphaeus of Martyrs, *tropeophora*, *vexillifer*.

[4] A tribune, in antiquity, was, as the great Hugh of Saint-Cher, cardinal, observes, a chief or conductor of a thousand men. *Tribunum id est principem, qui proprie dicitur Chiliarcha* (Hug., card., in lib. i, reg. cap. 18, p. 233, col. 3). *Chiliarchus*, in French *Chiliarque*, was an army officer among the ancients, chief or conductor of a thousand men; colonel. This Greek word is composed of, thousand, and, command.

[5] M. the abbé Guillaume, of Nancy.

[6] *L. de Glor. mort.*, c. 101.

[7] L. 19, ep. 78, p. 1173, ed. Ben.

[8] *Not. Menardi in sacram. S. Greg.*

[9] *Conc.*, t. xi, p. 275.

[10] The Order of the Garter is composed of twenty-five knights, without counting the king. It is fifty years older than the Order of Saint Michael, created in France by Louis XI; eighty years older than that of the Golden Fleece, instituted by Philip the Good, duke of Burgundy, and a hundred and ninety years older than that of Saint Andrew, established in Scotland by King James V. The emperor Frederick IV formed, in 1470, an Order of knights in honour of Saint George. There was also a military Order at Venice, which bore the name of the same Saint. See Father Honoré of Sainte-Marie, *Hist. of the Orders of Chivalry*; Ashmole, *Hist. of the Order of the Garter*; Pott, on the antiquities of Windsor, and the *Hist.* of this Order, in-4°, 1749, with the manuscript notes of Dr Buswel, canon of Westminster.

[11] See M. Joseph Assemani, in *Calend. univ.*, t. vi, p. 284. Certain heretics had forged Acts of Saint George. Pope Gelasius condemned them in the celebrated council which was held at Rome in 494. Calvin and the centuriators of Magdeburg have advanced that there never was a Saint George; but their pretension is destitute of all proofs, and refuted by the most authentic titles and monuments. Jurieu, *Apol. of the Reformation*, t. i, Reynolds and Echard, have not blushed to confound this Saint with an Arian named George, who usurped the see of Alexandria. We are going to make known this George, in order to put the readers in a position to pronounce.

Become master of the see of Alexandria by the crime of intrusion, he persecuted with unheard-of cruelty Saint Athanasius and the Catholics. He massacred a great number of the latter, he banished their bishops; he pillaged the houses of orphans and widows; he treated with the last barbarity the virgins consecrated to the Lord. Finally his disorders went so far that the pagans themselves could not endure such a monster; they massacred him under the reign of Julian. The histories of the combat of Saint George with the magician Athanasius, and other similar reveries, had been forged by the Arians, as Baronius shows; so they were rejected by Pope Gelasius and by the Catholics. They knew too well the George of whom we have just spoken, and whose Acts they condemned, to confound him with the illustrious Martyr of Jesus Christ. Besides, the fables of the heretics are so incorporated in the history of our Saint that one can no longer disentangle the truth in the Acts which remain to us of him. As for the antiquity of his cult through all the Church, and consequently the certainty of his existence, it is an incontestable point, and proved by the testimony of a great number of authors who have written from the fifth century to the present. See the *History of Saint George*, by Dr Heylin, a celebrated Protestant historian. — Alban Butler.

[12] M. the abbé Guillaume, of Nancy.

[13] M. the abbé J. F. de Blaye — Imling, 20 December 1862.

[14] The inhabitants of Prussia, Sarmatians by origin, were the most savage of all the pagans of the North. They cared little for the beauty of temples; they adored their idols under oaks and immolated to them the prisoners made on the enemy. After the martyrdom of Saint Adalbert, three kings of Poland, named Boleslas, tried in vain to subject them. At last the Teutonic knights conquered their country in 1239, and procured for them missionaries who instructed them in the Christian religion.

[15] S. Greg. M., l. ii, ep. 22.

[16] The works of the Blessed Alexander Sauli are:

1° *Constitutions of the Bishop of Aleria.* Genoa, 1571, in-4°; 2° *Brief Instruction for those who are on the point of being ordained and approved to hear confessions.* Genoa, 1571; and with additions in 1578, in-4°; 3° *Brief Instruction touching what is necessary to salvation.* Pavia, 1577, in-8°; and with additions. Genoa, 1578, in-4°; 4° *Doctrine of the Roman catechism, in form of dialogue.* Pavia, 1581, in-8°; Milan, 1599, in-4°. All these works are in Italian.

There are by the same author several *Pastoral Letters* and a great number of other manuscript works. See *Bibl. Script. Mediolan.*, and the *New Life of the Blessed One* written by Cardinal Gerdil. Rome, 1805, in-4°. It is a very well written book, and at the head of it is found an excellent discourse on the holiness of the Christian religion.

[1] *Contra Celsum*, lib. i, cap. 6.

[2] *In Joan.*, tract. vii, n. 12.